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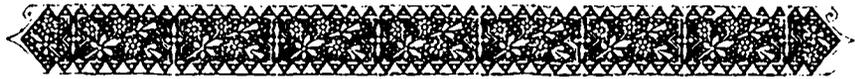
VOLUME VII.

This Magazine WAS the first to take the field of Theological College Journalism in Canada, and upon resuming issue after the summer vacation will be found to have made great strides in advance. It will continue to be published monthly through the session, but each number will be enlarged to eighty pages. The subscription price will be One Dollar. The following are some of the attractions:—

Special Symposium. —By five leading City Divines belonging to different denominations, who will discuss in a friendly yet candid spirit a theme much in the air,—that of “Christian Unity.” The writers secured for this symposium are:—RIGHT REV. BISHOP USSHEK, M.D., of the Reformed Episcopal Church; REV. PROFESSOR CORNISH, LL.D., of the Congregational Church; REV. PROFESSOR SHAW, LL.D., of the Methodist Church; REV. A. G. UPHAM, M.A., of the Baptist Church; and REV. JAS. FLECK, B.A., of our own Church. In the last number of the volume there will be a carefully written *resume* of the discussion.

Contributions by Students. —It is understood that articles are now in course of preparation by members of all the classes, Theological and Literary, on different phases of Church life, City Mission work, French Evangelization, Home Missions, Foreign Missions, and kindred themes. A fair proportion of the contents of each number will be drawn from this source, it being the wish of the Editors to make the JOURNAL as much as ever an organ of student opinion, while at the same time they endeavor to widen its scope in the manner indicated in the present Announcement.

The Mission Crisis. —It will be taken for granted that Dr. Pierson has proved his case, and that a crisis in Missions—not *is* coming, but—*has* come. By the presentation both of facts and arguments, it will be sought to enforce the maxim that “OUR MISSION IN THIS WORLD IS MISSIONS.”



College Note Book. —In this, record will be kept, comprehensively yet concisely, of all that transpires within the College halls of interest to the public. Reliable information concerning the whereabouts and parochial labors of Alumni will be sought out by the Corresponding Editor; and the Reporter's pencil will faithfully follow all important utterances at Society meetings, as well as at assemblies convened by the College authorities.

Talks About Books. —By REV. JOHN CAMPBELL, M.A., S.T.P. This department will be conducted in a fresh and striking manner by one of wide repute in literary and theological circles. The Professor may be expected to express his opinions with the utmost candour and discrimination, not only upon books in particular, but also upon books in general,—the writers and readers of them. This, therefore, will not be a regular Book Review, but rather, as indicated in the title, a series of familiar talks on current Theological Literature.

French Department. —Special attention will be paid by English Contributors to the subject of French Evangelization; but in this corner of the JOURNAL those who are most actively engaged in the work or are preparing themselves for it by special courses of study, will be heard from in their own language.

The Editorials will be written from an independent stand-point, and will seek honestly to voice student opinion on matters affecting the well-being and progress of the College, and of the Church at large. The movements of Romanism in the Province of Quebec and elsewhere will be fearlessly criticised.

SPECIAL CONTRIBUTIONS.

The Following Articles have been promised by the writers whose names are attached to them:—

- "Miracles.".....By Rev. Wm. M. Taylor, D.D., *New York.*
- "The Trend of the Age.".....By Rev. Wm. Ormiston, D.D., *New York.*
- "Limitations of Pulpit Preaching."...By Rev. D. Waters, D.D., *Newark.*
- "The Four-Year-Old's Mind.".....By Rev. J. S. MacIntosh, D.D., *Phila.*
- "The Sabbath School.".....By Rev. J. A. Worden, D.D., *Phila.*
- "Colportage.".....By Rev. J. P. Dardier, *Geneva.*
- "The Outlook in India.".....By Rev. Narayan Sheshadri, D.D., *India.*
- "Palestine.".....By Sir William Dawson, LL.D., C.M.G., *etc.*
- "The Pulpit and the Gymnasium.".....By Fred. Barnjum, Esqr.
- "Blunders in Church Architecture: with Special Reference to Canada."
...By A. C Hutchison, Esqr., R.C.A.
- "New Methods in Oriental Studies."...By Rev. Professor Coussirat, B.D.
- "Neglected Forces.".....By Rev. Principal Macvicar, D.D., LL.D.
- "What is New in Apologetics?".....By Rev. F. R. Beattie, Ph.D., D.D.
- "Relation of the Church to Young Men.".....By F. W. Kelley, Ph.D.
- "A Layman's Views on Systematic Giving.".....By Jas. Moodie, Esqr.
- "The Theological Colleges of Rome.".....By Rev. C. Chiniquy.



- "Relations of Medical Men and Ministers.".....
...By James Stewart, M.D., Editor of the *Medical Journal*.
- "Presbyterian Revivalism.".....By Rev. J. K. Smith, D.D., *Gall.*
- "Our French Work.".....By Mrs. Helen Parker.
- "Civil Acts of the Clergy.".....By Professor M. Hutchison, D.C.L.
- "Historical Studies.".....By Rev. Professor Campbell, M. A.
- "Certainties and Uncertainties in Introduction.".....
...By Rev. Professor Scrimger, M.A.
- "College Cares ;" *and*, "The Art of Putting Things.".....Two Papers.
...By KNOXONIAN, of the *Canada Presbyterian*.
- "Possible Improvements in College Equipment.".....
...By Rev. L. H. Jordon, B.D.
- "The Old Testament : The Preacher's Repertory." By Rev. A. B. Mackay.
- "The Future of Quebec.".....By Rev. D. Currie, B.A., B.D.
- "The Minister's Time and Muscle Saved." By Arch. McGoun, Jr., B.C.L.
- "Evangelical Preaching.".....By Mrs. John Ross, *Brucefield*.
- "The Call to the Ministry.".....By Rev. W. D. Roberts, B.A., B.D.
- "Progress in Revelation.".....By Rev. W. J. Smyth, Ph.D.
- "Cornish Literature.".....By Rev. Neil MacNish, LL.D.
- "Critical Theories of the Life of Christ." By Rev. E. F. Torrance, M.A.
- "The Pains of Knowledge.".....By Rev. W. T. Herridge, B.A., B.D.
- "The Paganism of Rome.".....By Rev. C. E. Amaron, M.A., B.D.
- "Strong Points of our Polity.".....By Rev. A. Lee, B.A.
- "Weak Points of our Polity.".....By Rev. W. J. Dey, M.A.
- "Practical Heresies.".....By Rev. G. D. Bayne, B.A.
- "Congregational Economics.".....By Rev. J. A. Anderson, B.A.
- "Light in the Orient.".....By Rev. Geo. Burnfield, M.A., B.D.
- "Theological Honors.".....By Rev. J. H. Graham, B.A.
- "The Italian Colony in Montreal."By Rev. A. Internoscia.
- "French Canadian Polemics.".....By Rev. T. Z. Lefebvre, B.C.L.
- "Infancy of Canadian Churches.".....By Rev. D. McCrae.
- "Personal Dealing with Souls.".....By Rev. D. L. McCrae.
- "Heart and Voice in Praise.".....By Rev. John MacLaren.
- "Development of Congregational Liberality to Missions.".....
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- "The Best Traits of Church Life.".....By Rev. J. R. Munro, B.A.
- "Leaves from the Note-Book of a Shanty Missionary.".....
...By Rev. Wm. Shearer.
- "How to Secure and Train Church Workers."...By Rev. W. J. Dey, M.A.
- "Nomenclature.".... By Rev. John Nichols.
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- "Securing Students for the Ministry.".....By Rev. R. Whillans, B.A.
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The
PRESBYTERIAN COLLEGE JOURNAL.

VOL. VII.—OCTOBER, 1887.—NO. 1.

Symposium,
ON THE QUESTION OF CHRISTIAN UNITY.

THE RIGHT REV. BISHOP USSHER, M.D.

TO GRASP this subject, it will be necessary for professing Christians to rise above denominational religion, and view the Ecclesiastical landscape from the heights of Christianity, for however little we may like to own to it there is often a vast difference between our zeal for *our* cause and *His* cause.

As believers in Jesus Christ and his Church being one in himself, we see the visible Church divided, and with some at least the conviction is deepening that this broken condition is sinful and hurtful; we ask with Paul, "Is Christ divided," and with a blush of shame we have to own to the intelligent idolator that whatever our individual unity is with Christ, there is not the collective harmony there ought to be between ourselves. However some may discredit the possibility of union between the Protestant denominations, yet it is a fact that the sentiment is growing, the subject is uppermost in the minds of true disciples and organic unity is a thing within measurable distance, if believers will have it so, for the sake of that Saviour who prayed that we might "all be one." What men who yearn for the hastening of the day of the Lord's appearing desire to see is, *one world-wide Church, the Church of Christ* without any other name, bound together as one body held in cohesion by the magnetism of the Divine Spirit, an example of unity without uniformity, differing

it may be as an arm differs from a leg in the one body, but nourished by the one heart and directed by the one head; so thoroughly in sympathy with that head, that to maintain good health in the most distant and least honourable member would be a source of solicitude to the whole.

Three questions arise out of our subject—

1st. Is Christian Union Scriptural ?

2nd. Is it desirable ?

3rd. Is it feasible ?

Proving the first would for devout minds be sufficient answer for the second and third; for being Scriptural, it must be desirable, and also feasible, as our blessed Lord would never have prayed in this connection for what was not attainable, and what is only held back by human pride and perversity of spirit.

We shall be told that the oneness in Christ is a spiritual unity now enjoyed by his most faithful disciples who are capable of rising above sectarianism, but what is desirable is greater *external* evidence of our oneness *that the world may know* that we are Christ's and desire to manifest the spirit, as well as the letter of that petition, "Thy Kingdom come." Certain it is that there is a great work to be done in preaching the Gospel "to all nations," and it is evident that our divided Protestantism with all its petty rivalries is not working with the rapidity it ought, to secure the Divine end. God works through human instruments and our sin of disunion enfeebles the arms that wield the "Sword of the Spirit," it falls flat and nerveless in its blow, the sword is all right, but many of the arms all wrong. As an evidence of the wrongness, we find in the Dominion Churchman for July 7th, 1887, (the official organ of the Church of England in Canada), an editorial which rings out sonorously, "we are the true Church, the Church of Christ." You Methodists and Presbyterians are simply "human societies" developed out of the true Church. Of course the human tendency is to ring back like the steel bell on the free Kirk, in Scotland, in good Highland protest, "no you're not," "no you're not," and thus the clangour and jangle convinces the looker on that unity is sadly needed and ought to be had because Christ desired it, and the Apostolic Church practised it. In John X, 16, our Lord gives no uncertain wording to his prayer that there *shall* be "ONE fold" or flock and "one shepherd." There is no semblance of division in what we read in John XVII, 11, "Holy Father keep them in thy name which thou hast given me that they

may be one even as we are," (verse 21) "That they may all be one even as thou Father art in me and I in thee that they also may be in us," and for what purpose was this prayer made by Jesus? For exactly the same reason that we ought to have in these days of unbelief, viz: "*That the world may believe that thou didst send me.*" Twice these words are used and it is our fault as Protestant Christians that there are so many scoffers.

Turning from the head of the Church to the Church itself under the Apostles we see different branches in different countries, but the one Church. When the great and burning question of the circumcision of the Gentiles came up and the Churches at Antioch, Syria and Cilicia, were stirred over it, there was no severance of the organic unity. We read in the XV of Acts, how wisely the Church at Jerusalem acted in non-essentials not enforcing uniformity at the expense of unity.

The decision as pronounced by the Apostle James is the magnificent outcome of a Catholic spirit in a matter far surpassing in its disturbing power anything that has since threatened the Church's peace, not excepting the "Arian heresy," when the youth of the Churches is considered. The effort of one section was to put a yoke on another section of the disciples; it was a determined effort, but the Spirit of Christ overruled bigotry and prejudice, and James voiced the conclusion of the council at Jerusalem in the words recorded in the 19th verse: "Wherefore my judgment is that we trouble not them which from among the Gentiles turn to God, but that we write unto them that they abstain from the pollution of idols and from fornication and from what is strangled and from blood," and at the 22nd verse, the unity without uniformity stands proven as we read, "Then it seemed good to the Apostles and the Elders with the whole Church to choose men out of their company and send them to Antioch, with Paul and Barnabas, viz.: Judas called Barsabas and Silas chief men among the brethren;" and they wrote thus by them, "The Apostles and the Elder Brethren unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia greeting: For as much as we have heard that certain which went out from us have troubled you with words subverting your souls, to whom we gave no commandment; It seemed good unto us having come to one accord to choose out men and send them unto you." &c. &c. Here then is evidence that the united Church had within it that Spiritual elasticity that is everywhere conformable with the Spirit of Christ,

and the wise conclusion in a matter upon which men differed and agreed to differ, was to preserve harmony and organic unity.

Now let us turn to the chief of the Apostles, Paul, and we see *his* convictions on organic unity; he centralized his thought round the fact that "Christ is all and in all." Space at my disposal forbids my doing more than referring to the passages in his Epistles that shew he regarded the Church of Christ as a body that could not be dismembered without loss and suffering and was "fitly framed" together for the Master's work. So wrote he in effect to the Churches in Rome (Rom. XII, 4, 5,) Corinth (1st Cor. X, 17, 1st Cor. XII, 5, 12, 13, 26, 27,) Galatia (Gal. III, 26, 27, 28,) Ephesus (Eph. I, 10, II, 15, 19, 21, III, 6 and 15, IV, verses 4, 5, 6, 12, 13, 16,) Colosse, (Col. III, 11 and 15.) We take it then as a proven fact, that God in Christ, the visible Church and the chief of its Apostles all set forth in the Divine Word the organic union of Christians in one body. What was a fact therefore and ceased to be a fact through human perversity, is by the prayer-sought grace of God possible again.

Our next item for brief elaboration is the desirability of Christian union. Upon the broad basis of being right, it is desirable, but it is desirable because it is advisable. The present divided condition of Protestant Christendom is a source of contempt to the infidel and scollar. He naturally says, unite amongst yourselves before you ask unbelievers to investigate your demand upon their faith. There is no greater hindrance to growth than our present divisions and they act with greater force when they appear to thoughtful persons to be needless, provoking ungenerous and unnecessary rivalry, involving no doctrinal point of sufficient moment to call for division, and weakening the force of the Redeemer's army by the employment of two or three to do the work of one, thus failing to release for another field an effective servant who fritters away time, resources and spiritual power, and has his soul harrowed by those insignificant denominational jealousies that only provoke bad blood within the Church, and ridicule without.

In the very fact that we Christians could say we all belong to the Church of Christ in England, America, Africa, aye! anywhere in the wide, wide world that Christians are assembled together, would we not feel a bounding pulse of strength in the bare possibility of making such an assertion truthfully. Some will argue, we can say it now for the Church of Christ is universal; but we need the

strength given by a name common to all Christ's people in an organic union in all lands. As a matter of policy, economy and effectiveness, organic union is eminently desirable as it means a world wide impetus and would give us a boldness in proclaiming our common faith that would be followed by a universal Pentecostal outpouring of the Holy Spirit for the converting of millions of our race. The Churches of to-day could advance in power by exchanging much present formality for utility.

We are now in a position to approach the third point: IS IT FEASIBLE? Can the disintegrated minds be blended into the mind of Christ, so that the barriers may be swept away as unworthy of existence in the Church of God. We unhesitatingly say that there is no reason why there should not be an organic union between the Presbyterian, Methodist, Baptist, Reformed Episcopal, Congregational and the Evangelical Sections of the Anglican Church. *No real barrier exists* if the members are believers in Christ. What man or woman amongst us would not accept the Trinity, the Bible as the inspired word of God, and the salvation through Christ which is taught therein? None! We one and all reject the sacerdotal error of the Romanist and those believing as the Romanist does. We all regard each other as being denominationally a part of the great Church of God. The barriers to organic union are simply matters of name, government and liturgy. Would not the Rev. Ever Faithful of the Church of Christ, London, England, filling the pulpit of the Rev. Make Peace of the Church of Christ, St. Catherine St., Montreal, savor more of real unity, than the same names as belonging to the Presbyterian and Baptist Churches? Would there not be a sort of touch of elbows that would be suggestive of a very globe-girdling? Would not the Chinese merchant be set thinking if he read in his newspaper that the same reverend gentleman from London, England, would subsequently preach in the Church of Christ on Blank street in Hong Kong? Would it not be a gain to be able to abandon the present necessity of explaining the difference between the Baptist and Presbyterian and why the close communion brother will not commune with his unimmersed brother of the Church of Christ.

It seems we are all wrong in this, and only need to be made to see that *names are barriers*; to adopt the feasible plan, of dropping denominational ones for a universal one. In the matter of Church government union is nearer than it seems, differences are here again in name more than anything else. In Episcopal Churches where the

Scriptural ground is taken of the Bishops not being a separate order, but simply an office held by a Presbyter who is a "primus inter pares," we have a ministerial level at once in Evangelical Churches. The New Testament being our guide, there is no evidence of a third and distinct order of clerics known as Bishops. The Episcopate was a development, a governmental necessity of the times, simply an ecclesiastical office of oversight, easily matched in sister Churches of to-day, who rejoice in having the official, if his title is, fortunately for him, not so thoroughly associated with the modern form of unscriptural, unchristian prelacy. Dr. Jacob a prominent Anglican Divine whose evangelical views will not be questioned, gives it as his conclusion that "the establishment of Episcopacy saved the Church, whatever mischiefs were afterwards wrought by the abuse and perversion of the system." He says: "Every town had its Bishop with a body of Presbyters and Deacons under him, the Church often consisting of a single Congregation, assembling in one place of worship and the Bishop himself performing all the duties of a Presbyter among them, and having a personal acquaintance with every member of his flock.

In the time of Ignatius, the Bishop was only a chief amongst equals; simply a centre of unity.

Upon the question of a human sacrificing priesthood in the Christian Church there is but one answer. The Church of Christ knows none, save in the sense, that all believers are Priests. "There is no book of Leviticus in the New Testament," and every effort to force the Jewish Temple worship into the Christian Church, is dishonouring to Christ, false to the Gospel of the Son of God who declared the sacrifice to be finished in himself.

Sacerdotalism in the Christian Church is a survival of Judaic and Pagan worship, a fungus growing upon the Christian religion in its post Apostolic days, and culminating in time in the legalized presumptuous pretensions of the Priests of Rome. Setting aside, therefore, all sacerdotalists in our first consideration of Christian union as being antagonistic to Christ, whom they dishonour by indicating that *His* sacrifice was incomplete, we find Protestant millions one in this view of the Christian ministry, and their separation is chiefly the *tissuc wall of a name*. Conference between representatives of the different evangelical bodies would doubtless result, in such titles being agreed upon as might be suitable to a united Church, and none would be more likely to be adopted than those which have done such

good service, Deacons, Presbyters and Bishops or overseers. It was the judgment of one of the Montreal leading Congregational Ministers, a Principal of a College, that he would vote for a modified Episcopate, his objection being solely to Prelatic assumptions and sacerdotal error, but that such an Episcopate as the Reformed Episcopal Church presented he would have no objection to. The mention of this is made simply to show that with Evangelical men Episcopacy is no barrier even to a Congregationalist, provided that the offensive and unapostolic aspect of it is removed, and that the holder of the office does not imagine himself to be "a Lord over God's heritage." We now turn our thought to the matter of a liturgy. The Church of England Book of Common Prayer will, if union ever takes place, form the basis of a universal service book. It is hallowed by the wisdom and use of centuries, is at once comprehensive and beautiful, and has proven its right to be a book for "common" or popular use. Two serious objections arise in connection with it—First. Sacerdotal error taught by reason of language capable of being interpreted in contradiction to the thirty-nine articles. Second. A fact, that as used in the Anglican Church, it is repressive of freedom in prayer, and binds the spirit with a cast iron rule under the Canon law, which gives it authority. These objections are, however, easily overcome, and a Scriptural service book could be prepared that would meet the wants of those who desire a liturgical service, while the wish for decent liberty could be readily provided for, when the gift of prayer made it desirable that it should be exercised. The growing favour with which a liturgy is spoken of by brethren in many Churches is a sign of the times, and shows how readily such would be accepted were it Scriptural and free from any bondage in its use, being used say, at one service on the Lord's Day, and then only *advised* not absolutely commanded. It does not seem possible that men of large soul would trouble themselves about "the mint, anise and cummin" as it were, of posture, clothing, music and furniture,—these would all be matters for local agreement and on such points the majority might safely rule, and under judicious oversight the minority would submit to what involved no doctrinal error against "the weightier matters of the law." Concerning these issues it seems as if it would be possible without any great dislocation of things as they are, to find common meeting ground. Our Baptist brethren would have to give up but one thing, and that is the matter of close communion, already discarded by a large sec-

tion of that Church. Minister and people could readily agree upon the mode of Baptism, and those christians believing in immersion would have no let or hindrance, as it is to-day in the Church of England permissible to adopt either. There being a service for infants and adults, of course the requirement of the Church of England is infant Baptism. Those adhering to immersion could readily have in city or town, one church where such was the practice, and surely there are none in this enlightened age who fail to recognise the discipleship of the professed believer in Christ to that extent, as to treat them as believers, accepted as such by their own Church, and for that reason entitled to sit at the Lord's Table with any who profess His name, when they so desire it. Those believing in immersion, may decree to have only those on the communicant roll, as members of their congregation, who are immersed, that is a congregational matter, but it is a rule that needs changing if it exists, where the evangelical husband or wife in good standing in a sister Church cannot partake of the Lord's Supper together, at the Lord's Table if it so happen that one is an immersed Baptist, and the other but a sprinkled believer.

This is a *needless* barrier to union.—Eph. IV, 5 and 6.

Another feature of union easily accomplished would be the interchange of Ministers from one Evangelical Church to another, on the call of a congregation and the acceptance of the Minister called.

Ministers should exchange pulpits, and until all barriers are down in this direction, it is foolish to talk of an approach to union. The best evidence, of a desire for union being *sincere*, would be for Canon Norman (Anglican) to exchange with the Rev. A. B. MacKay (Presbyterian), the Very Rev. Dean Carmichael (Anglican) to ask the Rev. Dr. MacVicar (Presbyterian) to occupy the pulpit of St. George's, while the Rev. Mr. Philp (Methodist) officiates at the Cathedral (Anglican), and the Right Rev. Bishop Bond at St. Bartholomews (Reformed Episcopal) occupies the pulpit of an Episcopal brother, the Rev. Mr. Troop (Anglican) exchanging with the Rev. Mr. Hill (Congregationalist).

Such an exchange as this, would be worth a volume of talk, and in a country like Canada where, as Dean Carmichael says, we as churches "are free as air" to make our own laws, it could readily be done, if we only sought for "peace instead of victory." There is a whisper in the air "we are right you know, come and join us." Until that ceases and the deepest sense of Christ-like feeling draws us who

are agreed upon the Evangelical doctrines of grace, to reason together not upon mere religious quibbles, but upon the great matter, the all important question of the hour, viz. : Christian Union, we will make no real progress.

The first aim should be to unite the Protestant Churches in Canada, beginning with the Presbyterian and Methodist, this done the others would soon wheel into line, until the only one outside this organically united Church, would be the Roman Catholic.

With this Church nor with those that in the Anglican Church hold to Romish error, the Protestant Christians cannot secure union, nor do they desire to do so while error is held to.

