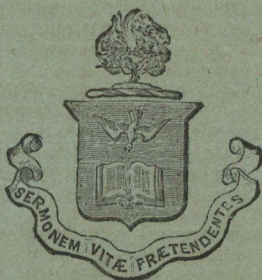


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
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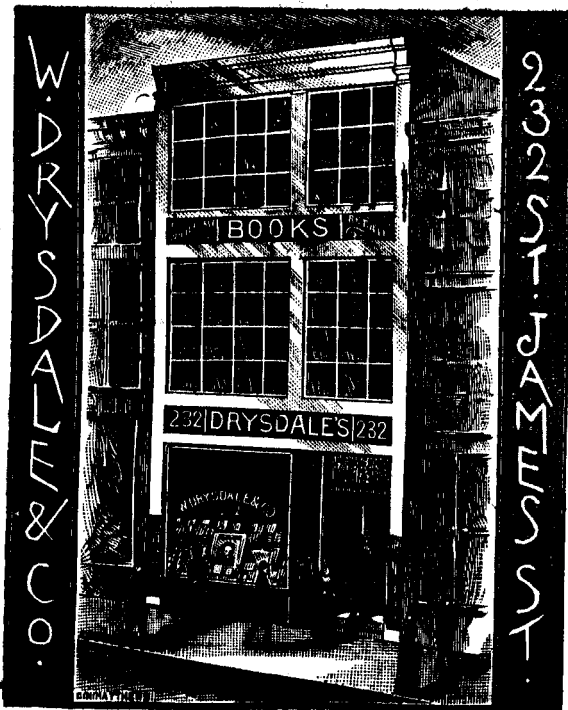
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The PRESBYTERIAN COLLEGE JOURNAL.

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Symposium, ON THE QUESTION OF CHRISTIAN UNITY.

Rev. W. I. Shaw, LL.D.

WHY is there so general a demand for the union of the various evangelical churches? That the demand exists cannot be denied and that it is becoming increasingly peremptory is manifest to any one who studies the changes of the great impulses of humanity. It is of interest at the outset to enquire what is the origin of this union sentiment. Writers of historical theology like Hagenbach, Shedd, Klieforth, Sheldon and Krippen all make their chronological divisions to include a period following the Reformation, frequently called the Systematizing Period, in which Protestantism seemed to have its attention almost entirely absorbed with the structure of creeds. This extends from 1517 to about 1720. In the interval between the Reformation and the Wesleyan Revival which was preeminently marked by Catholicity, the importance of doctrinal definition was so exaggerated that in the battles of the creeds, catholicity of spirit was almost forgotten. This creed conflict, succeeded by and coupled with the liberalism and democracy of subsequent history, led to the condition of things which has since confessedly been a reproach to Protestantism, namely, the appalling increase of the number of sects. Given the two elements of narrow intolerant doctrinal tenacity and the self assertion of social and political liberalism, and you have the most prolific soil for the growth of sectarianism and so the century from 1750 to 1850 may appropriately be called the Period of Sec-

tarianism. But this condition of things is being rapidly changed by the gradual disappearance not of both of these factors, but of the first, namely, doctrinal narrowness, and now the very democracy itself is clamoring against the sects. Ecclesiastical union is now one of the signs of the times. The sentiment of union, for it is not much more than a sentiment, is indeed so strong that it requires some courage to oppose it. To plead for denominationalism as I propose to do, is to take a stand which tests the courage of one's convictions and in opposition to popular favour.

Whence has come this wide spread feeling for union? Five considerations suggest themselves in answer to this question.

