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THE RULE FOR A CHRISTIAN LIFE.

A SERMON

BY REV. I. L. HARGRAVE, B.A.

"He hath shewed thee, O man, what is good : and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." Micah. vi. : 8.

IN the previous verses of this chapter God is represented as having a controversy with his people. God vindicates the justice of his dealings with them, and, as a consequence, the children of Israel are shown to be guilty of negligence and hypocrisy. The prophet shows that they had not been left in darkness, but had been dealt with graciously, and made acquainted with God's will. But notwithstanding these warnings that they had received, they continued to rebel. Throughout their wanderings in the wilderness, the Lord revealed himself to them. He guided them by day, and when Israel encamped, the Lord encamped round about them. The law had been given unto Moses for their guidance, and they had the influence of conscience to direct them. By various rites and ceremonies God had sought to come nearer unto them. By their numerous sacrifices He endeavored to point them forward to the time when Christ would make a full atonement for their sins. And, although Israel did not always discern the deeper and more spiritual meaning in these lessons, yet God, all the while, was striving to make himself more fully known to them : to come nearer to their hearts, and effect a more intimate union between them and Himself. The prophet could, therefore, truly say, that they had not been

left in darkness; and he shows the reasonableness of God's demand in asking only for what had been bestowed upon them.

After showing the people that they had the necessary influences to lead them to a life of trust in God, he proceeds to lay down three graces that should characterize the lives of men so privileged, —justice, mercy, and humility.

The first requirement here laid down is *justice*. We must first know the truth, by having it revealed to us by the Holy Spirit; then we are to build upon this basis, the superstructure of a good and holy life. It is not enough to *know* the truth, but we must also *give evidences* that we have it in our possession. We are to be "living epistles, known and read of all men," by giving a practical demonstration of the presence of God's Spirit within our hearts. This we may do by fulfilling our duty to God and to our fellow-man. It is in reference to the latter, however, that the prophet seems to use the term justice; although he does not exclude its application to the former. A man may have a form of Godliness, or gain a reputation for piety, by attending to the outward forms of religion. But the prophet tries the lives of men in another way,—by enquiring whether they are free from fraud and violence, whether they act justly and kindly towards one another.

As the name of God is more glorious than all things else, so the worship of him ought to be regarded as more important than those duties by which we prove our love to men. But the Prophet desires to point out how men are to give evidence of the sincerity of their religion, how they might prove that they feared God and kept his commandments; consequently our duty to man is placed before our duty to God.

Independent of the command of God to lead a holy life, the importance of *doing* so will become apparent when we remember that *men* judge of the state of the heart from our outward actions. Men may, and do pass judgment upon our lives though they cannot read our hearts. Nor can we blame them for doing so; though they may at times be a little severe in their criticisms. Our Lord draws an illustration from the tree, and lays down the broad and general principle that the tree shall be known by its fruit. "By their fruit ye shall know them." "Men do not gather grapes of thorns, nor figs of thistles." A man's conversation is simply an index to the nature of his thoughts and feelings. "For of the abundance of the heart the mouth speaketh." We may take it as a settled principle of a man's life, that if he does not bring forth the fruits of the Spirit, the Spirit of God is not dwelling within him. One simple question must decide the matter. What fruit does a man bring forth? Does he repent? Does he believe with his whole heart on the Lord Jesus Christ? Does he live a just life? Does he overcome the world and the flesh? If these fruits are wanting, it is needless for us to talk of him having the Spirit of Christ reigning within him. It is useless to say

that although men are living sinful lives, their affections are pure. Such ideas are quite contrary to our Lord's teaching. There is no evading the principle laid down by Christ, *that conduct is the grand test of character.* If the general tenor of a man's life is carnal, worldly, irreligious, and profane, we may easily judge of the state of his heart; for the tree is known by its fruit.

Our Lord has taught us our duty in relation to our fellow-men in the Sermon on the Mount. Men might differ as to what is just and fair in regard to their fellow-men. But Christ lays down our duty in this respect in the golden rule—"Therefore all things whatsoever ye would that men should do to you, do ye even so to them." There seems to be an opinion very prevalent too among men, that to do justly means that we are to be truthful, candid, and fair in our business transactions with our fellow-men. It is true that it does mean this, but it means a great deal more. We too often lose sight of the fact that we are our "brother's keeper." We forget that our neighbour has claims upon us that reach far beyond mere honesty in business transactions. If we neglect these we are not only coming far short of our duty, but we are doing him a positive injustice. We should be united together as one great family, by the bonds of love and sympathy. I mean love in its highest and purest sense, and which the apostle says is to be "without dissimulation." One man leans upon another for support, and we have no right to suppose that we have fulfilled our obligations when we have meted out to others justice with a stinted hand or with mathematical accuracy. This would be mere Pharisaical righteousness. But the command of God is more searching than this. A man might do justly by his fellow-man in a legal sense, and yet not have a spark of love for him in his heart. But Christ commands us to love one another, and in that command a *good deal* is implied,—yet it is only when it is bestowed freely that it can be said to be acceptable before God.

But we are not to do justly only, we are also to love mercy. The importance attached to this command, may be judged of by the striking way in which it is stated by the Prophet. You will observe that he does not say we are to *show* mercy. No, that is not enough. We are to *love* it. A man may show mercy in order to gain for himself a reputation. But true mercy must spring from true love. Pride, or the desire of being highly thought of by others, may influence many to show mercy. Some, again, may be induced to do a kindness through self-interest. But the Christian should be actuated by higher motives than these.

One of our ancient moralists, Cicero, if I remember rightly, tells us not to show kindness to a youth, nor yet to an aged person. "Show not kindness," he says, "to a youth, for the chances are he will forget it, show not kindness to an aged person for the chances are he may die before he has an

opportunity of returning it." We see here the false motive that may sometimes induce a man to be merciful or kind,—the desire of getting as much, or even more, in return for what the effort has cost him. But, as has been already remarked, the Christian should act upon higher principles; and his deeds of mercy should be the outcome of a pure love for others.

Our Lord teaches us this same lesson in the Sermon on the Mount, as it is recorded in the sixth chapter of Luke. "For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again." Here our Lord exposes the false motive that may actuate men, and of which we have just been speaking. But he does not stop here, he goes on to show the true ground on which mercy should be shown, "But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful, and to the evil. Be ye therefore merciful, as your Father also is merciful." In other words, Christ as much as says, "it is an easy matter to show kindness when we are sure of receiving a reward, or a favor in return. But mercy should be extended without any thought of a remuneration. And if we show it in this way, we may be sure we shall not go unrewarded." In the beginning of this Sermon, Christ stamps mercy with divine approval, and shows that it should be a virtue characterizing the members of his kingdom; for He places it among the beatitudes. "Blessed are the merciful for they shall obtain mercy."

Let our acts of mercy, therefore, be the outcome of a pure and holy love. They will then be Christ like. For when we were his enemies, lost, and without hope, He performed the greatest deed of mercy the world has ever seen,—by giving Himself for us. And this seems to be the thought in His mind when he says, "be ye therefore merciful, as your Father also is merciful."

But all this even does not constitute a perfect character. Justice and mercy are excellent virtues, but they are not all that go to make up a christian character. They may make an excellent foundation, but there is something else needed to complete the structure, viz., *humility*. We need not be surprised that the prophet insists upon this, for humility was one of the most striking features in the life of Christ. His whole mission was decidedly an expression of humility. He did not come merely as a teacher or a lawgiver. This even, would have been great condescension on his part. But he came and dwelt among men, and alleviated their sorrows by becoming an actual participator in them. He knew what it was

to be weary and need rest, to suffer hunger, and thirst. And all this he did, not for his own glory, but that we might receive the blessings that flow from his sufferings and death. When we ask ourselves for the motive that prompted Christ to perform all this, the answer comes from his own lips, "I came not to do my own will, but the will of him that sent me."

And, now, the disciple is to be as his master. If Christ could humble himself to such a degree, we must possess humility also. As Christ was meek and lowly, so we must be meek and lowly in heart. We must be like him in all his holiness, like him in mind, like him in spirit. The Command of God is, "be ye holy, for I am holy." And all through the Word of God, Christ is held up to us as our pattern and example. And what does being like Christ imply? Perhaps we too often forget what it does mean. It certainly implies meekness. It implies holiness, and the possession of the Spirit in our hearts. It implies peace, and the absence of fear or dread in regard to the future. Christ being in us and dwelling in us, will cause our hearts to rejoice and be glad. He will strengthen us for the duties of life, support us in our hours of weakness, shield us in the hour of danger, and uphold us in the hour of death.

Again, before Christ left his disciples, he impressed upon them the necessity of humility. We are told that, just before the feast of the passover Jesus, knowing that his hour was come, laid aside his garments and took a towel and girded himself. He then poured water into a basin, and began to wash the disciples' feet, and wipe them with the towel wherewith he was girded. After he had performed this act of humility, he began to apply the lesson. For he sat down and said unto the disciples, "Know ye what I have done unto you?" "Ye call me Master and Lord, and ye say well! for so I am. If I then your Lord and Master have washed your feet, ye also ought to wash one another's feet. *For I have given you an example, that ye should do so I have done unto you.*"

It may be asked here, will the strict performance of these three duties justify us in the eyes of God? It might almost appear so to the superficial observer. This verse, then, would be in direct opposition to the teaching of Paul, who makes our justification depend upon faith. But if we examine the text carefully, it will be evident that faith is implied here also. The two first requirements have a bearing upon our relation to our fellow men, but the third speaks of our duty to God; and it is here that faith is implied. It may be said that a man can do justly and exercise mercy towards his fellow being without faith, but when we come to speak of walking humbly with God, faith or trust in such a Being is required. For, how can a man walk with another unless he can confide in him? So is it in our relation to God. We must believe in him before we can walk consistently with him. The

statement therefore is very similar to many statements of Christ and the Apostle James, where they show the necessity of good works as the outcome of an active living faith.

Such are the three virtues, laid down by the prophet, that should characterize our lives. They are enumerated in St. Matthew's gospel under the different heads, "judgment, mercy, and faith." They are comprehensive and deep-searching: and are regarded by Christ as the "weightier matters" of the law. We may well say, "who is sufficient for these things"? To lead such a life as this we will require, assuredly, the aid of God's Spirit. We shall require to exercise faith in Christ, and look to Him constantly for strength and guidance. Our strength must come from God. By intimate fellowship with Christ we shall become more like Him in character. Unconsciously we become like those with whom we associate daily. We imbibe their principles and gradually we acquire their tastes and their habits. This is what Christ said unto his disciples shortly before he was to leave them: "Now are ye clean through the word that I have spoken unto you." The disciples had walked with their Master daily, they had listened to the wise words that fell from his lips, and so, in some measure at least, they became like Him in character. Through their intercourse with Him, they found out the secret of a pure and holy life.

Have we never noticed the purifying influence of a sudden realization of the presence of God? There is nothing that will banish evil so quickly from our hearts. And if the simple thought of God has such a purifying effect upon us, what must be the result of trying to hold to the thought, of endeavoring to look to God, and live in his presence at all times? If this is our attitude to God sin has lost much of its power over us.

Again, it is only by looking to Christ that we can obtain a true vision of ourselves: and having obtained such a vision, it is not by simply mourning over our sins that we can hope to be made better, but by continuing to look to Christ.

"Reproach not thine own soul, but know thyself,
 Nor hate another's crime, nor loathe thine own,
 It is the dark idolatry of self
 Which when our thoughts and actions once are gone
 Demands that man should weep and bleed and groan;
 Oh vacant expiation! Be at rest:
 The past is death's, the future is thine own."

The whole and sole remedy for this disease of sin, is not, by mourning over it as though there were no remedy for it, but by looking to Christ and seeking the aid of the Holy Spirit. See Christ, behold Christ, at all times and in all places. And if we continue to be troubled with our deformity, what

means it? Simply that we have withdrawn our gaze from Christ, and forgotten the important truth, that the blood of Christ, cleanseth from all unrighteousness. If we look merely upon the surface of a smooth pool of water we may see nothing more than our own countenance portrayed to us. But by looking farther down into the depths of the water, we may see something more. We may behold the trees, the clouds and other objects portrayed in the bottom of the pool. So, as we first look upon Christ, we may be able to see nothing more than our own imperfections. The person of Christ presents such a clear and lustrous background, that we can behold all our imperfections as they are presented to us. If we have had such a vision as this, we must have been dismayed. You told me that it was only by looking to Christ that I might hope to be made better. I have looked you say, and now am more miserable than before. God may give us such a vision, in order that we may behold what we are by nature. But be not dismayed at the picture, but continue to look to Christ. So long as we look simply upon our sin, so long will we continue to mourn. Look down into the very depths of God's nature, and there we will see love that surpasseth knowledge. At first we could behold nothing but our own imperfections reflected in the spotless person of Christ. But as we continue to gaze, and as repentance does its work, we see the sympathy of a loving Saviour. Previously our own sins clouded our vision, but now they have been blotted out, and we look beyond, even into the very heart of God. This is the vision that purifies and transform a man. For, as the Apostle Paul says, "Beholding as in a glass the glory of the Lord, we are changed into the same image from glory to glory, even as by the Spirit of the Lord."

Presbyterian College, Montreal.

Symposium.

CURRENT UNBELIEF.

BY REV. PRINCIPAL MACVICAR, D.D., LL.D.

THIS subject is embarrassingly vague and comprehensive. Unbelief is not defined, and the area over which it spreads, whether in Canada, Germany, France, or elsewhere, is not indicated. Perhaps this is wise, since with modern facilities for the distribution of knowledge, the thoughts and opinions, good and bad, of any one country are speedily disseminated over the civilized world. Nothing can now be done in a corner. What is told in the ear is soon preached on the housetops. Thus faith and unbelief get the fullest publicity, and are more widely diffused at the present day than ever before. And yet Sir William Dawson asks, "can such a thing exist as current unbelief? Unbelief is a purely negative quantity. How can it be current?" The answer is, negatives imply positives. For example, according to an old and much neglected manual of theology, the negative precept, "Thou shalt not kill," "requireth all lawful endeavors to preserve our own life and the life of others." Besides, I venture to suggest that instead of unbelief being "a purely negative quantity," it is an evil spiritual force in man which is quite positive, and impels him to offer opposition to God and His truth. In this sense it is certainly current everywhere, for Jesus says, "He that is not with me, is against me; and he that gathereth not with me, scattereth abroad."

But Sir William adds, "there may be a rapid current in a stream, but scarcely in its dried up bed." True, but this stream of unbelief, sad to tell, has never been dried up. It started in Eden, when the lie of the devil was acted upon instead of the truth of God, and its bed has been deepened and widened ever since in its progress through the ages and with the growth of the human race. One of the most obtrusive facts in the history of unbelief is its unbroken continuity in spite of all that has been done to sweep it out of the world.

It is obviously vital to this discussion to settle definitely what is meant by faith and unbelief because they are directly antagonistic. It is confidently alleged by many that men have boundless faith in science, banks, railways and such like. This is undoubtedly correct, but is quite foreign to the matter in hand. Such faith often co-exists with the most determined unbelief.

Such faith is natural to man, indigenous to the human heart, and in no sense the outcome of the saving grace of God. It is quite compatible with the utmost contempt for the person and work of Jesus Christ, and is useless to deliver men from the power the pollution and penalty of sin and to fit them for eternal blessedness.

No scriptural definition of saving faith can be framed which ignores the Incarnation of the Son of God—the fundamental miracle of Christianity—and His vicarious obedience and sacrifice as the ground of a sinner's justification before God. "Every spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that spirit of antichrist whereof ye have heard that it should come: and even now already is it in the world."

Faith, in one sense, is persuasion of the truth. In this form it terminates on propositions, and is usually spoken of as the assent of the understanding. This faith does not save. We are not saved by propositions or creeds, but by a divine Christ. The acceptance of biblical facts and of the facts of science and secular enterprises is not sufficient for salvation. Men are constantly deceiving themselves in this respect. Demons believe in this sense, but are lost notwithstanding. They are not ignorant of Christ's redemptive work. The devil and his angels saw much of Jesus during his sojourn among men; and the Apostle James says (II-19) that their faith in the existence of God makes them shudder, but it does not restrain them from the most malignant and persistent opposition to Christ and His kingdom. The mere intellectual acknowledgment of the possibility of miracles, or the acceptance of the truth of the Gospel narratives comes far short of real Christian faith.

The faith that saves and that is antagonized by current unbelief, is distinctively trust in Christ, and this trust is not natural to the carnal mind. It is begotten by the Spirit of God in connection with the truth, and worketh by love and purifieth the heart. This is the only kind of faith that overcometh the world, and the unbelief which is antithetical and hostile to it is that with which we are concerned. In other words, the unbelief which consists in withholding confidence from God as having undertaken and accomplished human redemption, and which seeks to undermine and overthrow the kingdom of grace in the hearts of men.

Now this unbelief is current in many forms, and it may be difficult or impossible to say how much of it is in the Church and in the world. These two communities suffer from it, and they are so closely allied and so much intermingled of late that the same modes of thought and courses of conduct are found in both. So much is this the case that persons of pessimistic tendencies have abandoned the task of drawing a line of demarcation between them. Church people, they allege, are swallowed up of the world, they

practically abjure their faith, and deserve to be classed with unbelievers, and the only safe course is to abandon their communion, to come out from among them and be separate.

This is unwise and unjust. Saints may come short of the ideal standard, and of being in all respects "a peculiar people, zealous of good works." We are all far from being what we should be, and what we shall be "when that which is perfect is come." Our theology, our preaching, our piety, our practical activity, our views of science, of government, of Inspiration, and of many other subjects may be greatly at fault, but still it is quite within the limits of truth to say that the Church universal in all her Protestant branches is much better than the world that "lieth in the evil one."

We do not deny that there is unbelief in the Church, often showing itself in cunning unmanly ways that are paralysing her spiritual vigor and efforts. But unbelief in the world is of a grosser type. It is noisy, boastful, undignified. Its agents are usually coarse lovers of notoriety. Like the hypocrites of Christ's day, when they have any special performance to go through, they "sound a trumpet before them," and their numbers and influence are often unwisely estimated by the fuss they make. They claim to be leaders of advanced thought, while they are only reproducers of exploded errors.

I cannot but regard current unbelief as chiefly, while not exclusively, the unbelief of the past in slightly altered forms. This is the case as it shows itself in the departments of Apologetics, Dogmatics, philosophical speculation, and practical conduct. Physicists have in some measure opened fresh fields of controversy, but for the rest a dreary monotony is observable. The spirit of unbelief has survived the wreck of the old forms it once animated, and hence there is not very much that is out-and-out original, at least in principle, in the scepticism of our day. Its advocates have drawn upon all the centuries from the days of the apostles to the present moment. Celsus, Porphyry, Lucian, and later, Spinoza, Kant, Hegel, Hume, and others furnished the data which they have wrought into new combinations.

Many imagine themselves clever inventors of startling objections to sacred truth because they are ignorant of what their predecessors of a similar spirit did centuries ago. They forget or never learned that the ruler of the darkness of this world frequently returns by crooked ways and under new names, sometimes transformed into an angel of light, to do his old work of deceiving men and persuading them to accept his lies instead of the truth of God.

Deism, for example, as it flourished in England during the last half of the seventeenth and the first half of the eighteenth century has passed away, but its spirit of antagonism to the fundamental truths of Christianity is still potent. We have latent or disguised Deism, not pronounced and outspoken

except as Socinianism which also drops the old name. The nomenclature and methods of attack are changed but the enemy is the same.

That was pre-eminently the age of reason, when it was thought that there was nothing higher or truer than the five senses of man and his intellect. The supreme effort then was to eliminate everything from religion that transcended the compass of reason. What refused to yield to this test, and to become luminous, simple, and satisfactory to the carnal mind was rejected. Theologians and unbelievers were largely at one in this decision. The preaching of that day was deeply permeated with rationalism. It dwelt upon mere morality, cold abstractions, metaphysical subtleties, and doubtful casuistry, and left out the saving message of the gospel. This was true in a large degree of the writings and sermons of Hooker, Chillingworth, Taylor, Cadworth and others. The enemies of the truth then, as now, received no small help and comfort from those who professed to be its friends and defenders.

Lord Herbert's special mission was to displace Christianity, or render it unnecessary by emphasizing natural religion which he condensed to five points, namely, belief in: the existence of God, the obligation to worship Him, the cultivation of piety or virtue, forgiveness solely on the ground of repentance, and, finally, rewards and punishments in the future state. The doctrines of the Trinity, of the Divinity and Incarnation of the Son of God, the atonement, the Holy Spirit and everything distinctively Christian were carefully excluded from this creed.