It is not assuming too much to say that the Evangelical Churches all agree upon many points, and are in this great Scriptural sense united, therefore, the union between them is a matter comparatively easy of accomplishment. But it is very evident to the student of Roman Catholic doctrine, that union with that organization is impossible as things are. It may be that the disintegration which is going on in that institution now, and which has manifested itself on this Continent in the revelations of Dr. McGlynn and recent developments in Mexico, may be the advance guard of a force that will prove destructive to Romish superstitious sacerdotal errors, and the Almighty may yet see fit to use the magnificent machinery of the Church of Rome PURIFIED, for his glorious purposes, which are ripening so fast. It is also clear that if the Evangelical minority in the Anglican Church are ever to be united with their Evangelical brethren of these sister Churches, in all the good and holy offices of religion, it can only be by their separating from the Anglo-Romish majority who are aiming at the "re-union of Christendom" on sacerdotal lines, or else by their revising the Book of Common Prayer, and so depriving the High Churchmen and Romishly inclined "Ritualist" of phrasiology that gives doctrinal significance to his symbols and actions, which are contrary to the word of God.

In its editorial on Organic Christian Union, July 7th, 1887, "The Dominion Churchman" referring to the union that has taken place amongst the various branches of the Presbyterian and also of the Methodist Churches, asks: "If such reunions have been accomplished, why not go further, why should not all the Churches of the Reformation form one communion." The answer to our Anglican brethren is, get rid of your sacerdotalism in your Prayer Book, thus leaving the folly of some in dress, action and furniture to stand as the doc-

trinally unsupported craze of the individual clergyman in a Church so liberal and broad that it would admit of the most musical ornate or florid service desired by a minister and people so unspiritually inclined. Such would then become a religious æsthetic performance, which like Oscar Wild's nonsense, would kill itself in time, and bring the worshipper down to the sober and decent order of which the Apostle Paul would have approved.

If Christ be preached, it matters not whether the preacher have on a black or white vestment or none at all; save as there is an advantage in the emblem of purity, covering up the fashionable vagaries of an empty headed dudish clergyman.

The objection lies in the claim that it is a priestly garment. Have no priest in *name* or *fact*, but let him be simply a Presbyter, and all war about clothes is ended, as would be the inflation of a balloon by the slash of a keen edged sword. Until Bible Christians can get together and discuss the question of union in the first great aspect of loyalty to Christ and his truth, without having it thought that unworthy motives influence adverse criticism of things as they are, there will be no progress made in reuniting the Churches of the Reformation into one communion.

There are points on which latitude of belief is permissible, because they are not questions involved in human salvation, as Christ has declared it; on these let us be broad minded, but on others no broader than the clearly defined truth of God in Christ as revealed in His word. We have too many Bible lawyers who take liberties with "thus saith the Lord." Let us all fix the eye of faith on Christ as our leader, and as uncompromising Protestant Christians of that older Church than Rome can prove herself to be, rejecting all sacerdotal error, dishonouring to Him, close up our ranks until the world becomes alarmed at our unification. Let us give forth the shout "the Lord he is God," and move on modern Baalism, idolatry and atheism as a holy phalanx; let us take our marching orders only from the Bible, the Protestant's rule of faith, and go forward confident in the power of Him who "will put all things under Him, and gather His redeemed after the days of conflict are over, to rest in the one fold, under the one shepherd, in everlasting peace."

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Contributed Articles.

NEGLECTED FORCES.

I PROPOSE in this paper to indicate and emphasize certain forces or fountains of power for good which are partially neglected by Christian workers of various classes. Foremost among these may be mentioned :

THE WORD AND THE SPIRIT OF GOD.

The two are placed together because they are usually united in their action and influence on human souls. The Word, as a repertory of God's thoughts and purposes of love and mercy to our fallen race, as a revelation of his infinite wisdom and divine method of saving lost souls, is the very highest instrument of intellectual, moral and spiritual culture we possess. It is living and powerful, sharper than any two-edged sword, and incapable of returning to God void or failing in its appointed mission. Jesus, the Incarnate Word, did not fail or break down in anything which he undertook—he persevered and conquered; and so he invests his written word with similar and invincible energy when accompanied by his Spirit. Hence the fuller and firmer our grasp of it is the stronger are we for battle and conquest. It is, in the hand of the Spirit, mighty to the pulling down of the strongholds of sin; and nothing can be compared with it for building up the Kingdom of truth and righteousness in the world.

It goes unsaid, however, that this is far from the estimate formed of it by those whose lives and opinions cannot bear its searching light. Multitudes, in this progressive nineteenth century, have no reverence for the inspired oracles. The secular newspapers, the common novel, the magazine, and the scientific review, are, for religious purposes, placed by them on a level with the writings of prophets and apostles. This is not surprising among those who have no fear of God before their eyes, and who live and act as beasts that perish; but the lamentable fact is that the same evil is gaining foot-hold in the Churches. Some people deem themselves badly treated, not entertained, but really imposed upon if they hear from the pulpit

nothing better than the word of God. Give them poetry, operatic music, oratory, tragedy, murders, railway accidents, politics, patriotism, diabolical intrigues and business swindles, baseless speculations about the past and the future, skillful defences of the conduct of Pharaoh and Judas Iscariot, Simon Magus and Ananias and Sapphira, and withering sarcasm against the hypocrisy of self-satisfied saints—give them anything that will displace hated orthodoxy, or the gospel, and they will not complain. And it must be confessed that there are religious teachers springing up who are weak enough to sympathize with this demand, and who are positively ingenious in methods of avoiding plain Scriptural truth. They acquiesce in the popular belief that something else is required for the renovation of society. The culture of the schools, æsthetic training, experience gained by travelling and mingling freely with all sorts of people, skill and power in oratory, high social position by heredity or gained by the possession of ample resources, giving a man a status among the plutocracy of the age, and, withal, ability to accommodate one's doctrines—so far as he has any—to current opinions and practices, and to preach a roomy Gospel and an easy morality within the scope of which men can do business according to modern methods, without embarrassment of conscience—these are not unfrequently deemed the great essential attributes and accessories of the public teacher of Christianity.

We grant that some of these are admirable qualifications, which no sensible person can despise, but we are bound to say that some are also in impressive contrast to what was regarded as fundamental by our Redeemer when he selected and sent out his first ambassadors. He drew them, not from among the affluent and elite, but from the ranks of a rude peasantry and gathered them around himself in daily elevating and refining intercourse, and made them listen to expositions of the doctrine, the principles and glorious destiny of his Kingdom. He took special care that they should understand its mysteries, receive a true theological education and hold a full and accurate creed. Never were men favoured and taught like these. They had the best, the most loving and patient Master, who spoke on all themes with wisdom and power unapproached by human teachers. We may be sure that he kept nothing back that could be profitable to them. His lessons were full, lucid and free from all intermixture of error and fruitless speculation, and enforced by wondrous miracles and the example of a spotless life of self-consuming zeal for the glory of

his Father. And yet after he had finished the training of the twelve, after they had passed through his prescribed curriculum, freely imbibing truth as the first great element of moral and spiritual power, after they had listened to all his lectures, and had received all the scientific, theological and other culture which he deemed necessary, they were still, according to his own testimony, feeble and insufficient for their mission. Even with this equipment they were unfit to bring down the fabric of Pharisaic hypocrisy and Pagan abominations. They needed a baptism from on high. Hence he said to them plainly: "Ye shall receive power, when the Holy Ghost is come upon you; and ye shall be my witnesses both in Jerusalem and in all Judæa and Samaria, and unto the uttermost part of the earth." This statement is very definite. Their power is not derived from any human source, but comes of the indwelling of the Divine Spirit in their hearts, quickening their faculties, bringing the lessons of the past to their remembrance and leading them into all truth. And so with their successors as Ministers of Christ, and spiritual teachers of every grade. They are not called to theorize and wrangle with disputatious creatures who are ever panting for notoriety, or to astonish and amuse gaping multitudes by advertising and discussing *outré* themes. They are not free to teach and preach what they please, or what will please and attract and sooth those who may be willing to pay them handsomely for sustaining an irreproachable stately public form of godliness. They have a far more real and solemn business appointed them. It may be called narrow and illiberal, but they are definitely tied down to this—"Ye are my witnesses,"—and witnesses of the Son of God are no more at liberty to suppress or exaggerate any part of their testimony than he was. If we rightly expect truth and no sham or lies from Jesus Christ, so with his witnesses—they should speak the truth, the whole truth and nothing but the truth. They have no option left them to exercise cunning craftiness in diminishing its searching and penetrating power in relation to the heart and conscience.

We say then, that the clamant need of the Church to-day is an army of men and women who do not habitually neglect these two great sources of power, but who, on the contrary, have a masterly grasp of the Bible, and who with honest personal force of conviction are living the truth and steadily holding it forth to others in the power of the Holy Ghost.

Another power for good, which should not be ignored, is

THE LEGITIMATE USE OF THE PRESS.

There are many ways of declaring the Word. Probably the most effective and emphatic, in the case of the majority of persons, is by the testimony of a good clean life. We should be living epistles, known and read of all men, the reading not being obscure and difficult, but plain and easy. And seeing the message is from God, and designed for the whole world, the larger the circle to which we can make it known the better. We are bound, therefore, to use the speediest vehicles for its dissemination; and one of these is the printing press—a mighty force for good or evil. This has long been acknowledged by Christians, and yet, to the present day, they are herein chargeable with culpable neglect. True, something is being done. The British and Foreign Bible Society, and similar institutions in Scotland, Europe, the United States and other countries are issuing annually many millions of Bibles, in hundreds of the languages and dialects of the world; and the number of copies is greatly increased by University Presses and the enterprise of private firms. In most Protestant countries there is a strong religious press devoting its energies to the interests of freedom, morality and good government by disseminating works illustrative of Bible truth. We have daily and weekly newspapers, monthly magazines, illustrated periodicals for boys and girls, and quarterly reviews, all animated by a Christian spirit, and, next to fictitious literature, sermons and works in defence and propagation of Christianity enjoy the largest circulation. There is a good deal of capital, monetary and intellectual, invested in these enterprises. The gold and the silver, in some measure, are consecrated to God in the form of power presses, and many of the ablest pens and pencils are wielded in the service of Christ. This is so far satisfactory, and might be regarded as positively grand were we not forced to place it in comparison with what is done by the enemy, and what these same Christian nations spend upon pernicious luxuries, warfare and the gratification of base appetites. How disgracefully insignificant what is laid out on Bible circulation and for missions to the heathen compared with what is consumed in tobacco, strong drink and theatres? What an inroad the price of one ship of war would make upon the annual revenue of Britain for religious and missionary purposes. And if we take into account the entire naval force that was passed in review last summer before Her Majesty at the celebration of her jubilee, and the expenditure upon the whole army, the outlay in connection with the work of the reli-

gious press and Gospel appliances of every sort is as nothing. These, too, are supported with difficulty from small gleanings often grudgingly given, while for self-indulgence, luxury and war our pious Christian people unhesitatingly tax themselves and pour out annually millions from the national treasury. Is this all right?—the purest and best outcome of Christianity that can be desired? It is so thoroughly established by consuetudinary law that many think it treason to call it in question. They shout God save the Queen, God save the army and navy; and they offer stated supplications for them all. But who ever thinks of praying for the managers of the secular and religious press, for those who daily wield a force that is doing more to mould the thought and character of the race than all the crowned heads and standing armies of the world? Why this neglect? And why do not a much larger number of ministers and missionaries avail themselves of the privilege through the press of multiplying a thousand times the message of life and love which they deliver to their fellowmen? Spurgeon, Talmage, MacLaren, Brooks and others preach thus to millions who have never heard their voice. But what should be done in this way is by no means fully appreciated. The questions have yet to be practically answered: How shall we wield this awful power of the press that it may give glory to God, and truly minister to the deepest wants of man? How shall we restrain it from lying and blaspheming, and turn its grand possibility into actual potency for good? How can Christian men be induced to lay out their capital as freely in this direction as they do for secular gain? The thing should not be impracticable. If politicians sustain many party organs for the accomplishment of their selfish ends, is there not strength enough in Christian principle to use this mighty agency with such surpassing vigor and constancy that soon the whole world shall be flooded with Gospel truth and light?

But coming more particularly to congregational work, we notice, as a much neglected source of spiritual power, what may be termed

THE MINISTRY OF YOUNG CONVERTS.

This is a subject on which it is easy to err. We may count those as converts who are far from being such, and even when it is certain that the life of God is in the soul we may err in making too much or too little of neophytes. If they are hastily brought forward, as if possessed of some deep secret unknown to Christians of mature attainments, and as having special influence with heaven which is not accorded to aged and experienced saints, they are sure to suffer

harm and loss, to be puffed up and to become censorious and regardless of the gifts and rights of others, because the claims set up in their behalf are untrue, and they soon show this and their lamentable immaturity, by rash and foolish blunders by which the interests of religion are seriously damaged. Thus, too, their own progress and attainments are often arrested, for, as was well remarked by a Greek philosopher long ago, the greatest hindrance to the acquisition of real knowledge is the possession of fancied knowledge. It is this that makes many restive, impatient of order and rule in the House of God, and eventually incapable of keeping to the place they are fitted to fill. They refuse to be learners in the school of Christ, and despise the Pauline thought of being babes and fed with milk. In spite of James they believe that there should be "many masters." Indeed, there is a singular craving, among young and old, for office in the Church, a disposition to emulate the example of Diotrephes, who loved to have the pre-eminence, a tendency towards the formation of a multitude of societies and committees, with presidents, vice-presidents, secretaries, treasurers, &c., the creation of vast machinery with its inevitable friction, under the impression that this is doing God's service. Now, young converts are very apt to fall under the power of this delusive spell and thus to inflict weakness instead of conferring strength upon the body of Christ. These are some of the dangers to which they are exposed by receiving undue prominence at the outset. But after all, the opposite evil is probably the one about which as Presbyterians we have cause to be solicitous. Under our system, one way or another and according to established use and wont, we have wonderful repressive power. We can, with our venerable and staid sessions, presbyteries and other ecclesiastical courts, keep back and keep down the most aspiring and ambitious youth. The fathers and brethren will, in many touching ways, make him feel his ignorance and smallness. If he is a preacher and delivers popular sermons, full of dash and thrilling eloquence, he will be reminded by some Nestor of the pulpit that a very poor man may make a feast one day, but it is only a princely man who can have a feast every day. He will be told, with truth, that daily bread is what tries us all. In Church Courts, for several years, his motions may go unseconded and his speeches unheeded. The Moderator, wise man—*Primus inter pares*—may be conveniently blind when he rises to address the house, as he is not yet acknowledged as a member of the select speaking committee of the Presbytery, Synod or Assem-

bly, as the case may be. What with these things and occasional allusions to flash-in-the-pan and spread-eagle oratory, the criticisms of the people, and predictions by his class-mates and seniors of coming failure, the young man is likely to be sufficiently reminded of his frailty, to keep him humble.

If he is merely an ardent young worker in the ranks, eager to fight drunkenness, ignorance and poverty in their own dens in a hand to hand struggle, ready to rebuke sin everywhere, keen-eyed in detecting hypocrisy and sham, unsophisticated, and sure to designate by their right names civic and ecclesiastical authorities who countenance legalized iniquity—then he will be advised to temper his zeal and hasten slowly. The words of sacred writ will be solemnly cited for his instruction: "Let not him that girdeth on his armour boast himself as he that putteth it off."

It may be well for the Church to consider, however, whether she gains or loses spiritual force by this repressive policy; whether she is not throwing away gifts which should be utilized. The crime of being young is one to which for a time we must all plead guilty; but youth, it must be acknowledged, has advantages which vanish with riper years. It is the season of education, when all the powers of soul and body are developed with the utmost ease. Mental and moral habits are formed, rich stores of historical, linguistic and scientific knowledge are then acquired with a facility never afterwards enjoyed. We are then characterized by a boldness and daring bordering on temerity, and an enthusiasm which, if wisely directed in right channels, are most potent for good. And surely the young are not made temples of the Holy Ghost to no purpose. God dwells in them and walks in them for glorious ends, not to make them idlers but co-workers with himself. He gives them talents not to be buried but to be used and accounted for, the one and the two, as well as the five. The neglect or misuse of these is dangerous and weakening to the possessors of them and to all with whom they are spiritually related. To keep young Christians idle at the outset is to deprive the Church of the freshness of their vigor, and possibly to impair and destroy their power of action. Many are kept so long under instruction, silent receptacles of good lessons, that they become dumb, unable to open their mouths in prayer or in witness-bearing for the Master even when His name and cause are being openly blasphemed. They can speak and reason with skill and subtilty on other subjects, on business and politics, but when it is a matter of thanking God for

blessings received, and asking His protection and guidance for days to come, or of pleading with some poor prodigal to rise and go to his Father; when it is a matter of cheering the disconsolate, teaching the ignorant or edifying the body of Christ; they are as helpless as if they had been born speechless. Why is this? It is not because they lack capacity, but they have been so long accustomed to doing nothing that they have lost the disposition for activity. The remedy for this evil is in the hands of ministers and elders, who should not attempt to do everything themselves, but rather to organize and direct the services of all others. It should not be necessary for members of the Church of Christ to seek scope for spiritual activity beyond her pale. The ends sought by Young Men's and Young Women's Christian Associations, by the Salvation Army, and by all such bodies, should be better reached through her efforts. But this cannot be done until her thousands of sluggish, idle, good-for-nothing members are roused to action. And we cannot help thinking that everyone who enters the fellowship of the saints should be required at once to consecrate his and her energies to the service of God. By following this rule the power of the Church in relation to the unbelieving world would be indefinitely increased. It was certainly not Christ's method to keep young converts silent and inactive for a time; on the contrary, he sent them out immediately, even the most unlikely and unpromising of their number, to testify of His saving grace. Witness the case of the woman of Samaria. Everything was against her as a missionary—we should never have selected her for such a position. Any simpleton could have urged forcible reasons for her observing silence and seclusion for years after conversion. To begin with, she was only a woman, and how many would confidently predict failure solely on this account. Then her whole career up to the hour when she met the Saviour was a terrible drawback. How easily low, vulgar sceptics and heartless critics could point to that dark record and sneer at her efforts at well-doing. Is she, forsooth, instantly turned preacher and saint. Besides, the story that she, a Samaritan, has found the Messiah among the Jews, will be utterly incredible to her bigoted fellow-countrymen, "for the Jews have no dealings with the Samaritans." National and local prejudices will more than neutralize all that she can do for the truth. The sleepless gossips of that little village of Sychar, are like those of our own day, each knowing more about his neighbor's life and business than that neighbor himself.

Should she appear among them in the new role of saint and censor of their conduct she will surely be devoured by their lawless tongues. Ordinary prudence dictates that she should be quiet for a time. Let her first gain experience, and by patient meekness and seclusion convince those who have known her folly that she is not an audacious hypocrite, and then, after the lapse of years, she may attempt to be useful.

The trouble with this theory is, that however widely accepted and acted upon, the facts in the case are against it. The record bears on its face that after a single effectual lesson from Jesus Christ the woman at once left her water pot and hastened to the village to tell the people: "Come see a man who told me all that ever I did. Is not this the Christ?" "And many believed through the saying of the woman." More than can be said of scores of men who are proud of being in holy orders and preaching from year to year to drowsy aristocratic flocks. And Jesus himself set the seal of approval upon the mission by following in the footsteps of the woman, giving two days to the very same field: "And many more believed through His word."

Will any one presume to say that all this was rash and wrong, and that it would have been far better for the cause of truth not to have enjoyed the divine power manifested through the prompt activity of this new convert? And let us not suppose that her case is wholly exceptional. Here is another even more remarkable. That of the demoniac of Gadara. His career before he knew Christ need not be detailed. Suffice it to say that he was the terror of his neighbourhood, dwelling in tombs, cutting himself with stones, plucking asunder the chains and fetters with which men attempted to bind him, making night hideous with his unearthly cries, and sheltering in his miserable person legions of foul demons. But once restored to his right mind by the gracious and almighty power of the Redeemer he encounters no delay in receiving a mission field. Naturally enough, out of gratitude to his deliverer, his wish is to follow Him across the sea of Galilee. But Jesus said, No, I appoint you some better work to do. "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed and began to publish in Decapolis how great things Jesus had done for him; and all did marvel." Surely a most instructive case. The Saviour's command is not, Go home to thy friends, and say nothing to them for six months or until they are convinced that you have been saved. No, in that case they might

well believe him to be still possessed of a dumb devil, and no less dangerous although less noisy than before. His open and prompt testimony to the Lord's saving power was needed specially in that very home and neighbourhood made desolate by his former conduct. And whenever saving grace is felt in the soul, the dumbness which many seem to regard as meritorious at once disappears. As soon as he takes us out of the horrible pit and sets our feet upon the rock, he puts a new song into our mouth. And the testimony then delivered by the new-born soul is full of freshness and force and should in no case be suppressed. When the dying thief felt the power of Christ on the cross he cried for help for himself, but he did more, he delivered his testimony in favour of the Saviour and rebuked the blaspheming malefactor. When the Lord opened the heart of Lydia, that she gave heed to the things spoken of Paul, she was baptised and her household, and she instantly joined the ranks of Christian workers, and besought the Apostles saying: "If ye have judged me to be faithful to the Lord, come into my house, and abide there." She regarded prompt service as the test of fidelity to her Saviour. This is always the case. If we love him we keep his commandments. When God worketh in us, then we work out our own salvation, and become out-spoken in declaring his power to save. When in Jerusalem "they were all filled with the Holy Ghost, they began to speak with other tongues as the Spirit gave them utterance." It was through the testimony of young converts that thousands upon thousands entered the Kingdom in Jerusalem during Apostolic days; and when persecution arose, and they were all scattered abroad throughout the regions of Judea and Samaria, except the Apostles, they—not the Apostles, but the dispersed members of the Church—"went everywhere preaching the Word." And why should we not look for similar zeal and fidelity now, in declaring the truth? "Let him that heareth say come." Let us fearlessly invoke the aid of these mighty forces—the Word, the Spirit, the press and the services of those who are fired with the enthusiasm of first love, that the Church may become a scene of living power and beauty, "fair as the moon, clear as the sun, and terrible as an army with banners." It is thus that the hosts of Infidelity, Romanism, Mohammedanism and Paganism are to be discomfited, and the great commission of our Captain is to be executed, to go into all the world and preach the Gospel to every creature.

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DUTY AND DELIGHT.*

“Let the dead bury their dead! Follow thou me! Go thou and preach the Kingdom of God.”

THAT is a profound saying. “Let the dead bury their dead!” It has a deep meaning: if at first it seem dull and lustreless like a fragment of spar, we have only to turn it till the light strikes it at the angle of reflection, and it will show rich hues. Life and death are words that span the infinities; the difference between them is the difference between holiness and sin: the distance between them, the distance between Heaven and Hell.

This is a world of death. The dead, who know not nor feel the powers of the world to come, may well be left to bury each other, left to magnify the material and mortal, as all burial does. But for those who will hear and heed, Christ has a message of life. First of all, “Follow me!” for “he that followeth me shall not walk in the darkness” of death “but shall have the light of life.” Then, “Go, preach the Kingdom of God.” Having the spirit of life, we are to speak the word of life. Christ came not to bury, but to raise and quicken, the dead; and they who follow Him first get life, and then preach Him and give life. Our first duty is to come unto Him that we might ourselves have life, and leave the ranks of the dead for those of the living; our foremost duty and our highest delight must then be to bring other dead to life; instead of burying them more deeply from sight and contact of the Lord of life, we must take away the stone, that the dead may hear His voice and live and come forth!