1st. The tendency to underestimate theological differences. One hundred and fifty years ago, as we have seen, the tendency was all the other way. Now dogmatism is the *bête noir* of thousands out of the church and of almost as many within. If you trouble the public now with discussions on great theological questions which have engaged the best thought of the centuries, you will possibly suffer the consequences Christ predicted when He spoke about pearls and swine. The world is in a bad humour just now about creeds and thinks it is of little practical importance whether a church or an individual has what are regarded as strictly scriptural views about Inspiration, the Trinity, Sin, the Atonement, and Retribution. The ethical side of religion is appreciated, but it is often exaggerated at the expense of the spiritual, with forgetfulness of the fact that the best ethics is the outcome of Christian doctrine and spiritual life. One of the most favorite and best known couplets now is Alexander Pope's, written in 1733 in the time of creed controversy previously described, in an age it should be remembered very different from our own,

For modes of faith let graceless zealots fight,
He can't be wrong whose life is in the right.

Indifference or aversion to theological distinctions has much to do with the cry for ecclesiastical union.

2nd. Lay representation acting on mere economic lines. In the unions which have already taken place respectively in Presbyterian and Methodist churches in Canada, no consideration has seemed to have such prominence with the laity as the financial folly of maintaining two or more organizations where it was thought one would serve. Protestantism in getting as far as possible from the trammels of medieval Christianity has called the laity into its councils and given them vast ecclesiastical power. The laity generally knowing

little of theology and caring less, but caring very much for considerations of economy are loud in demanding a union of all forces and of all resources in church work.

3rd. Opposition to ecclesiasticism. Ecclesiastical officialism is waning before the rising democracy. I do not refer merely to the feeling of rabid atheistic radicalism, which frequently in Rome rudely jostles the priests into the gutters, but to the growing prejudice of Protestant Christians who are averse to seeing every little sect decked off with its ecclesiastical trappings and under the levelling down process of the times wish in their hearts for some kind of ecclesiastical communism. Let such however remember this, the great united church so eagerly desired, will afford one of the most favourable fields ever known in history for the terrible evil which they abhor of ecclesiastical officialism.

4th. High churchism. Anglicans more especially of the high church type speak most loudly for the organic union of Protestantism. Their words come as a most agreeable surprise to the simple and unlearned who are delighted to hear such gracious utterances from such a quarter, but a little enquiry shows that the union thus offered means nothing else than absorption. Meanwhile all prelatists, whether Anglican or Roman, hail the union movements of our times as leading to the consummation they so devoutly desire of a unification of Christendom under what they believe to be an episcopacy of actual succession from the Apostles. Anglicans of the broad church type find it easy to advocate union, because of the latitudinarianism I have described. If we will only come into their organization we are promised we will not be much troubled about our creeds. In fact a kind of Barnum's Happy Family is proposed to take in almost every species of theological evolution ever known.

5th. The last explanation of the solution of the problem before us is one that we hail with joy. It is not so much that churches are being organically united as that they are coming together in the scriptural unity of faith and love, being knit together in unity of the spirit in the bonds of peace. The marvellous growth of catholicity is one of the most gratifying signs of the times. This movement if not initiated by the Evangelical Alliance has at least made wonderful progress since its organization in 1846. It received a mighty impetus more than a century ago, from one of the most catholic spirits the church has ever possessed, a man who defended so ably and earnestly the principle, "All the children of God should be

united in love, notwithstanding differences in opinion or in modes of worship." (Wesley's Sermon on a Catholic Spirit). The man who lacks this quality of catholicity now is under the ban of most of the churches. The bigot is now deservedly one of the most despised of men. I confess it is natural that as men discover they are so near in sympathy they should desire to come still closer in organization, and it is possible that this impulse may be so strong that under its influence the unification of Protestantism may be consummated at no very distant date. I need not however delay to say more about the spirit of catholicity for I regard it as a matter of course in the hearts of all Christians whose judgments are not hampered by a training of narrow exclusiveness. It is very pleasant to speak of the grace of charity uniting believers but it is superfluous to do so for this principle strikes me as one of the most elementary in Christian life. We are discussing not the oneness of spirit of believers—against this there can surely be no opposition—but the oneness of organization of evangelical churches and against that I venture to submit the following considerations.

OBJECTIONS TO UNITY OF ORGANIZATION.