One cannot help feeling that this was very much in line with the demands of the present day. Abbreviated creeds are now emphatically called for, as if truth were not worth being formulated and held at any great length. Liberty is craved to believe less than heretofore, and to hold even the little that is accepted with the utmost uncertainty. Practically the "Higher Criticism" aims at giving us an expurgated Bible with very many parts left out which we have been accustomed to believe. To be a doubter, in the estimation of many, is to be an honest man, and to hold truth, especially a biblical doctrine, with unmistakable strength of conviction, is to be a hypocrite or an ignorant dogmatist and obstructionist trying to stop the progress of knowledge. The determination appears to be to enlarge the human and minimise the Divine element in the Bible. But what is the practical effect of this view? The more it prevails the less reliable and authoritative the book becomes. The Lord's Word within its pages is diminished. God speaks little and man much, and thus the probability if not the absolute certainty of error in its contents is indefinitely increased. The Lord's voice ceases altogether to be heard in many parts of it and they contain nothing but the fallible utterances of man.

According to Principal Grant it is a dangerously erroneous view to make Inspiration "cover every subject referred to in the Bible, such as geography, geology, astronomy, history, antiquities, as well as the revelation of the

character of God and the character and destiny of man." And, as if surprised that any should hesitate to accept this doctrine, he adds, "One would suppose indeed that by this time the lesson might have been learned that the divine element in the Bible does not extend to the knowledge of science, natural history or physical geography possessed by the writers, but that on all such matters they occupied the same platform as other men of their class and time, and were subject generally to all ordinary human limitations." (COLLEGE JOURNAL, November, 1891, pp. 6, 9.)

That is to say Inspiration gave the sacred writers no aid in certain matters. Other men blundered in these, and so did they. The teaching of others showed much ignorance and error, and so did theirs. They occupied the same platform, and were characterized by what is meant by this conveniently indefinite phrase—"all ordinary human limitations." It follows that the geography, geology, astronomy, history and antiquities of the Bible are more or less unreliable. The learned Principal does not tell us the precise extent to which this is the case, but he dwells with stirring animation upon the terrible consequences which he thinks have flown from the non-recognition of the fact. This indeed is the only cause of unbelief upon which he expatiates. One would think that but for the conduct of the "priest, the pulpiteer, the dogmatist and the schoolman" in propagating "views of Inspiration similar to those entertained by orthodox Hindoos with regard to the Vedas and Puranas, and by pious Mahomedans with regard to the Koran" (p. 6) the world would be delivered in a great measure from unbelief. I have not met with the advocates of the monstrous views complained of, and have no wish to stand between them and the chastisement they deserve. It would be interesting, however, to see the *ipsissima verba* of their statements, and thus to be in a position to judge intelligently in the matter. If there are Ministers in Canada whose teachings on this vital question are no better than the utterances of Hindoos and Mahomedans they should certainly be disciplined; and if the people are in this benighted state they should be at once enlightened. No wonder if unbelief should prevail among them if they are under the care of such teachers.

But the practical question is whether the so-called new views lately enunciated—not very definitely but with perplexing rhetorical flourishes—are likely to produce faith or unbelief. If all the parts of the Bible indicated in the quotations I have made as not covered by Inspiration are to be regarded as purely human productions, what effect is this to have upon the faith of the world? Does not this place a large portion of the Biblical record under suspicion, greatly to the encouragement and delight of those who are borne along in the current of unbelief? Sacred history, antiquities, etc., are human, and therefore more or less erroneous, or certainly not infallibly true

or to be regarded as the Word of the Lord. What then? The books of Genesis, Exodus, Numbers, Deuteronomy, Joshua, Judges, Kings and Chronicles as well as the four Gospels and the Acts of the Apostles are chiefly historical and therefore belong to this category. The character of God is revealed in history, but if that history is impaired by errors of ignorance arising from human limitations the representations given of Him are not worthy of full confidence. It may seem clever and critical to make a shadowy distinction between Inspiration as necessary for the revelation of "the character of God and the character and destiny of man," and as unnecessary and not enjoyed in matters of history, antiquities, etc., but the logical result of the device is that just stated. How can we reconcile this theory with the claims of the sacred writers to have been inspired without any such exceptions and limitations as are being now imposed upon them? Did they know that the Spirit of God who inspired them could not, or did not, give them any guidance in matters of geography, history, etc.? Then in common honesty they should have said so to prevent men being misled through all the past centuries till the birth of the "Higher Criticism." But so far from doing this Isaian, Jeremiah, and other prophets repeatedly declare that they deliver the very Word of the Lord while dealing with purely historical matters. And Peter testifies that "no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Ghost" (2 Pet. I: 21). Now it seems that all the geography, geology, astronomy, history and antiquities contained in prophecy *came by the will of man*—the opposite of Peter's view. Paul says, "Every Scripture is inspired of God, and is profitable for teaching," etc. (2 Tim. III: 16). But the critics add as an explanatory note that some, indeed a good deal of Scripture, is not given by inspiration. And to crown all, Jesus Christ sets his seal of approval upon the Hebrew Scriptures without making such exceptions as are now called for. He did not deem it necessary to say that Inspiration was unavailing for certain purposes, or that inspired men were on a level with the rest of erring humanity. Strange that He did not withhold His unqualified endorsement from the Old Testament, and tell the world that the information of biblical writers was so limited and defective.

It is true that we may grant limitation of knowledge on the part of the sacred writers without affirming or implying their liability to err. They themselves confessed limitation, and did not claim omniscience. Paul says, "We know in part—we see in a mirror, darkly." But so confident is he at the same time of his own infallibility as the messenger of God that he exclaims: "If we or an angel from heaven preach any other gospel to you than that which we have preached unto you let him be anathema."

Still further—According to the theory of the errancy of sacred history

we can no longer regard the life and discourses of our Saviour as worthy of unquestioning confidence.

Cannon Liddon's remarks on this point deserve serious consideration : " Before us is no mere question as to whether Christ's knowledge was or was not limited ; the question is, whether as a matter of fact he taught or implied the truth of that which is not true, and which a finer moral sense than his might have seen to be false. The question is plainly, whether he was a trustworthy teacher of religious no less than of historical truth. The attempted distinction between a critical judgment of historical or philological facts, and a moral judgment of strictly spiritual and moral truths, is inapplicable to a case in which the moral judgment is no less involved than the intellectual ; and we have really to choose between the infallibility, moral no less than intellectual, of Jesus Christ our Lord on the one hand, and the conjectural speculations of critics, of whatever degree of critical eminence, on the other.

Indeed, as bearing upon this vaunted distinction between spiritual truth, in which our Lord is still, it seems, to be an authority, and historical truth, in which his authority is to be set aside, we have words of his own which prove how truly he made the acceptance of the lower portions of his teaching a preliminary to belief in the higher. " If I have told you earthly things, and ye believe not, how shall ye believe if I tell you heavenly things ? How indeed ? If when he sets the seal of his authority upon the writings of Moses as a whole, and upon the most miraculous incidents which they relate in detail, he is really only the uneducated Jew who ignorantly repeats and reflects the prejudices of a barbarous age ; how shall we be sure that when he reveals the character of God, or the precepts of the new life, or the reality and nature of the endless world, he is really trustworthy—trustworthy as an authority to whom we are prepared to cling in life and in death ?"—(Bampton Lectures, 1866, pp-471, 472.)

In the light of these wise and weighty words of one who cannot be fairly stigmatized as a "pulpiteer or dogmatist," how unsettling to devout faith and encouraging to current unbelief does the theory we are combating appear ? It is difficult to see how subscribers to the Westminster Confession of Faith can consistently advocate a notion which compels them to acknowledge the errancy of Scripture. The Confession unequivocally declares that "the authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God, (who is the truth) the author thereof ; and therefore it is to be received, BECAUSE IT IS THE WORD OF GOD."—(Chap. I, sect. 4) This is not a theory or definition of inspiration, but it is certainly a plain and solemn declaration of the fact that the Bible "is the word of God," and we know that God can neither err nor lie. And to put it out of the power of any to cavil regarding what is meant by "the holy scripture," the books comprehen-

ded in that phrase are distinctly named, and apocryphal writings expressly excluded. Besides, in section fifth of the same chapter, it is declared that we may have a "full persuasion and assurance of the INFALLIBLE TRUTH, AND DIVINE AUTHORITY THEREOF, from the inward work of the Holy Spirit bearing witness by and with the word in our hearts." In section seventh it is further declared that "The (Old Testament in Hebrew, (which was the native language of the people of God of old,) and the New Testament in Greek, (which at the time of the writing of it was most generally known to the nations,) being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentic; so as in all controversies of religion, the church is finally to appeal unto them."

Does this leave any room for uncertainty with regard to the theological position held by persons and churches who accept the Westminster Standards? Twice over Ministers of the Presbyterian Church in Canada publicly and solemnly declared their adherence to this position. The first Article of the Basis of Union in 1861 reads thus: "1. OF HOLY SCRIPTURE.—That the Scriptures of the Old and New Testaments, being the inspired Word of God, are the supreme and infallible rule of faith and life."

This article was re-affirmed and incorporated in the Basis of Union in 1875, and is now part of the creed of the church.

I have dwelt upon this point because of its supreme importance. If through any cause we should lose confidence in the Bible as "the inspired Word of God," the sheet anchor of our faith is gone, and all our church work must languish and suffer irreparable injury. In saying this much I do not place myself in opposition to progress in theological science or to the critical study of all possible questions affecting the Canon. I fully recognize the necessity and great use of the keenest investigation of original MSS in determining the text of Scripture; but I believe that as these are more thoroughly examined the results will go to establish the fact that there is no grave difference between the Bible as we now have it, and as it first came from God. I also recognize the truth of the contention that much of what is incorporated in the Bible was not revealed but only selected and arranged by Divine guidance so as to be fairly the Word of the Lord to man. Still more, I do not ignore the variety and freedom of style which is a marked feature of the book, but which is perfectly compatible with belief in the inerrancy of Scripture seeing "men spake from God being moved by the Holy Ghost." There is undoubtedly a human element in the Bible; but everything depends upon the sense in which we make this affirmation, and my meaning cannot be better expressed than in the words of the late Principal Cairns. Speaking of the Bible he says, "It has, no doubt, a human author or authors; God is its true, its deepest author. It comes from God. It only could come from God, and thus it is the Word of God. Further, as being from God, the Bible

necessarily manifest Divine properties, intelligence, wisdom, holiness, tenderness, all more or less recognizable, and thus, by their presence and evidence, is also the Word of God. But, to crown all, the Bible speaks with Divine Authority to those who are God's creatures and subjects; and thus being not only an utterance but a command, it is the Word of God. The Bible is not only a royal letter, but a royal proclamation. It makes not only mind, but will, known; it may be in a thousand ways of indirect and gentle, as well as more summary and abrupt authority; and its highest strain seems even to forget that the creature is the medium, as well as the subject, of revelation. "Thus saith the Lord." "Hear ye the Word of the Lord."—(*Inspiration, A Clerical Symposium* pp. 55, 56.)

The limits set to this paper render impossible even a cursory survey of several special forms of unbelief which deserve attention. Some that were popular a few years ago are waning or wholly disappearing while others show great vitality and force. Vigorous efforts were made within the last quarter of a century to discredit the Biblical account of man's origin and constitution by attempting to show that he is all body and no soul—on a level with the beasts that perish, destined to dissolution and eternal oblivion at the hour of death. But this creed is giving way before the increasing light of scientific research. Materialism is being shown to be degrading and unscientific. Materialists say more than they know—and this is foolish and dangerous in every case—when they assert that they can account for our thinking, for our intellectual and moral phenomena, body-wise or through the brain. When they have analysed the body and described all its properties they have not touched one of our mental or spiritual phenomena—they have not caught or verified in their crucibles, retorts and other instruments a single thought, or sorrow, or joy, or hope, or fear, or act of will or conscience. The properties of body—the only subject of the physicist's investigation—do not include the properties of spirit, and *vice versa*. The properties of the two have not been shown by materialists to be identical, and they should not boast of having done so till the task is accomplished.

Practical, as distinguished from speculative forms of unbelief, are making headway at the present time, and proving eminently dangerous. It is true that the Christian Missionary spirit is now stronger than in past centuries. There is a deeper, more wide-spread and intelligent interest in missions home and foreign than ever before. But the efforts of the church are crippled by the Mammonism of the age. Money is the God of multitudes; and they hold their idol with such tenacity that nothing but death can relax their grasp, and even then they manage, by testamentary instruments, to pass it down as a *post mortem* inheritance to their descendants. Thousands of godly men and women are waiting and longing to be sent to teach the heathen nations the way of life, but, owing to the unbelief which makes men cling to gold rather than to

God their Saviour, the means for sending them upon this glorious mission are not forthcoming. Dr. Marshall Lang, in the Fourth General Council of the Alliance of Reformed Churches, London, 1888, said with great truth : "Worship of wealth is the foe that menaces the church in many ways. Before it the vision of the spiritual and eternal, all the higher side of man's relationships, shrinks and fades. When there is no eternity discerned in time, there is no time for eternity. When the sovereign gets above and obliterates the name of God, all that is highest, all that the Church can most appeal to, becomes dim and obscure."

The bitter raging strife between rich and poor, between capital and labour, is mainly fomented by unbelief on both sides. We may safely say that had masters and servants more faith in God and the principles of his Word the evils of which they mutually complain would be greatly diminished.

Speaking in Exeter Hall, London, four years ago, I said what I now repeat. "How to end the antagonism between rich and poor, is one of the great problems of our day; and I confess that I have no sympathy with many of the solutions offered. The revolutionary proposal to distribute the accumulated wealth of the world evenly among all classes is utter folly and immorality. The notion of making all equally rich or moderately rich is too silly to deserve discussion. If it were done to-day, it would be undone to-morrow by indolence, intemperance, and other vices. The thought of righting social wrongs by means of coercion, strikes, violence, and the murderous use of dynamite, deserves only the strongest reprobation. The attempt to end the strife by mere legislation, by Acts of Parliament, while so far well, falls far short of what is needed. Nor can I believe with some, that it is enough to bring the two contending classes together, to break down social barriers and distinctions, to make the rich man dress and behave as if he were abjectly poor, and make the poor man conduct himself as if he were passing rich. This will not do, because it is untrue to fact and simply acting a falsehood, and that is not a solid basis for society to rest upon. The distinctions between servant and master, ruler and subject, ignorant and learned, rich and poor, are certain to continue; and the great mission of Christians is to harmonize all classes in the spirit of love and common brotherhood in the social fabric and in the church of God. Our work is not to annihilate, but to elevate, sweeten, and purify the complex relations of life. How is this to be done? By banishing the spirit of unbelief. By, first of all, proper scriptural family training and government. We must begin with the elementary factors of society. The household is the Divinely appointed place where the fight of faith against unbelief is to be fought and the foundations of human character and society are laid. Failure here works ruin in the world. I am persuaded that when parents relegate to Sunday School Teachers the duties which God has laid upon themselves in relation to their offspring, the Word

of God is not sufficiently and systematically taught ; and when the minds and hearts of the young are not filled with the truth and the Spirit of God, they become an easy prey to any wolf in sheep's clothing that seeks to devour them. Hence it is out of neglected homes, where the Bible is not reverently taught, that we get godless anarchists who subvert social order and civil authority, and recklessly indulge their avarice and base passions. It is in such homes that sceptics, blasphemers, and scoffers arise to sneer at sacred things and laugh at sin and virtue. What is needed is not new machinery, associations, and conventions to purify society, but that we should revert to God's old method, and turn every home into a school of Christian nurture—turn the hearts of the fathers to the children, that God may say of each of them as he said of Abraham, "I know him, that he will command his children and his household after him."

The causes of prevalent forms of unbelief have been variously stated by writers in this Symposium. In the opinion of some, unbelief is bred chiefly by bad creeds, bad theology, bad sermons, and an unsympathetic sordid spirit in ministers of the gospel. The creeds are cold, hard, lifeless fetters upon inquiring progressive spirits. Those who subscribe them are far too sure that they contain the truth. They hold them far too firmly. Indeed this is a fault which is deemed a fruitful source of scepticism with regard to the Bible. Were the teachers of religion less certain than most of them are that the old book is really the Word of God, and true from first to last, this would go a great length to prevent if not to cure current unbelief. So it is more than hinted in certain quarters outside the circle of writers referred to.

Still we cannot forget that when Christ and his Apostles were the teachers, unbelief flourished, and it can hardly be attributed to the dogmatic certainty with which they delivered the truth. It is easy, and somewhat fashionable now, to blame the church and her teachers, and they certainly cannot be wholly exonerated. Augustine, Calvin, Luther, and Hodge were not faultless in their dogmatism any more than we are in ours. But the real source, the great fundamental cause of unbelief is innate depravity. "Out of the heart proceed evil thoughts" of all sorts. And we are expressly warned that "in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, hoasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lover of pleasures more than lovers of God ; having a form of godliness, but denying the power thereof."

This is an appalling indictment by the Spirit of God against our age. But it would be a grievous mistake in view of it to lose heart as to the success of the gospel in the past or the future. The page of history records

its glorious achievements hitherto. All that is pure and God-like in the conduct of our race is traceable to its influence; and the Church of God, which is the pillar and ground of the truth, shall be triumphant in the end. The gates of Hades shall not prevail against her. Buddhism, Mohammedanism, Paganism and cultured forms of unbelief are not to have the victory. The progress and future destiny of the nations are a long the line of Christian faith. The strongest and best of them already acknowledge the benignant sceptre of our Redeemer; and in due time "the Kingdoms of this world shall become the Kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

Presbyterian College, Montreal.

TERAR DUM PROSIM

Anglice: "May I be wasted, so that I be of use!" Inscribed over the picture of a burning candle in Carlyle's Journal, under date May 23rd, 1823.

Terar dum prosim.—Tapers in the night
Waste their own substance, giving others light :
'Thus from the flame my prayer, "In life and death
Let me be wasted, so it profiteth !"

Terar dum prosim.—Not for listless ease,
For selfish joy have I been granted these :
Life, years, affections, powers, for use were meant ;
Let not one hour in idleness be spent !

Terar dum prosim.—Darkness as of night
Girdles me round and bounds my shortened sight ;
And trumpet voices call from out the deep :
"Awake ! arise ! Thou wast not made for sleep.

"*Terar dum prosim.*—Waste the price of light,
"Light recompense of waste, and outward night
"Thy kingdom to be won ; Let light extend
"By thy dispense until the darkness end !"

Terar dum prosim.—Stern the voices call ;
For thyself, nothing ; for others, all in all.
Hast thou whereof to give ? Thy law shall be :
Give to the utmost while life holds for thee !

Terar dum prosim.—Let my years be cast
As bread upon the waters, so at last
By hungry souls who taste it shall be found
As pleasant fruit from out a barren ground !

Terar dum prosim.—When thine oil is done,
And thou, brave soul, dost lie with glory won,
It shall be writ upon thy tomb : *Not dead ;*
Behold, he liveth in the light he shed !

R. MACDOUGALL.

Contributed Articles.

THE BIBLE A REVELATION AND NOT A SCIENCE.

BY REVELATION we understand the communication of truths before unknown, to the apprehension of rational beings. *Science* we take to be, the systematic arrangement, and critical investigation of truths revealed, under the use and application of our mental faculties.

The Bible therefore as a revelation from God, has a three-fold adaptation to man. It professes to be a revelation through words to his intellect. Therefore the words spoken or written by human persons, are nevertheless also the words of God, because adopted by Him for the purpose of expressing His thoughts. As a revelation when we come to our Bibles, we are to receive into our minds His thoughts, through His intelligible words. These are also adapted to our hearts. The knowledge the head receives cannot move the heart. For here the human consciousness is universal as to the native disposition to sin. The power of the Spirit of God is direct on the heart, and this is exerted through the word revelation He has given us. Accordingly the Spirit of God has power by His word to reach and move the heart, to realize its need and guilt, and to receive the remedy provided for sin. Still further we find in this Revelation a power to affect and direct, and control the outward life. And so the three-fold Divine Nature of God reveals Himself in the *Word* to the three-fold human nature of man.