Evangelization is simply this, rolling away the stone, and giving the dead a chance to hear the word of life. It is bringing the Evangel, or Gospel, into contact with the unsaved: and it is for *contact*, not *conversion*, that the church is responsible. We are to do our part and leave God to do His.

Paul says: “Christ sent me not to baptize, but to evangelize.” Baptism is not to be reckoned like repentance toward God and faith toward our Lord Jesus Christ, among the primary terms of salvation; it is a sealing, not a saving sacrament. We must not lift it to a

* A chapter of Dr. Pierson's forthcoming book on “Evangelism.”—From the Author's manuscript, by special permission.

level with faith. Faith justifies the soul which, in believing, appropriates Christ ; Baptism justifies faith, as one of its fruits and proofs, attesting faith as genuine.

Every child of God may truly say : " Christ sent me to evangelize." This is a foremost duty and may be the highest delight. To evangelize is the first duty in the order of time, for there must be believers to be baptized and converts to become confessors, in order to form the church ; it is first in the order of *importance*, for it is accession and growth that keep the church in being. To the Household of Faith, as to the family of man, the condition of continuance is obedience to the law of increase. The propagation which keeps God's seed alive on the earth, and eventually spreads that seed over the earth and subdues it, is Evangelization. Everything therefore, both as to the existence and enlargement of the Church of God, hangs on evangelizing men.

The church must continually "go, disciple all nations," become to human souls everywhere, nursing mother. So far as she fails to bring the Gospel to the knowledge of the unsaved, she disobeys the last command of her Lord, declines in spiritual life, forfeits her commission, and risks the removal of her candlestick out of its place !

That other duties are important we do not deny, but we do affirm that the importance of evangelization is primary. Our Lord enjoined upon us first to *disciple* all nations, and then to *teach* them to observe all His commands. In the authorized version the two Greek verbs are both rendered by the same word 'teach,' but the mistake is corrected in the Revision, for they represent two great branches of our duty and trust : First to go out and gather in disciples ; and then teach and train the new converts in the knowledge and practice of truth and duty ; first to 'disciple' sanctified and serviceable men, and then to 'discipline' or develop disciples into workers.

A great orator and sage, Sydney Smith, has said that the most effective figure in rhetoric is repetition. Probably the principles we thus lay down may seem axioms not needing demonstration, and scarcely requiring statement ; but familiarity with truths takes away their force and blunts their edge, even as the tread of many feet wears away the inscriptions on memorial pavements, unless from time to time they are recut. And so we seek to give greater emphasis to admitted truths by frequent and varied statement. As with mallet and chisel, blow on blow, we would cut deeper that great inscription on the very threshold of church life, "go, EVANGELIZE!"

The church is to bear and rear children ; but before she can rear, she must bear. There are pains of travail, but she must not shrink from the throes of birth, through which alone God's household grows. We have seen that the last command is followed by a promise of His presence. The precept and promise are joined by a living link, for only as the precept is obeyed can the promise be enjoyed. If the church is faithful in making and training disciples, she basks in the sunshine of His smile. If zeal in evangelizing gives place to cold neglect of souls, her sun suffers obscuration if not eclipse, so surely does He withhold or withdraw the tokens of His gracious presence and glorious power. The glory of the Shekinah pales whenever passion for souls gives place to cold indifference.

In various ways, by forms and figures both forcible and beautiful, the great Head of the church has sought to impress this double duty of evangelization and edification. Two laws of church life are expressed and enforced throughout the New Testament : First, the law of inward growth, and secondly, the law of outward extension. This is the key to much of the teaching of our Lord and of His Apostles. In the interview between the risen Redeemer and His disciples, recorded by John, we find first a Word of Salutation, "Peace unto you;" then a Word of Commission, "As my Father hath sent me, even so send I you:" and then a Word of Conferment, "Receive ye the Holy Ghost." He not only gives the Commission, but He bestows the Power to carry it out, a Divine Enduement.

The work is great, but for it we have conferred by Him both authority and adequacy. The church long since came to her Damascus and had her vision of the Holy One. She needs no longer ask, "Lord, what wilt thou have me to do?" for He has set before her the primary duty. With pierced hands He points to the millions who have not even heard His name, and says: "Go out into the streets and lanes, the highways and hedges, and compel them to come in!"

When Mr. Webster, at the laying of the corner stone of the Bunker Hill shaft, besought the vast concourse of people to "stand back," lest the crowd should break down the speaker's platform at peril of life or limb—the answer was, "It is impossible!" "Impossible?" thundered the American Demosthenes, "*Nothing is impossible at Bunker Hill!*" And when we remember Who gave us our marching orders, and Who left us the pledge of His perpetual presence; when we stand beside that cross on which He bore our sins, and remember that He is the Propitiation for the whole world, we dare not talk of

impossibilities. In the lexicon of the christian life there is and there ought to be no such word as "fail." *Nothing is impossible at Calvary!*

Canon Wilberforce tersely puts in four words, the whole law of Christ, "admit, submit, commit, transmit." The first three concern the relation of the believer to his Lord, he is to *admit* to his mind and heart, the truth and Him who is the truth; *submit* his wayward will to His will; and *commit* all things in trust to His keeping. The last of these four words expresses the relation of the believer to his fellow men, henceforth he is to *transmit*; to become the medium through whom by lips and life, the light and love of God shall be transmitted to others. In these four words all the duties of the disciple are briefly summed up and comprehended. They are the cardinal points in the horizon of his spiritual life.

We are called not to *be saved* only, but to *serve*. The watchword, the very motto on the banner of the church, is *service*. The chief end of man is "to glorify God and to enjoy Him for ever," to glorify Him is the necessary preparation for the highest enjoyment of Him. The work is committed to the weak; God hath chosen the poor and base and despised, those who are nothing in the eyes of men, that all dependence may be upon Him and all glory be to Him.

God calls every disciple to *direct effort* to save men. The Confession of Christ with the mouth, the preaching of Christ in the life, the translation of faith and hope and love into living forms, and of precept into practice—all this is a mighty witness for Him and His Gospel, but it does not exhaust the demands of duty. The command covers more than this, it means *personal work for souls*.

The methods are so various that they are not defined or prescribed, but they embrace the whole range of opportunity, the whole scope of possibility. From the lisping infant in the cradle, to the savage cannibal on the isle in the sea, we are to see in every human being a soul to be taught the way of salvation. In the great home and busy mart, in rural retreats or city streets, at workman's bench or school-boy's bench, wherever a child of God confronts a child of man, there must be a voice to speak because there is an ear to hear. Even prayer is not effectual, energetic, which does not lead us to *do something*. Till the field at your feet, and send others to till the fields which you cannot reach. Only thus will the world-field ever be sown with the seeds of the Kingdom, and wave with harvests for God.

We have too much faith in God to believe that he would leave to us a work which we cannot do. A loyal soldier of England's Queen, when asked how long it would take the British Army and Navy to carry a proclamation from Her Majesty, to the ends of the earth, replied, "about eighteen months." We have no conception of the rapidity with which the flag of the cross could be borne to the limits of the globe, if the enterprise were really undertaken by the whole body of believers. In 1835, in Hamburg, seven men in a shoemaker's shop resolved to attempt in person to spread the good news. Within twenty years they had organized fifty churches, gathered ten thousand converts, scattered half a million Bibles and eight million pages of tracts, and preached the Gospel to fifty millions of people. At that rate, two hundred and fifty disciples could reach the whole population of the Globe in thirty years!

If to-day there were but five hundred disciples on earth, and each of them and of their converts should bring to Christ one soul each year, by this simple geometrical progression the number of converts would swell so fast, as to include the whole race in twelve years. Or if there were but *one* disciple and he should be the means of converting one soul each year, and every new convert do the same, thirty years would multiply the number to more than thirteen hundred millions.

What does all this show? That the bulk of professing disciples neglect this foremost duty to a dying world, and practically *do nothing whatever in discipling others*. In the question of personal salvation, service is forgotten. One fixes his thought on worldly treasures and pleasures, and buries himself out of sight and contact of the lost, in the sepulchre of self indulgence; another turns his thought to heavenly treasures and pleasures, but it is all about *his own salvation* that he thinks. This is all selfishness. The miser and the monk are alike; each lives for himself, and for himself seeks to lay up treasures; only the treasures differ in kind. It is a vicious type of piety that idly sits and sings,

"When I can read my title clear," etc.

Service is self-abnegation, self-oblivion. Moses was willing to be blotted from God's Book, and Paul could wish himself accursed from Christ, rather than have Israel cast away for ever. He who would save others must not be unduly absorbed in saving himself. He who seeks first the Kingdom of God will find his own salvation added to him, without fail.

To you and me then is committed a dispensation of the Gospel. If we do this thing willingly, we have a reward, but if against our will, nevertheless there is the solemn commission. If there be some who cannot "go into the dark mine," like Carey, they can "hold the rope," like Fuller. But woe is me if in some way or other, I preach not the Gospel to a dying world!

A. T. PIERSON.

Philadelphia.

A WORKER'S PRAYER.

Lord, speak to me, that I may speak
 In loving echoes of thy tone ;
 As thou hast sought, so let me seek
 Thy erring children, lost and lone.

Oh, lead me, Lord, that I may lead
 The wandering and the wavering feet ;
 Oh, feed me, Lord, that I may feed
 Thy hungering ones with manna sweet.

Oh, fill me with thy fulness, Lord,
 Until my very heart o'erflow,
 In kindling thought and glowing word,
 Thy love to tell, Thy praise to show.

Oh, use me, Lord, use even me,
 Just as Thou wilt, and when and where,
 Until thy blessed face I see,
 Thy rest, Thy joy, Thy glory share.

F. R. Havergal.

THE DURATION OF THE PASTORATE.

IN the following paper the permanency of the Pastorate is assumed, as against the views of those who hold that the Pastorate ended with the organization of the Christian Church, as did the Apostolic and Prophetic offices.

It is also assumed that the Scriptures sanction the employment of the term Pastor, to designate not merely those who feed, build up and guard the interests of persons already evangelized, but also to designate those who associate with such work the evangelization of the unconverted. Paul writing to Timothy said: "do the work of an Evangelist." Every true pastor will include in his pastoral work the evangelization of the unconverted.

Having made sufficiently clear for our purpose what we mean by the Pastorate, let us enquire: How long should a man continue his Pastorate in one congregation?

We answer, for life; unless there are clear indications of a divine call to another field. The life pastorate is the true ideal and to this there is but one exception, viz., a call from the Head of the Church to another sphere of labor. Certainly the frequent changes becoming more prevalent would indicate that this ideal is ignored, or that some other ideal more in keeping with the *tastes* of the age had taken possession of ministers and people. So much the worse for the tastes of the age.

The perpetuity of the Pastorate, as stated, has always been the ideal in the Presbyterian Church; and except among Methodists—so far as I know—this ideal has never been questioned in the Christian Church.

It is true that the Presbyterian Church of the U. S. of America have had "stated supply," but the General Assembly disapproved of it in 1831-'34-'40-'51-'69; see Moore's Digest, pp. 112, 113; so that "stated supply" is simply tolerated and mourned over by the best men in the Church.

The idea conveyed in Scripture is, that the Pastoral relation is permanent, with the exception stated; and certainly that exception does not sanction a change of Pastorate at *stated periods* or indeed at the

end of any period that might be *previously* determined. The Scriptural indications are that men are not only called into the Ministry but into a special sphere of labour.

"The Holy Ghost said (Acts 13, 2), Separate me Barnabas and Saul for the work whereunto I have called them." In the account given by Luke of the response to the Macedonian cry, he says: "Immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us to preach the Gospel unto them." At Miletus, Paul urged upon the Elders of the Church at Ephesus to take heed to all the flock over which the Holy Ghost had made them Bishops. In each of the Seven Churches of Asia, there was an angel or messenger entrusted with the tidings to be delivered to the people.

Moving in the line of these inspired indications, the Presbyterian Church has always given prominence to the controlling hand of the Head of the Church, in connection with all inductions.

Under the supreme conviction that a Pastor should not merely have a call from a congregation but above all from the great Head of the Church, the Presbyterian Church has discouraged everything like canvassing for calls. Hence the question put to all ministers at their Induction, "Have you used any undue methods, either by yourself or others in procuring this call?" God's providential control is most solemnly and impressively recognized in connection with the Moderation in a Call, and also in connection with the sustenance of the call by the Presbytery, as well as in the final Induction. Certainly this does not point in the direction of frequent changes, or changes on frivolous pretexts.

That changes are sought and effected by both Ministers and Congregations for reasons that are simply degrading the holy office, and ruining congregations, is undeniable.

The Assembly of the American Church has repeatedly asserted that the antidote to frequent changes is a higher respect for the ministerial office and character. Ministers should magnify their office, and they should be esteemed highly for their work's sake.

The advantages of long Pastorates to both Minister and people are very great. This becomes a settled conviction by simply contrasting Congregations all over the Church that have had long or even life Pastorates with those of an opposite character.

It is only by protracted contact with his people that a man can have that acquaintance with them, that will enable him to adopt his

preaching and other pastoral services to their wants. It is simply impossible for one who changes about every four or five years to be acquainted with the people. If a periodic or frequent change of family Physician be undesirable—and who does not say that it is?—much more undesirable is a frequent change in the Pastorate. In a lengthened Pastorate there is an assimilating process going on, and Pastor and people are growing in mutual sympathy. There is also a demand for constant, unremitting study on the part of the Pastor which is to the advantage of all interested. As regards the plea that short Pastorates enable one to employ old material to advantage, I shall make but one brief reply. In protracted pastorates, men can return to old material and repeat as frequently as will be to the advantage of most Ministers; and they can do so with the approbation and to the edification of intelligent people.

The disadvantages associated with frequent changes are: protracted vacancies often resulting in incurable divisions; the cultivation of a desire for novelty and change simply for the sake of change; a low unscriptural view of the office and character of the ministry.

There remains now but a short space to say a few words, regarding the causes of the frequent departures from this ideal, and the remedies we would suggest.

The causes and remedy, we think, are comprehended in the following brief statement. The want of the exercise of sanctified good common sense and christian charity, together with a want of a proper appreciation of the office and character of the ministry; and the remedy, simply the cultivation and exercise of these.

A more earnest and frequent study of the Pastoral Epistles and of Paul's statements regarding the relative duties of Pastor and people, would certainly wield a most powerful influence in the direction of counteracting frequent changes.

We shall, however, specify some of the more prominent causes leading to frequent changes, and endeavour to indicate the remedy. There are causes arising from the side of Pastor and people.

From the Pastoral side there stands first:—

The want of progressive and earnest study. This the late senior Dr. Hodge used to contend terminated more pastorates than all other causes put together. Had not an authority of such keen observation and lengthened experience repeatedly asserted it, we should have shrunk, purely from delicacy and out of respect for the Ministry, from mentioning it.

It is a notorious fact that the best trained and most studious men in the Methodist Church are—the majority of them at least—in favour of lengthening, considerably, the period of ministerial service to the same Congregation.

No amount of what too frequently passes for Pastoral Visitation, will ultimately make amends for the want of judicious reading and earnest thinking during the week. For ourselves we have but little confidence in either buggy or street thinking as a substitute for what ought to be done in the study; nor will any amount of vehement vociferous talking and senseless gesticulation be a substitute. Our remedy is to hand: "Give heed to reading, to exhortation, to teaching. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery. Be diligent in these things; give thyself wholly to them, that thy progress may be manifest unto all. Take heed to thyself, and, to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee."—I Tim. 4: 13, 16, revised. "Bring with thee the books, but especially the parchments."—2 Tim. 4: 13. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word truth."—2 Tim. 2: 15. What has been said on this point applies with equal force to students preparing for the Ministry.

Another fruitful source of frequent change is the effort on the part of Ministers to gratify itching ears, and the taste for what is sensational. There is an effort made to draw the crowd by advertising or announcing a subject under a purely sensational title; or the choir is employed to sing voluntaries and Miss ——— to sing a solo. On this point I shall simply quote Dr. John Hall. "I have never thought this a good plan, and would advise my brethren not to adopt it. It is regarded as a confession of general weakness.

Your common things it would hardly be supposed would attract; but here is a sermon on 'the iron that did swim,' or 'the little foxes,' or Samson's foxes, or Jehuda's pen-knife, and it is hoped the people will hear you thereon. And when there is no announcement, why, of course, the fair inference is, there is nothing peculiar; nothing worth hearing; nothing but the Gospel! There are enough of gypsies already, unattached hearers, who go around and hear the most interesting preachers. . . . Let us leave all this to the Lyceum, the Lecturing Bureau, and the showman. Let us be willing to go down as low as is needed to lift up sinners; but it is

WE that are to go down. This is to drag down the sacred desk, the office of the ministry, the Bible itself."—*Yale Lectures ; fourth series, page 183.*

Forgetfulness or neglect of the fact that a Pastor should be simply one thing, and that a Minister of Christ, has often resulted in a demand for a change of Pastorate. A Pastor should not be distinguished as a farmer, doctor, lawyer, politician or an athlete; he should give himself to one thing. "No man that warreth entangleth himself with the affairs of this life."

The Saviour would not interfere in a case which ought to have been settled in a judicial court, but simply replied: "Man, who made me a judge or a divider over you?" The Apostles said: "It is not reason that we should leave the Word of God, and serve tables," &c.

If all men in the ministry had the good common sense to act in reference to many persons, and things that come to their ears, as the Saviour did with the accusers of the unfortunate woman, when he wrote on the ground as though he heard them not, many a call for a change could be avoided. Spurgeon dealing with this same point, has said, that every minister should have one deaf ear and one blind eye; and our own KNOXONIAN has said, lately, in the *Knox College Monthly*, that there are people whose motto always is, "Tell the minister." May the Lord long spare KNOXONIAN to wield his pen in writing such articles, as we need all the agencies possible to keep such characters in their own place.

One source from which frequent changes in the Pastorate proceed, is the want of adequate support, and for this evil, congregations are mainly to blame. We say mainly, because we know that to some extent ministers are to blame when through false delicacy they do not faithfully and wisely inculcate duty and privilege in this as in other matters.

Paul in his epistles repeatedly enjoins on those ministered to, to share liberally of their substance, with those who minister to their spiritual wants. To the Galatians he says: "Let him that is taught in the word communicate unto him that teacheth in all good things." Writing to the Corinthians, he says: "The Lord hath ordained that they which preach the Gospel should live of the Gospel." Whilst we admit that ministers should watch against allowing undue care regarding support to prey upon their minds, yet it should be borne in mind by congregations that ministers are human and have human wants, and necessities peculiar to their office. Before a minister has

been educated for his position, there has been the spending of money and much time ; whilst others of the same age, in business or professions less expensive, have been accumulating property. After entering on the duties of their office, books and periodicals necessary to keep them abreast of the age must be secured, and other expenses peculiar to their situation incurred of which many congregations never think. Besides, the utmost that ministers can do for the future of their families is to make an effort to give them a liberal education. Looking at these things, together with the prospect, should God spare them, of having to retire, with no house to live in of their own, and little or no funds to live upon ; it is not surprising that ministers should be found seeking changes to better their educational advantages and to brighten the future prospects for old age.

G. MUNRO.

Embro, Ont.

TRUE ART.

To paint the picture of a life
 Sincere in word, in deed sublime
 Noble to reach the after-time,
 And find a rest beyond the strife :—

This is the highest goal of art,—
 To move a form of rare device,
 The fruit of early sacrifice,—
 The true devotion of the heart.

We work in shadow and in doubt,
 But view our Model, and with trust
 Toil on, till He, the Good, the Just,
 Shall bring the perfect fullness out.

W. T. HERRIDGE.

Ottawa.

OUR FRENCH WORK.

THE subject is such a large one, and has been so ably handled by authorities, that the burden of saying anything to help, or even of telling the old old story afresh, is a heavy one. With a feeling of weakness and insufficiency we bend to it, while an earnest prayer goes up to the Burden Bearer, that He will bear it for us, and by us.

It seems somewhat strange that that which is not a work of race, should be considered such. The French question is not really a question of people or race. As English we welcome a true Frenchman, and honor him. We admire many of his characteristics, and feel that we might often learn from him lessons of gentleness and civility. It is not with them as a people or race that our quarrel is, but with the system which under Christ's name, develops in them qualities not Christ-like.

The standard we raise is not one of nationality, or tongue, but one of liberty, truth and purity. Round it must rally every man of whatever race, who recognizes the tremendous issues at stake. To our young fair Canada has been bequeathed light and liberty; with her it remains to retain this priceless legacy so dearly won.

Hitherto she has moved steadily on, all unheeding the little clouds rising in the sky which threaten to obscure her day; so secure in her glorious liberty that she hears not the rattling of the tiny chains that are being fastened too surely on her sons and daughters, chains of gold and silver it may be, fastened by the holy (?) men, but none the less chains.

The struggle resolves itself into that of light with darkness, Protestantism with Romanism. Protestants having, and loving liberty and truth, must as free men oppose oppression; as true men, error.

As such, the struggle is one which demands the attention of all, involving as it does the interests of all. As free men we must engage in this struggle, free from all prejudice and petty jealousies; as true men, in a spirit of truth and love.

As politicians we must face the question, for on its solution hangs the political freedom of our land. As long as the whip of the Catholic vote is permitted to swing over the heads of our leaders, threatening

to lash them into the supporting of measures at variance with their own ideas of right, and contrary to the interests of the people whom they serve, our land is politically enslaved. The government of the country lies really 'in the hands of the priests, for to these priests belong the votes of all their parishoners. Wheels move wheels, but the great motive power of our lower province, is priesthood. Against this power we would not struggle were it a power for good, but finding as we do in their system, grievous moral deformities, if not immoral disposition, we cannot, ought not to submit. Can we expect our political leaders to be pure and true, when in their homes, purity and truth are alike dwarfed? That such is the case is shown by the extracts we cull.

Our professional men are interested in the struggle, and should be engaged in it. Can it be a matter of no account to them that in our Canada hundreds of children are growing up unlettered, ignorant, and mentally stunted, without a vestige of a mind of their own; poor puppets who know not how to think, casting all their thinking necessities into the hands of their priests?

In order to know the truth of this, one must go amongst the poorer classes, who are dependant on their priests' schools for their education. Again and again they come to Protestant schools and are delighted with the progress they make, stating that at their own schools they spend most of their time on prayers, etc. Nor is this to be wondered at. The greatest enemy the priesthood has is enlightenment. In proportion to the knowledge and enlightenment in a country, amongst the masses, is the slavish subserviency to the priests, which constitutes the power of the Church of Rome.

First in the ranks in this struggle, we naturally look for those who devote their lives to a study of that which is the whole of man,—man's duty to God, man's duty to man.

Not finding them there, might we not naturally conclude, that the struggle is an unjust one; that amongst our many denominations may be ranked still another, as a Church of Christ, the Holy Roman Catholic.

So often this question is asked, passes on from mouth to mouth, and becomes at last so startling that we would here point out a few reasons why we cannot recognize the Church of Rome as the Church of Christ.

The head of the Church of Christ is Christ. The head of the Romish Church is the Pope. Christ's Church follows the teachings

of Christ ; the Romish Church the teaching of the Pope. The teaching of the Pope is in direct opposition to that of Christ. The Pope teaches the way to God, to be the saints and angels. Christ says, "I am the way, the truth and the life, no man cometh unto the Father but by me." The Pope, that Mary and all saints are mediators between God and man. God, "there is one mediator between God and man, the man Christ-Jesus." The Pope, the worshipping of saints and images. God, "thou shalt worship the Lord thy God, and Him only shalt thou serve."