The confusion existing in the present state of human knowledge leads often to the mistake of regarding the Bible and the Christian Religion, as only *one* of several other authentic Revelations and Religions. The great stress laid on the study of comparative Religions, even by Christian writers and teachers, indicates the presence of the old temptation of Eden—the great desire to pluck and eat the fruit, of that forbidden tree—the knowledge of good and evil. From this tendency we believe the present discussions in Christian circles, in regard to inspiration, atonement, future punishment, are breeding a distrust of God's revelation of Himself, and of man as He regards

him, and fostering a spirit of infidelity, which in some instances has ripened into lawless impiety, and ultra-denial of God. It is clear, I think, that the increasing development of knowledge, and the rising intelligence of the race in Christendom, are demanding infallibility and certainty in respect to the future. This is the heartache of the world. An infallible church, or an infallible Book, must be the anchorage of faith. The pretence often raised that "the Protestant worships the Bible as an idol," is not an answer to the claim of the Bible to be itself the only infallible Revelation from God and sufficient guide for our life. The Book has proven over and over again in the history of time, its claim as authentic and infallible, for the knowledge we need to have of ourselves and of God. But the Church has given no such evidence. It is therefore of importance to call attention, in this age, when the pride of man would shatter all the bulwarks of defence in the past, and profess to reconstruct God Himself, to meet the supreme demands of invention and intolerant assumption—it is of some importance to follow the invitation of the Psalmist when he was praising and admiring Mount Zion. We may well "walk about" the Bible, "go round about it," "mark well" its "bulwarks," "consider" its "palaces," that we "may tell it to the generation following." Nothing can so well reveal the Bible to us, as its own claim and testimony.

It is the Revelation of God to man, who is without this revelation utterly and eternally lost. There are three *qualities* in the *Bible* that certify its distinctive claim as *the Revelation* from God. These are *personality, presence, power*.

I. The Word of God is *Personal*.

It comes from a *person* to a *person*. God reveals Himself to those who believe His Word. How that agrees with human experience. We know each other, through our words. This is not only true of all our knowledge of external objects, not immediately discerned by our senses, but in a special way we discern persons, and receive impressions of character through conversation. In every part of the Bible, God is speaking to us, and telling us of Himself, what He is, and how manifested to us; and also of ourselves and what we are in nature and act. Under the education I have had from childhood, I know that I do wrong, and am very imperfect in character and conduct. But I do not know that I am lost, in my natural separation from God in all my thoughts, and that my heart is by nature deceitful and des-

parately wicked, except I believe the Word of God to me in the Bible. I know that I am deserving of all His denunciation against me as a sinner, simply by faith in His words to me. And so as to salvation and eternal life—I know that I have these only by the testimony of His Spirit through His Word to *me*. There is no such thing as abstract *sin*, or abstract evil. Satan is a person of grand intelligence, and just now of peculiar persuasion in leading Christian men to mix *good* and *evil*, so that he can delude them, and if possible deceive the elect of God. So sinners are persons—and the mode of Revelation is therefore by words—the Spirit of God using personal and conscious human agents, in committing the Record of Revelation to our Race. And this record is infallible, because the Almighty Author, through His chosen agents, was able to use all their equipment of style, and education and thought, to place before us, His mind and will as to our sin, condemnation and death, and His holiness, sacrifice and life.

What we may think of these things apart from revelation, is of no earthly account. When we take up our Bibles, to read or search or study, we are to be wholly concerned with what He is saying to us, and in searching the Scriptures we can find out this. God has given in His book all the rules for this study. All that constitutes personality in us is to be engaged with the Divine Author of that book. Not merely the intellect, however richly endowed, but the heart filled with adoring love, and the life showing obedient faith. When the whole person in us listens to the Divine Person speaking to us, then we experience our Lord's declaration, "the words that I speak unto you, they are Spirit, and they are life."

II. The Word of God has the *Divine presence* in every part of it. By this we mean that to any sinner approaching the Bible in the way it prescribes, he shall certainly be aware of the Divine Voice, as surely as Samuel in the Temple heard and answered. As surely as to the Laodicean Church, our Lord says to this age: "Behold I stand at the door and knock if any man *will hear my voice*" (in the Siniatic codex) "*I will both open the door, and will come in to him, and will sup with him, and he with me.*"

And further we have authentic evidence that the words of this Book, when simply uttered in faith have produced results that no merely human-book could produce. It is sealed as the Divine Book, by many records of conviction and conversion. When Rev. Leon Pilatte in Paris during the revolution of '48 was holding a gospel meeting in a hall filled with working

people of all kinds, a street assassin came in to assault him, thinking he was of the opposite political faction. Mr. Pilatte was reading the parable of the Prodigal, and the account of the Crucifixion, as the man pressed forward to the desk. After the close, he returned to his lodgings and soon was sought by this same giant-like man, with the entreaty "tell me more of the Man that was crucified? I came into that place to kill you, Sir, but a hand was laid upon my head, and I could not move. I want to know about Jesus"; and then he heard the words of eternal life and was saved. No human book could have that power. That certifies this Book as the Revelation from God. There is none like it. The presence of the Author always carries force to his words. Most of the infidel critics are like the literary dude, who had been posing as the friend of Browning and vouching for the interpretation he gave to certain mystic words, because of that acquaintance, to a lady of the company, and afterward was chaffing her for her faith in the Scriptures which he styled childish and unmeaning. Her grave reply was, "I am acquainted with the Author." So the failure to discern the presence of the Author speaking through the words of the Book, will invariably lead to the substitution of our thoughts for His in the words. But no one coming to Him, who spoke as never man spoke, will ever be turned away. His words are true. "Him that cometh unto Me, I will in no wise cast out." The Word alone declares God to us—and He does it by the *words*, all the words of The Book.

III. *Power* is in the *Bible*, as in no other Revelation of God. Nature is filled with Revelations of God. But no man has come to God by that road. Providence is a Revelation of God, but the sinner has never yet found peace in his conscience, through the dealings of Providence. Notwithstanding all the assertions of Atheistic evolutionists, we believe that Creation was the effect of the Almighty Word. We believe that the same Word of God, which spoke the World into being, is behind and in and through every law that works His will in every atom of the creation. If we only knew the power of His very words, what effects would be seen throughout the Churches. The most powerful preachers since the days of Peter and Paul, are those who have used the very words of the Holy Ghost. When filled with the Spirit for any speaker, they are the best adapted to express the thoughts of God, he is sent to urge on sinners. This was the great secret of Spurgeon's power as a preacher of Christ, in his world-wide influence

through his sermons. The people can understand, and sinners will be moved, when the ambassadors of Christ "speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."

This element of power is essential to any true and permanent results, in our use of Revelation in the Bible, and maintenance of its supreme authority. The present tendency to invent peculiar means of grace, to secure new machinery, as if power could be generated in some magical way by the Holy Spirit, is designed of the enemy, to loosen the hold of the Bible upon the conscience of men, as the very words of God, and then unduly exalt some single truth, or some distorted passage, as a standard and rule of life. The history of doctrine is full of these shoals, upon which faith has been wrecked. In just the proportion that the Bible is dislocated or truths dislodged from their true proportion in the progressive unfolding of God's plan for redemption, and for restitution of all things; in that ratio *power* is lost, and the *Divine Presence* withdrawn from those who profess faith. A scientific study of the Bible must accept as a little child, the *Divine Person* and *Presence* and *Power* in the Book.

Toronto, Ont.

H. M. PARSONS.

EARLY PRINTERS OF BÀLE.

THE city of Bâle in north Switzerland enjoys the reputation of being one of the most important centres of evangelical Christian effort on the continent of Europe to-day. Its missionary training schools have sent out evangelical missionaries into every part of the known world. Its Bible Society is the oldest and probably the most enterprising of any on the continent, and every good work finds most sympathetic support from its worthy citizens, though they are by no means wealthy as a rule. Nowhere have I ever seen a more devout congregation of worshippers than that which was assembled in its old mediæval cathedral one Sunday morning in July 1890, when we broke our journey in order to have the pleasure of spending Sabbath in the most puritan city of Europe.

Nor is this good record one of yesterday. Its people are only the worthy children of their fathers from the fifteenth century onward. Long before the Reformation the city was a religious force. Here in 1431 fitly met the last of the three great councils which sought in vain to reform the church from within. For twelve long years that council sat at intervals, during which the champions of liberty and purity struggled all uselessly to curb the power of the despotic and corrupting court of Rome. Rome ultimately triumphed, and yet the struggle was not in vain, for it helped to prepare the way for the bright days of the true reformation to come. Bâle was one of the earliest cities to welcome the revival of learning, and here in its then young university Greek literature was taught, for the first time within the German empire, by the famous John Reuchlin, who a few years later at Wurtemberg put his country still further in debt to him by laying a solid foundation for the study of Hebrew. Here lived and laboured for the greater part of twenty busy years the still more famous scholar Erasmus of Rotterdam, the wittiest of all the humanists, the most popular man of letters in all Europe, the friend alike of popes, princes, and reformers. And here, edited by this same Erasmus, was published the first Greek New Testament that ever saw the light in print, bearing the date 1516, just one year before Luther nailed his theses to the church door at Wittenberg. Within a few years four more editions of it followed from the same press, putting the

original gospels within the reach of every scholar in Europe who cared to know them, and opening the way for the independent exegesis of modern times. Bâle was almost the first among the Swiss cities to accept the Reformation under such leaders as Oecolampadius, Farel, and Simon Grynaeus. It early became the centre of an active propaganda for France, as well as for the rest of Switzerland. Had Calvin been led to settle in Bâle instead of Geneva, it would probably have become the unquestioned ecclesiastical metropolis of the Reformed churches.

For no small measure of its prominence in the sixteenth century world of thought Bâle was indebted to its printers. Though comparatively insignificant as regards size and commercial importance, it had been one of the first half dozen cities to adopt the new art introduced by Gutenberg at Mentz, a press being set up in 1468 by Berthold Rot, when as yet neither Venice, nor Paris, nor London could boast of a printer at all. Even Rome had published its first book only the year before. Its character as an intellectual centre was thus already foreshadowed. Forty years thereafter it was the headquarters of the booktrade in Germany, and for a few years its printers led all Europe.

Its fame for printing was gained chiefly through the enterprise of one man—John Froben or Frobenius, a native of Hammeiburg in Franconia. After a distinguished course of study in the University of Bâle, Froben established himself there as a printer in 1491, at the very time when Aldus was talking up his project for printing the Greek classics in Venice, and eleven years before Stephens started his press in Paris. He outlived them both and was their chief rival. During the first half of the sixteenth century the publications of his house disputed with theirs the palm for excellence. In some respects they are deserving of higher honour: in others he surpassed them both.

Though he was no mean scholar and might well have made considerable contributions to literature, as is evident from one or two short works from his pen, Froben devoted himself almost exclusively to the improvement of his art as a printer. He soon brought it to a perfection not hitherto attained in Germany. He spared no pains to make every book he issued the very best that it was possible to produce. In order to secure accuracy in his publications he was in the habit of exposing his proofs to public view, and offered a reward to any person who should detect an error. For the work of

editing, however, he relied entirely upon others and strove to attach to himself scholars of such reputation as would lend lustre to his books in the eyes of the learned world. He had already attained noted success when, in 1516, he secured the aid of Erasmus, then a man of fifty and at the very zenith of his fame. Erasmus came at an opportune time. The first and greatest Aldus had just died in Venice, and the field being thus open, this alliance with the great scholar placed Frobenius easily at the head of the world's printers, a position which he held without question until his death in 1527, during which time he issued the works of all the leading Latin Fathers as well as many other books of great value. The press was worthily continued for many years after by various members of his family, but they kept only too closely to his methods. Like the later Aldi they allowed themselves to be eclipsed by the Stephens of Paris, and lost the pre-eminence which had been so honourably gained in the earlier years of the century. To them, however, is due the credit of printing the Greek Fathers for the first time in Germany, carrying out a project which had been planned by the founder, but which he had not been spared to execute. The old building is still standing which was the scene of their busy labours for over a century. Whatever it may have been then, it is now a little away from the stream of Bale's commercial activity, and looks somewhat deserted. It is devoted to some more commonplace use and unmarked by any inscription that might guide the wayfarer to what might well be regarded as one of the shrines of literature. Some day, this may be remedied, but after all Froben's best monument will be found in his books, which are likely to prove more enduring than any tablet of brass.

Our library is not fortunate enough to possess a copy of any one of the five editions of the Greek Testament edited by Erasmus for Frobenius, but a number of other issues from his press are to be found on its shelves, two of them belonging to the most brilliant period in its history. All are magnificent specimens of typography.

1. The earliest of these is an edition of the *Ecclesiastical History of Eusebius* in the Latin version of Rufinus with the latter's continuation, followed by the digest of extracts from other early church historians made by the celebrated Cassiodorus in the sixth century. It is sumptuously printed in large leaded type on the best of paper in a well proportioned folio of some 700 pages dated August, 1523. It is not edited by Erasmus, but by Bratus Rheanus, his friend and future biographer. Though the work is supposed

to be only in Latin, many of the original documents incorporated in it are given also in Greek, so that one gets a very good idea of Froben's style in both Roman and Greek type. It must be borne in mind that at that time no Greek book except his own New Testament had ever been printed in Germany. The work is adorned with a considerable number of neat head pieces. There are no tail pieces, but their absence is more than made up for by a series of extraordinary initial letters, such as perhaps have never been seen outside of Froben's books. They can hardly be called beautiful, but they certainly are interesting, being mainly a succession of the most grotesque and ridiculous cherubs imaginable, all evidently done by the same artist. The only exception is an historical one, representing the Cynic Diogenes as he bids Alexander the Great stand out of his sunshine. The title page is severely plain except for the printer's device, but the first page of the text is most elaborately decorated in the same style as the initials. A shield at the bottom displays in Greek the somewhat vain motto: *It is easier to criticize than to imitate*. The boast, however, was not without some justification as may be seen by comparing it with another folio Latin edition of Eusebius published also in Bâle nearly a century later. The latter contains more matter and is in some respects a more useful work, but cannot for a moment approach it as a specimen of bookmaking. Any one who owned a copy of Froben's book could scarcely help respecting himself the more for its possession.

2. More valuable, however, than this Eusebius, though not better printed, is a copy of *Cyprian's Works*, issued in 1525, and one of the important series of Latin Fathers edited by Erasmus. This seems really to be Froben's second edition of Cyprian, the first having appeared some five years earlier. But there is nothing to indicate that it is at all changed from the first. The only preface to it is that dated 1519. There is less attempt at ornament here than in the Eusebius, though the number of initials is necessarily much greater. The same grotesque cherubs reappear, but they are interspersed with many others of the more usual kind. There are in fact three quite distinct styles employed, as if the whole resources of the establishment had been brought into requisition. As all know, the works of this father of the third century have an important bearing on the question of the supremacy of Rome, and many a weapon has been forged from them against the papal pretensions. This has clearly been the main interest in the book

for the successive owners of this volume. The broad margin is plentifully scored with notes in various hands, especially at the passages which relate to this controversy. The Vatican Council has settled that question in the meantime, so far as the Latin communion is concerned. But it is sure to come up again in some form and Cyprian's views will once more have a part to play. No question can stay permanently settled on the wrong side.

3. The next product of the Frobenian press carries us on to 1545, twenty years later, when it was in the hands of Jerome Froben and his brother-in-law Nicholas Bisschoff or Episcopus. It is the *Life of Alexander the Great*, by Quintus Curtius. The style of work is still quite the same as at the earlier period, paper, type, initials and all. The only peculiarity in this volume is the presence of two full page illustrations of a rather aggressive character, one intended to set forth the glory of the Count Palatine of the Rhine to whom it is dedicated, the other that of the editor, Christopher Bruno, a jurist and professor of *belles lettres* at Munich. Neither the author nor his hero are thought worthy of any similar honour, as they had been long dead and had no friends living to buy the book. All the same it is magnificently printed.

4. Finally there are two works by *George Agricola*, one on Weights and Measures (*De Ponderibus et Mensuris*) dated 1550, the other on Metallurgy (*De Re Metallica*) 1556. Agricola was one of the most distinguished scientific men of the sixteenth century. After practising for some years as a physician in Bohemia he was appointed professor of chemistry at Chemnitz in Saxony. As this was then as now an extensive mining district, it gave him an opportunity of observing and studying the character of minerals and the treatment of ores. He was really the first to raise mineralogy to the dignity of a science, and his work *De Re Metallica* continued to be printed as the standard work on the subject of mining down to the beginning of the present century. A German translation of it appeared in 1810. It was first printed by the Frobens in 1546, and our copy belongs to the second edition issued the year after Agricola's death. It contains a large number of very curious wood cuts illustrating the various methods of mining, of dressing the ore, and of smelting. The cuts would hardly pass muster with the modern draughtsman, but no doubt they served the purpose about as well as better ones would have done.

Another Bâle printer, less known but not unworthy to be mentioned in

company with Froben, was John Oporinus, who like him was something of a scholar and a generous patron of learned men. His work is represented in the library by two books, both printed in 1550 and bound up together in one volume. The first is Pausanias' *Description of Greece* in a Latin version made by Abraham Loescher. The other is a work of quite similar character on the same subject written by Gerbelius, a professor in Strasburg of the sixteenth century. Both works are printed in the same style as those of Frobenius. The paper is perhaps not quite so heavy and the initials are not quite so well cut, but otherwise one could hardly tell the difference. The device of Oporinus was the figure of Arion standing on a dolphin's back and playing the harp, in allusion to the well known story of the poet's deliverance from the hands of a murderous body of sailors who threw him overboard for the sake of his money. Gerbelius tells the story at length in his description of Tænarus in the Peloponesus, where a temple and bronze statue had been erected in commemoration of his escape. He amusingly winds up the passage with a panegyric of Oporinus, while the printer gives prominence to the advertisement by inserting his device in the margin of the text at this point instead of putting it on the title page. If all his work, however, was like these two books the panegyric was not underserved.

We now go back a little to look at a very rare book printed in 1541, by one John Harvey, evidently an Englishman who plied his art in this good old city so far away from home. It is a small folio edition of Homer, including both the Iliad and the Odyssey complete. The two are paged independently, but bound up together in the one volume. It is edited by Mycellus and Camerarius, two of the best Grecians of the sixteenth century, and is a prodigy of learning. It is abundantly annotated, and all the annotations are given entirely in Greek. The printing is well done and the initials are exceedingly interesting, being evidently designed by two of the artists who had worked in Froben's printing house. The Greek type used in the annotations is unusually small and of a style which I have never seen in any other book, being sloped like Italics. The volume seems to be in the original binding of beautifully stamped vellum.

The last sixteenth century Bäle book to be mentioned is a copy of Peter Martyr's *Lozi*, his great work on Systematic Theology. It is edited by the younger Grynaeus and printed in 1580, *Ad Perneam Lecythum*, the meaning of which I leave to some of my young friends who would like to try their

hands at a little antiquarian research. Less sumptuous in its style than any of the preceding, this volume is still portly enough to lend dignity to any scholar's library. Few such books are printed at the present day. Peter Martyr is not much heard of in this nineteenth century, but he was a considerable figure in the sixteenth. Born at Florence in 1500 of a good family, he became, like Luther, an Augustinian monk, and rose to be prior of St. Fridian's at Lucca. But having read the writings of Luther and Zwingle, he embraced the doctrines of the Reformation and had to fly from his native country. On the invitation of Edward VI he went to England and was appointed professor of Divinity in Oxford University. On the accession of Mary he retired to the continent and taught at Zurich until his death in 1562. Mary was angry at his escape, and unable to reach him in any other way, with a mean spitefulness that betrayed the true bigot, she had his wife's bones unearthed and buried under a dunghill, where they lay until Elizabeth caused them to be restored to consecrated ground. Though less read Martyr's works bear no unworthy comparison with those of Calvin.

Presbyterian College.

JOHN SCRIMGER.

MOTIVE.

Fellows, leave your books a little, let them lie a space aside
While I tell of one, a student like ourselves, and young and tried,
One, like us, not reared in cities where the dust obscures the sod,
But in Nature's royal City, fashioned by the hand of God ;

In the loveliest, wildest province of this New World of the free,
In that region where St. Lawrence rolls his greatness to the sea,
Where the maples crown the mountains, scorning beauty scant and tame,
With a cataract of verdure or an avalanche of flame.

And he loved the woods and mountains, and he loved the fields and streams,
And he loved the haunts of childhood, and he loved his childhood's dreams ;
And upon his youthful spirit sadness shadowed like a pall
When 'twas time for him to leave them, when he left them, left them all,—

Left them when the toppling oat-stalk spreads its galaxy of gold
In long avenues of gladness, when the bounteous sheaf is rolled
In the girdle of its giving, and the barns are running o'er,
And the heart of man is tuning to the melody in store,

When the leaves are turning crimson,—crimson, yellow, pink, and brown,
And the big round heavy apples with dead-ripeness tumble down,
When the fleeting blooms of summer fade and vanish one by one,
And the sleepy mist of silver veils the rising of the sun,—

Left them for the thronging city, wish and purpose, action, strife,
For the stage's grand excitement in the theatre of life,
For the wonderful outworking of th' inexplicable plan,
For the mystic awful grandeur of the tragedy of Man.