In giving His Commandments, God said, "ye shall not add unto the word which I command you." In closing His written volume, He again repeats with terrible power : "If any man shall add unto these things, God shall add unto him the plagues that are written in this book."

Yet each new century brings a new dogma to the Church of Rome. In the 4th century began the worship of saints ; in the 7th century, the Pope was declared supreme ; in the 11th century, the celibacy of the priests became obligatory ; in the same century the dogma of the infallibility of the Church of Rome was acknowledged ; in the 16th century, the doctrine of an intermediate state, purgatory, was officially recognised ; while in our own century of enlightenment heads bow reverently to the new dogmas of the immaculate conception of the Virgin, and the infallibility of the Pope.

Thus, following doctrines of men and cunningly devised fables, may they not hear the Master's voice, as He says : "In vain do they worship me, teaching for doctrines the commandments of men."

Every man, woman and child in the wide stretches of America, are wittingly or unwittingly interested in this struggle. It is now time that they should be intelligently interested.

It is not sufficient that our children call themselves Protestants, they must know *why*. Parents must know not only why they are Protestants, but why they cannot be Roman Catholics.

A book lies on my table, which is at once one of interest and authority,—"*La morale des Jésuites*," by Paul Bert, being a gleanings from the teachings of the different Jesuitical theologians, Gury, l'Abbé Rousselot and Marotte ; the work of the latter being the authorised book in the French Primary Normal School. The book is French throughout and may be obtained from France. Some of the books from which Paul Bert gleams are text books in the Jesuit College in this city.

Taking first the teachings regarding civil laws, we find that "the Church has the power to make laws to accomplish her ends." "The Pope, when the spiritual good demands it, may change lords, kings and emperors, deprive impious and disobedient kings of their kingdoms." "Christians (Jesuits) are not to tolerate infidel or heretical kings. If the king endeavors to draw his subjects into infidelity or heresy, the Sovereign Pope must decide if the king should be deposed." Jacques Gordon says, "I maintain as certain that ecclesiasties are free from civil power." In reply to the question, "Ought one to obey a law of the church prohibited by civil government?" the answer comes, "Yes, for the church has received the authority from Christ, not from the civil power upon which it is dependent."

Regarding witness bearing the following helps are given: "An accused questioned by the judge, may say, 'I have done nothing,' meaning, nothing which I must tell."

"An accused is not allowed to tell an untruth, but he may say I have not done it. * * * But in doing so he must take great care to assert this in a true sense, according to the thought he has in his mind. For example, if he replies I have not done it, he must take great care to say (in his mind) that he has not done it while in prison." Cabot says, "If you have killed Peter, in defending yourself you may swear before the judge that you have not killed him, if you make the mental reservation, unjustly."

Coming to the case of theft,— "When is theft a serious matter in the case of servants?" That depends on the liberality or severity of the master, the quality or nature of the object taken, etc. * * * * Again "may a servant, who does more than he considers it his duty to do, recompense himself? Yes, if such work is done at the request of his master. * * The value of this just compensation may be left to the judgment of the servant."

Fain would we leave the matter here. Two other cases we cite: "Should a priest who hearing a woman's confession, solicit her to sin, be denounced? No, if not in the confessional or under the pretext of confession." Putting with this the fact that priests may absolve their accomplices, need we wonder that our land is full of vice. Are we unjust in trying to plant in the breasts of our youth a love of purity and truth, such as they cannot receive from a church of sin. We cannot even read some of the revelations of this book, and gladly turn from it, thankful for our liberty and truth.

We have endeavored to show the necessity for French work. We will now pass on to the work itself, with all its discouragements and encouragements.

That there are discouragements real and heavy we cannot deny. The walls surrounding this system seem to be of adamant, and every effort directed against them to prove useless. Money has been sent and nobly sent to forward this work. Yet in Canada to-day over one million are in the dark places of this system. Over 112,000 in our own royal city.

Within the last fifty years an average of \$15,000 per annum has been spent on this work apparently fruitlessly, at least proportionately. The numbers of Roman Catholics still are paralyzing; the converts, far from all that can be desired; and many things seem dark. But all has not been in vain. Fifty years ago, there was not a French Protestant in Quebec. To-day there are over 20,000 avowedly French Protestants. Fifty years ago there was not a French Protestant Church in Montreal. To-day there are six. A rapid sketch of the progress of one of these may be helpful. In 1864 a French Mission was opened in the east-end under the care of one of the French Missionaries. In 1869 Rev. C. A. Doudiet was ordained and placed over the charge. In 1873 there were in connection with this church 35 members in good standing; in 1880 there were 94; in 1887, 115. During the year 1878 there were 40 apostates; the records for the years intervening between 1878-1887 give the names of 21 apostates. Of the 180 French children in connection with this church, 150 attend English schools.

When Mr. Doudiet first took charge, 18 years ago, they were not able to pay their running expenses; this year they have contributed \$525. When we learn that this \$525 has been contributed by a congregation composed of working men; that in the entire congregation there are only three families whose income exceeds \$1,000 per annum; when we estimate that the average contribution has been about \$4.50 a member, we cannot but feel that in this corner at least there has been progress. What that progress has been we cannot estimate, for every family represents a power no one can grasp.

Why should we impatiently clamor for results? Only man's work can be hurried. God has all eternity in which to work and moves steadily on. Looking at nature around us we see how gradually life develops. Who looks with impatience at the tiny nestling, and

would force it into a full fledged birdie at once ; who does not with interest and not impatience watch the gradually growing and unfolding of our baby nestlings ? Had man the arrangement of matters the baby of to-day would be a man to-morrow ; not so with God. And is a soul more quickly developed than a body ?

Only those who know the power of those beliefs deep rooted in childhood, entwined about our very being in youth, can realize what a fearful upheaval each convert to Protestantism means. Oh ! brothers, you who feel impatient at the apparent fruitlessness, for one moment pause, and count the value of one soul, with its infinitude of weal or woe ; trace the influence of one being through the endless cycles of eternity, and call it not slow work when hundreds are passing out from darkness into light. Were we but roused to a sense of the awful responsibility which rests upon us, we could but wonder that God blesses us, as he does ; we could but feel that, as always, God's part is done, while ours lies all but untouched.

Interesting and encouraging as all reports may be, there is much to seemingly justify dissatisfaction. The character of the converts is not always such as we expect, we find many of them cringing, dependent, and even dishonest. Aye ! whence have we our boasted, proud independence and honesty ? Is it that our hearts are by nature purer, truer than our fellow-countrymen, the Roman Catholics ? Is it that we have by nature been endowed with qualities and perceptions denied them ? Nay, rather, but what have we that we have not received, and having received it why should we glory as though we had not received it ?

Knowing the power of association and education, can we wonder at those who have been brought up in dependence, whose ideas of right and wrong have from the cradle been warped ? Can we wonder that the straightening process takes a life-time, indeed often two life-times ?

We must not look for impossibilities, and if we allow the youth of our land to become thoroughly imbued in error, we must not expect them to be errorless men and women. If we wish them to be noble, as we are noble (!) we must, from their infancy, surround them with ennobling influences. In this lies the great hope of Canada—in her Protestant Schools.

Oh ! that we could reach the ears and hearts of every man, woman and child, who are made free by Christ, and tell them of our schools ; tell them of the young men and women who come to them, utterly

ignorant, knowing neither how to read nor write, hungry for knowledge, but with minds as unmindlike as minds can be, and still be minds. If we could but in reality place them for one term amongst these brothers and sisters, the cry for results would melt into one for workers. The two pioneer schools, Grande Ligne, the Baptist Mission, and Pointe aux Trembles, the Presbyterian, have tales to tell that must convince the stoutest doubters, of the necessity and efficiency of the work.

Through each of them have passed during the fifty years of their existence, at least 3,000 pupils. From them have come many of our prominent French ministers and missionaries. To them are crowding, children of converts, children of Catholics. Still they crowd in, until there is no room to receive them. For the past two or three years about 200 pupils have annually been refused admission to Pointe aux Trembles. No room! no room! An effort was made to raise \$10,000 in order that at least one half of those turned away last year, might find room there this winter; but it failed, and once again the school throws wide open its doors to the 120 who can enter, while back to ignorance and darkness must go again the 200. The contributions this year, apart from bequests, for French Evangelization in all its departments, have been about \$25,000, yet \$10,000 more could not be raised. Estimating the membership of the Presbyterian Church in Canada to be 100,000, which is below the figure, only 10 cents per member would have given the required amount.

\$1,580,000,000 are annually spent by America and England for liquor, yet Canada cannot gather \$10,000 of a surplus for our French work.

God's plans do not, cannot clash. The heathen are destitute and needy, only God knows how needy. To them we are debtors, to them we must give. Not one dollar from them would we take, but two from ourselves. To each of us God will give a burden if we but bend for it. Upon Canada lies the burden of those heathen lands across the sea, and those darkened tracts at home. The work is steadily moving forward at home. In Montreal, our brothers, the Methodists, have a prosperous school, as also the Episcopalians. There is room for all, if we but join hands and walk in step; but there is no time now for fend and folly. One Lord, one faith, one baptism, let us together strive to flood our land with the Bible education and liberty.

An interesting little school may be found at 717 St. Catherine street, where from 12 to 20 little French children, Roman Catholics

with the exception of two, are under the care of a noble Christian woman, who is doing her share to scatter knowledge. A peep at their bright faces and towsey pows as they sing those sweet French hymns, gives a subject for study from merely a professional standpoint, but when behind one sees the little germ of truth being planted, the independence aroused, one cannot help looking forward to the time when priest-craft will have lost its power.

Assuredly it is losing ground. Perhaps not perceptibly; but slowly and quietly the spirit of enlightenment and liberty is penetrating the masses, making the men indifferent, the women more zealous. Steadily the work must grow, till the tyranny can be borne no longer, and the doom of the priesthood rings out.

But what is practically the best thing to do under the existing circumstances? May we offer a suggestion to our students?

We have all with interest been following the wanderings of that famous quartette from Knox College who have been systematically wandering through the west, speaking of their work, prospective, in the foreign field. Already they have held 250 meetings, the practical prompt result of which, has been \$2,000.

Why should not the same plan be followed by our students here? Why should not four take up the question of the French work, spend some of the time they will spend this winter in the city, speaking to the different churches on the subject, and then offer themselves for an extended campaign next summer?

This is only a suggestion, but one which seems pregnant. Earnestness, enthusiasm is needed, not half-hearted work. True, the work is a discouraging one if the eye is ever turned to the dollars and cents. Let the eye be fixed on the heads and hearts of men: reach the heart through the head, and the pockets will yawn of their own accord. Away, away with begging. Teach the people the necessities of the case. With all prayer leave it in the hands of the great all-Father, and money will come.

Oh! that we might realize our position. Not ours to question if results are satisfactory, not ours to quibble over this or that—ours only to *do*. Our reward or censure at that great day will not proceed from the greatness or meagreness of results, but from the greatness or meagreness of our work. Have we done, are we doing all we can; if not we dare not speak; if we have, if we are, we may safely leave the rest to the Father who willeth not that any should perish.

HELEN CAMERON PARKER.

Montreal.

THE PULPIT AND THE GYMNASIUM.

WHAT connection can there be between these two? some may ask—more than would appear possible to any one who has not thought the matter over, we reply.

The mission of the pulpit is to minister specially to men's spiritual needs; that of the gymnasium to his physical needs; whilst countless institutions provide amply for all mental requirements.

By means of the mind we reach the inner shrine where dwells the soul; by means of the bodily functions, the mind is energized and maintained. The three are therefore bound up together, and those, who whilst ministering to one, ignore the others, are laboring under a mistaken idea.

As regards the pulpit, its mission of proclaiming Christ to perishing souls puts it on the very highest platform; for even the greatest mental attainments, the most perfect conditions of bodily health, all that makes life desirable, must yield place when weighed against eternal interests. Yet it is equally true, that the mission of both the mental and physical educator is of high importance; for we recognize the fact that all are sent into this world with certain duties to perform; and to this end we are furnished with mental and bodily faculties, to be cultivated and improved to the best of our ability. Some will say, ah! that is all true enough as regards the mind, but the body is a subordinate affair. We reply—No such thing. "Know ye not that your bodies are the temples of the Holy Ghost?" Should not this be sufficient to ensure their being held in due honor, and jealously guarded against aught that may degrade or defile, and their rational and systematic cultivation duly provided for? Viewed in this light, physical education is a work which as a means of health, and a moral agent, ranks second to none, although as a rule, people are unwilling to admit this, simply because they have not yet been sufficiently educated on the subject.

"In the sweat of thy face shalt thou eat bread," was a portion of the curse pronounced upon Adam and his race, and yet from the depths of the curse we can draw a blessing. Without exercise no one can enjoy sound health. A man or woman who leads an indolent life has to pay the penalty—the curse of debility is on them;

but those who manfully comply with the decree, find the blessing of health as their reward.

We can speak from experience of the results flowing from systematic exercise in overcoming bodily defects, and producing a harmoniously developed frame. Every kind of exercise in moderation is healthful; and what sleep so sweet as that of the laboring man? But all are not constituted alike, and there are greatly differing bodily requirements. A pint bottle cannot hold a quart, and yet both can be full, so every one can be developed to the extent of their capacity. Hence the necessity of physical education to take cognizance of, and provide for these varying conditions. The student working at full mental power for many hours a day, finds his brain become congested and requires a diversion of nervous force to restore the balance of circulation. This must be sought by calling into play the muscles of motion. As soon as they begin to act, a sense of relief is experienced the blood courses in full volume through the arteries and veins, the oppressed head is relieved, and study is resumed under the most favorable conditions. The same rule applies more or less to those engaged in various sedentary occupations. Much poring over one object, a cramped position, and want of active motion in the limbs, produces a torpid condition, which can best be relieved by engaging in such exercises as call into action every part of the body. We have had many pupils who realized this fact, and amongst them numbers of students, who, notwithstanding the demands made on their time by mental work, attended the gymnastic classes regularly, as they found themselves gainers in every way thereby. They were fully alive to the truth that it is not the amount of mental food taken, but the amount digested, that is of value. When the mind is fresh and head clear, a man makes his own that which he reads, but when the brain is wearied, the subject studied is very apt to go through, but not stay. Some, by strong exertion of will power, and determined mental effort persevere, and achieve their end, but they do so at the cost of impaired health, and find the coveted knowledge and accruing honors have been too dearly purchased. Nature will be avenged for any violation of her laws.

Another feature of physical education, and not the least in value, is its moral effect. Most young men have a certain amount of superfluous energy which must be worked off in some manner, and it is of the utmost importance that we should provide some means of doing this safely. If we interest a young man in his physical welfare, and

lead him to look with reverence on the body intrusted to him by God, shall we not at once furnish him with a great safeguard against vicious practices ?

We cannot make all young men Christians, the grace of God only can do that ; but I maintain, that because a young man is not a Christian, it is no reason why we should drop him altogether. On the contrary, it is our duty to do all we can to keep him from being smirched and mired with the filth of iniquity, and to draw him from those dangerous spots where the arrows of the enemy of souls and bodies fall thickest, resulting perchance in grievous wounds, whose consequences may only end with life ; of course we should at the same time lose no opportunity of pointing them to that sure refuge which can fully avail to guard from all harm.

Perhaps we shall make our ideas on this subject clearer, by stating that we consider God has, as it were, two governments of the world—the spiritual and the moral. Under the former, all sins when fully repented of are done away, and completely forgiven by virtue of Christ's most perfect sacrifice. Under the latter, our sins being against God's moral laws, are not forgiven, but we have to bear the mark and penalty of them full often throughout our lives ; and sadder still is the thought, that from the sour grapes eaten by the fathers, the childrens' teeth are set on edge. Ought not this to stir up all well wishers of their race to prevent as far as lies in their power, this dread penalty being incurred. To this end, we deem it most important that young men should be trained to take pleasure in manly exercises, and feel a just pride in the perfection of their bodily condition ; and then if they afterwards become Christians, it will be with good sound bodies and clear heads that they can work for God.

Of course we fully admit that the most unlikely and feeble instruments are sometimes used for achieving marvellous results, but nevertheless, we maintain that as a rule, God works by means ; and when he gives us sound bodies, it is His will that we should not only keep them so, but do our best to improve their capacity, just as it is our duty to do, in the case of our minds. Seeing then the good resulting from developing a healthy tone of feeling amongst youth, and a love for manly exercises, founded on a due appreciation of their necessity and value for securing a sound, healthy condition of body, it becomes the duty of every one interested in the welfare of their fellow men to do all in their power to help on the work ; and

there are two classes who enjoy special facilities for this—medical men and ministers; and we are glad to say that in this city a large number of the former do so. It is the latter however, to whom we now particularly address ourselves.

A minister has naturally a great deal of influence. He is in many families a trusted friend and counsellor, and what he says or advises has great weight. Many opportunities, therefore, offer for bringing this matter to the notice of parents, and showing them that physical and mental education should proceed together, and that to neglect the body, for the sake of cramming the mind is a most grievous physical sin,—that true, sound progress cannot be made by this one sided mode of procedure, and that seeing the mind cannot be divorced from the body, the two must, like all sensible married people, adopt the principle of reciprocity. He can also do good service by speaking publicly on the subject when occasion offers.

And then again one often hears the complaint that it is very hard to get hold of the young men. Well, we can conceive no human means more potent, than for a minister to take an interest in their physical welfare, showing himself to be an admirer of manly exercises, and to let his young friends see that he really enters into their pursuits. This we think a most effective way of gaining their confidence and friendship. To do this effectually, however, it is necessary to know really in one's self the value of these things; and to this end I hold that Theological students should not neglect this portion of the preparation for their future work. They can spare time to attend the gymnasium classes, and it is their duty to do so; for not only will they be enabled to study to better advantage, but gradually gain that strength and development which will be of immense value in enabling them to grapple with any work they may afterwards have to perform.

Many seem to consider "Theologs" rather slow, as compared with their brethren in other faculties, but I can only say that some of my best gymnasts have been Theological students, and one who graduated in Arts last session, and has now entered on a course of Theology, took the Wicksteed gold medal, and attained a greater number of marks than any previous winner.

I cannot but think it is a grand thing for a student on commencing his ministerial work, to find himself with a strong, well developed body, and that heartiness and freedom from "cranks," thereby insured. Suppose such a one appointed to a country charge. He comes in contact with the young men, converses with them. They find he is

not a man of ideas merely, but a man of muscle too. They soon look upon him as an authority, and he can use the influence thus gained in getting them to start a gymnasium, showing the way they should go about it, and practising with them; thereby benefiting his own health, and drawing the young men from courses and associations which are too often the accompaniment of those seasons of partial idleness which occur in a country place. Would not this afford a most ready means of getting hold of the young men, and thereby obtaining an opportunity of gradually bringing them to take an interest in higher things?

We all know what a frightful evil the indulgence in strong drink is in many parts of the country. Now if young men can only be brought to engage in that which strikes at the root of the evil, is it not a great point gained? A man cannot excel as a gymnast and indulge in drinking habits; the two are completely antagonistic. Moreover a gymnast feels no craving for stimulants—the exhilarating effects of exercising every portion of the body completely does away with this.

When a man is in his right mind we can talk to him and reason with him, but when his faculties are benumbed by drink, we have no hold on him. Speaking of this reminds me of the fact that so many people will be unsparing in their efforts to rescue men after they have given way to the tempter, and are far on the downward path that leads to destruction; but they are very lukewarm about giving a helping hand to those who are endeavouring to prevent young men from starting on this road. We believe in fastening the stable door before the horse is stolen; and it is this conviction which makes us so earnest in carrying on the work of physical education; providing as it does one of the best human means of preventing a young man from taking the first downward step. As a moral agent we feel that physical education stands in the front rank, and thus it is that we confidently appeal to the pulpit to give a helping hand to the gymnasium.

FRED S. BARNJUM.

Montreal.

The Mission Crisis.

WHAT is a crisis? It is a combination of grand opportunity and great responsibility; the hour when the chance of glorious success and the risk of awful failure confront each other; the turning point of history and destiny. We do not say the crisis of missions *is coming*—it *has come*, and is even now upon us. There have been repeated crises before, but THE CRISIS is now to be met. Never, since Christ committed a world's evangelization to His servants, have such open doors of opportunity, such providential removal of barriers and subsidence of obstacles, such general preparation for the universal and immediate dissemination of the gospel, and such triumphs of grace in the work of missions, supplied such inspiration to angelic zeal and seraphic devotion; but it may well be doubted whether there has ever been greater risk of losing the opportunity. We are in peril of practical apathy, if not apostasy, with respect to this stewardship of the gospel, this obligation to a lost world.—*Dr. Pierson.*

THE STUDENT MOVEMENT TOWARD FOREIGN MISSIONS.

FIRST STAGE.

EARLY in April of last year two men met on board a train near Atlanta, Georgia. Each had a proposal to make to the other, and to their mutual surprise, their plans were almost alike. The travellers were D. L. Moody and L. D. Wishard.

Mr. Moody's influence had touched Christian activity at many points. It was now to be felt in a direction not anticipated even by himself. Seven years before, feeling keenly the want of early education in his own case, and knowing the great need of Christian laborers among the neglected poor of the cities, he had opened a school for young women in his own home at Northfield, and a similar school for young men at Mount Hermon, a few miles distant. Time has enlarged this educational work, "the pastime of the play-hours of a giant," until there are now under Mr. Moody's charge, buildings erected at a cost of half a million dollars and affording accommodation for several hundred students. 'How could these buildings be used for the Master during the Summer vacation?' was the question the Evangelist had solved when met by Mr. Wishard.

Mr. L. D. Wishard is College Secretary of the International Committee of the Young Men's Christian Association. He is engaged in correspondence, conferences, and visitation, among the 225 College Associations, with their 12,000 members. Persuaded that College-bred men will, because of their education, do more for Christ or against Him than any other class, and realizing that, if they are to be won to Christ, it must be by those who mingle with them in study and in social life, his great desire has been to see the Christian men in our Colleges so organized and engaged that every man will be doing definite work for a particular person. How could he most effectually bring about such a consummation? 'Bring their leaders together for a practical training in personal dealing under such a man as Mr. Moody'.

Thus it was that 250 Students spent July, 1886, on the breezy heights overlooking the Connecticut. To discuss Missions or consider their claims formed no part of the design with which they were assembled. Those who attended this "Summer School for Bible Study" came, not from Theological Colleges—in which the Young Men's Christian Association is uncalled for—but from the Universities. They were sent as the chosen delegates of their respective Associations. All had confessed Christ as their Master, and had been, to some extent at least, actively engaged in His service. It has since been styled by many "a remarkable convocation." The aim of Mr. Moody and his coadjutors was to send, through these men, a direct aggressive impulse into the spiritual life of the Colleges. The course of study pursued was Biblical. The Word itself was exalted. Each morning at eight the students assembled for an hour-and-a-half's vigorous discussion of some phase of work adapted to College life; at ten they re-assembled to hear two hours' lectures on fundamental truths of Christianity, great prominence being given to the Inspiration of the Bible and the Person and Office of the Holy Spirit. The Evening session was given to various subjects. The teachers—Drs. Pierson of Philadelphia, Brookes of St. Louis, and Gordon of Boston, are representatives—were able, and meant their time to tell for good, and many a successful student in other fields can testify that this month's study was the severest *intellectual* exercise he ever engaged in. The speakers reported as a novel experience the eagerness with which their views were listened to, and, if not at once received, thoughtfully and candidly considered.