And he caught the fev'rous impulse and with fervour played his part ;
And he smiled when some applauded, praised his spirit and his art :
But ere long he looked about him and within—disgust and shame—
Weary, sick of emulation, sick of motive and of aim.

Sick of life and sick of living, sick of books and sick of men,
 Sick of all but one fair valley where he longed to be again,
 Longed to saunter in the sunlight and to slumber in the shade,
 And to lift the lazy water with the gleaming birchen blade.

* * * * *

'Child of folly, when the sculptor sees the marble, sees and yearns
 To awake the sleeping beauty that his godlike soul discerns,
 Dost he stand and idly ponder how his fingers hold the tool?—
 Leave such sophistry to scholars, such reflection to the fool.

'Noble action, high emotion! Be the motive left to time!
 Halt not on the lofty ladder leading to the pure sublime:
 There *is* greatness, there is grandeur in the will to carve thy name,
 'Mid the glancing sparks of glory on the flinty walls of Fame.

'Is there none who loves thee fondly, trembling lest thou falter, fail?
 None to cheer?—of all thy brothers none who lifts a piteous wail?
 Is there none to stir to virtue? is there none to stay from crime?
 No Eternity to capture with the armament of Time?'

Montreal.

W. M. M.

The Mission Crisis.

TURKEY.

(Continued.)

EDUCATION in Turkey, it appears, has advanced very much within recent years, especially since mission schools and colleges began to be opened up, but still the people are deplorably ignorant. The majority of them can neither read nor write, but why should they seek to go beyond the prophet in educational attainments. They know little or nothing of the past or of the history of their own country. The cause of the interest manifested by the Frank in certain rocks and ruins is incomprehensible to the simple villager. At first he supposed the foreigner prized these because, by the aid of some occult power, he perceived them to be repositories of golden treasures. So it often happened that valuable remains were broken to pieces by the rude natives in order to find the supposed treasure. Their lack of success, however, has taught them that it is more profitable to demand exorbitant prices for their antiques than to destroy these in a fruitless search for gold. The people are not only ignorant of letters, they are in the same condition with regard to the common arts of life. Agriculture in the East is exactly what it was in Bible times. Pictures employed to represent New Testament scenes are true to the life in modern Turkey. Ploughing, sowing, reaping and threshing are done after the most primitive manner. Improved threshing machines were brought to Tarsus, but no one would buy them. The oxen and the drag do the work for less money, and time is of no value here. It is worth observing that the Turk, like the Jew, never muzzles the ox that treadeth out the corn. I have tried the flail, the common horse-power and the separator in threshing, but the Oriental method takes the palm from them all for ease and comfort. It is mere sport for both driver and driven.

Notwithstanding the persistent stagnancy of Oriental life, in many of its phases, it has shown itself not to be utterly impervious to Western influence. Osman Bey's description of "Modern women of Turkey" in the October

number of *The Cosmopolitan* has no value in so far as it professes to be a statement of woman's condition in the East. It may apply to women in Constantinople, but it certainly does not hold true of any class in Asiatic Turkey. The article, however, is interesting in that it shows the extent to which young Orientals are imbibing the spirit of the West. The changes which they would like to see effected in their homes and country, they describe as having already taken place. This is a hopeful sign. Young men of every class and nation in Turkey are eager to obtain a liberal education, and are leaping over the walls which circumscribed and darkened the life of former generations.

RELIGIONS.

Mohammedanism is the prevailing religion throughout the Empire. The Ottoman Turks adopted the religion of those whom they conquered and are now its most zealous defenders. On first acquaintance the religion of Islam appears simple and exalting. What sight is more impressive than to see the community resorting to public prayers several times every day. The traveller kneels by the wayside, the laborer by his work in the field. And all seem to declare that the universe is the temple of God, and that in order to worship Him grand cathedrals, musical instruments, priests and glittering vestments are not necessary. One cannot readily abandon the belief that some at least of these people draw near to God with a true heart and are accepted of Him. Yet a closer acquaintance reveals a spirit that is intensely Pharasaic and self-righteous. Much of their ritual regarding purity of food, drink and person is clearly of Talmudic origin. Prayer is to be offered five times every day, and it must be according to rule in every respect. In the ablutions which must precede the prayer, if the person wash his left hand before his right, or his nose before his teeth, his prayer will not be accepted. The face must be turned towards Mecca, and the order of prostrations be exact. The ritual contains special prayers for Ramazan and also for drought, famine, pestilence, etc. The following are the words of the common prayer, many portions of which are repeated three, six and even nine times at each course: "O God most high, there is no God but God. Praises belong unto God. Let Thy name be exalted, O great God. I sanctify Thy name O my God. I praise Thee, Thy name is blessed, Thy grandeur is exalted, there is no other God but Thee. I flee to Thee against the stoned demon,

in the name of God clement and merciful. He is sovereign of the Day of Judgment. We adore Thee, Lord, and we implore Thy assistance. Direct us in the path of salvation, in the path of those whom Thou loadest with Thy favours, of those who have not deserved Thine anger, and we are not of those who go astray. O God hear him who praises Thee, O God praises wait for Thee. O God bestow Thy salutation of peace upon Mohammed and the race of Mohammed as Thou didst upon Ibrahim and the race of Ibrahim, and bless Mohammed and the race of Mohammed, as Thou didst bless Ibrahim and the race of Ibrahim. Praise, grandeur and exaltation are in Thee and to Thee." At the close of the prayer the worshipper salutes his guardian angels on the right and on the left with 'peace be unto thee, and the mercy of God.' The prayer may consist of two, four or six courses. God is the only object of worship. Divine honours are never paid to Mohammed, nor is he ever regarded as having been more than a prophet sent from God. At the same time their commentators ascribe a supernatural life to Jesus Christ, as is shown by the following passage from the religious code, based largely upon an Arabic gospel possessed by the Moslems and attributed to Barnabas: "Jesus Christ, the Prophet, was born of a Virgin by the breath of the Archangel Gabriel on the 25th December, 5584, under the reign of Herod and in the forty-second year of Augustus, the first of the Cæsars. He received his mission at the age of thirty, after his baptism in the waters of Erdenn. He called the people to repentance. God gave him power to work great miracles. He healed lepers, gave sight to the blind, raised the dead, walked upon the waters, and even gave life by his breath to a bird made of clay. Pressed by hunger in the midst of anguish and fervent prayers, he and his disciples received from heaven a table covered with a cloth and provided with a baked fish, five loaves of bread, salt, vinegar, dates, olives, pomegranites and all kinds of fresh herbs. They all ate, and this celestial table presented itself to them in the same state for forty consecutive nights. This Messiah of the nations thus proved his Apostleship by a multitude of wonderful works. The simplicity of his appearance, the humility of his conduct, the austerity of his life, the wisdom of his precepts, the purity of his morals, are above the reach of humanity. He is therefore known by the sacred and glorious name of *Raubh Ullamh*—Spirit of God. But the corrupt and perverse Jews persecuted him, even to demanding his death. Betrayed by Judas and ready to succumb to the fury of his enemies, he was

snatched away to heaven : and that Infidel Apostate, transfigured into the person of his master, is taken for the Messiah, undergoes the punishment of the cross, with all the ignominies designed for that supernatural Man, that great Saint, that glorious Prophet. Thus Enoch, Khidir, Elias, and Jesus Christ are the four prophets which had the distinguished favour of being taken alive to heaven. However, many Imams believe in the real death of Jesus Christ and his resurrection and ascension as he himself predicted to his twelve apostles, charged to preach the Word of God to all the peoples of the earth." The penal code provides that blaspheming the name of Jesus shall be punished by death, and it is a form of profanity never heard from a Moslem. Mohammed declared that the faithful, also Jews and Christians who believe in God and the day of judgment, are exempt from torments in a future state of existence. *Kitables*, that is, those who have a book religion, are not to be destroyed nor forced to abandon their faith : yet Christians have won for themselves the animosity of the Moslem because they deride Mohammed, worship images and claim to have the power to convert bread into God. In general Moslems are kindly disposed towards Protestants and readily perceive the difference between them and Christianity as represented by the old churches. Throughout the Empire there are certainly several who have abandoned Islam for Christianity, but for the safety of these they are not generally spoken of, nor are their whereabouts made known. Although such may claim the protection of the law, yet they are never secure, if known, against imprisonment or death, based upon false charges. They may be summarily disposed of by a mob or be removed by the assassin's weapon. There is hope that in the near future missionaries may be able to labour directly for the Moslems. Islam is losing its hold upon the young people, and the more so as they become educated. A strong tendency is setting in towards free-thinking, perhaps not a very hopeful thing in itself, but in this country it may prove to be the opening of a door for the entrance of Christianity—the only realm in which true free-thinking can exist.

2. Of the Armenians some acknowledge Roman supremacy, although the most are Gregorians—followers of Gregory the Illuminator, who brought the Gospel to Armenia in the fourth century. They possess the Bible, but in the ancient Armenian, which is not understood by the common people, and in many cases not by the priests themselves. In respect of the Mass, saints and pictures, they differ very little from Roman Catholics. The Catholics, or

head of the Church, resides at Edinadzim, near Kars. His only duties are to ordain bishops and prepare the holy oil. The inferior clergy are obliged to buy this oil at an extravagant price, and thus the Catholicos secures the means to support himself. This oil is supposed to have miraculous properties and powers. At a certain stage in its preparation the arm of Saint Gregory is said to be plunged into it, and then the whole mass boils. Missionaries find the Armenians more accessible than any other race in Turkey, and by far the greatest number of converts has come from their ranks.

3. Of the Greek Church little need be said. It seems to have departed farther from the faith than any other of the ancient churches of the east. Its clergy in general, and especially in the interior, are ignorant, illiterate and irreligious. The people as a rule are worldly, and devoted to money-making enterprises.

Last Easter Sunday the Greek Church in Tarsus was turned into a sort of carnival house, the noise and disorder in which would make it difficult for a foreigner to believe that a religious observance was in progress. One part of the service consisted of setting up a lay figure, representing a Jew, at which shots were fired until it was torn in shreds. The Turkish Government has now stepped in and prohibited this religious performance. In view of such things why should any one wonder that Moslems despise Christianity, as it has hitherto been known to them. Christianity as represented by the historic churches of the east, consists of a mass of forms and ceremonies, many of them Pagan in their origin, that have long ago crushed out whatever life there was at one time beneath them. The spirit of Christ as a spirit of love, compassion and help toward the suffering, the unfortunate and perishing is not found, but too often one meets with a spirit that is earthly, sensual and devilish. Here, in so far as I have been able to learn, are no benevolent and philanthropic institutions, no hospitals, alms-houses, asylums or orphanages. The need for these here is just as great as it can be in any land that is absolutely Heathen.

MISSIONS.

The American board sent out its first missionary to Turkey in 1819. It has now 177 missionaries—about one-third of the whole number employed by the Board—within the Turkish empire, occupying 19 stations and 311 out-stations. These missionaries are assisted by a corps of some 800 native preachers and teachers. They have 117 churches, having a membership of

12,000, five theological schools, some 50 high schools and colleges, and 156 common schools with more than 5,000 pupils. The Presbyterian Church of the United States (North) occupies Syria and a part of Eastern Turkey. Other boards having missions in Asiatic Turkey are: The Church Missionary Society, the Methodist Episcopal Church (North), the Reformed Presbyterian Church of America, and various other boards, both in Britain and America, whose missions in Turkey have not yet attained any prominence.

It was my intention to speak of historic remains and scenes visited during the past summer, but as this article has already reached too great a length I shall reserve the remainder for a future volume of the JOURNAL.

Tarsus, Turkey.

J. C. MARTIN.

WANTED, PROTESTANT JESUITS!

TWO years ago, while carrying three young people through the red primer on the History of the Reformation, I was much struck with the account of the origin of the Jesuits. From my cogitations on the subject this thought took definite shape. What the world wants is men and women who shall yield up their whole life to the service of the Lord Jesus as the Jesuits yields up all he is and all he has to the service of the church. "In the beauties of holiness"—of wholeheartedness, of unreserved self-consecration. There is power in that. There is liberty and joy in that. "What the world wants," says Drummond, "is not more of us, but a *better brand of us*. Ten men of the right sort will do more to lift the world to heaven than ten thousand Christians of the ordinary type sown broadcast over the land." (Quoted from memory only, probably not verbally correct.) "Twelve men like Pastor Hanns," said a sceptic, "would carry Germany." In any campaign a small, well-disciplined force, loyal to their leader, is worth immeasurably more than a great army of undisciplined, half-hearted soldiers. What any General must have, if he is to accomplish anything, is a force—large or small—to any man of whom he can say, "Go, and he goeth, come, and he cometh; do this, and he doeth it." Is more asked of a Jesuit? Can less be adequate in a Christian? Our ordinary ideas of self-surrender are not Scriptural. Christ asks from each of his own that *our whole life* be put at His disposal. "That they which live should *not* henceforth live unto themselves, but *unto Him*." So I looked at the Jesuits, and wished for my Master "bands of men and women whose hearts God hath touched."

A few weeks after this the French leaflet business called me out to meet the eight o'clock morning train. The parcel expected had not arrived, so the parcel to be sent away could not go. But I waited, hoping for something from that morning's train. It steamed past the platform a very impersonation of power, and stood still. Some extra business demanded a few minutes delay. There it stood breathing—you could almost imagine, panting—to be off, but it did not move. The conductor, in his navy blue uniform, paced good-naturedly alongside of his animated charge, eyeing the hurried movements about the station. Then he lifted his hand. That was all. He lifted his hand, and the panting monster moved, with snorts and clang of bell,

faster and faster, till at full speed it lessened into a moving smoke-cloud in the distance. And the thought flashed again across my soul. What could not Christ do—in this world—with even a very few men and women as completely under his control as that black giant is under the control of its conductor? A word from his lips it stands, a movement of his hand it goes. Its whole strength exists to do that conductor's bidding, to work out his will. Jesuits again. Jesuit obedience. Jesuit effectiveness. It was all acted out there before me—a vivid picture which can never fade out of memory. And I wished again for my Master such instruments as this.

While walking home that morning another thought came, full of hope—hope not mixed with fear. The Bible sort of hope—"that maketh not ashamed." It blossomed out of the third petition of the Lord's Prayer. Christ *shall have* such service. The Lord's Prayer shall be answered, and the "coming" of the "kingdom" waits upon the answer to that third petition. "Thy will be done on earth as it is done in heaven." It shall be done on earth as it is done in heaven. The Lord did not tell us to pray for that which was not going to be granted. The Father's will shall be done on earth as it is done in heaven. As promptly, as unquestioningly, as unreservedly, as it is done by the angels in heaven. Wherever this third petition comes back in an answer of power to a human soul, there we have a Protestant Jesuit, only as far beyond the mere Jesuit in real self-consecration as the genuine must always be beyond the spurious. There is power in that third petition of our Lord's Prayer. That which the world manifestly needs is that which the Lord is certainly going to give—holds in His hands now ready to yield in answer to the faith that will not let Him go.

The necessary inefficiency of any other sort of a Christian life than one of entire consecration came out again vividly a few days ago. Pleading with a young friend for the sort of obedience that the soldier yields his general, and explaining the utterly unsatisfactory nature of a Christian life if whole-hearted obedience is lacking. I fell upon this illustration, "What use would a pen be if it had a will of its own, and chose to write according to your will only when it wished to do so? If you never knew at what moment your self-willed pen might cease to write your words and begin to write words of its own, would you use it?" The utter uselessness of a pen with a will, unless that will was completely subordinated to the will of its owner, was too plain to need argument. Is a Christian who does his Master's will only by fits and

starts any more likely to prove an honoured and useful instrument ? Go back for a minute to the engine. Imagine him with a will of his own, and that will submitted to the will of the conductor with sundry mental reservations as to occasional indulgence of its own caprice. What sort of an engine would that be ? Who would venture a journey in a car hitched to such a partially obedient locomotive ? Is it not plain ? Less than full surrender makes one totally unfit to be an instrument. "*Sanctified meet* for the Master's use." *Unmeet* for the Master's use because unsanctified, not "set apart," not wholly given up to the Master's will.

Dear *young* Christians, it is you I am after, especially you who are even now entering the king's army. What sort of soldiers are you going to be ? Genuine men ? ready to "endure hardness, as good soldiers of Jesus Christ ? or is it to be hangers-on only, ready always for the rations, counting on the pay, but mostly sending in an "excuse" at drill-time and always "too busy" when a real enemy is to be met ? You know you despise such Christians. Are you now going to be a stumbling block to some one else ? Do you know the Master can make a "shining" Christian out of you if you will only give yourself unreservedly into His hand ? Let me give you counsel : Do not enter Christ's ranks at all unless you see Him to be One who is abundantly worth living for, worth fighting for, worth *waiting* for, worth, if need be, dying for. "He that loseth his life for my sake, the same shall find it." Never had the Lord more need of whole-hearted workers in every corner of his great "white" harvest field. Never had He less use for half-hearted ones. They just stand in the way of those who have a heart to give a right good swing of their scythe. Will you be a Christian of the Paul type, and take as the key-note of your Christian life his eager question, "Lord, what wilt thou have me to do ?" and then as the ever-recurring refrain, "not my will, O my Master, but thine be done."

Brucefield, Ont., Feb. 22nd, 1892.

A. R.

STUDENT MISSION WORK.

IN THE WEST.

MY object is attained in these few lines, if I can present such information as may stimulate greater interest among many who may now stand in a relation of more or less vagueness with respect to this portion of the Church's work.

At the outset, it might not be amiss to say something concerning the people of the Western country.

We have men there with a purpose—and that is saying much—men ready to baffle every difficulty in order to make homes for themselves and families. I consider that the man who leaves home as it is in the east ; who goes to the west and builds him a ' shack ' 8 x 12 and there lives his bachelor life for five or ten years, striving to better himself and the country in which he dwells, I consider that such a man is greater than the one who takes a city. And such are the majority in that western land. The bulk of the population is made up from the best of eastern homes, where the gospel has been heard under favorable circumstances ; and all that needs to be done with such, is simply to extend the work, only to be helped and appreciated. It is but right that we should follow them with the gospel. It is not many luxuries they enjoy. If they have the gospel of Christ, they have the essential luxury of life. I have travelled over nearly all of Manitoba and parts of the North West, and it is my impression that if that country becomes the great land of the Dominion, as it doubtless will, no greater factor will have worked to this end than the women who have reared her sons, than the men who have tilled her soil and administered her affairs.

As to the nature of the work itself, there are many difficulties, some of which are incident to work in any new country ; others may be wholly relegated to the west.

To begin with, the fields are exceedingly large. A missionary engaging in work there has often six or seven stations in charge. I have known fields to consist of nine stations, and it has not been my experience to have had less than four. With such a large area to travel over there must necessarily be waste of energy to some extent. Preaching at two or three stations

alternately every fortnight, one finds that the instruction given on the one Sabbath has been well nigh forgotten when he resumes his services in two weeks. And so with respect to visiting which is always an important item in any charge. It is impossible to give anything like the proper amount of time to each locality, and as a result it is difficult to awaken the interest which would be otherwise accomplished, were the fields of smaller dimensions. Besides, there are many long drives which are exhausting on man and beast. In my work last summer I preached three times every Sabbath and travelled some forty miles. The field consisted of four stations, at two of which I preached every Sabbath and the other two every alternate week. The districts being new, the settlers are very far apart and hence this distribution of the fields over such a large area. Gradually this difficulty is being overcome by the influx of immigration and in a few years the work will be on a level in this respect with that of older countries.

Another difficulty has been often set forth, namely, the climate. There are the great Western blizzards of which we so often read, but of late years especially we so seldom see. The intense cold also renders it almost impossible for regular attendance at the services. But so far as the preacher is concerned the hardships of winter are not so much to be dreaded. Wrapped in his coon coat and with his fur mits he is well fitted to brave the blasts and to conduct his work with nearly as much regularity as during the summer.

The meeting houses, also, are not built after the best Gothic models. But the difficulties in this respect are found in any new country. It is a blessing that we are permitted to use the school houses which serve the purpose better than no houses at all. And many a soul-inspiring meeting has been held within the walls of some such weather-beaten edifice. Many a song of praise has welled forth which has been received equally with those from the grandest Churches in the land; many a soul has been gladdened, many a heart made brighter praising God from such humble sanctuaries.

Many of the fields also are far from railway communication, which is somewhat inconvenient. My field of the past summer was some twenty miles from railroad. The mail was distributed only once a week, to say nothing of daily papers. But this only caused the mail that did come to be all the more appreciated. It is astonishing how one can learn to adjust himself to his environments if he only endeavors to do so. Before I was three weeks in the place I became quite reconciled to existing circumstances

and was fully prepared to forego the pleasure of anything new, great or uncommon.

These difficulties are but trivial compared with that which is at present occupying the attention of the Church both here and in the West, namely, the question of supply for the winter months. The majority of the fields are supplied by students during the summer, and when the people have become interested and the work is on a fair way in every respect, the college calls its students to the work of the class and the six months of summer are followed by a winter of little or nothing in Christian work. Accordingly when the missionary arrives the following spring he finds a hard task before him, that of creating anew the interest which has meanwhile greatly waned. It is some weeks before the work is on a satisfactory basis again, and thus the summer might be shortened to less than five months of solid work. It remains to be seen what results will accrue from the arrangement which is at present anticipated, that of allowing the students in course to take a summer session in Winnipeg, when the fields can be easily manned, and the following winter to engage again in mission work when others will be leaving the fields for the class room.

Such are some of the difficulties in connection with the Western work. It is indeed something to be devoutly thankful for that our Church has even reached the limits of immigration, even if she has not accomplished all her desires in this direction.

I think the Presbyterian Church may look back with feelings of satisfaction on the work which has been accomplished through her instrumentality in Manitoba and the North West; not with the feeling of pride taking glory to herself, but with the spirit of reverence and humility, giving glory to God who has permitted her to be the honored instrument in this respect. I can well remember when Presbyterianism or any other *ism* was confined to a very small limit of that vast country; when railroads were a thing unthought of; when immigration plodded onward with the slow but sure step of the overland voyager, or by the more circuitous and perhaps less satisfactory route of the Red River; when in Winnipeg the weary fortune hunter realized as the Eldorado of his fond hopes, nothing but the now historic name of old Fort Garry; when the white families, outside of Lord Selkerk's Colony, could be almost numbered on the fingers of the hand; when the buffalo ran their wild career through waving meadows and o'er upland lawn, hitherto untrodden by the foot of man; when the wild Red men proved themselves all that books

had ever written concerning them, as they gather round the houses of the trembling settlers, making the air hideous with their yells.

Such were the early days of Manitoba ; and loyal to her task as she was in that barbarous time, our Church has still gone forward extending her privileges and coextensive with immigration, she is now planted through the length and breadth of the land, endeavoring to win a fair heritage for Him who is her Head. It is a glorious land in which she is planted, tilled by the best and hardiest of the race, fertile in its productions and adapted to the varied wants of mankind. Is there any wonder that I do not hesitate to present her claims? She needs your interest, she needs your help, and above all she needs your prayers.

Presbyterian College.

W. T. D. Moss.

Partie Française.

Fragment d'un travail en anglais lu devant le Club ministériel de Ware, Mass, par Mons. le pasteur Paul N. Cayer, au mois de jan. 1892, sur la première Epître aux Corinthiens.

QUANT au caractère des Corinthiens eux-mêmes, nous voyons par le schisme dans leur église que c'étaient des penseurs assez libres, et assez indépendents. L'esprit de liberté qui animait leur ancienne confédération n'était pas tout à fait éteint. L'individualité ou l'indépendance de la pensée semble être très prononcée chez-eux. C'était possible de persuader un Corinthien, mais c'était presque impossible de lui commander ; l'activité mentale était un besoin de tous les jours. Ils étaient des Grecs de la tradition classique pour tout ce qui concernait la philosophie, la littérature et le beau.

Le désir d'expliquer et d'apprécier pour eux-mêmes le christianisme que St. Paul leur avait prêché avec tant d'éloquence, était, au fond, la cause de leurs querelles ecclésiastiques. Les Corinthiens étaient-ils très attachés à la propriété, ou en d'autres termes, étaient-ils avarés ? Oui, si nous les jugeons par leurs procès devant les tribunaux

Les Corinthiens étaient riches ; cela se comprend, puisque la ville, autant par l'intelligence de ses habitants que par sa situation géographique, était à cette époque un centre commercial très considérable ; aussi voyons-nous qu'ils étaient adonnés à toute espèce de luxe qui est inévitable d'ailleurs, partout où il y a la richesse.

Le luxe de la table s'y montre évidemment dans leur manière gloutonne de célébrer la sainte cène. La mollesse et la volupté qui sont une autre conséquence inévitable de la richesse, s'étaient emparées d'eux d'une manière extraordinaire. Le cas de l'incestueux et des fornicateurs qui était assez pour scandaliser un Juif de la pudeur et de la chasteté d'un Saint Paul, était quelque chose de peu d'importance pour eux, puisqu'ils semblent s'en glorifier. L'histoire nous rapporte qu'à cette époque le temple de Vénus était devenu le rendez-vous des pratiques les plus criminelles. La luxure des Corinthiens était si connue qu'elle a donné naissance à l'expression "Korinthiazesthai."

Quoique le but principal de l'épître soit plutôt disciplinaire que doctrinal, cependant nous y trouvons des allusions à presque toutes les grandes doctrines fondamentales de la religion chrétienne. Les principales sont la doctrine de la dépravation de la nature humaine ; la doctrine du salut par substitution et Christ étant notre substitut ; la doctrine de la création par un Dieu intelligent et bon ; la doctrine de la souveraineté de la grâce, de la puissance et de la volonté de Dieu ; la doctrine de la nature humaine et divine de Jésus-Christ ; la doctrine de sa pré-existence, son incarnation ou sa naissance miraculeuse, ne sont pas mentionnées, celles de ses souffrances expiatoires de sa mort, de sa résurrection, de son ascension, de son intercession auprès de Dieu pour les hommes et sa seconde venue, de la repentance, de la conversion, du pardon, de l'élection, de la justification par la foi, de la sanctification, de la résurrection du corps, voilà des doctrines qui sont toutes plus ou moins directement mentionnées.

La religion naturelle est rejetée comme insignifiante et vaine, mais la religion révélée y est proclamée comme le dernier degré de perfection auquel puisse atteindre l'homme.

Chose assez étrange, mais assez facile à comprendre, c'est que Paul endosse ou plutôt reconnaît comme coutume établie l'esclavage, et la subordination de la femme. Le Saint-Esprit dans cette épître n'est pas la puissance qui sanctifie l'âme, mais celle qui nous révèle la vérité, celle qui nous donne une espèce d'illumination intérieure.

L'église, *ecclesia*, est mentionnée, mais rien n'est dit de son gouvernement et de son organisation.

La troisième division comprend les chapitres six et sept, et traite des procès des Corinthiens devant les tribunaux, et de leurs immoralités. Le cas de l'homme incestueux est clairement exposé au chapitre six et au verset deux. Comme nous l'avons déjà dit, un vice qui faisait frémir d'horreur la chasteté apostolique de Paul n'était qu'une affaire secondaire pour la moralité corinthienne. La manière dont St. Paul règle cette affaire va nous donner une idée de la morale chrétienne et de la pureté dans laquelle nous devons tenir notre corps. Paul demande au nom de Jésus-Christ l'excommunication de cette impure ; plus que cela il veut qu'il soit livré à Satan, (v-3-7). Voici les raisons qu'il en donne : premièrement l'exemple de cet homme est mauvais et son influence sera pernicieuse : un peu de levain fait lever toute la pâte. (v-7-9). Deuxièmement, l'isolation complète de telles personnes est

un régime sanitaire qui est applicable aux choses spirituelles parceque le mal moral est aussi contagieux (9-12). Troisièmement, Paul donne plein droit aux Chrétiens de juger ainsi ceux qui sont déjà dans le giron de l'Eglise et il réserve à Dieu le jugement de ceux qui font le mal en dehors de l'Eglise ou dans le monde. (12-13). Ici Paul se permet une digression, comme il lui arrive souvent, et parle des querelles et des procès des Corinthiens. Il établit en principe que les Chrétiens ne devaient jamais aller faire régler leurs différends devant les tribunaux, (a) parceque l'Etat ne jugera pas l'Eglise, mais ce sera l'Eglise qui jugera l'Etat; (b) non seulement l'Eglise jugera l'Etat, mais même les anges. Ces passages, mal interprétés par l'Eglise romaine, ont été compris comme enseignant la domination spirituelle et temporelle de l'Eglise. Ce rêve, l'Eglise romaine l'a toujours eut et l'a encore. Nous devons voir ici, non la subordination de l'Etat à l'Eglise, ou de l'Eglise à l'Etat, mais bien plutôt leur indépendance mutuelle ou leur séparation complète. Après cette courte digression Paul reprend son sujet, le cas de l'excommunication de l'incestueux. La quatrième raison qu'il donne, c'est que l'homme immoral ne peut entrer dans le royaume de Dieu (10-11). Cinquièmement, le but final de la création du corps n'est pas que le corps soit souillé par l'impureté, mais bien plutôt qu'il soit employé au service de Dieu. La sixième raison est eschatologique : le corps doit être gardé pur puis qu'il doit ressusciter; quoique notre corps ne soit qu'un instrument, ce n'est pas un instrument vil et méprisable (14 v). La septième raison est digne d'attention aussi puis qu'elle fait appel à notre respect de nous-même et de la grande institution de l'Eglise dont Jésus-Christ est le corps et chaque Chrétien un des membres. Chaque membre du corps de Christ doit respecter les autres membres et surtout le corps lui-même. La huitième raison est encore plus sérieuse : notre corps doit être gardé pur, parcequ'il est le temple du St. Esprit (19 v). La neuvième et dernière raison que St. Paul allègue pour établir la nécessité morale et religieuse de la pureté du corps, est que notre corps ne nous appartient pas; nous l'avons reçu pur des mains de Dieu; si nous avons le droit d'en faire usage pour le bien nous n'avons pas le droit de nous en servir pour le mal et pour l'impureté.

Ware, Mass.

P. N. CAYER.

College Note Book.

STUDENT LIFE.

OUR esteemed fellow-student, Mr. Milloy, did not stay with us for examinations. He saw fit to visit Portland instead. We are pleased to hear that he is thriving under the cold Republican store of Uncle Sam. May his quondam diligence bring to him every possible success in his new sphere of activity.

Our Principal and Professor Scrimger dined with us the other evening. The former bore greetings from the Rev. W. J. Jamieson, of Neemuch, India. Professor Scrimger gave some timely advice with respect to our work during the summer.

Upward of *seven hundred* citizens, friends of the College and personal acquaintances of the students, responded to our invitation to the conversazione on Friday; and under the good management of the social committee the affair passed off very pleasantly. It is a pleasure to the students to be able in this way to show their appreciation of the many kindnesses experienced at the hands of the people of Montreal. The thanks of the students are especially due to the Misses Warden, Miller and MacVicar for their assistance in the decoration of the hall.

And now my valedictory must be delivered. I have not the orator's privilege of thanking my audience for kind attention, for I do not know if they have so favored me. But I wish to express my gratitude to all indulgent readers, and cannot vacate the local editor's chair more gracefully than by introducing Mr. Townsend, my successor, whose wit will enliven these pages as it has already varied the monotony of college life.

ECHOES FROM THE HALL.

"I am not so sure that the Presbytery will get in cheaper, if they grumble at ten cents for a ticket."

"But what applies to Timothy does not necessarily apply to me." "Yes, whatever applies to Timothy, *must* apply to a Hayseed."

What is metempsychosis?

It is a little animal that stands 300° of boiling without suffering in the least.

G. C. PIDGEON.

OUR GRADUATES.

The congregation of Ailsa Craig, Ont., are erecting for their pastor, the Rev. D. L. Dewar, a manse costing something over three thousand dollars.

Rev. C. H. Vessot is engaged in the work of French evangelization in the city ; he has opened a hall for gospel meetings on Notre Dame street, in the west end ; here two meetings are held each week ; personal work is done in after meetings, and bibles and tracts are distributed.

An interest is being awakened among the people, and many desire to become acquainted with the contents of the sacred volume. The sum of two hundred and twenty-five dollars has been collected since June last, from Protestants connected with the mission, and other friends in Montreal.

From the annual report issued January 20, we cull a few facts regarding St. Andrew's church, Lindsay, Ont., of which Rev. Robt. Johnson, B.A., is pastor. At the close of the year the membership numbered four hundred and four. Two hundred and twenty families and one hundred single persons are reported as in connection with the congregation. The managers in presenting their report referred to the work of the pastor with much gratification, as one who, during the past year, gave himself to the work with, if possible, increased earnestness, and, as in former years, has not spared himself in seeking to promote the spiritual interests of the church. The treasurer's report showed that during the year five thousand one hundred and seventy dollars had been raised.

We give extracts from a letter recently received by Principal MacVicar, from Rev. W. J. Jamieson, of Neemuch, Central India. He says :—

“ I am now in full possession of Neemuch station, and feel helpless in view of all that is required of me. There are some good native workers with me, but the best need a constant eye on all they do, and constant supply of enthusiasm is called for. But the boys in the schools are confiding fellows, and one soon gets attached to them as well as to all the helpers. Some of these boys are clever, and could be trained to usefulness if they would remain longer under our care ; but they all lack perseverance.

The Bazaar preaching seems to me the most fruitful and encouraging of our work. Music will always draw a crowd, and our native preachers, although

for ideal and even their possibilities, are attractive preachers in many ways. I cannot preach yet although I talk some ; and so I spend what time I can in teaching my workers how to preach. I was laid aside by fever during six weeks in the first year. This would be deemed a serious inroad upon a College session, and might occasion the loss of the entire year. Just now I am very well, and fairly well prepared for another hot season. Our lives are safe as compared with what others are undergoing in the foreign field. There is great cause for thankfulness ; but we may not be far from trouble. Russia might at any moment make it uncomfortable in the North of India. Our trust is in Him who holds the destiny of nations in his own sovereign hand.

By the time you get this your classes, I suppose, will be in the midst of examinations. Still I am sure that in these there will be time for prayer and praise. Tell the students not to forget us in this land of darkness in their quiet meetings and private rooms. All is noise and din here. I long for an evening hour of prayer in the Dining hall of that noble building in Montreal.

In a very short time all the "boys" I know will be out into the battle field, and I will be a stranger to the students there. But it is a comforting thought to me that I am one of a grand force that is moving in column towards victory ; that in that day Christ will be crowned king of Truth, and we will take part in the final triumph of God. It is helpful to think of all,—professors, students, graduates—all under the blue sky of heaven with One Head over them. And now let me again thank you for the impetus you gave us in our work. Those halls are sacred; the teachers are sacred in my memory, and more so now that I see the false side of heathenism."

Rev. Murdock McKenzie, of Honan, China, in a letter to the *corresponding editor* of the JOURNAL, dated Tientsin, January 19th, speaks concerning the work in China, as follows :

"I have not written very much regarding the work done by the 'Canadian Band' so far to any person. The reasons for this are obvious. As you know we have been passing through somewhat varied experiences. All of us arrived in China, knowing nothing of the language of the Celestials ; the first great difficulty in the way of every ordinary Chinese missionary is the acquisition of the language. Patience and perseverance will enable him to overcome this in the course of time. As one difficulty disappears, however, others of a formidable nature come in sight. The people are very peculiar in their beliefs and customs. They despise the missionary, yet would like very

much to become possessed of all his cash. They know nothing outside of matters pertaining to China, and that even in a somewhat indifferent way ; yet they would like to be regarded as *the people* of the world ; they will never have to pray ' Lord give us a good conceit of ourselves ; ' to many of them the missionary is simply a plaything, not for a moment to be compared with the Celestials ; to others the missionary is a foreign devil ; possibly eighty out of every hundred we meet call us by that unenviable name at first. It takes a man some time to get into the right mental attitude towards them ; it is very hard to secure their attention for the gospel message. The Chinese need the gospel, but do not want it. It is altogether foreign to their modes of thought. Confucianism can scarcely be ranked among the religions of the world. Possibly no system of thought has exercised so great an influence over such a large number of the human race, yet it is difficult to discover many traces of anything distinctly spiritual in it. The missionary has thus to labour at the task of getting the language to convey to the minds of the people conceptions to which they are quite unaccustomed.

Then the ignorance of the people is something appalling. They do not know their own language ; speaking to many of them in very simple Mandarin we find it hard to get them to understand even the most elementary Christian ideas. They are not accustomed to think on any of the great problems of life. Their minds seem in many cases to be dormant ; indeed in a large number of instances there is but little trace of a mind at all.

The missionary is painfully conscious of the difficulty of engaging the attention of the Chinese in their own language ; it is wonderful how slow the correct sounds in a strange tongue are in coming to a man in his hour of need ; although having a glorious message to proclaim, the ambassador of Christ in China at times makes it appear a sorry message indeed to the Chinese, because of his imperfect way of expressing it. It often happens that John Chinaman will insist on misunderstanding. This can easily be accounted for, because in many cases the story is strange to his mind ; in listening to the gospel message he hears many references to the idols and beliefs of China ; naturally he mixes all these things together, and not unfrequently will give the missionary credit for saying the exact opposite of what he intended.

The Chinese also find it hard to distinguish between a sage and the Saviour. Confucius is their great sage ; almost any one can tell you something about him. Surely Jesus among Westerners answers to Confucius among the Chinese. It is not necessary to go on enumerating the various causes that make pioneer missionary work in China somewhat difficult ; but now all of our number are getting over the initial difficulties with the language. We have profited much by the experience of others. Some of our number have had a fair share of trials of various kinds in connection with the opening of our stations ; others have had domestic trials, suffering and death ; we have been profiting by the

lesson. The work now seems gradually to be opening up ; an open door is set before us ; some persons are convinced we believe in the message we have come to proclaim. We trust that before the end of the year we all may be settled in our homes at each of the stations. We look forward hopefully towards the future, and know that the many prayers of the Church at home in our behalf will be answered."

We are sorry that we are compelled to omit so much of Mr. McKenzie's interesting letter. Our hearts are much rejoiced to hear such good tidings of our graduates in the foreign field.

J. ROBERT DOBSON.

REPORTER'S FOLIO.

STUDENTS' MISSIONARY SOCIETY.

ON March 4th a special meeting of this society was called. The chief object of the meeting was to enlist the sympathies of the younger students on behalf of foreign missions. The meeting was addressed by Messrs. J. Taylor, K. MacLennan and R. Tener, and was attended with satisfactory results. At the same meeting Prof. Scrimger presented a report of the St. Jean Baptiste Mission, and measures were adopted to secure financial aid through the students of the college in their respective fields during the summer. It is hoped that such a deserving cause will meet with a hearty response from our people when this appeal is made.

THE ALUMNI ASSOCIATION.

THE annual meeting of this association was held at the College on April the 6th, the Rev. J. L. Morin, M.A., presiding. The minutes of the last meeting were read and approved. The following officers for the ensuing year were elected :—President, the Rev. Geo. Whillans, B.A. ; first vice-president, Rev. D. L. McCrae, M.A., Ph.D. ; second vice-president, Mr. W. T. D. Moss, B.A. ; secretary-treasurer, Mr. D. J. Fraser, B.A. ; necrologist, Rev. M. H. Scott, M.A. ; bibliographer, Rev. Professor Campbell, LL.D. Committee : Rev. Prof. Scrimger, M.A., Rev. J. L. Morin, M.A., and Rev. G. C. Charles, B.A., B.Sc. The following were appointed as representative senators : Rev. J. L. Morin, Rev. D. L. McCrae, and Rev. S. J. Taylor.

It was resolved that a banquet be held during the next session of the general assembly, and the following were appointed as the managing committee : Rev. D. L. McCrae, Rev. Dr. Warden, Rev. W. T. Herridge, Rev. J. L. Morin and Rev. Geo. Whillans.

ANDREW RUSSELL.

Editorial Department.

INCREASED ENDOWMENT.

WE call the special attention of our readers to the statement made by the treasurer of the College, Rev. Dr Warden, at Convocation. In every well-equipped Theological College, nowadays, each professor gives his whole strength to the work of one department. At present each of our professors has charge of two or three departments ; so that if the College is to be maintained in a high state of efficiency, the professional staff must be increased without delay. The General Assembly of our Church has cordially and unanimously endorsed this view, and has instructed the College Board to make an earnest appeal for a large addition to the present small endowment. The Rev. D. L. McCrae, M.A., Ph.D., formerly of Cobourg, and an alumnus of the College, by appointment of the Board, has undertaken this work for his Alma Mater. A considerable amount has already been obtained in subscriptions from friends outside of Montreal, who have shown the most kindly and practical interest in our work. As will be seen from the treasurer's statement, an appeal is now to be made at once, to all the Presbyterians in this city, and we feel assured, that, with their well-known generosity, they will devise liberal things for an institution, of which, as the Chancellor of McGill University remarked, they have cause to be proud.