It has been said that, although the kindling of missionary zeal was

not the purpose of the convention, those who came were as prepared soil for the harvest which followed. But even this would seem not to have been the case. It was without design on the part of anyone that the missionary meetings, so fruitful in their issues, began. As intimacies were formed among the few already looking to the foreign field, these naturally wished to become acquainted with all who had that field in view. Accordingly, a request was read at one of the forenoon sessions that all specially interested in the subject would meet at noon in the Museum. Twenty-three responded, twenty-one of whom were intending missionaries. It is a significant fact, that, save those who had already chosen their life work, out of such a large gathering, only two attended a meeting to which all 'specially interested' in missions were invited. Nor were even the twenty-one representatives of the students at large. Seven were from Mr. Moody's own schools, and of the remainder a goodly number were either of foreign blood or were the sons of missionaries. Outside this group, few had given much thought to the matter.

"And let no one say that Mr. Moody's excessive enthusiasm in missions proved a contagious spark to kindle a too furious flame of zeal. For it is quite remarkable that Mr. Moody himself is *the most surprised man* of us all. He was not particularly intelligent upon the subject of missions, nor particularly interested in them except in a general way. His great subject of thought is *Christian work in our cities*, and he never advocated missions in foreign lands because his own mind was not turned that way! The fact is, Mr. Moody simply led these men to the Spirit, and their baptism into Christ and into service led them, without human persuasion, to see that the grandest field of work in the world, the most needy and the most blessed of God, is that where the greatest number of lost souls are to be found in the deepest moral and spiritual destitution. This is the simple philosophy of these tremendous facts." These words, from the pen of Dr. Pierson, we would call attention to, and strongly emphasize. A distinguished contributor to the *Missionary Review* says that no movement within five centuries has borne more distinctly the marks of a DIVINE ORIGIN than this spontaneous uprising of young men in favor of foreign missions. Indeed, as soon as Dr. Pierson and Mr. Moody saw the force with which the minds of the students were being swayed by the subject, they united in iterating and reiterating two cautions; first, to let no human influence sway them, and especially that enthusiasm which is apt to be so contagious in large

gatherings, but to decide on their knees, alone with their Bible and their God; and second, after thus deciding, to let no human discouragement, however great, move them.

What, then, was the outward means thus used? Although the meeting spoken of above was *called* with no ulterior purpose, yet, after mutual handshakings, those present resolved to hold meetings for prayer, and also to ask Dr. Pierson to give an address on missions. Writing of this afterward, he says, "They ask the humble writer of these pages to address them. He thinks it is the clamor of the few, who are perhaps over-zealous, but he consents. The hall is *crowded* to its utmost capacity. There is simply a representation of the great field and the facts, but no special appeal. The writer is ashamed to say that the results far exceeded even the *wish* of his faith." An address was also given by Dr. Ashmore, for many years a missionary in China, who dwelt on the rewards of faithful obedience to the injunctions of Christ.

One meeting there was, which is yet to become historic and take rank beside that held in the cottage of the Widow Wallis at Kettering, and the "Haystack" meeting on the Berkshire Hills. "It will be a sort of Pentecost," said Mr. Wishard in announcing it, "where young men from half-a-score of countries will present in three-minute speeches the needs of the work there." It proved, however, not a thirty minutes', but a three hours' meeting. The speakers comprised three sons of missionaries, born in Persia, India and China; three Europeans, from Germany, Denmark and Norway; and four still less kindred to us, a Dakotah Indian, and natives of Turkey, Siam and Japan. All were College students and prospective missionaries. Mr. Wishard called up the speakers, Dr. Pierson punctuated their words by facts with telling effect, while Mr. Moody, still, silent, shading his massive brows with his hand, searched alternately the faces of speaker and hearers. Mr. Wilder, whose name is now so well known in our colleges, was the first speaker. "You ask me why I am going to India; here there is one minister to 700 people, there, one missionary to 435,000." Mr. Garvie, the Dakotah, came forward. Wishard grasped his hand, and Pierson, ever ready, waved to their feet the audience, who sang with a will "Blest be the tie that binds." "I have seen an Indian cry," he said, and his dark face grew rigid and his muscular frame tense, as he went on; "Torture us, and our eyes are hard and our mouths speak not, but"—as his voice trembled—"if you would see my people's tears, bring us the story of the

cross." Boon Itt of Siam came next. "That student," said Dr. Pierson, "is a grandson of the first Christian baptized in Siam, and is one whose tuition my church in Detroit undertook to pay." "Siam sits in the grey dawn of christianity," said Boon Itt. "Young men, Siam wants some of you." But we cannot find time to tell how each pleaded the needs of his country with the eloquence of facts. At the close Mr. Moody asked all to repeat the Great Commission and "God is love" in their polyglot tongues.

But the means most used was the prayer-meeting already mentioned. Intended originally to be held weekly, time was not long until it was held almost daily. It never became strictly a public meeting. None but the students, and of them, only the missionaries and those seeking to answer for themselves the question, 'Am I to go,' attended. To many it was a fierce battlefield. We cannot record the heart searchings, the confessions, the petitions, heard there. The hymn would be raised; voice after voice would drop out. Scripture was read; and its every sentence seemed a stab. But day after day a look of quiet courage on glowing faces told of the thoughtful and happy decision reached. In those short weeks the original number of twenty-one had swelled to ONE HUNDRED.

Dr. Pierson shall tell the rest. "Then, purely of their own motion, without a suggestion from myself or Mr. Moody, these students set apart four of their number to go throughout the colleges and present the great question of God's need of workmen and the vastness of the harvest field." Yet little did any of us think that before a year was over the great work thus commenced should have increased TWENTY-FOLD!

JOHN MACDOUGALL.

Presbyterian College.

SHOULD *OUR* COLLEGE ASSUME THE SUPPORT OF
A FOREIGN MISSIONARY ?

MUCH has been spoken and written during the last three years regarding the relation of colleges to Foreign Mission Work, Students have manifested a deep interest in this branch of the Church's work. Accurate information regarding the condition of the heathen without the Gospel has been circulated among them. The hearing of God's promises on the evangelization of the world has been closely and prayerfully studied by many students. The claims of the heathen on the rising generation of ministers have been laid to heart as they never were before. Believing prayer has ascended to God from many young men, and as a result, many have consecrated their lives to the foreign field. A spirit of enthusiasm for missions characterizes many of our Theological and Medical students at present, and this it is believed will lead to very important results in the near future. Many look forward to the privilege of sharing in the reverses and successes, trials and triumphs of missionary work. The men are ready to go ; it remains to be seen whether the various sections of the Church are ready to send them.

This is believed by many to be a movement that will test the generosity, faith, and prayers of the churches as few subjects have done in recent years. If the many fields now open are to be occupied, men must be sent speedily. If the Church will rise equal to the occasion, many new methods must be adopted for meeting the crisis which all friends of missions believe has arrived.

One of the methods suggested is, that colleges should undertake to support missionaries in the foreign field. Knox College, Toronto, and Queen's in Kingston, have already decided to send out and support a graduate from each, in some distant field of labor. It is believed that some of the American colleges will soon do likewise. The purpose of this article is to answer the question: Should *our* College assume the support of a Foreign Missionary ?" To this question an answer in the affirmative shall be given. Many "new departures" may be called for before the work now so urgently appealing to us for help is overtaken, but here, only this one shall be discussed. Why should our College undertake such work ?

Such action would be in keeping with the past history of our College. It aimed at the doing of missionary work from the outset. Our Principal has been one of the most zealous promoters of French Evangelization. Many of our students have done mission work among our French Canadian fellow-countrymen. Some are now acting as pastors of French congregations in Canada and in the United States.

For several years Montreal men have rendered excellent service in our North West Territories. Some of our graduates have taken an active part in the mission to the lumbermen. Our students have also undertaken the support of two native assistants in the South Sea Islands. The sending out of a Foreign Missionary would still further add to the interest awakened in regard to mission work. It would doubtless call forth a stronger measure of interest on the part of many graduates in their *Alma Mater*, and lead them to act in a manner that would tend to make our Institution what we all desire it to be. None could regard this as a retrograde step, while most would regard it as exceedingly appropriate for a college with such a history.

Because of the influence such a missionary would exert upon the spiritual life and work of the students, it is desirable to take this step. When students know more regarding missions, they will pray more frequently for their success and give more liberally towards their support. Let a thoroughly accomplished, zealous, spiritual-minded missionary be sent out, and the results would soon justify the wisdom of this course. Such a man would act as a living link between the College and the mission field. Accurate reports could be sent home from time to time. Details of work done, difficulties encountered, obstacles removed, and successes achieved would deepen the interest in the man and his work. The graduates and students would feel that this was *their own* mission. Prayer for its success would be offered continually. The missionary's letters could not fail of awakening the interests of students in behalf of mission work. Some would doubtless be led thereby to give themselves to it. Others, though settling as pastors in this country, would endeavour to infuse true missionary enthusiasm into their congregations. When men know the facts in regard to the actual condition of the heathen, they will soon feel their force, and have their sympathies enlisted for missions.

Such action would keep our College in line with sister institutions. They are older. It has been their privilege to lead in this work.

Would it not gratify them to see some healthy rivalry in regard to missionary zeal spring up? Our students compare favourably with those of sister institutions in scholarly attainments. Surely they will not seek to lag behind in the race for zeal in the Master's service. In regard to Professorial equipment our "College Journal" claims that our College "ranks second to no Theological College in Canada." Shall it be said that it does so in missionary zeal? It is not yet represented in the Foreign Mission Field. An opportunity is now given to supply this lack. It would gladden the hearts of our devoted brethren in Knox and Queen's, to hear of Montreal College assisting in forming a three-fold cord of missions around some now neglected belt of heathenism. We have good authority for saying that "such a cord is not quickly broken." If younger in years than the others, we should have the energy and freshness of youth to act as a strong reason for the doing of aggressive work. We can show that we are not to be outdone by others, but on the contrary should do our share cheerfully in this glorious work.

Such a course would assist in moving the Church to take up new lines of missionary effort. Much has been already done by the various sections of our Church to further missionary work. Money has been collected. Men have been sent out. Literature has been circulated. Fields have been selected and explored. It is felt, however, on all hands, that the church *has not* yet fairly grappled with the problem of missions. A yearly collection for missions *is not* enough in the present emergency. There are individuals in many of our congregations who could easily support a Foreign Missionary. When one cannot do so a number may unite for this purpose. Single congregations in several instances could do so also. One already does so. Two or three others are soon to follow the example. Presbyteries might also be appealed to in connection with this matter. "New departures" in various directions are loudly called for. Our Colleges can render valuable assistance in this direction. If they set the example themselves it may soon become contagious. They are centres of intellectual power, educational advancement, and spiritual illumination already; surely they can be looked to for guidance in missionary effort also. If each College in Canada and in the United States sent out one missionary, it would be a noble contribution.

This would greatly encourage the missionaries already in the field. Home Christians seldom realize how much these need the sympathies,

prayers, and communications of the churches that sent them out. Each worker added, encourages the heart of every faithful missionary. Were our Colleges to take up this question in earnest, these brethren would know that our churches would soon give up "playing at missions" and would instead pray for missions, give to missions, and send out missionaries as they had never done before. This would enable them to prosecute their work with greater vigour, and with greater hopes of success. They would not have to make such sad appeals to the churches as they do at present. Probably nothing done yet by the home churches would so strengthen the hands of missionaries as this movement, were it to be taken up by our Canadian and American Colleges.

This is a movement in which our College should consider it a privilege to share. Work for God is the noblest kind of work in which man can engage. Mission work is the noblest work in which our churches have yet taken part. It aims at the physical, mental, moral, and Spiritual elevation of mankind. Primarily it aims at showing man what he is as unmade by sin, what he can become through faith in Christ, and how great the love is wherewith God has loved him. When man learns what his duty towards God is, he will soon understand what his duty to his fellows is. Missionary efforts have done for the heathen what no other agency has done or can do. It cannot be said of culture, civilization, Science, or Art that they are "the power of God unto salvation." The gospel however is such, and ever-accumulating evidence shows that it is *the only power* that can in the truest sense of the term raise man. It has done so wherever it has been made known and *been believed* in the past, and will do so in the future.

If our Scientific Societies send out their explorers to survey foreign lands, and our merchants their vessels to reap gain to themselves from their products, surely our Colleges should seek to send out men who will win many jewels for Immanuel's crown.

This is a movement in which we may confidently look for God's blessing. It is in harmony with His will as revealed in His word. It is not His desire that these heathen should perish eternally. In His wonderful Providence He has opened doors for the entrance of the Gospel into every land. There is no movement of modern times that can claim to have done so much for our sin-cursed humanity, or that can furnish such evidence of God's blessing resting upon it, as the missionary one. What Church has ever become poorer by

taking part in it? What Church has taken part in it and not been enriched in many respects thereby? If then the call is so pressing, the fields so numerous, the labourers so few, and the Divine hand so clearly guiding, surely our College cannot hesitate as to what its duty should be in the circumstances. No serious difficulty can stand in the way of carrying out the plan suggested. The providing of the necessary funds is one of the most serious. That would only be serious for the first few years. Men would soon be led to give cheerfully. Let the matter be fairly brought before the parties directly concerned, let the reasons for this departure be fairly presented and carefully weighed, let prayer for Divine guidance characterize all the counsels taken, and God's glory through the salvation of souls be *the* end aimed at, and in a short time Montreal also will take its place among the missionary sending Colleges.

MURDOCH MCKENZIE.

Presbyterian College.

LEAVES FROM THE NOTE BOOK OF A SHANTY
MISSIONARY.

DEC. 26th, 18—. Left home early this morning to make my annual tour among the shanties on the Upper Gatineau. My outfit consists of a good horse and roomy cutter, one pair of robes, one pair of shanty blankets, a valise containing extra clothing, an axe, a long strong rope, a pail; and, besides the cases of literature sent ahead some days ago, I have with me three valises and a small box, containing Bibles, books and tracts. There are about two feet of snow on the level; the roads could scarcely be better than they are; the thermometer stands two degrees above zero, and the sun has been shining brightly all day long. Travelled forty miles. Called at Six Portages and Victoria Depots, and at a few private houses.

DEC. 27th.—Here I am at River Desert. This is the centre of lumbering operations for this district. Right across the river is one of the largest depots in Canada. It is built on the side of a hill, facing the river. I counted twenty-two buildings connected with it. Every one of these is whitewashed, and they are set down without any regard to order. Some of them were built thirty years ago, and some were built only last summer. Some are small and low, others are exceedingly large and high. Some are built of unhewn logs, others are frames covered with sawn lumber. Some are dwelling houses and offices, but most are stables, barns, work-shops and store houses. At this very moment there are at least fifty teams standing round. Some are delivering loads of provisions brought from Ottawa—a distance of one hundred miles. Others are being loaded with provisions for depots and shanties further north.

DEC. 28th.—We had a most enjoyable service here (River Desert) last night. The little log school-house was crowded to the door. The audience was made up mostly of the employees of the depots and people living in the village. A gang of men arrived here by stage last night on their way to the shanties, and I was pleased to notice some of them present. There was the veteran shantyman, and there was the young lad who had never been from home before.

The majority were Protestants, but a few at least were Roman Catholics. My text was from the third chapter of John's Gospel: "As Moses lifted up the serpent in the wilderness," &c. Every eye was fixed on me from the time I began to speak till I had done. At the close of the service many remained to shake hands with me and wish me a safe trip. I gave every one present a few illustrated papers and tracts.

JAN. 4th.—Reached Bill F—'s shanty this evening shortly after sun down. It is situated on the edge of a very large, crooked lake, and at the foot of a hill densely covered with evergreen trees. As I drove up to the door, the jingling of my sleigh bells brought out a man whom I knew by his white apron to be the cook. "Good evening Sir," I said. "Good evening to yourself, Sor," he replied, smiling most good-naturedly. "I suppose you're the minister, Sor, you're welcome to our shanty, Sor." Of course after such a welcome, I could not do otherwise than make myself at home. The chore boy put away my horse, and Mike Carroll, the cook, fussed and pegged as he carried in my valises and other traps. Between every trip he remained a few minutes to enquire how I was getting along, and to beg of me only to have patience with him for a little while, and he would prepare me some supper. By this time the men were coming in fast and I had to jump up every now and then to shake hands with a member of my own Congregation at home, or some friend I had made last winter and had not seen since. Almost the last man to arrive was the foreman. He stands over six feet in his moccasins. His face was almost hid by a bushy red beard, and the long thick hair which fell from under a faded tuque almost to his shoulders. He wore a black smock and a pair of red woolen stockings were drawn up to his knees over his trousers. Under his left arm he carried a pair of snow-shoes and in his right hand he held a small axe. These he threw under a bench and with a broad, good natured grin, he strode over to where I was standing to receive him. "An' how are ye, Mister Shearer, shure an it's a long time since I seen ye, an how have ye been this long time?" &c., &c. Having changed his wet clothing, Bill and I were each provided with a dish of tea, a dish of sea-pie, and a chunk of good bread. After that, I went among the men distributing tracts and papers, chatting with old friends and making new ones. Our service began about eight o'clock. Some had rolled into their bunks to rest, but as soon as I struck up "Ho, my comrades," they rolled as quickly out. Those who could, assisted

me with a few more hymns, and then I read the fifteenth chapter of Luke, and spoke for about fifteen or twenty minutes. After that, I invited all to join with me in offering up a prayer to Almighty God who had been so good to us, and although more than half were Roman Catholics, every man went to his knees.

JAN. 8th.—When I left W—'s shanty at sunrise this morning, the weather was all that could be desired. Before I started I made careful inquiry concerning the road to this depot, as I wished to reach here before going any place else. As I was told the distance was only fifteen miles, I felt certain I could do it in three hours at the longes. I was doomed to be disappointed however. In less than half an hour the wind arose and blew a regular blizzard. The road lay along a string of lakes. Were it not that the road was marked out by bits of bush stuck in the snow at regular intervals, I would soon have lost my way. At some of the various and short portages, the snow had drifted so high that I was obliged to plunge through it myself to make a way for my horse. Progress was very slow indeed, and I soon began to feel weak and hungry. At last I came to Big Catfish Lake. Imagine my horror when I saw it was not bushed. Where the portage road came on to the lake, there was a drift almost as high as myself. Looking over this drift I could see not the slightest trace of a road neither to the right hand nor to the left. My hands were cold, but I managed to get at my watch only to find it had stopped at 11 o'clock. I resolved to break a road for myself, but my horse and cutter stuck fast in the drift. By dint of hard work I succeeded in unhitching the horse from the cutter, and leaving the cutter where it was, brought him back to the shelter of the woods. Then I attempted to cross the lake alone, but had to give up. Wondering what I would do next, I discovered teams at the far side of the lake. I immediately put my hands to my mouth, trumpet fashion, and shouted. The distance must be too great. They pass on. I go back to my horse to see that he is all right, and then I will make one more effort to cross the lake alone. Imagine my delight when I return to the lake to see a man only a few hundreds of yards off, coming towards me on snow-shoes.

JAN. 9th.—What a fright I got this morning! The sun was a long way up before I awoke. The first thing I did was to go to the window to see whether the storm had abated. The stables were directly opposite, and the first thing which caught my eye was a gang of men hauling out a dead horse. Every mark on him corresponded with

my own, and I at once concluded that yesterday's work had been too much for him. As I went on dressing I kept turning over in my mind what I would do now. Before I had finished the agent came in. "So Sandy's gone" was my first salutation. "What Sandy," said he. "Why, Sandy, my horse," said I, "was that not him I saw you dragging out of the stable a while ago?" "Your horse! no, that was an old concern horse. Your horse is all right. The last I saw of him he was feeding heartily."

JAN. 15th.—Stormed in yet. All traffic stopped. Three days now since a team came to or left this depot. There are five of us altogether; Peter, the cook; Dick, the chore boy; Ned, the clerk; a teamster and myself. I pass the time reading my Bible and some old newspapers, sketching a little and listening to and telling yarns.

JAN. 16th.—Storm over. Followed the team which went out to break the road. Five miles in seven hours! Stopping all night at a small half-way depot. Bunks for six men and stable room for three teams.

JAN. 23rd.—Two priests are stopping here to-night with me. They drive a large double cutter drawn by a team of fine horses, and have a man to wait on them. Lucky fellows! It is quite evident that money is the chief object of their visit to the shanties. They have with them a large box of cheap goods, knives, pencils, purses, socks, pipes, tobacco, &c., &c. When they enter a shanty they first shake hands all round. After supper they hold a short service. After that they bring out a box of dice and holding up some article selected from their box, they invite the men to come and throw for it at so much a throw. In this manner many articles go at ten times their value. About nine o'clock a temporary confessional is formed by stretching a blanket across one corner of the shanty, and the men who wish to confess go in one by one. Every Catholic is expected to go in, and each who goes in must pay one dollar.

JAN. 24th.—The first thing which caught my ear this morning, was a curious mumbling sound. At first I could not make out what it was, but at last I concluded it was the priests holding mass in the next room with the Catholic employees of the depot. Never before did I hear any man go over words so rapidly as he who was then speaking. From the time I first heard him till he finished, I could not make out one word he said. On looking at my watch I found it was only five o'clock.

JAN. 29th.—Visited some Indian Camps. There are six or seven

of them here. One or two of them are warm and comfortable, but most of them are wretched hovels. One was an old deserted lumbering shanty. Very open all round. An old tent hung up served for a door. The children were almost naked and seemed perishing with cold and hunger. An old squaw crouched near the fire, which struggled for existence on the camboose. She must be about one hundred years old. They say she is over a hundred. A young Indian lay on the floor, covered with some dirty ragged blankets, dying of consumption. He spoke English fairly well, and I tried to point him to Jesus. The younger men and women among these Indians make a living by trapping, the old people make moccasins and snowshoes.

FEB. 3rd.—Had dinner to-day in one of the smallest shanties I ever saw. It belonged to a jobber named S—. His whole gang consisted of six men. A more wretched place to spend a winter we can scarcely imagine. The shortest man among them could not straighten himself in any part of the shanty, unless he stood in the middle of the fire place and allowed his head to pass up the chimney. In five minutes after I entered my eyes ached terribly on account of the smoke which pervaded every nook and corner. I am not surprised to learn that the owner changes his gang about once a month. Met with the men at noon. Read a chapter and prayed with them, besides leaving a quantity of literature.

FEB. 15th.—Benighted at a shanty I did not purpose visiting, as I knew there were none but French Roman Catholics in it. Received a very kind and cordial welcome from the foreman, who spoke English quite fluently. He did all in his power to make me feel at home. A more pleasant evening I never spent in any shanty. It is not very large, but it is perfectly clean and entirely free from smoke. There are fourteen men and they appear to be agreeable and contented. Nearly all understand English more or less. At eight o'clock the foreman invited me to preach, which, of course, I was most happy to do. Based my discourse on a remark made by the foreman as he gave me the invitation to speak: "Though we do not belong to the same Church, yet there is only one God and we are all striving to serve Him." Read Luke II, prayed and distributed papers and pamphlets in French. Only one or two could read. It is as rare a thing to find a French shantyman who *can* read, as it is find an English shantyman who *cannot* read.

FEB. 16th.—There are three Presbyterian families living here.

One in charge of a depot and the other two settled on land of their own. They are thirty-five miles from the nearest Protestant Church and fifteen from their next Protestant neighbours. Baptized two children and held a very interesting service at the depot. How glad they were to receive the books and papers I gave them. Excepting weekly newspapers which come regularly for a few months in the winter, they have no fresh reading. Sold about half a dozen Bibles.

FEB. 19th.—Home again. God is good. I have been gone about eight weeks. I have visited twenty-nine shanties and seventeen depots. I have scattered many thousands of religious papers, and pamphlets, and books, and cards among men who for many months are deprived of regular religious ordinances. I have sold over one hundred Bibles. I have not been sick one day. Neither has my horse. I have been on the road, more or less every day including Sundays, excepting three that I was storm bound. I have preached to about forty audiences, varying from six to sixty hearers in size. Men, hundreds of them, who never heard the Gospel before, have heard it for the first time from my lips. Only once did I receive a *cool* welcome, but even then I was permitted to speak a word in testimony of the truth. I have seen men, after reading tracts I had given them, fold them up, put them into a letter and send them to their friends at home. I have seen others sit up nearly all night reading books I had given them. One man must have read at least a whole Gospel before he laid his *new* New Testament aside. Others have folded their papers carefully and stowed them away in their trunks with the remark "I must take these home to my little ones." Well, I have been planting and watering just as hard as ever I could—may God give the increase.

W. SHEARER.

Morewood, Ont.

MISSIONARY FACTS.

FACTS, widely gleaned and plainly told, must awaken the Church. A Baptist student belonging to the Mission Band of Newton, with whom we became acquainted at the seaside, told us of a good Baptist deacon who not long ago encouraged him with the remark that he understood the world was pretty well evangelized by this time—“was it not?” One of our own Mission Band, working in the Home Mission Field, writes that he lately met “a well-to-do farmer who could discuss, and discuss intelligently not only Canadian, but also British and even continental affairs, *but whose only knowledge of the Heathen was drawn from Robinson Crusoe.*” How true Dr. Pierson’s remark: “It is well to be disinterested; but the danger just now is that of being *uninterested.*”

* * *

Messrs. Wilder and Forman, the Princeton students who visited the Colleges last winter in the interest of missions, concluded their tour in June, when the total number of volunteers who had signed the statement, “We are willing and desirous, God permitting, to be foreign missionaries,” stood at 2,267. The *Missionary Herald* for September, giving later figures, places it at twenty-five hundred. It asks, “*Where are the means to send them?*” and adds, “The question is becoming awful in its imperativeness.” 145 students, from the Baptist Seminary at Newton Centre, the Methodist University at Boston, and the Congregational at Andover, have issued an appeal to the Churches in which they ask the question, “*Must we stay at home for lack of funds?*” Mr. Forman through the summer prepared a letter to the volunteers which we purpose presently to publish. He expects to leave for India this autumn.

* * *

This student movement will doubtless lead to the founding of special schools for the training of foreign missionaries. Assuredly they require a peculiar education, whether they get it before going abroad or after. It is interesting, in this connection, to note that

what is to be known as the "Mission House" of the French Protestant Churches was recently opened in Paris. "This beautiful building," a contemporary states, "has cost 242,000 francs, and is more than the centre of the administrative machinery of French Protestant missions. It is an institution in which missionaries may obtain a training afforded by no other school. Apart from useful information upon the countries and the people they are to evangelize, they are trained in different kinds of manual labor, such as may be practiced in the fields to which they may be sent."

* * *

Is it coming to this, that if we do not go to the heathen they will come to us—to sneer at our unfaithfulness? An article written by a Chinaman recently appeared in the *North American Review*, entitled, "Why I am a Heathen." It may be that such a paper has really no greater significance than as an illustration of American enterprise in securing journalistic novelties; but suppose each of the thousand millions who sit in pagan darkness were to enter upon a discussion of the question, "Why I am a Heathen," what would *Christendom* have to say in the matter?

* * *

If we imagine our own contributions to missions pretty creditable, let us thoughtfully consider the circumstances of the native Church in Formosa and ponder the fact that, with 1,473 communicants it has, during 1886, contributed for the support of gospel ordinances and for missionary work the sum of \$2,143.61—more than *double* the sum contributed in 1885, and more than six times the sum contributed in 1882. There, too, is the Amoy native Church. It has 1,620 communicants, and the sum total of their contributions in 1886 was \$3,453. Over against these statements place the following item from the *Philadelphia Presbyterian*: "The Presbyterian Church into which the largest number of communicants were received during the year, is the Tabernacle Church, Brooklyn, N.Y., (Rev. Dr. Talmage's). The additions to this Church on profession of faith are reported to be 728. The whole number of communicants in this Church is reported as 4,020, the largest number to be found in any Presbyterian Church in the United States. This is great prosperity. But there is another side to this pleasant picture. This immense Church gave last year

to Home Missions, \$370 ; to Foreign Missions, *nothing* ; to education, *nothing* ; to Church Election, *nothing* ; to Publication, *nothing* ; to Freedmen, *nothing* ; to the Relief Fund for Aged and Infirm Ministers, *nothing*. Unless some explanation can be suggested we must think this to be the most humiliating exhibition ever made by a Christian Church !"

* * *

While we are busy *discussing* the question of organic union in Canada, where everything seems propitious for it, the missionaries in Japan have got beyond discussion and are trying the argument of experiment. Several years ago, four native or missionary Churches—the Presbyterian, the Reformed Dutch, the Reformed German, and the United Presbyterian of Scotland—became known as the United Church of Christ in Japan. Now, amalgamation is being, or has been, brought about between this United Church and the Congregational Church. The latter, it is thought, makes the most concessions. The committee of the Presbyterian Churches, writing in explanation of the matter to the several boards of missions in Scotland and America, says : " We are not in Europe, nor in the seventeenth century, this is the nineteenth century and we are in Japan. Our opponents are not other Evangelical Protestant Churches ; these are our allies. What we are face to face with are Confucianism, which is atheistic agnosticism, and Shintoism and Buddhism, which are superstition and idolatry....Above all, the question in Japan is not the question between Augustine and Wesley ; it is the question between Christ and Anti-Christ. The confession, therefore, which the Church needs to inscribe upon her banners, is not the elaborate statement of a great system of theology. Rather should it be only what all Evangelical Christendom maintains, and most of all the great confession, (Thou art the Christ !)"

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LA RENTRÉE DES CLASSES.

DEPUIS bien des siècles les écoliers et les étudiants ont toujours trouvé quelques accents inspirés pour saluer avec transport le retour des vacances. Cela ne surprend personne ; car les vacances ramènent presque toujours avec elles une foule de joies et de surprises qui font oublier les heures de labeur et de fatigue ; mais quant à la rentrée des classes c'est bien différent : et je ne sais si jamais le *feu sacré* s'est emparé d'aucun de nos écoliers poètes en revenant à ses thèses ou à ses livres. Le départ pour les vacances se fait en chantant ; mais la rentrée se fait sans bruit : On échange quelques poignées de mains avec les amis, on se sourit ; et cela est à peu près toute la manifestation extérieure de nos sentiments. Voyons ! n'y aurait-il donc rien dans ces édifices austères, où nous avons passé tant d'heures de travail, qui puisse éveiller en nous quelques moments d'enthousiasme ? les différents systèmes théologiques ou autres viennent-ils nous désenchanter à notre arrivée et détruire en nous la poésie de nos cœurs ? Je l'ignore, et je ne chercherai pas à expliquer la cause de ce calme extérieur. Je constate le fait seulement.

Cependant je puis dire que si les vacances généralement offrent mille joies intimes qui éveillent en nos cœurs des voix cachées : de son côté la rentrée des classes n'en éveille pas moins. Ces dernières joies sont d'une autre nature et se manifestent autrement voilà tout ; et on peut ajouter sans craindre que, souvent, elles sont plus durables que celles qui se manifestent avec éclat.

Si notre retour au Collège nous sépare parfois de nos parents ou de nos amis d'enfance nous retrouvons du moins nos condisciples qui, dans certain cas, devraient être appelés frères d'étude ; et c'est alors que recommencent les conversations intimes, tantôt gaies, tantôt sérieuses — conversations qui, toujours, laissent quelques bons souvenirs que l'on recueillera plus tard comme autant de fleurs cueillies au printemps de la vie. Oui ! nous pouvons le dire, le retour au Collège n'est pas vide de joies ; car l'on ne s'assied pas, durant sept, huit et même dix ans, sur les mêmes bancs, avec des condisciples,

sans former des liens d'amitié indissolubles: et là, où nous rencontrons des amis sincères certainement il y a de la joie.

Mais à part la joie que nous éprouvons en retrouvant nos amis nous retrouvons un certain bien-être à revoir les édifices où nous avons passé plusieurs années: car nous y retrouvons une foule de souvenirs que nos cœurs aiment à se retracer: les corridors, les classes, les chambres d'étude, chaque recoin, en un mot, éveille mille souvenirs: quelques-uns rappellent des joies douces et ailées, les autres.....il y en a de toutes sortes, les uns font encore rire aux éclats; mais d'autres font penser et parfois nous arrachent encore quelques larmes. N'importe, ces moments de rêverie ont tous quelques charmes et nous les aimons.

Cependant en revenant au Collège il y a plus, que ces joies qui résultent de l'intimité entre condisciples; ou que celles qui résultent de nos souvenirs, encore si chers qu'ils soient! il y a celle qui naît de l'idée qu'en étudiant on se prépare pour une œuvre utile à ses semblables et à son pays. Quant à nous, en particulier, qui nous préparons pour une œuvre spéciale, l'évangélisation française, nous sentons qu'il fait bon de revenir nous grouper autour de nos professeurs afin de retremper nos forces et augmenter nos connaissances en puisant à la source de leur savoir.

Quoique nous anticipions déjà avec joie le jour où nous pourrions nous élancer, pour travailler sans relâches à une œuvre qui nous est chère, nous sentons que nous ne pourrions jamais accomplir de grandes choses, pour l'avancement du règne de Christ, si Dieu n'est avec nous; et que malgré un grand savoir, si l'Esprit d'en-Haut ne nous aide, nous ne serions jamais capables de devenir de vaillants soldats de la Croix: aussi, chers amis lecteurs, nous réclamons vos prières afin que nos efforts ne soient pas vains.

A. J. LODS.

Collège Presbytérien.

UN TRAIT D'IGNORANCE TRÈS-COMMUN.

IL y a quelques semaines, un jeune étudiant d'un Collège bien connu du bas de la province, se rencontrait avec un de nos missionnaire qui lui parlait du salut par grâce, et du don de Dieu.—“Mais monsieur, reprit l'étudiant, comment ajouter foi aux enseignements de votre religion? d'après l'Évangile ils ne peuvent offrir le salut: car ce même Évangile nous dit: “Hors de l'Église catholique aposto-

lique et romaine point de salut." Puisque vous ne faites point partie de notre sainte Eglise: donc il n'y a point de salut pour vous. Le missionnaire voulu répliquer, mais il ne le put: notre étudiant le quitta, avant qu'il en ait eu le temps, paraissant très-satisfait de son syllogisme et persuadé qu'il n'y avait rien à répondre.

Cher lecteur une telle éducation ne fait-elle pas pitié? n'est-ce pas douloureux de voir que des gens, qui ont quelque éducation, connaissent si peu cet Evangile de paix et d'amour, après une telle éducation ne soyons plus surpris si certains hommes croient que le Jésuitisme à été institué par Jésus-Christ; et que des hommes d'Etat aient permis son incorporation dans notre province. Ah! en présence de telles choses ne sentons-nous pas que c'est notre devoir, d'aller offrir les vérités évangéliques à tant d'âmes encore plongées dans l'erreur et la superstition? Oui! puissions-nous sentir que c'est un devoir, et même un devoir sacré!

A. J. L.

NOUVELLES.

...Nos étudiants, de langue française, qui sont de retour, semblent tous ramener avec eux de bons souvenirs de leur champ de travail; cependant, c'est avec regret que nous avons appris que deux d'entre eux, messieurs Vessot et Rondeau, ont eut à subir d'assez sévères épreuves à cause de maladie. Toute-fois nous sommes heureux de voir que l'automne nous les ramène bien portants.

...Les différents champs français ont été occupés, cette année, comme suit: Joliette, par monsieur P. N. Cayer; Monte-Bello, par monsieur J. E. Côté; Le Pert-au-Persil, par monsieur Chas. Vessot; Ripon, par monsieur L. Bouchard; Hartwell, par monsieur S. Rondeau.

Editorial Department.

THE JOURNAL.

PEOPLE who make high professions incur high responsibilities. The man who is brave enough to speak of Christ in the workshop or university class room, will, by this very act of his, call forth a closer scrutiny of his daily walk and conversation than if he had been merely satisfied with pious platitudes in the prayer-meeting. And yet may not such a scrutiny, in almost every instance, serve a useful purpose in making Christians more watchful and consistent? Great *performances*, are, in the nature of things, expected from those who make great professions. In the event of failure to perform what is professed, disappointment is sure to follow, and this not infrequently ultimates in ridicule and censure.

These thoughts arose in our mind after circulating the prospectus of the JOURNAL, at the beginning of August. We had been publishing promises, which it might be difficult, amid the toils and cares of academic life and city missionary work, to fulfil. By such an elaborate statement of our intentions, we not only committed ourselves to an undertaking for which we were conscious of possessing little aptitude, but we made ourselves liable to the criticisms of those who in the end might have sufficient cause for saying, "This man began to build, and was not able to finish." Misgivings of this nature, however, were swept away like morning clouds by the recollection that the promises were not wholly ours, but came for the most part from experienced and distinguished writers who could not fail to perform their task and maintain their reputation. Hence, to-day, we boldly issue our first number in enlarged form.

Having already so fully outlined in the Prospectus, which is stitched into this number, the proposed manner of conducting the JOURNAL through the session now begun, it will be unnecessary on this page to dilate further. Suffice it to say that we agree with John Ploughman in thinking there is no particular merit in being seriously unreadable, and that the motto of a former staff will consequently be ours,—we shall aim at being "*practical, rather than ornamental.*" If we shall in any measure succeed in deepening the interest of Western and Eastern Presbyterians in this institution, which a contemporary has aptly styled the very citadel of Protestantism in the Province of Quebec; if we shall in any measure succeed in bringing Christians to a sense of the danger that threatens

evangelical truth throughout the land from the inroads and ambitions of an apostate church ; if we shall in any measure succeed in helping to an intelligent understanding of the great missionary crisis which has come upon us, and in calling forth more consecrated effort on the part of some or all who read our pages ; more especially, if we shall in any measure succeed in promoting a spirit of *brotherliness* among Christians—however named or nick-named by themselves or by their fellows—and in drawing them together in one supreme effort to carry out the great commission of our common Lord and Saviour ;—then the labor of love expended on this publication shall not be in vain.

“ Once the welcome light has broken,
 Who shall say
 What the unimagined glories
 Of the day ?
 What the evil that shall perish
 In its ray ?
 Aid the dawning, tongue and pen ;
 Aid it, hopes of honest men ;
 Aid it, paper,—aid it, type,—
 Aid it, for the hour is ripe,
 And our earnest must not slacken
 Into play ;
 Mea of thought and men of action,
 Clear the way !”

ROMANISM.

How to deal with Romanism is one of the pressing questions of our age in all parts of the world, and especially in Canada. It is more strongly established in the Province of Quebec than in France or Italy. For two centuries the Hierarchy have had things pretty much their own way, and have not failed to improve their opportunity. After the subjugation of the French by British arms, the English Parliament placed bishops and priests in a position to exact tithes, and special oppressive taxes for the erection of churches and other ecclesiastical edifices. This power has since been extended over regions never contemplated in the original enactments. By this means, and by vast grants of lands, by bequests, lotteries and fees of all sorts, the church has become enormously wealthy, and the people, as a whole, non-progressive and poor. They have been dispirited by long oppression, but like Israel in Egypt, they have increased numerically at an unprecedented rate ; and, being in the hands of a skilful and ambitious priesthood, they now hold the balance of political power in the Dominion. Of late they have become daringly aggressive, and do not hesitate to avow their purpose to drive out quietly the English-speaking protestant population from this province. This would give the seclusion desired for the cultivation of superstitions and fetiches which rival those of heathendom, and would greatly increase

their annual revenue by enlarging the area from which tithes and taxes are derived. Their entire programme is even more comprehensive than this, and embraces the gaining of ecclesiastical supremacy and political control on the whole American Continent. Not long ago a distinguished priest, in laying the corner stone of a church in New England, expressed his belief that by the union of French and Irish Roman Catholics they would soon gain the political mastery as thoroughly in the United States as in Canada, and displace the detested creed of the Puritans by that of the Holy See and of the Jesuits. Meanwhile, the Jesuits, at the instance of the Pope, obtained an act of incorporation last winter from our Provincial Legislature, and are thus prepared to acquire and hold property without limit. They have already planted their educational institutions across the whole Continent, from the shores of the St. Lawrence to San Francisco; and the pernicious influence of the training imparted by them is so deeply felt that eminent counsel do not hesitate to say that it has so deadened the moral sense of many of the people that it is well-nigh impossible to elicit the truth from witnesses in courts of law, and that this was the main reason for seeking legislation to make the use of a crucifix compulsory in administering an oath in order thereby to terrify all Roman Catholics giving evidence to speak the truth. It is alleged that there was no intention to insult or coerce Protestants by such enactment, had it been secured, but only to counteract the practical outcome of Jesuitism. Nor is this all. Notwithstanding numerous schools and colleges with ample resources for carrying on their work, the illiteracy of the masses is truly distressing, and renders missionary work among them both necessary and difficult. This wide-spread ignorance comes from the unenlightened mediæval methods of education pursued, and the time consumed in studying catechism and fabulous stories about Romish Saints, and in attending to religious ceremonies. Pupils and students are not taught to think and investigate for themselves, but to submit their wills and all their faculties to the dictates of the Pope as inculcated by his army of ecclesiastics. It is hardly necessary to add that the moral perversion and mental stagnation thus brought about tell upon everything—manufactures, commerce, agriculture and the social life of the people, as well as the national unity and welfare of the whole Dominion. The attempt to build up a separate nationality, maintaining the Catholic faith and French language, an *imperium in imperio*, is deeply injurious to all. It perpetuates the ignorance and superstitions to which we have referred and renders impossible the existence of common schools and the growth of a national spirit imbued with true loyalty to the Sovereign. Hence earnest Christian men and true patriots cannot but ask, what is to be done in the premises? Politicians, selfish and shortsighted business

men, and all who have little faith in the teachings of the Gospel say, do nothing beyond cultivating amicable relations with this people. Romanism is as good as any other form of religion and should be left unmolested to work out its own destiny. Others say, we are bound to combat the system politically, to resist its tyranny in this form, but upon its religious dogmas we must be silent, its theological principles and conclusions we must leave severely alone. This is the attitude assumed by the secular press, and especially by one daily which has recently broken off from party thralldom, and is discussing the question with marked ability. It strikes us as curious, however, that while every other form of religious belief may be handled with the utmost freedom, such immunity is claimed for Romanism. Besides, the roots of political scheming and vice spring out of the very heart of Romish dogmas and the one cannot be effectually destroyed without the other. It is because the theological teachings and moral philosophy, of Rome are unscriptural and untrue, opposed to modern science, progress and freedom, that the politics of the Pope and the Jesuits are dangerous to the state. It is as truly a theological tenet with them that the state is subordinate to the Church, and that the so called successor of Peter is supreme over all kings, princes and governors, as that marriage is a sacrament and the sacrifice of the mass is a perpetual repetition of the expiation made by Jesus Christ upon the cross of Calvary. Romish political intrigue and Romish dogma are inseparable. When the one is assailed with any logical consistency so is the other. We shall, therefore, not limit ourselves to the former, but deal with the theological, ethical and political aspects of the system as we may have occasion.

TO THE LOVERS OF MUSIC IN AND OUT OF COLLEGE.

AROUND our college corridors there linger vague traditions of a Glee Club that in the days of the golden past was one of the recognized forces of the institution. The sweet melody discoursed by the sons of the muses who composed that club, it is said, was not only a pleasant interlude amid the hours of dry study, but also an enjoyable part of the programme at the public entertainments in Convocation Hall. Nay more, we are even told how the fame of the Presbyterian College Glee Club grew so rapidly and widely, that their services were eagerly sought after by congregational social parties in the towns and villages for many leagues around. The popularity of this club, it would seem, cast a halo of glory over the whole college, and was one of its powerful attractions to students of refined musical tastes. We have nothing like it now-a-days.

Not at all pessimistic in our views, we, nevertheless, feel a sort of sympathy with those who find in the past all that is glorious and grand. The appeal to antiquity always moves us. But is the appeal worth the effort it costs to make it? Or may it not be

"The lowness of the present state
That sets the past in this relief.
"Or that the past will always win
A glory from its being far,
And orb into the perfect star
We saw not, when we moved therein!"

The memory of the melodious strains, that in former years drew various plaudits from the studious, may be pleasant. The experience of the present might be equally so. It is no disparagement to the ability of past generations of students to say that there is as great musical talent in our halls to-day as ever there was. Why then this unfavorable comparison with the past? Because the talent we have among us is not exercised as it might, and ought to be. Let, then, our students of musical tastes meet together at the opening of the session, and form themselves into a club having definite aims and objects, which they are, individually as well as collectively, determined to attain; and thus the whining of some of our grumblers will be stopped, the reproach of the present wiped out, the college singing generally improved, and the welfare of the institution advanced.

For our good friends of the city we have also a word in this connection, which will reveal one cause of the 'lowness of the present state' of music among us. We are proud of our college, its staff of professors and general equipment, external and internal. To your large-hearted liberality, in a great measure, is due this pleasurable condition of affairs. But the equipment is not yet complete. There is not a musical instrument of any kind the property of the college! A few tin horns, two violins, and a jew's-harp, all, it need scarcely be added, belonging to private individuals, afford the only accompaniment of the *vox humana* we can boast of. The piano you see on the platform of the David Morrice Hall at our "Publics," is not ours, but one hired for the occasion. This is hardly in keeping with the general equipment. We make mention of this in the hope that some generous friend who is contemplating some worthy donation, may undertake to supply this long-felt want. A word to the liberal is sufficient.

OUR SYMPOSIUM.

As indicated in the circular letter addressed to contributors last summer, Dean Carmichael, of Montreal, was invited to take part in our Symposium on Christian Unity. He expressed a wish to do so, but subsequently found it impossible, and hopes that he may be able to furnish an article at some other time.

College Note Book.

STUDENT LIFE.

THE JOURNAL presents quite a substantial appearance in its enlarged form. We trust the excellence of its contents will prove to have increased in even a greater degree than its external appearance.

* * *

An institution that might with profit be organized among our students exists in the "Sightseers' Club," of San Francisco, Cal. It has no membership fee, or officers, or regalia, nor does it need any. All the necessary requirements to become a member are a pair of good legs and a lunch basket. Combining pleasant and invigorating exercise with amusement, many places of interest and beauty around the city have been visited weekly by the members of this club, which, though constantly fluctuating in numbers, steadily maintains its large membership.

* * *

By organizing a society of this kind, which could be got together or disbanded at will, a number of Saturdays in the crisp clear weather of autumn might be pleasantly and profitably spent in visiting the many points of interest in and about the city. An afternoon on St. Helen's Island; a tramp out to the new bridge along the pleasant and picturesque Lachine road,—shooting the rapids on the return trip by way of variety; a walk over the mountain, including the cemeteries; or a run out to the Cote St. Antoine stables of the Hunt Club on a meet day, would form an agreeable trip for the club; and the members and good fellowship would give a greater zest to the enjoyment than solitude or the presence of a single companion could afford the sightseer. Try it, boys; it is an enjoyable way of spending an afternoon and will inform your mind, invigorate your body and tone up your whole system, besides affording welcome material for the Local Editor.