An addition of \$200,000 to the present endowment is necessary for the efficient equipment of the institution. How magnificently McGill University is being equipped ! One friend alone has given her over \$700,000 ; and it cannot be that the Presbyterians of Montreal will allow our College, after all her years of struggle and sacrifice and success, to lose the advantage she has already gained or to fail to enter on the wider field of usefulness now opening before her.

THE GOLD MEDAL FUND.

THE fourteenth annual meeting of the Alumni Association of this College was held on the morning of Convocation, and the names of the officers for the ensuing year and of the banquet committee may be seen by reference to the Reporter's Folio. The meetings are usually attended chiefly by the student members and those graduates resident in the city. The graduates living at a distance from Montreal seem to know very little of what their *alma mater* society is doing, and therefore we wish to remind them that they are all members of the Association and to call their attention to the state of the gold medal fund which has been discussed at the last two meetings. The fund is becoming exhausted, and it has therefore been decided to devote to its permanent endowment the money raised by the collection of the annual membership fee. Several of the alumni have already subscribed liberally to this cause, and the payment of the annual fee by all the graduates for two years will raise the amount necessary for the endowment. We know that this matter has only to be mentioned to secure an immediate response from all the loyal alumni, and therefore we ask all members of the Association to forward their fees and whatever in addition they may feel disposed to give to the Secretary-Treasurer, Mr. D. J. Fraser, Presbyterian College.

DONATIONS TO THE LIBRARY.

THE Honorary Librarian desires to acknowledge the following donations to the Library for the year ending April 6th, 1892:—

DAVID MORRICE, ESQ.—173 volumes, including 83 vols. of Clark's Theological Library, 41 vols. Spurgeon's Works, 24 vols. Expositor's Bible, 8 vols. McLaren's Sermons, Du Cange Glossarium Latinitatis, Kuenen's Hexateuch, Westcott on Epistles of John and Hebrews, Cheyne's Isaiah, Sayce's Fresh Light from the Ancient Monuments, Tregelles' Canon Muratorianus.

PETER REDPATH, ESQ.—127 volumes, including Puritan Divines, 45 vols.; Puritan Commentaries, 15 vols.; Works of Grotius, 4 vols.; Zwingle, 10 vols.; Melancthon, 28 vols.; Hutten, 7 vols.; Luther, 6 vols.; Lightfoot, 9 vols.; Facsimile Prayer Books, 1636, 1662; Sternhold & Hopkins' Psalms, 1607.

- JAMES CROIL, ESQ.**—English Bible; Black Letter, 1611 (first edition King James' version); Schemes of the Church of Scotland, 2 vols.; Missionary Herald, 11 vols.; Free Church Monthly, 4 vols.; Canada Presbyterian, 4 vols.; Presbyterian Record, 1890-91; Letter from Dr. Strachan to Colonial Secretary; Bible Studies on Prayer.
- MISS RAMSAY**—37 volumes, including Chalmers' Life and Works, Scott's Bible, Scott's Works, Newton's Works, Walker's Essays, Law's Serious Call, Sermons by Dr. McGill, Horne's Introduction, Bonar's Desert of Sinai, Hooker's Philosophy of Unbelief, Earnest Student, Glance at the Temple, Noel, Union of Church and State, Livingstone's Travels.
- REV. PROFESSOR SCRINGER.**—Andrew's Life of Our Lord; Shorter Catechism in Hebrew, Syriac, Greek, &c.; Watson's Theological Institutes, 2 vols.; Robinson's Biblical Researches in Palestine, 3 vols.; Ignatius Loyola, Spiritualia Exercitia; Suetonius Lives of the Cæsars; Gregg's History of Presbyterianism in Canada; Swedenborg's Works, 3 vols.
- REV. L. H. JORDAN.**—Encyclopædia of Missions, 2 vols.
- REV. DR. G. L. MACKAY.**—Report of Mackay Hospital, Tamsui, for 1890.
- REV. H. A. ROBERTSON.**—New Testament in Erromangan; Erromangan Reader and Hymn Book.
- REV. DR. GOOD.**—The Origin of the Reformed Church.
- MAJOR-GENERAL AYLMER**—Transformers and Spiritual Chameleons.
- R. W. MCLACHLAN, ESQ.**—Communion Tokens.
- EDITOR'S COLLEGE JOURNAL.**—Howland's New Empire; Stalker, The Preacher and His Models; Duff, The Early Church; Carus; Homilies of Science; The Rector of St. Luke's; Peloubet's Notes; Statistical Year Book of Canada; Statutes of Canada, 1891; Illegal Acts of Balmaceda; The Church and Poverty.
- THE GEOLOGICAL SURVEY OF CANADA.**—Contributions to Canadian Palæontology, 3 vols.
- THE PARLIAMENT OF CANADA.**—Proceedings and Parliamentary Papers, 25 vols.
- THE ROYAL SOCIETY OF CANADA.**—Proceedings and Transactions, vol. 8.
- THE MINISTER OF EDUCATION FOR ONTARIO.**—Reports for 1890-91.
- THE RUSSO-JEWISH COMMITTEE, LONDON.**—Persecution of the Jews in Russia.
- THE MONTREAL BIBLE SOCIETY.**—Report of B. & F. Bible Society.
- THE CLERKS.**—Minutes of General Assembly, 1891; Synod of Toronto and Kingston, Synod of Manitoba, Synod of Montreal and Ottawa.
- THE REGISTRARS.**—Calendars Queen's University, Dalhousie University, Clark University, Union Seminary, Hartford Seminary, Columbia Seminary.

Annual Convocation.

THE Annual Convocation was held on the evening of Wednesday, the sixth of April. The David Morrice Hall was crowded and the proceedings passed off most successfully. On the platform were the Reverend Principal MacVicar, the Hon. Sir Donald A. Smith, K.C.M.G., LL.D., Chancellor of McGill University, Sir J. William Dawson, LL.D., F.R.S., Principal of McGill, the Visitors, Alumni and Senate. After the opening hymn, which was followed by the reading of the Scriptures and prayer by the Rev. E. Scott, M.A., the programme of Convocation was taken up, which was as follows :—

1.—PRESENTATION OF PRIZES, SCHOLARSHIPS AND MEDALS.

A.—PRIZES.

- (1) *Philosophical and Literary Society's Prizes.*—The Walter Paul Prizes for Public Speaking, \$10 in books, J. R. DOBSON, B.A.; English Reading, \$10 in books, P. D. MUIR; French Reading, \$10 in books, E. BRANDT; English Essay, \$10 in books, W. D. REID, B.A.; French Essay, \$10 in books, E. BRANDT and J. S. SAVIGNAC.
- (2) *Sacred Music.*—The First Prize (2nd year only), \$10 in books, W. D. REID, B.A.; The R. S. Weir Prize (all years), \$5 in books, T. A. MITCHELL.
- (3) *Ecclesiastical Architecture.*—The Dr. M. Hutchinson Prize (3rd year only), \$10 in books, H. C. SUTHERLAND, B.A.; The 2nd Prize (all years), \$5 in books, D. MACVICAR, B.A.
- (4) *Rhetoric.*—The Dr. F. W. Kelley Prize (2nd year), \$15 in books, D. J. FRASER, B.A.; The Dr. F. W. Kelley Prize (1st year), \$10 in books, J. CLELAND.

B.—SCHOLARSHIPS, (Special.)

- (1) *University Scholarships.*—(Gained after the close of session 1890-91.)—The Lord Mount Stephen, 1st year, \$50, A. GRAHAM; The Stirling, 2nd year, \$50, J. S. GORDON; The Drysdale, 3rd year, \$50, J. TAYLOR; The Slessor, 4th year, \$50, G. C. PIDGEON, B.A.
- (2) *French Scholarships.*—The John McD. Hains' Scholarship Theological, \$50, M. MAYNARD; The Guelph (Chalmers' Church) \$40, J. L. MAYNARD; The First Scholarship, Literary, \$40, J. O. LAMERT; The Hamilton (McNab St.) Literary, \$40, M. W. BIRON.

- (3) *Gaelic Scholarships*.—The R. R. MacLennan, (Senior), \$50, N. A. MACLEOD; The H. MacLennan, (Senior), \$25, E. A. MACKENZIE; The A. MacPherson, (Junior), \$25, K. MACLENNAN and A. MACVICAR.
- (4) *The Nor-West Scholarship*.—The James Henderson Scholarship of \$25, W. T. D. MOSS, B.A.

C.—SCHOLARSHIPS, (Theological and General.)

- (1) *Ordinary General Proficiency*.—The D. Morrice, 1st year, \$50, R. TENER; The Balfour, 2nd year, \$50, K. MACLENNAN; The Crescent St., 3rd year, \$50, D. MACVICAR, B.A.; The Hugh MacKay, 3rd year, \$60, H. C. SUTHERLAND, B.A.
- (2) *General Proficiency in Honour and Ordinary Work*.—The Anderson, 1st year, \$100, G. C. PIDGEON, B.A.; The John Redpath, 1st year, \$50, J. R. DOBSON, B.A.; The Peter Redpath, 2nd year, \$100, D. J. FRASER, B.A.; The William Brown, 2nd year, \$50, W. T. D. MOSS, B.A.; 1st Senate, 2nd year, \$40, A. RUSSELL, B.A.; 2nd Senate, 2nd year, \$40, W. D. REID, B.A.

D.—MEDAL.

The Students' Gold Medal, being highest prize of the year for all work, Pass and Honor, awarded to H. C. SUTHERLAND, B.A.

2. —CONFERRING DEGREES IN DIVINITY.

DOCTORS OF DIVINITY.

Causa Honoris.

- The Rev. J. R. MACDOUGALL, M.A. - - - Florence, Italy.
Presented by the Rev. A. B. MACKAY, D.D.
- The Rev. D. PATERSON, M.A., - - - St. Andrews, Que.
Presented by the Rev. F. M. DEWEY, M.A.
- The Rev. A. D. MACDONALD, - - - Seaforth, Ont.
Presented by the Rev. D. I. MACCRAE, Ph.D., M.A.

3 —ADDRESSES, &c.

- 1.—VALEDICTORY ADDRESS, BY H. C. SUTHERLAND, B.A.
- 2.—Presentation of Diplomas to the Graduates of the year, namely:
L. R. BOUCHARD, R. MCCULLOUGH, B.A., A. MACGREGOR, B.A.,
J. W. MACLEOD, D. MACVICAR, B.A., S. P. RONDEAU, P. E. ST. GERMAIN, H. C. SUTHERLAND, B.A., by the Reverend the Principal.
- 3.—Address to the Graduates by the Rev. A. D. MACDONALD, D.D., of Seaforth, Ont.
- 4.—Statement from the Rev. R. H. WARDEN, D.D., Treasurer of the College.
- Closing remarks by the Hon. Sir D. A. Smith, K.C.M.G., LL.D., Chancellor of the University of McGill.

VALEDICTORY ADDRESS.

1892

BY H. C. SUTHERLAND, B.A.

REV. PRINCIPAL, GENTLEMEN OF THE SENATE AND ALUMNI, LADIES AND GENTLEMEN :

THE hour has come which brings to a close the college life of the class of '92, and to me has been assigned the sweetly sorrowful task of speaking to you their words of farewell. For several years we have been pressing towards the goal which we reach to-night, and now, as we pass it there are in the hearts of all, I doubt not, mingled feelings of joy and regret, of hope and fear,—feelings

“Which I can ne'er express, yet cannot all conceal”

Not the least among these feelings, let us hope, is that of gratitude, to Him from whom cometh down “every good gift and every perfect boon,” for the privilege of enjoying the advantages of a college course. These advantages we have found to be neither small, nor few in number. When we cast a backward glance over the influences under the spell of which every collegian comes, we can easily understand how it is that the tendency to disparage education, which prevailed six hundred years ago, is now being limited to the minds of a few who have accidentally strayed into the wrong century. Of these influences, those of the class-room stand foremost in value and in potency. They are usually the means of bringing about a complete transformation of the whole man of those who come under them, broadening, deepening, expanding its culture. They discipline all the powers of the soul, and make them grow in strength, in symmetry, and in general efficiency.

But there is a class of influences which play an important part in education in a college like ours, the effect of which is not usually duly estimated. I refer to the influences which have their source in the social life of the college. In institutions in which the students do not reside in common lodgings, these influences are restricted mainly to the intercourse which takes place about the college halls, on the campus, and in the occasional debate. But in institutions in which there are common lodgings, common tables, common life, the influences which the students exert upon one another are important and manifold. There is a good deal of truth in the adage, “You send your boy to the schoolmaster, but 'tis the schoolboys who educate him.” And this principle holds true in the higher institutions of learning as well as in the more elementary. The college community is a community by itself, and differs from every other community. It has its own customs and laws, its own traditions, its own forms and standards, its own life. Its members are shut up mainly to the society of one another, and the influences which they exert

upon one another are certainly powerful. In no other community is the intellect more likely to be efficiently awakened and stimulated. In none are one's ideas more likely to be corrected and expanded, his sympathies broadened, his convictions, on points on which there is general agreement, deepened. In no other community are shallowness and assumption more readily discovered, and more effectually rebuked. In none are narrowness and bigotry more unanimously reproved, and more likely to be quietly abandoned. In no other community in which young men live together are distinctions of birth, which are the curse of England, and distinctions of wealth, which are becoming the curse of the American Republic, reckoned to be of so little account in comparison with virtues of mind and heart. In no other community is genuine merit more generously acknowledged, and pretension and sham more universally condemned.

Thus, in addition to the advantages of the class-room, those which come from the social and common life of the college are so manifold, that perhaps after all, the words of Tennyson, as cleverly turned by President Patton, are true,—

" 'Tis better to have *come and loafed,*
Than never to have come at all."

For the high privilege of enjoying these advantages we are truly grateful, and remembering that there is

"Never an earthly gift without responsible weight,"

let us hope that our after-lives may prove us to be not faithless to the increased responsibility which their enjoyment has laid upon us

But I must not forget the task imposed upon me by my fellow-graduates of saying the farewells of our class. There are eight of us in all. One is already at work on the Western plains, having taken the extra-mural course recently prescribed by the General Assembly. Two others will also go to help with the work in the West. Three will join the devoted band who are striving to lead our French brethren from the errors of Romanism to the truth of the gospel. The remaining two will probably go to Ontario. It is to be regretted that we are so few, and the needs of the work so great. It is a pity that more of the parents who expect at last to dwell in the presence of the Redeemer are not willing to dedicate their children to His work on earth.

To the good citizens of Montreal we say farewell. The years spent within your city have been brightened by your kindnesses, and now we go forth bearing with us remembrances of many pleasant evenings spent in your homes and in your churches. The kindness with which you have treated us, you may rest assured, will not soon be forgotten, and we leave you with the hope that your interest in this college, and in its students and professors will grow ever more deep as the years pass on.

To our professors, with hearts full of gratitude, we say farewell. To you we owe a debt which we deeply feel, and gladly acknowledge, but are powerless to repay. For your unremitting patience, and invariable kindness and sympathy, and interest in our welfare, as well as for your valuable instruction, we are profoundly thankful, and trust that by lives of usefulness in winning souls for the Master, we may make it evident to you that your labor with us has not been in vain.

To our fellow-students we bid a cordial and regretful farewell. During the years spent together, we have learned to respect and to love you, and we are therefore grieved that the time has come to break the ties that bind us. We ask you when we are gone to think of us kindly and prayerfully. We shall think thus of you, and look forward to the time when you will join us on the field in the army of the Lord of Hosts to do battle against the forces of evil and of darkness. Let our parting prayer be that of Laban,—“The Lord watch between us when we are absent one from another.”

And now, fellow-graduates, we have said farewell to others, we must also say farewell to one another, for our paths lie together no longer. This is an hour fraught with deep significance to us. We are about to break with a past which has ever dealt kindly with us, and to go forth to a future which is almost untried, to take up a life-work the contemplation of which may well make us tremble. We are to go in Christ's stead to our fellows to seek to lead them to righteousness. On our faithfulness will likely depend the eternal welfare of many of them. If we prove recreant to our duty, it will doubtless mean everlasting night to some of them. “Who is sufficient for these things?” But we are not alone, for He to whom “all power in heaven and in earth” is given has promised to be with us, and with His presence and blessing we can hope to succeed. But before going forth, let us once more dedicate ourselves wholly to the Redeemer, dedicate every particle of the body, and every power of the soul to Him, so that He may be able to use us in this world as He will, and then at last, when we stand before the great white throne, we may hear Him say, “Well done, thou has been faithful.”

My task is done. But still let me say again to all—farewell!

“A word that must be, and hath been,
A sound that makes us linger,—yet, farewell.”

ADDRESS TO THE GRADUATES.

BY THE REV. A. D. MACDONALD, D.D., SEAFORTH, ONTARIO.

GENTLEMEN of the Graduating year, I have been requested to address a few words to you. Allow me then at the outset to congratulate you on having reached this point in your history, to which you have long been looking forward and ardently striving after. You no doubt feel to-night a great relief. Your College days have come to an end, your preparation for and dread of examinations are over. You expect now to take your places and perform your parts in the activities of this great and very busy world. You have reached a very important period in your history and have successfully completed a portion of your life which will exercise an influence over you as long as you live. I do not know what others think or what you will think, but I have often thought that my student days were my happiest days. I then had no deep sense of responsibility pressing upon me by day or by night. The Social side of life was cultivated among the best of companions. Like everything else in this world we cannot remain all our days in one condition of existence, but must pass on and learn other and perhaps more important matters. Surely it is no small matter that you have now reached that time when your apprenticeship ends, your school days terminate, and the life of the man begins, when you cease simply to be receiving and to be acted upon; but when you begin to give, lead and influence others. Therefore as you have now reached this point in your history I tender to you my hearty congratulations.

I hope however that none of you imagine that as your College days are over, your studying days are ended. I am very sure that the esteemed Principal of your College and those learned gentlemen associated with him, who have made themselves familiar with the literature of the past as well as of the present, but who have not allowed themselves to lose sight of the essentials and practical side of life's affairs, have often told you, that the one grand result of your application here was to teach you how to study, and to enable you to study better, when you become settled pastors. It may be that some of the subjects you have studied here will after this receive not much attention, but even these will not cease to influence you. I was once in Edinburgh in Scotland. I was going to visit the Castle. As I was walking through the Commons, I saw some new recruits of the 42nd drilling. I watched them for some time. They marched forward so many steps wheeled around and marched back whence they started. Then they took sticks and holding them by the ends, threw their arms over their heads backwards and forwards. After that they laid the sticks upon the ground and lifted one arm up, then the other, then both, and so they proceeded for some considerable

time. I asked a gentleman standing near me how that process would make good soldiers. He replied they were developing muscle making the body stronger, so that they could better stand fatigue when they went into action. It looked a useless exercise to me, but it was it seems a necessary preparation. So it has been with you. You have been learning the art of thinking ; of concentrating your minds upon given subjects, and of putting your thoughts in a form in which they may be better understood.

If Classics have been your study you have learned the power of words ; if Science has been your study you have learned of illustrations which you can use in conveying truth : if Philosophy has been your study you have learned the way the human mind works. You have thus not only been learning the art of study, but also the art of directing your studies so that you may be more efficient in teaching others.

I assume you all intend to be ministers of the gospel. You are looking forward to devote your life to the highest and most noble occupation that can engage a human being. You are expecting to be employed in a most needful and at the same time a most important work whose fruits and effects will be most lasting. What is a minister? What is a preacher of the gospel? A minister is a servant and a preacher is a proclaimer. You may hear yourselves sometimes called preachers in contempt. The tone of voice and the expression of the countenance will indicate with what disrespect such persons regard your profession. But your office will never be despised, or your work disparaged but by those who know far too little of Him whom you serve and of His will which you proclaim. Remember that you are not responsible for your message. You did not invent it, you did not discover it. But God gave it. And your power and efficacy in proclaiming it comes from God and you are responsible to make it known. Mere human knowledge may not add anything to the value, to the power, to the efficacy of your message. At the same time you will have the learned and the ignorant, the refined and the vicious among your hearers, sinful fallen men and women.

To influence these you need courage, you need power, you need discretion and tact and what we might call sanctified common sense. Now how are these gifts and powers to be obtained? The earnestness of a messenger will depend upon the importance he attaches to his message or the exalted ideas he entertains of his Master. When you get your mind thoroughly impressed with the importance of the message you proclaim, of the glory of Him whose message it is, when you perceive you are messengers of God to men. Carrying glad tidings from Heaven to earth, proclaiming the will of the living God to perishing men, announcing pardon and salvation to the condemned ; when your mind is thoroughly imbued with these thoughts you will get earnestness, power, patience and perseverance.

It is said by some to whom we are accustomed to look with deference

and to whose opinions we are accustomed to attach weight that men are naturally and instinctively imitators of each other. It is no doubt true that some are intentionally imitators of others : and it seems to be just as true that some unconsciously to themselves do seek to act as they see others acting. We have not much sympathy with the former class. They are undertaking a task that is foolish and injurious. They are cultivating a spirit that is undermining their own individuality, and their own individuality is humanly speaking their power. And it is to be observed that such persons imitate simply the mannerisms, the actings and the oddities of their models. These actings and oddities may fit very well the model. They are natural and original in them. But they do not fit the imitator for they are neither natural nor original in them, but are so superficial that they are easily detected and when detected they beget no respect. We have more respect for the other class ; because their imitation is not intended ; it comes unconsciously, and the moulding influence arises not from a desire to imitate, but from the high estimate entertained of their model. You have been sitting for some years under the best teachers in the Dominion while pursuing your literary and Theological studies. You have been unconsciously moulded as you have been studying under their guidance. No one will be surprised if in hearing you speak something is detected which reflects your teachers. You can scarcely avoid it. It will reflect credit upon you as well as upon your professors. It will reveal the attention you gave and the power they wielded. Now there are plenty of models in the preacher's profession, models of almost every description, you have your Bunyans, Baxters, Chalmers, Guthries and Spurgeons and a great host of others. I am sure your professors, your friends and the church at large will be very thankful if you become as great and useful as any of these. But you will never become like any of them in usefulness and power by trying to imitate their little oddities and eccentricities. There is only one way I know of by which you may become distinguished as they were and that is by getting your heads and hearts, your whole soul filled and permeated with the beauty, the perfection and the glory of their model, and that model was Christ. Now he was a model of a life thoroughly consecrated to God's service. David by inspiration was enabled to reveal the spirit of Christ when he said "Lo I come, to do thy will I take delight" How early this disposition revealed itself in Christ, for when but young he declared "I must be about my father's business!"

He opened his inner heart to the knowledge of his disciples when he said, "My meat and my drink is to do the will of him who sent me." He was a model of meekness. There is no place in the Christian ministry for the haughty, proud, self-conceited spirit. It is a great weakness there ; but true meekness is the foundation of real greatness and the secret of power : and hence Christ could say, "Learn of me for I am meek and lowly." Mere

fame he never sought, popular applause he never attempted to attract towards himself. But he desired to be known, trusted and loved for the works he did. He was a model of patience. Look at Christ's life as it appears in its mere human aspect, and will you not feel inclined to say it was a failure. He came to draw men to himself, but men rejected him : he came to enrich them with Heaven's best blessings, but men stripped him of all that he had. He came to bestow life upon the dead, but the dead crucified him. But he saw all this from the beginning, knew all that was to come, and how patiently he bears all praying. "Father, forgive them, for they know not what they do." He is a model of perseverance ; how slow his disciples are to understand him, yet how perseveringly he teaches them. My young friends, if you can so study this model that he is always before your minds, suggesting your line of life and conduct, then you will have the same spirit and do the same kind of work as was possessed and done by the best men in the world.

We have now seen what you propose to be, what your model is : but the question comes : what is to be your message? I am sure this is an old story now, but an old story that cannot be too often repeated, and it seems to me needs special reiteration at the present time, namely, preach the gospel of the Lord Jesus Christ. Allow me here to state the result of my experience during nearly thirty-three years in the active work of the ministry. I have not moved about a great deal : I am now laboring in a part of the field in which I was ordained. I have had some opportunity then of watching the modes of other men and judging results ; and I say here with all the emphasis I can, that there is no subject which will attract men, satisfy men and build up a strong substantial cause like the gospel of Jesus Christ. The late lamented Spurgeon spoke a truth when he said "that ministers of the gospel have done much to spread infidelity everywhere, that many of the people would never have heard of some infidel ideas and principles if ministers had not discussed them in the pulpit."

Ministers ought to know what Infidels teach and how most effectually to answer their arguments ; but I most firmly believe that expounding infidel views and answering them in the pulpit is not as effectual a method of overthrowing infidelity, as preaching the simple, pure and full gospel of Jesus Christ. I was once a hearer of a very learned preacher. He displayed first of all a great deal of critical information and analytical power. He cut and carved up his text, altered this word and eliminated that clause ; and after he had got his text as he said "the holy spirit first indited it," he preached a sermon on what was left.

A good elder said to me as we were retiring, "If you ministers can cut and carve up the Bible like that, you can make it teach what you please ; but you will destroy faith in it and render your office unnecessary." A parade of learning is not preaching the gospel : "feed and flock" is the charge given and

not prejudice the mind against heaven's provision. If instead of applying the art of study which in these class rooms you have been learning during these past sessions, and dig deep into the minds of precious truth to bring out the hidden ore there awaiting you, you spend your time clipping from the newspapers and periodicals little stories and tell these to the people you will probably gather around you a crowd, but a crowd which will be like a rope of sand, and which even undiluted sensationalism cannot keep together. We are living in a wonderful age. Knowledge of all kinds is running to and fro through the earth. The effect of much of this knowledge is to destroy reverence and the moral conscience. It is said that men have made so much progress in knowledge the church must make progress also, and put away its old methods of working and devise new ones; put away its old creeds and create new ones; or what would suit some better, have no creeds at all. Well, undoubtedly the world has made great progress and it is progressing, but it seems to me that the preaching that best suits the age is the preaching of the gospel. Men say that knowledge is progressing; but how is it that in regard to science the evidence of progress is the increasing definiteness and dogmatism of its creed; but the evidence of progress in the church is to be indefiniteness in doctrine and no dogmatism at all. There is nothing the world needs to know more about than about the living God. There is nothing this world needs more than the knowledge of God, and especially that knowledge of God which is revealed to us through Christ. Surely here is a theme high enough, broad enough and deep enough to engage the most gigantic intellects of the day. What is needed is that the light of this truth shine in upon the hearts of men and bring to light the sinfulness, among the refined and unrefined, in the political and social, religious and national life, that men may turn the look of an humble trusting faith to the God of all grace, to pardon their sins, and enable them to lead a purer life. This great sun has its many rays, and as you trace them one by one,—history, morality, purity, honesty, law and grace,—you will have ample variety. This variety increasingly interesting as you trace each, but all the more interesting, practical and powerful when you gather them all up together, and shew how they all have their common centre in Christ in whom we have "life and have it more abundantly."

You will perhaps think I am making this subject too serious, that I am making the ministerial office a very responsible one. So I am, and if you do not think there is a great responsibility connected with the preaching of the gospel, I say do not enter upon it. The church has no need of men who regard the office of a minister as a sinecure. Is there any office worth having which a man of intelligence and spirit would like to occupy without responsibility. It is a responsible thing to live, and they are making the best of life and putting their talents and time to the best use, who are trying to

get a clear idea of their responsibility. They are mistaking their calling who choose this profession, because they have literary tastes and expect more opportunity to develop them here than anywhere else. There are great opportunities to cultivate literary tastes in the ministry, and they may be very important helps. The pulpit should have an elevating influence; and if a minister can by his literary tastes and habits succeed in getting his people, especially his young people, to read good, solid and instructive books; if he can induce them to cultivate literary habits he will be doing them good: but his work will not be done if he lead them no further. He fails in his mission if he influences them not to a good life by pointing them to Christ the Lord. The minister is the centre of a certain social circle. It may be large or it may be small. It may be influential or it may have little influence. He is the centre, and if he only tries to obtain the social intercourse and regard that are the attraction of the ministry, he will get what he wants; but he will come far short of being a minister of the gospel. He is by tact, prudence and wisdom to guide this social life in proper channels, to check what is evil and to foster what is good. He has great responsibility, and may well say, "Who is sufficient for these things."

The Christian ministry was instituted by Christ, who is the Head of the Church. He ordained twelve that they should be with him, and that he might send them forth to preach; other seventy also he appointed and sent them to labor in the great harvest field; and to the whole church, and for all time, he has given the commandment, "Go ye and preach the gospel to every creature." There is no need then to apologise for the ministerial office.

It rests upon the highest authority, and stands closely allied with prophets and teachers who have gone before. The minister is one of a very large company of men, who have been the salt of the earth. He belongs to a class of devoted toilers whose lives have blessed mankind, the heroic martyrs of whom the world was not worthy, and of inspired apostles who sat at the feet of Jesus, and upwards through the centuries to holy men of god-like Ezekial, Jeremiah and Isaiah, and back to Enoch the seventh from Adam who walked with God and was not for God took him. We have been looking at the darker side of your proposed life, but it has a bright side. It has an aspect that when we realize it there is everything that is fitted to awaken zeal, joy and enthusiasm. Go down into some of the lowest dens of sin to be found in this large city, see the wretchedness and want and misery apparent everywhere, hear the language employed, find out the habits of life, you will ask are these human beings? have these immortal souls? can they be raised out of this miserable condition? They can; but they can only be raised by the gospel of love softening their hard hearts and drawing them to Christ. How many thousand homes like these are in our fair

Dominion? Some of them perhaps not so low but just as Godless. Is it not then the noblest service that can be rendered to our race to labor for the upbringing and elevating of those classes into a higher and purer circle of life. Now then says the Apostle Paul: "We are ambassadors for Christ as though God did beseech by us we pray you in Christ's stead be ye reconciled to God." You go among sinful dying men to tell them of divine mercy; and as an ambassador from the court of heaven to proclaim the terms of divine amnesty to tell the perishing of the Lord Jesus who came to save the lost, and point them to the cross on which the glorious redemption was wrought, to plead with them as one who yourself have found mercy to turn from their sin and be reconciled to God; and by divine help to bring them into the blessed relationship of sons of God; among rich and poor, learned and ignorant, in stately palaces and in lowest dens, ambassadors for Christ bearing heavens proffered reconciliation and in Christ's stead beseeching men to accept it. Is there any work so worthy of man's mightiest energies? Is there any service which can be rendered by man to his fellow-man so noble, so glorious or so needful as this? The man who has hewn his home out of the forest wilderness, looks with satisfaction and pleasure upon his broad fields, as they wave and flow with abundant crops; he looks upon his well-stocked barnyard, and his comfortable home. All this represents toil, labor and self-denial. Does he regret all this? No, he is more than repaid. And there is more than satisfaction to the minister, as he observes his people developing in the fruits of holiness, as he sees the young people merging out of youth, and early taking their stand on Christ's side, and growing up into useful godly men and women. It is interesting to watch the growth of plant or tree. How much more the growth of the human soul "to the stature of a perfect man in Christ" under the influence of a preached gospel!

Some poet has called this world a vale of tears; David describes it as the valley and shadow of death. Go where you will you will see bowed heads, and hear the sighs of human hearts, and see the course of flowing tears. Every home has a cloud resting above it; every person almost has some sorrow eating away at the heart. The human heart yearns for sympathy, for counsel, when grief lies so heavy that it needs some other tender sympathetic spirit to help bear it. Is it not a glorious work then to be instrumental through the gospel of love to raise up these drooping heads, to put songs of praise in place of these heavy signs, and to light up the eye with faith and hope that wipes all tears from off all faces?

I am sure that as you enter upon your work you will not regret the time you have spent here in preparation. I hope you will carry with you the spirit and devotion of your professors, and especially of your heavenly Master. That you will be eminently successful, reflecting credit upon your profession,

upon your teachers and upon your Alma Mater, and that every one of you will be so crowned with success that you will be brought back to receive the highest honour this institution can confer. I will close by quoting a few lines of a well known poet :

“ There stands t' e messenger of truth ; there stands
 The legate of the skies ; his theme divine.
 His office sacred, his credentials clear.
 By him, the violated law speaks out
 Its thunders, and by him, in strains as sweet
 As angels use, the Gospel whispers peace.
 He stablishes the strong, restores the weak,
 Reclaims the wand'rer, binds the broken heart,
 And, arm'd himself in panoply complete
 Of heav'nly temper, furnishes with arms
 Bright as his own, and trains, by ev'ry rule
 Of holy discipline, to glorious war,
 The sacramental host of God's elect.”

STATEMENT FROM THE TREASURER.

REV. DR. WARDEN in a brief address pointed out the marked success of the College during the 25 years of its history, giving the credit of this to the intelligent influential laymen of the city, who had ever nobly stood by it. The credit chiefly was due to the thorough efficiency of the staff, and to the administrative ability and indefatigable energy of the Principal. He named those to whom the College was most largely indebted for financial help, referring especially to the family of MacKay, to Mrs. Redpath, and to the Chairman of the Board, Mr. D. Morrice, for his munificent gift of college buildings. The endowment fund at present is \$180,000. In addition to the interest of this, the sum of \$6,000 is annually required. Half of this has been got from congregations of the church, and the other half in special subscriptions from the friends, chiefly in the city of Montreal. The period for which most of these subscriptions had been pledged has expired, so that they require to be made good immediately. There are also 23 scholarships, annually provided by friends, ranging in value from \$100 to \$40. The library now numbers 10,000 volumes, many of which are of rare value. The total value of the College property and endowments is \$325,000. He pointed out the urgent, imperative need of increased endowment, stating that a thorough canvass was immediately to be made of the Presbyterians of Montreal, by the Rev. D. L. McCrae, the agent of the College, assisted by members of the College Board.

He enumerated several of the needs of the College. Such as:—Two additional professors, the endowment for which is \$50,000 *each*: a lecturer on elocution and sacred rhetoric, requiring an endowment of \$10,000; two fellowships of \$400 each, and five endowment scholarships of \$2,000 and 10 of \$1,000 each. He emphasized the fact that no better investment could possibly be made than the endowment of a chair in an institution for the education of men whose life work it was to preach the gospel of Christ, thus helping men to become better citizens here and preparing them for the life to come. He dwelt on the wonderful success of the College, as to its students and graduates. There were 77 in attendance this year and 199 graduates in all. One-third of the ministers in the Synod of Montreal and Ottawa were educated in the College. Its graduates were to be found all over the Dominion at prominent points, many being in the North-West. The church had a mission presbytery in India, and of the seven ministers there two were from this college. The church had a mission presbytery in China, and of the six ministers there three were educated in the Presbyterian College, Montreal. Another graduate was laboring in Tarsus, and there was a prospect of one soon being at work in Palestine. He closed with a reference to the service of Sir Donald A. Smith, to the college and to the cause of education.

REMARKS BY THE CHANCELLOR OF MCGILL.

SIR Donald A. Smith made a most happy address. He thanked the Rev. Mr. Warden for his kindly words, and spoke of the great work the college had done and was doing. He felt the deepest interest in its work, and had no doubt when the forthcoming appeal for increased endowment was made the citizens of Montreal would most generously respond. Sir Donald spoke feelingly of the simple services he used to conduct himself in the early days in the far North-West, and closed by again wishing the college success.

The exercises were then closed by Rev. Dr. Patterson pronouncing the benediction.

Talks about Books.

THE Americans have a Presbyterian Board of Publication. So has the Presbyterian Church of England, but that is not its name. The Free Church of Scotland tried that sort of thing once, but dropped it, as did the Canada Presbyterian Church. But now, we are rich in poverty. In Toronto, there are D. T. McAinsh, publisher of the Knox College Monthly, who was once a Presbyterian News Company, and James Bain and Son, and the real Presbyterian News Company of 170 Yonge St., that issues the Presbyterian Review, and the Presbyterian Printing and Publishing Company, which prints the Canada Presbyterian and other things besides. In Montreal, we have Messrs. Drysdale and Co., who are your true Presbyterian friends, Codlin not Short, and the Rev. E. Scott, successor to our valued contributor, Mr James Croill, in the publication of the adult and juvenile Records. The Rev. R. Murray, of Halifax, continues to publish The Presbyterian Witness, a paper worthy of a Dominion wide circulation; and an anonymous, but lively, editor in Winnipeg adds to the Church's literary wealth The Western Missionary. From the Presbyterian News Company of 170 Yonge St., Toronto, the JOURNAL has received a well printed and bound octavo volume of over 620 pages, published by Messrs. T. and T. Clarke of Edinburgh, entitled The Early Church, A History of Christianity in the first six centuries, by David Duff, M.A., D.D., LL.D., Professor of Church History in the United Presbyterian College, Edinburgh, edited by his son, David Duff, M.A., B.D. Price \$4.00. This book contains the substance of the late Dr. Duff's lectures to his students, and as such does credit to his memory as a professor of ecclesiastical history. The lectures exhibit unmistakable evidence of careful preparation, and some of them are graphic, and interesting to every class of serious readers. I do not know any work of the kind that gives the same attention to the times of preparing, and to individual apostolic history. In its account of the relations of Christianity with the Roman Empire, with pagan and heretical systems, it is admirable. The developments of the Church in doctrine and government are also excellently sketched, but by far too little attention is paid in the lectures to early Christian missions. The most worthy feature of the book is its liberal Catholic tone. Dr. Duff's treatment of Ignatius, Justin Martyr, Origen, Nestorius and Augustine, is pre-eminently fair. Though a United Presbyterian, he has not allowed his sympathy with voluntarism to bias his judgment of those primitive voluntaries, the Donatists. He recognizes the importation into western, and therefore into present, theology, of a large Roman legal element, more

or less obscuring the theology of the gospels. In fulness of reference to ancient documents, his work resembles the invaluable history of Milner, but it is also full of quotations and allusions to the most recent literature on the subject, both British and German. Such lectures as the book contains must have been very suggestive and stimulating to students, and, certainly, publication cannot deprive them of their power. I wish Dr. Duff had written more conclusively regarding irresistible grace and similar matters, but must confess that he has given the historical *status quaestionis* fairly and lucidly, although he has made a little Calvinistic fight against Blunt. When one is dealing with a legal and scholastic age, it is hard not to be legal and scholastic oneself. Some writers, like the cuttle fish, darken their track as a safeguard against dangerous pursuers, but this cannot be said of the late Dr. Duff, whose literary remains testify to conspicuous honesty. To any enquirer after a good book on the first six Christian centuries I would cordially recommend this worthy volume.

The Presbyterian News Co. also sent to the JOURNAL a work, by the Rev. Dr. MacGregor I believe, which reached Montreal, and then went astray between the Record office and the College. At the same time, the Marquis de Rosny advised me of the sending of his recent book on Taoism, which has similarly disappeared. Have we a literary postman, who makes it his business to collect a library from the mail receiving public, like the stamp collecting one, who used to remove all the rare foreign postage stamps from my letters and papers, to the disgust of the younger members of my household, or does he sell the books to second-hand dealers? The Postmaster has been interrogated, and knows nothing. Thus the Talker is deprived of two notices of some interest, as well as of one book. Between custom houses and other public offices one has to put up with a great deal in Canada. However, the Presbyterian Year Book for the Dominion of Canada and Newfoundland for the year 1892 has at last reached me. Like the angel in Longfellow's Endymion, I feel inclined to ask, "Where hast thou stayed so long?" Many years ago, when a resident of Toronto, I suggested the publication of this Year Book, and proposed the late Rev. James Cameron, of Chatsworth, as its editor. It is now published, and has been for many years, by the Presbyterian Printing and Publishing Co. of Toronto, and its present editor is the Rev. George Simpson. All who are familiar with Mr. Simpson, personally, or through the pages of the Canada Presbyterian, are aware of his eminent fitness for such a task. Brought into relations with the whole Church, he knows it as thoroughly as Dr. Reid or Dr. Warden, which is saying a great deal. A man of excellent literary and theological instinct, well versed especially in fugitive ecclesiastical literature in Britain and America, and endowed with large evangelical sympathies, Mr. Simpson keeps a level head and an even temper. Professor Briggs he cannot keep his

hands well off, but that is not to be wondered at. Otherwise, in an exceedingly trying position, he maintains a conciliatory, and at the same time dignified, attitude, far removed from the *odium theologicum*. When one reflects on the injury to vital religion and true Christian brotherhood wrought at times by professedly Christian journals in other days and other lands, there is great cause for thankfulness that our religious press is in such hands as those of Mr. Simpson. The Year Book is a marvel of neatness without and correctness within. Its portrait of Dr. Wardrope and other illustrations, its articles on missions, on the Presbyterian College, Halifax, on Elder's duties, and on the Presbyterian Church in Ireland, to say nothing of its ample statistical and personal information, make this book, published for the trifle of twenty-five cents, a desirable inmate of every Presbyterian home.