* * *

A question that the after-tea conference might discuss at its first sitting is that of a college record book. It should contain a weekly page in which each student who conducted religious services should enter his name and place of meeting, with the date. It might contain also, if desired, entries of meetings of senate, college societies, and of public meetings, concerts, &c., held in the college halls. Thus an interesting

record might be kept of the work done collectively and individually by the students.

The book might be placed on the desk in the reception room that free access might be had by all.

* * *

Mr. A. McWilliams, B.A., has been re-engaged as lecturer in mathematics in the Literary department of the college, and Mr. Wm. Rochester, B.A., has replaced Mr. McDougall in the classical course. Under the competent instruction of these gentlemen,—Mr. Rochester was gold medalist in classics and Mr. McWilliams took a high stand in mathematics during his course,—the department should be assured of a successful session.

Every student, however, who can afford the time and means should endeavor to secure a course in arts in some first-class college before entering a theological seminary, in preference to receiving his literary training in a department such as ours. The instructors being more competent, the course of study fuller and longer and the training being more thorough than can be obtained in our Literary course, the student is better fitted for his post-graduate ministerial duties, as well as for his theological studies, than he would otherwise be.

* * *

For those whose circumstances render a university course unattainable, the Literary course is, and will continue to be, useful and necessary; but as a preparatory school for those who intend to take a course in Arts, or as a substitute for Arts by those who might obtain such a course, it is out of place.

Considering as we do that the college is thoroughly equipped when every department of theology is filled, we cannot wish that future years should see the Literary course prosper and increase, but we do hope that each succeeding year will bring an ever-increasing number of university graduates into our theological halls.

* * *

What are the college societies going to do this year? Won't some one,—or rather all, for it depends on all,—answer, "Their duty." The life and activity of a college may be justly gauged by the vigor of its societies; especially in a college such as ours which possesses three out of the four requisite for a perfect test: namely, the prayer meeting and missionary society representing its spiritual life; the philosophical and literary society, its intellectual life; and the visiting society composed of a committee of the whole, its social life.

Lacking is only the gymnasium, the popularity and use of which would form the standard of its physical development, and which the generosity of some benefactor, we trust, will soon supply.

These four institutions, the exponents of the spiritual, intellectual, social and physical life of the college, should all be well attended and actively carried on if the general tone of the college is healthy.

* * *

The claims of the first society upon theological students is too strong to need any urging here. The *raison d'être* of the representative of the second life may not, perhaps, be so apparent. The demands of the lecture room and study, in addition to recreation and social duties, may and often do cause the student to neglect the literary training offered to him in the debating society. By so doing he neglects an important factor in his preparation for public life; for the Literary Society not only enables him to deliver his arguments in a straight-forward, logical manner, but also gives him confidence and self-possession, trains him in clear and concise expression and gives him tact in conducting meetings and a knowledge of public rules of order. It is a free and democratic institution where junior is on an equality with senior, and each has the same opportunity to cultivate his mind and voice, but an institution that is neglected by senior and junior alike. If the Philosophical and Literary Society is of no interest and no utility to students, let it be formally disbanded; but if it is a means of information and improvement offered to them, surely our students have enough regard to their own interest to make the best possible use of it.

* * *

But the education of a theological student does not consist only in mastering the details of a sermon, or rattling off the history of the early Fathers; his social duties are second only to his theological studies. The duties of his pastorate will lead him as often into the social room as into the pulpit. This phase of the minister's life is peculiarly exacting, and demands a tact and knowledge of human nature which is not at all attainable within the college walls, and but partially at the homes of the citizens to which the student is invited; it would be acquired more fully by acquaintance with the humbler classes such as the work of a city mission would afford.

Some by nature make the most of their advantages in this respect, others there are who have no pleasure in them, and neglect the opportunity, which rejected now, can never be regained. Let us cultivate a social spirit and by responding cordially to the kind invitations of the friends of the college confer a pleasure on them and a benefit on ourselves, whose influence will be felt most when its existence is forgotten.

* * *

As regards physical culture, students in theology have very little opportunity for regular exercise. Arts men are provided with a course in the

University Gymnasium and to a great extent neglect it; some possess their own Indian clubs and dumb-bells and exercise in their rooms; the rest favor pedestrianism. The University Gymnasium is at a considerable distance from college, the weather and roads are often unfavorable and students are often unable to attend; exercise in the study, on account of contracted space often necessitates repairs to person and property; and walking, while putting a strain on some parts of the system leaves other parts undeveloped, and soon becomes an enforced duty rather than a pleasure.

These defects can be remedied by a College Gymnasium and only by it,—an equipment which we hope—with the hope that springs eternal—soon to possess. In the meantime we can only urge the student to make as full use as possible of the advantages he does possess, spiritual, mental, social and physical, and pray that our students by the grace of God may thereby grow into the stature of the perfect man in Christ Jesus.

R. MACDOUGALL.

PERSONAL.

THE class of '87 have for the most part now settled down to hard work.—Rev. N. Waddell is pastor of the congregations at Russelltown and Covey Hill, and since his ordination and induction all the stated services of worship at those places have been well attended.—Rev. A. B. Groulx has been busily employed in a parish embracing Lachute, Bord-à-Plouffe and St. Martin. "In the neighborings of Lachute," he writes, "there are nine families that are well disposed they possess the Holy Word of God;" at St. Martin, four families; and at Sault-au-Recollet, four more. The only objection he has to make is that "those fields are too far apart for one man."—Rev. S. Rondeau, B.A., who took the gold medal, works for two years under the Barrie Presbytery, as French missionary on the C. P. R., with headquarters at Sudbury, and sends a very interesting account of his experiences and impressions, which we hope to publish in our missionary department next month.—G. A. Thompson, B.A., who took the silver medal, after a pleasant summer's ramble in the States, came to town last week to write for his B.D. He contemplates taking an eclectic post-graduate course this winter.—Concerning the remaining members of the class, H. O. Loiselle, and J. E. Duclos, B.A., our corresponding editor has failed to unearth any information.

Rev. W. D. Roberts, B.A., B.D., of '86, is pastor of Westminster Church, in St. Paul, Minn. He expects to add Ph. D. to his degrees this month.

Mr. Colin McKerchar will not join our ranks this session. He has gone to Manitoba in the hopes that the climate may improve his health, and carries with him the affection and confidence, not only of his classmates, but that of every professor and student in the college. He will be missed most of all in the Celtic Society.

On the third of last August, in the romantic village of St. Anne, Kankakee, Ill. An event full of interest to the readers of the JOURNAL transpired. On that day and in that place, the Rev. Joseph Luther Morin, B.A., who took his theological diploma here in 1885, was married to Miss Rebecca Chiniquy, eldest daughter of the illustrious ex-priest. "At 11 a.m.," says a local report, "the bride, covered with her long, white veil, left the 'Converted Priests' Home' between her aged father and mother. She was preceded by four young ladies in white robes, carrying a splendid Bible covered with beautiful flowers. She was followed by a long suite of relatives and friends. The St. Anne Band, when opening the march to the chapel, was filling the arches with their sweetest and most joyful melodies. The chapel was most tastefully decorated with maple trees and it was literally crammed by the people." Pastor Chiniquy in presenting to his daughter the Bible mentioned, made a very remarkable speech, refuting the Romish doctrine of the celibacy, and eulogizing the honorable state of matrimony. We would fain reproduce his words, but pressure on our space forbids. We must content ourselves with presenting, even at this late date, our congratulations to the happy pair—and no less happy *père*.

A similar event occurred on Canadian soil only last month. Rev. Geo. Whillans, B.A., also of '85, quietly went down to the Lower Provinces a Bachelor, and returned a Benedict. Again congratulations.

Rev. Dr. Gray of Rome, representative Presbyterian in the Eternal City, addressed the students in the dining hall, on Saturday night, Oct. 1st. His statements gave us the impression that work among Romanists in Italy, is very similar to what our Church carries on in Canada. The difficulties and encouragements are precisely the same. Priests oppose the gospel with all their might, but the truth of God prevails. Seventeen years ago liberty was a thing unknown; but to-day, there are twenty-two Protestant Churches under the very shadow of the vatican.

Talks about Books.

SOME thirty years ago the Contemplations of Bishop Hall were found on old fashioned bookshelves side by side with the writings of Leighton and Doddridge. Of late years the Bishop of Norwich has had few readers. But now the Rev. George Lewis formerly of Balliol College, Oxford, and at present curate of St. Paul's in that university town, brings the author of the Contemplations into prominence by his carefully prepared and well executed life of Joseph Hall, D.D., Bishop of Exeter and Norwich.¹ He has drawn upon Jones' Life of Hall published in 1826, but, having access to a large number of documents unknown to, or unsought for by that biographer, he has been able to bring together almost all about the divine of the Laudian period that one cares to know. Hall was a devout man, but narrow, an intense lover of the Church of England, a hater of schismatics, a believer at once in the divine right of kings and of his darling episcopacy. He was moderate or liberal after a fashion, and felt after truth with both his hands tied. Mr. Lewis's biography very faithfully portrays the character of one of the greatest English divines.

A very useful book to the student of Christian Ethics is *Christ and the Jewish Law*, by Robert Mackintosh, B.D., formerly Cunningham Scholar, New College, Edinburgh. Acknowledging obligations to Ritschl and other German writers, Mr. Mackintosh yet pursues his own course of orthodoxy. The most valuable statements in his generally logical and interesting work are those which set forth the Bible teaching by principles in lieu of precepts, the New Testament affirmation of Duty in opposition to the Old Testament negation of sin, and the fact that the morality taught by Christ presupposes grace. Ordinary works on ethics which ignore human depravity on the one hand and grace on the other, may be corrected or fitly superseded by this valuable treatise.²

From Covenant Parsonage, New York, the Rev. Marvin R. Vincent sends forth the first volume of *Word Studies in the New Testament*, covering the Synoptic Gospels, the Acts of the Apostles and the Epistles of Peter, James and Jude. Evidently the Pauline epistles and the Johannine writings are to constitute companion volumes. This is not a

1.—*A Life of Joseph Hall, D.D., Bishop of Exeter and Norwich*, by the Rev. Geo. Lewis, B.A., Balliol College, Oxford, &c.; London, Hodder & Stoughton; Montreal, W. Drysdale & Co.

2.—*Christ and the Jewish Law*, by Robert Mackintosh, B.D., formerly Cunningham Scholar, New College, Edinburgh; London, Hodder and Stoughton; Montreal, W. Drysdale & Co.

work for students, at least not for students who know Greek, but it is written by one who is conversant with the original text of the New Testament, and whose notes on the *ipsissima verba* of the books he treats of are worthy the consideration of any reader. So long as it does not lead men to profess a knowledge they do not possess, Word Studies will be a valuable popular exegetical aid, and may lie without any reproach upon the table of any biblical student. The introductions to the various books are brief, useful and interesting.³

The veteran president of Princeton College, Dr. McCosh, follows up his first text book in Psychology, the Cognitive powers, by one on the Motive powers. The distinction is old and he has done well not to change the ancient nomenclature. These motive powers, according to Dr. McCosh are the Emotions, Conscience and Will. Of course everything written by Dr. McCosh is worth reading, but one looks for some more logical division of the powers than he has given in this book. Æsthetic feeling is ranked with those continuous emotions, the affections and passions, although it is of the same nature as the motive conscience, and like conscience has a cognitive foundation. It is also a very illogical division that separates will from belief, æsthetic feeling and conscience, for volition extends to the utmost periphery of man's nature. Nevertheless the Motive Powers is a book admirably adapted for all classes of students, very pleasingly written, and giving forth no uncertain religious sound. The philosopher of Princeton is above all a Christian man.⁴

The scientific world, excited by articles in the *London Times*, has been waiting with impatience for Captain Conder's Altaic Hieroglyphics and Hittite Inscriptions. It has appeared; *nascitur ridiculus mus*. Captain Conder has drawn on his imagination for his facts, and the Hittite inscriptions revert for a while to their native obscurity. Not a word about the ancient earth and water worship of Canaan can be justified by the application of the simplest laws of philology, yet no one who knows anything of Captain Conder can believe otherwise than that he has been deceived.⁵

Following the two last notices, Mr. P. Lepage Renouf's brief article on conscience in Egyptian texts, comes appropriately as at once psychological and philological. It is in the May proceedings of the Society of Biblical Archæology, along with many other papers of interest. The preceding March number has an article on the Sahidic translation of the Book of

3.—*Word Studies in the New Testament*, by Marvin R. Vincent, D.D.; New York, Charles Scribner's Sons; Montreal, W. Drysdale & Co.

4.—*Psychology, the Motive Powers*, by James McCosh, D.D., LL.D., Litt.D., &c.; New York, Charles Scribner's Sons, Montreal, W. Drysdale & Co.

5.—*Altaic Hieroglyphic and Hittite Inscriptions*, by C. R. Conder, Capt. R.E.; London, R. Bentley & Sons.

Job, and another on the metrical structure of the Qinoth, or Book of Lamentations.*

Mr. L. N. Horsford is the president of the Board of Visitors of Wellesley College, Cambridge, Mass., and at the same time the munificent endower of the library of that institution. He has published certain valuable manuscript vocabularies by Zeisberger, the celebrated American Indian missionary, and others by Heckewelder. They are beautifully printed in quarto form, and are invaluable to the American philologist, whose interest Mr. Horsford has specially at heart.†

Lying on our table beside these brochures is the Annual Report of the Bureau of Ethnology in connection with the Smithsonian Institution, Washington. A great part of this beautifully executed work is taken up with illustrated papers on the pictographs of the American Indians. These are purely ideographic and exhibit no approach towards the graphic or hieroglyphic. Yet many inscriptions of a truly hieroglyphic nature have been found from Illinois and Iowa, southwards to Mexico.‡

From Pau, over the Atlantic, comes *La Maison Basque* by Henry O'Shea, President of the Biarritz Society of Science, Literature and Arts an Irishman naturalized in France. Mr. O'Shea's work, written in bright, flowing, classical French, and illustrated by a Basque artist, Ferdinand Corrigan, proves conclusively the Iberic or Turanian origin of the Basque, and exhibits their relationship with the Etruscans, the Picts and other outlying peoples. Mr. O'Shea is now engaged in tracing through architecture their connections in North and South America.§

The work of exploring the ancient homes and cities of the aborigines of this continent is still being pursued with vigour. Those who desire to be informed of the most recent discoveries in this connection will find ample information in the brochure of Professor Cyrus Thomas.¶

JOHN CAMPBELL.

Montreal.

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- 6.—*Proceedings of the Society of Biblical Archaeology*, published at the offices of the Society, 11 Hart St., Bloomsbury, London, W.C.
- 7.—*Vocabularies*, by Zeisberger from the collection of MSS. presented by Judge Lane to Harvard University, by L. N. Horsford; Cambridge, John Wilson & Son.
Comparative Vocabulary of Algonquin Dialects from Heckewelder's MSS., by the same editor and publisher.
- 8.—*Annual Report of the Bureau of Ethnology* to the Secretary of the Smithsonian Institution by J. W. Powell, Director; Washington, Government Printing Office.
- 9.—*La Maison Basque*, notes et impressions par Henry O'Shea; Pau, Léon Ribaut.
- 10.—*Work in Mound Exploration*, of the Bureau of Ethnology, by Cyrus Thomas; Washington, Government Printing Office.

Supplement.

THE LAW OF THE SABBATH.*

I PURPOSE in this lecture to discuss the question of the mode of Sabbath observance, and incidentally the matter of Sabbath legislation. I do this, not with the hope that I shall be able to shed much new light on a subject that has been abundantly discussed in the past from all points of view, but simply because recent events seem to make this a fitting time for every friend of the Sabbath to rally to its support, and to protest against the encroachments that are being made upon it. This is all the more needful that there seems to be a gradual weakening of conviction on this matter in the minds of the religious community, which disposes many to tolerate and even to encourage forms of desecration which once would have shocked them. Discussion is necessary—frank, full, thorough, and as much of it as possible, in order at once to strengthen public opinion and to quicken the individual conscience.

Owing to the limited time at my disposal, I can consider only this one point, the mode in which the day should be observed. I choose this because it is the most pressing at the present time. And I take for granted,

1. That the Sabbath or weekly rest, is an institution which three thousand years of practical experience have proved to be of the greatest service to man, regarded even from a physical point of view, and has vindicated its right to live, meeting a want which is as real, if not so pressing and obvious as that for a daily rest in sleep, in order that man may attain the highest development of his powers and use them to the best advantage.

2. That the Sabbath is a divinely authorized institution under the Christian dispensation, as well as under the Jewish, having, like the institution of marriage, or the institution of property, a moral basis in the very constitution of man.

3. That therefore, every man is in conscience bound to observe it, and

4. That the state is bound to provide such legislation as will secure to all the privilege of observing it, and to enforce that legislation.

I am aware that these are pretty large concessions to demand, and the

*Lecture delivered by the Rev. Prof. Scrimgor, M.A., in the David Morrice Hall, Wednesday Evening, Oct. 5th, 1887.

time may come when they too will need to be fought for; but I am not aware that at the present time any one of these is called in question by any branch of the Christian Church, here or elsewhere. The irreligious and unbelieving of course, deny the divine authority of the Sabbath, as well as of everything else. But even these will hardly deny that the institution of a day of rest is in the public interest, and that this, if nothing else, furnishes a sufficient reason for such legislation as will secure it to the toiling masses, not their own masters, who desire it, and that for their benefit it should be enforced upon those who would otherwise disregard it. All Christians may not be of one mind as to the way in which they shall state the grounds for considering it of divine authority, some basing it upon a supposed ordinance conveyed to our first parents in the Garden of Eden, others upon the perpetual obligation of the fourth commandment, others upon the example and precepts of the inspired Apostles, others still, upon the inherent right of the organized church to appoint such a day and bind it upon men's consciences, or upon all of these considerations combined. It may be true also, that their estimate of its importance, their conception of its character, and the name by which they prefer to designate it, vary to some extent according to the view which they take of its origin. But still for all, it is divine, and it carries with it as such, a hold upon their conscience which no mere human ordinance could ever gain. The only real question is as to the way in which the day should be observed.

Now, even here there is agreement up to a certain point. It is agreed on all hands that the day should be made a day of religious worship—a day of public assembly for praise and prayer, for the study of religious and moral truth, a day for the instruction of the young and of loving endeavor after the restoration of the erring. It is further agreed that it should be a day of rest from toil and labor for all, so that they may be free to worship and to cultivate the spiritual side of their nature, by the aid of such means, public or private, as may be open to them, the only exception being those labors that may fairly be called works of necessity and mercy. So far as these general principles are concerned, there is practical unanimity, and it is needless to discuss them. When, however, we come to the practical application of these principles, we at once find considerable difference of opinion, and yet greater difference of practice.

I. We take up first the matter of labor on the Sabbath, and consider what we are to understand by works of necessity and mercy.

In the Christian conscience these exceptions to the general law of rest are based mainly upon the teaching and example of Christ. Save as regards the offering of sacrifices, which were doubled on that day, necessarily involving a certain amount of work, the Mosaic law is entirely silent upon these or any exceptions. They must, indeed, have been tacitly

acted upon to some extent by the Jews at all times, else life would have been a practical impossibility. In fact Christ more than once pointed out to his contemporaries, that they were in the habit of making exceptions of this sort without thinking anything of it. Nor is there the slightest reason to suppose that Moses in his legislation ever meant to prohibit them, being the kind of limitations that should always be assumed in the interpretation of any law. But as they were not formally stated, and as the Jewish lawyers were dominated by an intensely literal spirit, they found themselves in difficulty. It is little wonder that in their effort to reconcile the letter of the law with absolute human needs, they were led into the most capricious decisions which violated its spirit sometimes in the direction of too great stringency, at other times in the direction of undue license. Hundreds of such decisions are given in the Talmud, each one more absurd than another, showing at once the intense earnestness with which they sought the way, and the hopeless bog into which they had landed themselves, for the lack of any sound principle to guide them. It was Christ who first showed them the true way through their difficulty, by pointing out that "the Sabbath was made for man and not man for the Sabbath," in other words, that it was intended to be his servant and not his master. It was not to be regarded as an institution which might tyrannize over him and make him its slave, but as an institution in his interest and always to be so interpreted. When man's need required it the Sabbath must make way before him. His understanding of this principle is illustrated by the special cases in which He came into collision with the Pharisees, the rubbing of the ears of corn by his hungry disciples, and the healing of various cases of disease. These are also further instructive as indicating that this principle of limitation is to be read generously. The disciples could hardly have been in a state of hunger absolutely demanding immediate relief to save them from death, or even great suffering. The chronic diseases which he healed on that day may have been serious enough, but could hardly have been so intolerable as to demand instant remedy. It was to be understood therefore, that when man's reasonable wants demanded, or human suffering called for relief, the Sabbath should not be pleaded as a bar to prevent.

Now, this subordination of the institution to man's interest, is clearly a most humane provision, and one that is thoroughly in the spirit of Christianity. It is one which at once commends itself to reason and conscience as worthy of God, who desires mercy rather than sacrifice, if a choice must be made between them. But in the absence of further direction, it obviously leaves a good deal to be decided.

It remains to be determined as to particular cases whether man's true interest demands and justifies the setting aside of the general Sabbath law or not. And this is not always an easy matter to determine. For it

must be remembered that man's true interest is most of all served by the preservation of the day, and if the exceptions become very numerous this is in danger of being lost altogether. It involves a nice balancing of considerations which are not easy to balance, and as to which the individual is unfitted for being altogether the best judge, by the fact that he generally has a personal interest in the decision. On the one hand he has a right to consider his own wants, on the other he is bound to consider the general advantage; and where shall he draw the line? How much inconvenience must be borne in the public interest? At what point does endurance cease to be a virtue? A man must eat on that day as well as on others, and food must be prepared. How much of this preparation may wisely be left for the Sabbath? Is one free to gather it or purchase it as well as to prepare it? May the shops and markets be opened to supply it? A man must be clothed, and it is desirable that he should appear decently and becomingly arrayed in the sanctuary. How far may the arrangements for his toilet be left to be completed on the Sabbath? A man ought to go to church. Should he walk, or may he drive even if it be within walking distance? If the rich man drives in his carriage and demands the service of his coachman, may the poor man take the street cars or demand that railway trains be run for his accommodation? There are manufacturing processes that cannot be stopped in progress without loss or serious inconvenience. Shall the factory be rigorously closed? Shall furnaces be allowed to cool down? Shall no work be begun that cannot be completed before Sabbath arrives? A ship cannot well stop in mid ocean. May inland vessels and railway trains continue on to their destination? It is proper that public services should be held in the churches, and that those who are appointed for that purpose should give religious instruction, though in order that they may do so church buildings must be opened, heated, ventilated and guarded, involving labor on the part of some. Is it also proper that the political orator should mount the rostrum, or that the editor of the daily newspaper should address the public in a Sunday issue, dealing with such matters as he may consider to be for the public benefit? It is a good thing to cheer the suffering, to comfort the sorrowing, to plead with the erring. If it be done by word of mouth, may it be done by a written message? May a messenger be sent to carry it, and may that messenger be the public post office department with all its machinery of mail bags, vans, coaches, trains and steamers? If the post office may carry such messages must it receive and forward mail matter of every description, without making any attempt at discrimination? For a like reason may the telegraph companies keep their offices open and must they accept all messages that are offered? These and many other questions like them, are constantly being raised. And as our civilization becomes more complex they are sure to increase

in number and become more perplexing to the conscience. How shall we decide them ?