Mr. John S. Ewart, Q.C., of Winnipeg, has published, in pamphlet form, An Open Letter to the Hon. Thomas Greenway on the School Question in Manitoba, and A Reply to Criticisms on the same, in which he takes strong ground against the action to abolish separate schools in the province, on the foundation of party policy, public expediency, and justice. Zealous Protestants, and those who have the welfare of general education at heart, will be apt to overlook Mr. Ewart's arguments, in their anxiety to unify state instruction, and put an end to the childish and disloyal teaching of friars' and sisters' schools, but, in view of the state of things in the province of Quebec, they will find it very hard to meet them with any degree of success. The letter and reply are well written, the arguments admirably presented, and an occasional flash of humour lights up the pages with an attractiveness rare in politico-legal documents. The Hon. Mr. Greenway is handled politely but firmly by the writer. From time to time the Talker gets a glimpse of that energetic, newsy Winnipeg paperette, The Western Missionary, full of all sorts of information regarding the Church's work among settlers, English and Scandinavian, Indians, and Chinese in the great Northwest. From the same region also come the published papers of the Manitoba Historical Society, in which Dr. Bryce is a living power. The Christian Idea is a weekly paper, published in New York by the Rev. Kenneth F. Junor, M.D., pastor of DeWitt Chapel, assisted apparently by his brother, the Rev. David Junor of Brooklyn. It contains religion and science, and funny-graphs, the latter somewhat antique, like those of the Daily Witness, but undisfigured, to their credit be it said, with quack medicine ads. The Idea, however, is a grand one, namely, to deprive the vicariously religious wealthy Americans of their lordly patronage over mission churches, which they pauperize, and to make them self-sustaining centres of genuine Christian work. More power to Dr. Junor's elbow! The Principal contributes Il Roma, an Italian—French—English religious and educational bi-monthly, published at Philadelphia, by Dr. T. D. Malan. It has a circulation of 2000

among French, Swiss, Italian, and American readers. It is an amusing Protestant paper, especially when it says, "Gli stolti sono molto numerosi," which, being interpreted, means, "There is no end to the number of fools," a statement with which the biggest fool in the lot is sure to agree. What burdens will men not lay upon the public in order to see themselves in print. However, it all helps trade. A kind friend sends me some Glasgow Bailies, feeble Scottish echoes of Punch. There are some of the most glorious men in the world in Scotland, but these are not the Bailie's friends. He talks vulgar broad Scotch and a travesty of Highland English, and adores "whisky," and makes fun of Moody and Sankey. Now and again there is a good thing in the Bailie, but, take him all in all, he is not a gentleman. He may, perhaps, be a Christian. As the old beadle said, "There are somegey, course Christians!" These fellows will have to be polished up, before they are fit for the golden streets of the New Jerusalem. Some people think that, in order to be Scotch, we must be vulgar, and say rude things. The admirable Crichton did not think so, and the more Crichtons we have in our college and in the ministry, the better for our Church. True religion should make gentlemen, and even ennoble the man who by nature is the veriest cad. Your Highlander, as a rule, is a gentleman born; although, occasionally, through Sassanach gold, a Dugal cratur crops up.

This remark about the Highlander is not original. It occurs in the first chapter of *The Story of the Hills*, a popular account of mountains and how they were made, by the Rev. H. N. Hutchinson, B.A., F.G.S., New York and London, Macmillan and Co. This book, of about 360 octavo pages and sixteen excellent illustrations, is divided into two parts, the first of which is popularly ethnographical, economical, poetical, and biological. The second and larger part is geological, dealing with the formation of mountains. Mr. Hutchinson is apparently a many sided man, of extensive reading in the literature of his subject as well as of accurate observation. His style is pleasing in its simplicity, abounds in anecdote and poetic description, and conveys substantial truth almost unconsciously. It is a pleasure to the author to describe the workings of nature, and hardly less delightful for the reader to follow his description. In its general features, geology has got to be a pretty worn-out, thread-bare subject, in which the same writer frequently repeats himself *ad nauseam*, without, as the Yorkshire farmer said over the Squire's claret, "getting any forrarder;" it is, therefore, a relief to get into the heart of a gossipy book, which, while not telling, even us who are ignorant ministers, anything new, invests the story of the earth with the charms of a new standpoint and a fresh lively style. Another geographico-geological work is *The Story of Our Continent*, by N. T. Shaler, professor of geology in Harvard College, Boston, Ginn and Company, a neat octavo of 290 pages and half a dozen full page illustrations. Professor Shaler prepared it to be a supple-

mentary school reader, for which it seems well adapted. Its seven chapters are on The Geography of North America, The Growth (geological) of the same, Its Present Condition, Aboriginal Peoples, Natural Products and Resources, Effects of Its Form on the History of Colonists, and Its Commercial Condition. The book is intelligently and intelligibly written, without any attempt at eloquence, is moderate in its scientific tone, free from the domination of unscientific hypotheses, and sufficiently interesting to while away a pleasant hour or two for a reader who can enjoy popular science. Of course, the Dominion is not overlooked, but the place assigned to it is hardly such as to entitle *The Story of Our Continent* to become a Canadian text book.

I have received, from the Smithsonian Institution at Washington, *Omaha and Ponka Letters*, by the Rev. James Owen Dorsey, a large octavo volume of 127 pages, published by the Bureau of Ethnology. The Omahas and Ponkas are tribes of the Sioux or Dakota family, speaking a common language called the *Thegiha*, and in this language the letters contained in the volume are written, being accompanied, however, with an interlinear English translation and with notes. A complete grammatical analysis of one or two letters would have been a great boon to the student of *Thegiha*, but a careful study of Riggs' Dakota grammar may render such unnecessary. The letters are genuine documents, addressed by Omahas and Ponkas to one another, and to white friends conversant with their speech. From the same source comes *Catalogue of Pre-historic Works East of the Rocky Mountains*, by Professor Cyrus Thomas, containing 240 pages and 17 plates. I have more than once had occasion to refer to the important labours of Professor Thomas in this archaeological field. Since the time of Squier and Davis, materials for such a catalogue have been collecting, chiefly in the hands of the Bureau of Ethnology at Washington. I sincerely trust that Professor Thomas has been more successful in his work with the pre-historic remains in the various states of the Union than he has been with those in Canada. Of the many discoveries of Dr. Boyle in the province of Ontario, and of those of Dr. Bryce in Manitoba, Professor Thomas is unfortunately ignorant. Yet the *Archæological Reports of the Canadian Institute* are in the library of the Smithsonian Institution, and doubtless Professor Bryce has furnished the same library with copies of his papers on *The Rainy River Mounds*. Having exhibited the author's ignorance and the Talker's knowledge, it is now in order, supposing him to be one of those literary Thugs castigated by Mr. Howells and others, and not unknown even in Canada, for him to hold Professor Thomas up to scorn, and belittle his painstaking labours. There is a suspicion that men who criticize thus are disappointed men, who have no other means of letting the public know the few facts with which they are acquainted. To them even a misprint is a mine. Professor Thomas has personally visited the sites of the more important ancient works in the United States, so that it is exceedingly

doubtful that the resident of any one state, from Wisconsin to Florida, should be able to find his list as deficient as do we of Canada.

Once more the Talker is indebted to the Rev. John Mitchell, of Chester, and this time for two documents. One is Four Plain Lectures to Churchmen on the Church of England, by Rev. John Watson, M.A., Vicar of Sculcoates, Hull. These lectures set forth the relations of the Church of England with the Church of Rome, the Sects, the State, and Church Parties. Mr. Watson entirely rejects the authority of Rome, and in so doing fails to show that the Church of England differs from any other Reformation Church, save in the matter of episcopacy. In his lecture on the sects, he ignores the Reformation Churches, Evangelical and Reformed, and thus finds it easy to pity the local bodies, which he confesses were driven out of the Anglican fold by its sins. In maintaining a Scriptural and universal ecclesiastical historical authority for diocesan episcopacy, the preacher displays a blind dogmatism and an appalling ignorance, which the most learned doctors of his own communion have striven in vain to dissipate. Dealing with the Church of England in relation to the State, he shows that he never heard of the Ancient British Church till somebody suggested note B of his appendix. Finally, he wants all parties in the Anglican communion to live in unity, and especially to be more than kind to High Churchmen. We have some Canadian Watsons, Episcopalian and Presbyterian, who can't see beyond their own noses, but the race is not on the increase happily. It is not worth while worrying over the follies of ignorance of which some men are capable. Mr. Watson does not seem to dread disestablishment, but nevertheless fights a hard battle in claim of the endowments. Dr. Barnardo has been warring with the Roman Catholics, who, by many unfair means, have striven to withdraw children from the Protestant teaching of his homes. In his paper, Night and Day, and in separate publications, one of which, Am I unfit?, contains reports of his speeches before the Court of Appeal, the Doctor deals with these attempts, and appeals for funds to carry on his legal warfare, as well as for money and all suitable articles in the way of clothing, &c., for carrying on his benevolent work. Many people are tired of the struggle, but Dr. Barnardo is a fighting man, like Kipling's Fuzzy Wuzzy, and is bound to pursue the Romans to the bitter end. The purse of the Church of Rome is a deep one; still the Doctor has not been beaten off, and it is not impossible that he may ultimately triumph, and hinder sheep stealing in all time to come.

The Sunday School Times for March 5th has an article by Prof. Fritz Hommel on the Battle of the Vale of Siddim, in which he identifies Amraphel with Khammuraki. This is a mistake. Kammu-Rahi, in Assyrian Kimtu-Rapastur, is the same as the Hebrew Beth Rapha, the house or family of the physicians, and has nothing to do with Amraphel. The same number has Mr. Pinches' address on What the Bible has Gained from Criticism. March's

Magazine of Christian Literature has a trenchant paper on The Higher Criticism, by Dr. M. H. Green, of Princeton, in which there is a great deal of truth. Many pages are taken up with Spurgeon and Manning, and the Church and Labour Problems. Dr. Schauffer on Rescue Mission Work is a good practical paper. One of the best things in Kipling's Naulahka, now appearing in The Century, is the unconscious testimony it gives to the value of Indian missions, and more especially to that of the labours of female missionaries. The March number delights the eye of the ecclesiologist with its illustration of St. Paul's Cathedral, presents Paderewski to the musician, and has a paper for thoughtful readers, by E. C. Stedman, on the Nature and Elements of Poetry. The Proceedings of the Society of Biblical Archæology are still feeble. The President, P. le Page Renouf, discourses on a monument dug up at Norwood, in Surrey, which turns out to be that of the ambassador of Rameses the Great to the Hittites. No conjecture is offered as to how it came to England and found its way under ground. Professor Maspero learnedly investigates the genealogies of the Egyptian Thothmes, and decides that Thothmes III. was the son of Thothmes II. and Queen Makeri, or rather Materi, as I have already fully indicated, but he represents Thothmes II. as the son of Thothmes I. He was not: he was his grandson. The Rev. C. J. Ball's Babylonian Deed of Sale, and Glimpses of Babylonian Religion, present nothing new or of much interest. The Talker's journalistic work, so far as the COLLEGE JOURNAL is concerned, is over for another six months, and his brain will be unracked for a time with fears of monthly demands for criticisms on invisible books. He has to thank a few kind friends for helping him out of an occasional depth of literary poverty, and the editors and readers of the JOURNAL for their generous reception of the fare he has been able to provide. There is doubtless room for improvement in the Talks of the future, and that in many ways, but, morally, he concludes those of the present session with a conscience as clear as his editorial shelf.

Two books have reached me since I sent in the Talks to the Editor-in-Chief. One of those is a very tasteful volume of 132 pages, published by Messrs. Hart & Company of Toronto. As a work of art it does the publishers great credit. The title of the book is Songs of the Human, and its poet author is the Rev. William P. Mackenzie, now of East Avon, N.Y. Some time ago the Talker had some words to say regarding Voices and Undertones, Mr. Mackenzie's previous volume of verse, and found occasion to rally the poet on the cheerfulness of his muse then as compared with her who presided over a Song of Trust. Alas, this can no longer be done, for the present collection is inscribed to one departed, who was the chief source of the poet's inspiration. Yet, if, as Shelley said, "Our sweetest songs are those that tell of saddest thought," there should be positive advance in this record of bereavement, and such indeed may be found. The collection is a

fourfold one, of Places and Men, of Loving, of Losing, of Living, and to those is added *The Yielding of Pilate*, a brief drama. The poet is first of all a Christian, and, next, a lover; thereafter a philanthropist, and a reverent admirer of nature. His continued strength and weakness lie in a refined sensitiveness that speaks itself out with strange openness which some would call egotism. It is not that, consciously or unconsciously. The poet regards his life and heart as divine human creations for the satisfaction and edification of the world. Hence, he lays bare their most sacred senses and thoughts; for the language that enfolds them is more a veil than a garment, defining the sentiment rather than disguising it. There are some very musical minor notes among these songs of the human, among the best, if not the best, of which are *Epistles to a Maid*. Mr. Mackenzie is not yet a popular poet, although highly thought of by somewhat critical reviewers, and deservedly so. If, however, his life and heart are revelations, they should be such to every seeking soul, humble or great. The Toronto slough of philosophy, of abstraction, of subjectiveness, of painful self-consciousness, has yet to be sloughed off. Godlike subjectivity can only be reached through human objectivity. Mr. Mackenzie is working that way, but slowly. He does not understand yet, as many hundreds of preachers do not, that the world, even the best part of it, cares not one brass farthing what any man or woman is thinking about, or hoping for, or grieving over; it is on the look out for something that will stir itself. What a man thinks is his dogma, and it may be the veriest trash in the world. What he finds in God is fact, and is the purest of gold. Mr. Mackenzie has found some eternal facts, and has presented them in chaste poetic diction, with wealth of imagery. Whether he has yet composed a poem that will survive is doubtful, but he is on the way to it; and, if the answer to the whether be a stern negative, he is no worse off than all other Canadian poets, without exception. His aspirations are pure, his efforts are lofty, his expression is terse, his diction is chaste and classical, and rhythm is tuneful and gracious. All Canadian lovers of poetry should purchase, not borrow, and read *Songs of the Human*.

From the Bureau of Ethnology in the Smithsonian Institution at Washington I have received the sixth volume of *Contributions to North American Ethnology*, entitled *The Tegiha Language*, by the Rev. James Owen Dorsey, a quarto volume of 800 pages, consisting of folk lore, historical tales and letters, contributed by Dakota Indians of the Omaha and Ponka tribes in their own tongue, with interlinear literal and free translations. Abundant material is thus provided for the study of our ancient aboriginal dialect, and an almost unrivalled collection of American folk lore, in which the rabbit figures conspicuously, is set before the student of primitive tradition in the best possible form. Mr. Dorsey, and his colleagues in the task of preserving these decaying traditions, deserve the best thanks of the ethnologist, and

contrast favourably with the Roman Catholic missionaries, who have favoured us with hardly a scrap of the mythology of their heathen converts.

The readers of the Talks must have become aware by this time of the fact that discussion is not shunned in these pages. Therefore, as the editor says he can stand more copy, I proceed to notice Dr. H. W. Mitchell's *Evolution of Life*. The doctor is an American, as his portrait on the frontispiece denotes. This handsome volume, published by Putnam & Sons of New York, and Williamson & Co. of Toronto, numbering 460 pages, and containing 130 illustrations, shows how the earth and all its tribes, vegetable and animal, came into existence by itself, entirely independent of such a being as God. The gorilla is our hairy parent, but Dr. Mitchell does not know the *Eozoon Canadense*. What is the use of a man like that pretending to know *Præozoic* natural history? Yet he is a good biologist, and writes very pleasantly, and very plausibly ignores all breaks in the chain of life, as he leads us on from homogeneous matter up to our own noble selves. Here is the way he cuts Gordian knots: "A great and immensely important question at once confronts us:

What is life?

We answer, it is a form of chemical energy or force acting on organic substances."

I am not aware that there ever was an organic substance that was not once alive. However, to let that pass, it is clear that Dr. Mitchell, with all his knowledge, knows no infinite, and therefore solves what philosophers and theologians call the problem of it by chemistry. Life makes chemical changes no doubt, just as emotion raises a blush and starts a tear, but emotion is not the tear nor the blush, neither is the chemical energy life. Tennyson's

"Little flower in the crannied wall,
Peeping out of the crannies,"

is worth all Dr. Mitchell's elaborate reasoning, plates included, to put God out of the universe, to resolve Him in whom was life into a chemical energy, and to deduce our race from a Simian line of immediate ancestors—he is behind the age. It is too late for that sort of atheistical vain imagining. The world, with the exception of its fools, knows that there is a God; even the devils knew better than Dr. Mitchell pretends.

The next man is not quite so bad. He believes in God in a general deistical sort of way, but sees no good in worship. His name is E. Colbert, M.A., ex-superintendent of the Dearborn Observatory, and ex-officio professor of Astronomy in the old University of Chicago. His volume of over 400 octavo pages is published, in their usual neat style, by the Open Court Publishing Company of that city, and is entitled *Humanity in its Origin and*

Early Growth It is anti-christian, but not cleverly so. It is irreverent, at times vulgar. Like Dr. Mitchell, the ex-professor believes man was evolved from the lower animals. Then comes a mixture of Lubbock, Tyler and Keary in his evolution of culture. Ancient oriental history is brought down to Telleh and Tel el Amarna. But the Hebrews are frauds, a race of very wicked sun-worshippers. Their Bible is a myth from end to end. Miracle is impossible, and the New Testament an apparent fiction. The ex-superintendent scatters little bits of astronomical and astrological lore through Humanity's history, and denies the resurrection of the body, but thinks it possible that the soul may continue to live after the body's decay. Finally, he winds up with a more than half expressed belief in the truth of judicial astrology, into which he resolves prophecies that he cannot deny. It cannot possibly do any person good to read this book, and might do those, who, in their ignorance, imagine its author knows what he is talking about, a good deal of harm. A very different man is he who goes under the nom de plume of John Dignum. Perhaps he calls himself such, because he thinks he and *diggin cur*, that is the evolutionists and higher critics, metaphorically under the fifth rib. He belongs to Warrington, England, but his two lectures on Evolution, and Common Sense versus Criticism are published, in 70 well printed small 8vo pages in a neat paper cover, by Messrs. Williamson & Co., of Toronto. We who live in and about Montreal, and are familiar with Sir William Dawson's books and addresses, know beforehand all the arguments of the Warrington anti-evolutionist, who is moderate and does not deny the possibility of evolution under Divine superintendence. In his second lecture, John will not allow Cheyne, Driver, Gore, and other followers of Ewald, Wellhausen, and Knobel, to shut him up as a Hebraic non-expert. He says he has got common sense, which for general purposes is superior to Hebrew. Doubtless, some of the gentlemen who have been under the hands of professors Cousirat and Scrimger would have liked once to put in a similar plea. The lecturer lays much stress on the contradictions of the critics, and on the fact that Biblical scholars of equal learning dissent entirely from their views. The brochure is well worth reading and circulating. A friend has sent me a large number, almost 50 quarto pages, of South Africa, a weekly journal for all interested in South African and Financial Affairs. The date is February 27th, and its most important article is Theodore Bent's account, before the Royal Geographical Society, of his exploration of the Zimbabwe Ruins of Mashonaland, south-west of Sofala. These ruins cover a great area, and are built of granite blocks, the walls, thirty feet high and sixteen thick, being laid, in part, in ornamental courses of different patterns. Relics of ancient worship, some sculptures, implements, traces of gold mining and working, were found by the indefatigable explorer, and cuts of some of them and of the buildings illustrate his paper. The ruins are supposed to be ancient, going

back to Arabian Himyaritic days, long prior to the rise of Mohammedanism. My correspondent also sent me for decipherment a small inscription on a stone vessel, consisting of two short parallel lines and a figure not unlike a pitchfork, which I take to be the Himyaritic numerical sign 1000. The whole would thus read as two thousand, the capacity of the vessel for whatever articles it contained. The whole pile of building is supposed to have been the fortified camp of a gold mining colony, which was destroyed in the same way as the copper mines of Lake Superior.

A handwritten signature in cursive script, reading "J. M. Campbell". The signature is written in dark ink and is centered on the page.