In answer we feel bound to say that many of them never can be absolutely decided so that the decision will hold good for all persons and for all circumstances. These circumstances are constantly changing, and every change involves some readjustment of the balance, either increasing the inconvenience to the individual or increasing the danger to the proper observance of the day by the community as a whole. Any set of decisions, however wisely framed, will be frequently inapplicable and must soon become obsolete, so that insistence upon them would be an unreasonable tyranny, and scrupulous observance of them a mere superstition. The wiser and the safer way is to leave the decision to every individual, and impose upon him the duty of determining for himself before his own conscience what course he shall pursue. Moral teachers may advise and recommend, but their advice will have force only so far as the reasons are given, and their recommendations validity only so far as these approve themselves to the consciences of men. This, no doubt, has its inconveniences. Most people would prefer to escape from these knotty questions if they could. And when the responsibility of deciding them is laid upon individuals, it must be expected that they will come to different decisions. One will interpret his duty in one way, and another in another. But there seems to be no help for it without the risk of evils still more serious. They must therefore be left free to come to their several conclusions. And they must be protected in that liberty. Within reasonable limits, no man should be coerced by any penalties legal or social, to do that which his conscience condemns ; no man should be condemned to any penalties, legal or otherwise, for doing that which his conscience allows. We must bear with men when they differ from us, and judge them charitably. We have no right to demand uniformity in consciences.

But we may fairly demand that all men shall make conscience of the matter ; that they shall not needlessly violate the rest of the day, but exercise a reasonable foresight and forethought to avoid encroaching on its sanctity ; that they shall not use it as a receptacle for odds and ends of work, or for clearing off arrears ; that they shall not simply regard their own convenience but shall have due respect to the rights and privileges of others who are as much in need of a day of rest as themselves. Still more decidedly may we demand that they shall not regard simply their own gain, nor rob either themselves or their employees of even one Sabbath purely in the interests of their own selfishness and greed. The public interest in the preservation of the Sabbath, is vastly more important than the enrichment of any number of individuals. We must demand, too, that resort shall not be had to any subterfuges in order to excuse the violation of the day in the real service of gain, that men shall

not plead emergency for that which is habitual, shall not transact business under the guise of philanthropy, shall not carry or sell ordinary merchandise as perishable goods or live stock. If this were done, it would put an end to almost all the Sabbath labour that is now carried on. And until it is done, those who disregard the dictates of conscience have not only the sin of Sabbath breaking to answer for, but also that of helping to filch from the community as a whole one of its most precious institutions.

While, however, the determination of many points must thus be left to the individual conscience, we may make a few suggestions that may be helpful to those who are striving to be conscientious, but still often find themselves in perplexity, as to the line between liberty and restraint.

1. The first suggestion is that generally the shortest road out of all perplexity is to avoid and refuse all encroachments upon the day about which there can be any real doubt or which threaten to become dangerous. This is a heroic method, but it is a simple one, and as noble as it is simple. Men may sneer at such a mode of escape as being cowardly or superstitious, but their sneers will be pointless and in their hearts they will respect such as take it all the more. It may require inconvenience and self-denial, but the self-denial is at any rate in a good cause and will give the reward of an easy mind. It may involve some risk, for the holding of a situation is often made to depend upon compliance with an order for Sabbath labor, which is at least of doubtful necessity; but experience shows that almost never is anything lost in the long run, and even if there were, martyrdom is the most glorious crown any human being ever wore and puts him in goodly company. Observe this is a very different thing from condemning others who are not prepared to do likewise. You may have no right to judge them if they take greater liberty and seek another way out of the perplexity; but you have a perfect right to limit your own freedom within the narrowest lines.

2. But secondly we may suggest that it is perfectly fair to make distinctions according to the degree in which anything interferes with the object of the day. The perplexity very commonly arises from the fact that if certain things are allowed, certain other things far more injurious must be allowed too because they involve the same principle, and that if certain things are forbidden, certain other things far less serious must be forbidden also for a like reason. But a thing may be justifiable on a small scale that is not so on a large scale. That which requires the labour of many is more to be avoided than that which affects but few, that which takes up the whole day more than that which occupies only a portion of it, that which interferes with public worship more than that which does not, that which is apt to scandalize by its publicity, more than that which is entirely private, that which is habitual more than that which is only occasional. We must recognize the fact that after all, the

rest of the Sabbath never can be quite complete. It is all a question of degree. The nearer we come to it, however, the better, and every serious encroachment should be jealously scrutinized lest it be found coming in on some false plea of necessity. In any case we are not bound to consent to wholesale violations because we tolerate trifling acts that seem to involve the same principle. The evil is not in the mere fact of work, but in the fact that work hinders rest and worship.

3. But further, account must be taken of the fact that all are not in an equally good position for a perfect observance of the day. The necessities of the very poor are more pressing than those of the rich who have many resources not open to their less fortunate neighbours. Those whose hours of labour are long are not as well able to provide beforehand for their wants as those who have abundance of leisure, those travelling not as well able as those who are at home. Some things may therefore be open to them in conscience which would be wrong in others. But we are no wise bound to make their more pressing wants fix the standard for all.

These distinctions seem legitimate, but they must be used with caution, and it must be owned that at the best they will not always remove perplexity. Even with their aid the decisions arrived at should be frequently revised. But it is even more important that by every means a thorough conscientiousness should be cultivated which will not palter with the real issues, but fairly face them and deal with them in all honesty. In the growth of strong healthy consciences throughout the community—must the real protection of the Sabbath stand.

But it is obvious that conscience alone cannot be trusted to preserve such an institution as this, which, though really for man's highest good, so frequently appears to interfere with his interest and convenience. There are those who have no conscience in this matter, and so have no convictions to respect. There are those whose moral nature is so depraved, in whom selfishness reigns so supreme that the dictates of conscience are ever overridden and who therefore cannot be counted on to make any present sacrifices either for their own ultimate good or for the general advantage. And yet they cannot be allowed to do as they please. There are some things which clearly must be prohibited if the Sabbath is to be observed at all. No man can live to himself; if some use the day as a day of labour, others will wish to follow their example, and others still will be compelled to do so or suffer unfairly for conscience' sake. That those who feel in conscience bound to keep the day may be able to do so without undue interference, all must be made to do so. And this protection is rightly given them by the civil law, which needs no other justification than the public interest. John Stuart Mill, indeed, expresses the opinion that "all legislation in respect to Sunday is an illegitimate interference with the

rightful liberty of the individual." But other men have thought the same of laws requiring them to vaccinate or educate their children. The criminal classes are apt to have the same opinion of the laws against murder, theft and forgery. It is quite evident that Mill and those who think with him are biased by their dislike to Christianity and all Christian institutions. But though the Sabbath is a Christian institution and has always had to depend on Christian sentiment for its support, it is easy to find sufficient reason for the enactment of Sabbath laws in their utility.

But here again the question arises as to where we shall draw the line. How much ought to be forbidden, and how much left free? The legislation of different Christian nations shows that very different views have been taken on this matter by legislators—some rigidly prohibiting almost all forms of labour, and even requiring attendance on religious services, others allowing almost all kinds of it that any one cares to perform. Of course neither of these extremes is satisfactory. On the one hand we seem bound to recognize and allow all reasonable conscientious liberty, that is consistent with the maintenance of the day. On the other we must protect it from the license of those who would fain set it aside if they could. All works by which others are coerced, or tempted to violate the day, or disturbed in the enjoyment of it, should be prohibited as inimical to the day, and so inimical to the public weal. Hence all judicial proceedings should be stayed, except where it might lead to miscarriage of justice; all departments of the public service should be closed, and all public servants set free, except those necessary for the public safety. All establishments where work-people are employed, whether the number be large or small, should be closed entirely, except on emergencies that cannot be foreseen and provided for; for if some work habitually, all must eventually do the same. All drinking saloons and wine shops should be closed, for, if open, men will be tempted to drunkenness, revelling, and disorder, and that all the more because they are free from labor. All shops and markets should be closed except for the most perishable articles; for, if they are kept open, the public will be tempted to purchase their supplies on that day instead of exercising a reasonable foresight. And the experience of some of our cities shows that with a little management, in our climate, the supply of the most perishable articles, even including milk, may be provided for on the previous day. All railway trains and other travelling conveyances which are not really necessary, should be stopped, lest the public be tempted to travel by them without sufficient cause. All work that is carried on so openly and noisily as to disturb and annoy others in their worship, or prevent them from enjoying the proper rest and quiet of the day, such as street vending, noisy street parades, cartage of materials, erection of buildings, the din of machinery, or the blowing of steam whistles, should be prevented

as an undue interference with their just rights and an injury to society. The first Sabbath law passed by any Christian state, that of Constantine, made an exception in favour of agricultural labor. But that was probably because the rural population was still chiefly pagan ; and there seems to be no reason why it should not be prohibited as well.

And when such Sabbath laws are enacted, forbidding these things, it is the duty of the authorities and of all good citizens to see that they are enforced, and that the violators of the law are duly punished. It is, moreover, their duty to avoid any encouragement to willing Sabbath breakers, whether persons or corporations, by using their services, and to refrain from any temptation to unwilling ones by asking for these services or offering an extra reward. They should neither demand nor encourage Sunday mails, Sunday trains, or Sunday newspapers. More especially is it their duty to observe the law themselves, and to see that all who are regularly in their employment or under their authority, do likewise. It will avail them nothing that they themselves rest, if others are by their orders needlessly at work in the warehouse or the mill. It will be in vain that they worship, if they are directors or even shareholders of joint stock companies, which habitually transgress the spirit of the law on various pretexts, and rob their employees of Sabbath privileges. One of the chief dangers to the Sabbath, in fact, comes from large corporations in the carrying trade. Shareholders want dividends ; a portion of the public shortsighted, and caring little for the Sabbath, want accommodation ; directors are tempted to stretch their liberty even beyond what the letter of the law allows. The responsibility is divided, but every man who demands this traffic, profits by it or consents to it, is a partner in the wrong and must be held answerable for his share in the violation of the day. Only in so far as the law is sustained by public sentiment, and by the constant practice of the law abiding classes, is there any chance of the law being effectively carried out. The excuse for most of its serious violations is found in the thoughtlessness or occasional inconsistencies of the professors of religion.

II. We turn now to another aspect of this question not yet touched on, which demands careful attention, one as to which the differences of opinion are serious and the consequences of erroneous views likely to prove dangerous in the extreme. Thus far we have considered the day as a day of rest, and sought to determine how far it should be kept free from labour. We have now to look at it as a day of worship and consider how far it should be made sacred for this purpose.

There are two general views which have been historically held in the Christian Church on this point between which choice must be made. The one is that the whole available portion of the day is to be regarded as of a religious character sacred to spiritual uses only, and that no part

is free for any other purpose save for works of necessity and mercy. This view is well stated in the familiar words of the Shorter Catechism: "The Sabbath is to be sanctified by a holy resting all that day even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in works of necessity and mercy." At the present day this view is represented mainly by the Reformed Protestant Churches of Britain and America; but it is perhaps worthy of note that, whatever the practice may have been, no portion of the Christian Church has ever formally committed itself to any different view in any creed or canon that has ever been adopted, though this view has not always been explicitly asserted. The other view is that only a portion of the day is necessarily to be devoted to religious uses and that the remainder may be occupied with such pleasures and recreations as are compatible with rest. This is the distinguishing feature of what is known as the Continental Sunday. It is the prevailing practice in the Greek and Latin communions, in the Protestant churches on the Continent of Europe and to some extent in the Anglican Church. It is tacitly permitted by their clergy, often defended and excused, but it has seldom been encouraged. Even the famous Book of Sports published by James I, and again by Charles I, in 1633, went no further than to order that certain recreations 'should not be barred to the people.' Its chief advocates always have been and still are outside the church among those who find no use for a religious day and would fain have countenance for their amusements. There is no doubt, however, that their views produce an effect on the minds of many in all the churches who do not care to avow it, and to a large extent influence their practice. We must therefore examine them.

The grounds on which they plead for this liberty are three-fold:—

1. First that this is most in accord with the spirit of the New Testament dispensation under which we live,—a dispensation not of gloom or of harsh stern restrictions like the Jewish, but one of liberty, of gladness and of joy.

2. That this is most in accord with the idea of the day—being a day of rest and refreshment, intended to fit men to go back to work with fresh zeal and spirit. Every man needs recreation of some kind, if he is to be at his best, and there is no better time for him to take it than on the day that is set apart for his release from toil.

3. That it is in fact an absolute necessity, that men should have some relaxation from religious duties. They cannot keep up the exercises of worship all day long without a weariness that is far more hurtful than moderate recreation. The surest way to disgust the young especially is to make the day thus grievous to them. Constant repression can only

bring re-action. No one has a right to impose such a burden on men's shoulders which is heavier than they can bear.

These arguments are frequently put in stronger and more offensive language. But I state them moderately as I wish to deal with them calmly. Before considering them in detail, however, there are one or two remarks which it may be well to make.

1. And first I would remark that we must distinguish here carefully between what ought to be allowed by law and what ought to be allowed in conscience. The legislator has nothing whatever to do with the way in which any man spends the day except to prevent him disturbing its rest and quiet. He has nothing to do with the question whether men spend it religiously or not, whether they spend it in recreation and pleasure or not, so long as the recreations are not of such a kind as to interfere with the rights and privileges of those who desire to use it for religious purposes. The state should not pronounce upon the question of recreation as such, but only in so far as it may be a nuisance or an annoyance or an impediment to the proper employment of it. The limitations of sound legislation therefore in no sense correspond to the proper limitations of conscience.

2. Secondly it may be remarked that no argument based upon the inclinations and dispositions of those who have little sympathy for religion can fairly be drawn against the duty of a wholly religious observance of the day. From their very character they are disqualified from being judges. Of course they cannot observe it all religiously without weariness. But then you could never satisfy them without shutting out religion altogether. And we are not yet prepared to consider that.

3. Another thing is to be noted. A good deal of prejudice has been created in the public mind against the purely religious view as to the occupation of the day by descriptions of the somewhat needless severity with which it has been pressed at certain periods both in Britain and in New England. To render this odious historians and novelists have not hesitated grossly to exaggerate the facts. Who has not heard of the "Blue-Laws" of Connecticut whereby it was provided that a man should be fined for shaving or for walking in his garden or for kissing his wife on the Sabbath day? It is now known that these laws are a pure fabrication, but they are still taken as fairly representing the spirit and the practice of the Puritan Sabbath, and vivid pictures are painted of the numberless hypocrisies to which men were driven to evade the rigidity of their own principles. But exaggerated applications of a principle are no argument against the principle itself, unless they can be shown to be necessary or natural. And in these cases the sternness and gloominess arose not from their principles as to the Sabbath, but from the whole type of their piety, which was quite as stern and gloomy on other days as it

was on the Sabbath. They had grown up in a hard school under the mailed hand of persecution. They had need to be men of stern mould to resist oppression and assert their liberty. It was little wonder they were intensely serious and even fanatical. Ascetic in all else, they could not well escape being so here.

4. Furthermore, if it be in order to judge of the soundness of a principle by the results to which it leads when adopted by the bulk of the people, the present condition of those countries which have the continental Sunday may well make us pause before following their example. It has been found practically impossible to keep recreation and amusement within anything like reasonable limits. They may have begun by seeking relaxation in simple and natural ways that were comparatively harmless, but they soon demanded that larger facilities be afforded them for amusement on a large scale; and, so, conveyances had to be run to the points where amusement and relaxation were readily to be had. They may have begun by amusing themselves, but they soon demanded that they should be amused, and so bands had to play in the squares, concert halls and theatres had to be opened, horse races and bull fights had to be arranged that they might make mad holiday on the Sabbath. They may have begun by spending a part of the day in religious services and only a part in enjoyment, but they soon found the latter the more agreeable and the whole day was absorbed in folly or sheer idleness. They may have had no thought of injuring any one in his rights, but every service rendered, whether in transporting or amusing them, robbed some one of the rest of the day, until they have become a great army who cater to the public pleasure at their souls' expense. And if these plied their calling why not others too? When the Sabbath is not held sacred from pleasure it will not be held sacred from gain. Greed seized upon it and set the people to work as on other days. In all countries where the Continental Sunday prevails a large proportion of the working classes know almost no cessation of toil from one year's end to the other. It is little wonder that the working men of England have time and again petitioned against the apparently harmless measure of opening picture galleries, museums, and libraries on the Lord's day. They see in it but the beginning of their own enslavement.

Let us now return to the consideration of the arguments.

1. First, it is said to be practically impossible to spend the whole available day in religious exercises, and it is urged that for children especially, such exercises must become intolerably wearisome. But the whole force of this argument lies in the fact, that the idea of religious exercises is made to include only those which are solemn and formal. They of course become wearisome if too long continued, and there is no doubt they have often been made so by the indiscretion of church authorities and parents.

But so would anything else become wearisome under similar conditions. The remedy may be found in substituting one kind of religious exercise for another as well as by taking refuge in amusement. We have simply to enlarge the idea, so as to embrace greater variety and the difficulty at once disappears. With a little honest endeavor to make instruction interesting, and a little sanctified ingenuity, the day, instead of being the longest and dreariest, may be made the very happiest of all the week, even for those of tender years and fugitive minds, as can be testified by thousands who have found it so. Reverence and solemnity are becoming in distinct acts of worship, but gloom is no more necessary in connection with the family intercourse on the subject of religion, than in connection with any other matter affecting life.

2. The next argument, that recreation is in harmony with the idea of the day as a day of rest, seems at first sight to be very plausible. But a little consideration makes it clear that it is very superficial. For to say that the Sabbath is meant as a day of rest, is to tell us only half the truth. It is a day of rest for a religious purpose, and not for the purpose of recreation. And the whole of that day is not too much to give to that purpose. To substitute recreation is to misuse it, and more or less to defeat its chief end. No one denies the value of recreation, within due bounds, for the toiler. But no one would suggest that he should take recreation instead of his daily meals or his nightly sleep. That would be manifest folly. Equally foolish it is to urge that he may substitute it for his weekly religious privileges. Experience shows that those who spend the day in pleasure seeking, or even any considerable portion of it, are on the average less fitted for work on Monday morning than those who have employed it as a day sacred to religious uses. If it be urged that this is the only time the toiler can get to make his way to the park or the country for fresh air, we reply that this is only a reason why we should endeavor to find a time for him to do so without trespassing upon his highest interests. Better that it should be taken from his six day's work than from his one day's rest. Nor when the attempt has been honestly made, has there been found any practical difficulty in doing so.

3. The remaining argument is that this freer kind of Sabbath is more in harmony with the spirit of the New Testament, that we have no right to import into it the stern prohibitive spirit of the Mosaic law, which hedged men about with restrictions now no longer needful. It is argued, moreover, that the Apostles evidently held this view of the day. Paul especially refused to bind the Church with any burdensome law on the matter, repudiating such as being inconsistent with and subversive of Gospel liberty. "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind." (Rom. 14, 5.) "Ye observe days and months and seasons and years,

I am afraid of you, lest by any means I have bestowed labor upon you in vain." (Gal. 4: 10-11) "Let no man therefore judge you in meat or in drink, or in respect of a feast day, or a new moon, or a Sabbath day; which are a shadow of the things to come, but the body is Christ's." (Col. 2: 16-17.)

It will be granted, however, that whatever the Apostles' language in these passages may mean, it must be reconcilable with his practice and teaching elsewhere. Now there is nothing plainer in connection with this whole matter than that in some sense the Apostles did make some distinction of days. They did not consider every day alike. They considered that the first day of the week was the proper time for public worship, expected the churches to assemble on that day, and urged them to do so. On that day the Lord's supper was observed and on that day collections were made for the poor. In commemoration of the resurrection the day was kept as a religious festival and was known as the Lord's day. The language of Paul, therefore, could hardly have been meant to apply to this. But it might naturally enough be applied to the whole series of Jewish festivals, the significance of which had now passed away. The Jewish converts kept the first day of the week; but they were disposed to keep also the old festival as well, including the seventh-day Sabbath. Nor was there any objection to their doing so if they chose. But he would not have the Gentile converts brought under any such observance, as an obligation. To them, at least, all these festivals, which had no sacred associations connected with them, might be as other days. This was precisely the position he took with reference to all other Jewish institutions in that somewhat bitter struggle which he had to maintain against the Judaizing party that caused so much difficulty in the Apostolic Church and rendered necessary the calling of the Jerusalem Council.

But granting that this language was not intended to apply to the Lord's day, it may still be asked what authority we have for applying to it the restrictions of the Jewish Sabbath. Are we not to suppose that one of the reasons for changing the day of religious observance was to get rid of these very restrictions? Why thwart the design of Providence and bring us again into bondage? Is not freedom the very essence of New Testament religion?

Here we touch upon the very heart of the question, and everything depends upon a right answer being given. But there is perhaps no portion of the whole subject that has been so much befogged with misconceptions and false assumptions, both in the minds of assailants and defenders.

To begin with, it is wrongly assumed that the idea of the day being sacred for religious purposes is taken from the Mosaic law and is carried

over from the Jewish institution to the Christian one. But as a matter of fact there is not a word in the Old Testament anywhere to indicate that the Jews were required to devote the day to religious services at all, nor is there anything to show that previous to the time of Christ they ever so understood it. True, the sacrifices in the temple were to be doubled on that day; but the people were not required to be present at them, save when they occurred during the great annual festivals. Subsequent to the restoration and the establishment of synagogues, it was customary to have services throughout the land which the people were encouraged to attend. But the law required only cessation from labour, and so long as they avoided work they seem to have considered themselves at liberty to spend the day in any way they chose. If there was any form of relaxation, social or otherwise, in which they could indulge without infringing that prohibition, this they felt free to enjoy. And practically for the great majority, instead of being a day of solemnity and gloom, it was a day of feasting and rollicking. We have not, therefore, applied to the Christian Sabbath the Jewish restrictions as to recreations, for there were none to apply. In fact we reject the Jewish Sabbath under the Christian dispensation, not because it was too rigid, but because it was wholly inadequate and insufficient for the object it has in view.

Then again it is assumed wrongly that Christian liberty always involves a relaxation of the old Testament law, when in fact it very frequently exalts and strengthens it. No doubt it does imply deliverance from the ceremonial observances that hedged the Jews around on every side. But one has only to read the Sermon on the Mount to see that in every other respect Christianity demands not less from its followers than Judaism, but a great deal more. Every law that remains is made more comprehensive and heartsearching. Every institution that remains is elevated to a higher plane, is tuned to a higher key. Take for example the institution of marriage. Here we do not find that the bonds are released but drawn more firmly than before. Or take the institution of the ministry. The Jewish priesthood was a hereditary caste. Whatever their character, they held office by right of birth. The Christian ministry is meant to consist only of picked men who are called to the office because of their fitness for its duties. So it is in reference to the Sabbath. The institution itself, we have received from Judaism, but the mode of its observance is Christian; and just because it is Christian, we expect the standard to be higher than before. We are not surprised therefore to find that in the New Testament, whenever the first day of the week is referred to, it is not with a view of insisting upon the duty of rest. That is only incidental. It is rather as indicating the blessedness of worship. It is observed by the early Church, not that they may obtain relaxation, but that they may commemorate the resurrection of the Lord and hold holy communion

with one another. But for this it would never have been established, and for this it should be preserved. We prove our liberty not by planning how little of it we may give to the services of religion, but by studying how we can turn it to the best account in furthering our own spiritual interests and those of the community. We conclude therefore that the purely religious conception of the day is the only one that is consistent with the purpose of the institution, and with the true spirit of the gospel. Only when it is religiously employed is the ideal of it realized. Only when it is so used, can it be long maintained in its integrity. Only when so used, will it yield its full measure of blessing.

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