1st. I fear the tendency in such union would be to spiritual stagnation. Granted that to a humiliating degree the various churches are animated in their operations by unworthy sectarian motives; it is also true that the success of one in any direction is a healthy and proper stimulus to all the others. The Methodist in appealing to his people for educational advancement refers to the magnificent benefactions made by his Presbyterian and Anglican brethren for higher learning, while they on their missionary platforms arouse their hearers by alluding to the missionary and evangelistic zeal of the Methodists. So through the whole round of Christian activity churches are provoked by each other to good works. Remove the stimulus of this healthful emulation and there follows the deadness of uniformity so characteristic of established churches, when unaffected by such emulation. An example of this may be cited in the case of the Lutheran Church in Scandinavia. From 1604 to a recent date it tolerated the existence of no other church Romanist or Protestant. The result was it was the most lifeless sample of Protestantism in Christendom. Knowing nothing of the stimulating influences felt respectively by the Lutheran and Reformed churches in other parts of Europe it sim-

ply went asleep. Wesleyan missionaries from England ventured to break the slumber about the year 1850, followed by their brethren of the M. E. Church of the United States which now has 113 ministers in Norway and Sweden. They encountered much persecution but the result of their endeavour and toil is that now the obnoxious laws of intolerance are repealed, the established church has been quickened into newness of life and it regards more favourably, as well it may, those foreign disturbers of its slumbers. I am bold to say that a community with only one denomination in it fares far worse in the way of effort for its moral and spiritual improvement than one in which two or more evangelical churches are laboring side by side, provided these are laboring in fraternal harmony. Unification is very suggestive of stagnation and death.

2nd. The advocates of organic unity need to be reminded that arbitrary administration is likely to be one of the concomitants of the unification for which they plead. I may be told in opposition to this of the blissful contentment, for example, of the people in connection with the established church of Scotland. It does not become me to meddle just here in the controversies of Scotch Presbyterianism. It is however relevant to state that the Presbyterian churches which have separated from the church of Scotland from the secession of 1734 down to the organization of the U. P. church in 1847, have all thought that there was sufficient occasion for their separation in the maladministration against which they protested, while in the mean time it is to be noticed that the grand old church itself claims to be prospering now as much as ever though surrounded by several dissenting bodies. As one outside I see no reason why these churches should not be united but the only point of my reference is that a solitary church of vast and commanding influence in a country is very likely to give occasion for charges of arbitrary exercise of power leading to discontent and dissension. I fear that the thought of the ideal theocracy of Hildebrand really lurks in the modern movement of Protestant unification.

3rd. Objection is taken to the proposed organic union on the ground of its impracticability. If popular sentiment, which is so variable a thing, were unanimously and enthusiastically in its favour to-day there is not the slightest guarantee against cleavage and disintegration to-morrow. If legal constraint were employed to cement the union the new dissensions would only thereby be the more marked. Divergences in opinion and practices will inevitably arise which eccle-

siastical organizations even as broad as Lutheranism or Anglicanism could not compass. In the very nature of Protestant liberty of judgment of which we boast and of whose legitimate consequences we need not be ashamed, it is certain divergences will appear which will be regarded by some as of most vital consequence. If Anglicanism is right as to divine orders, the Presbyterian and Methodist are most seriously astray. If the Baptist is right as to the Sacrament of Baptism, the rest of Christians must be nearly all wrong. If the Methodist is right in his Wesleyan Arminianism the Calvinist must be completely out of the way. If the Congregationalist is right in his church polity then the ecclesiasticism of other denominations must be an intolerable evil to be most strongly reprobated. Is the Anglican likely to surrender his ideas of clerical orders? If so he ceases to be an Anglican. Is the Baptist likely to give up his ideas of Baptism? Listen to the answer of the *Boston Watchman*, the most moderate and conservative of the Baptist press as it commends the position of the Rev. Dr. McArthur in the *Century* that "the Baptist cannot take part in any scheme for Christian unity which does not recognize immersion as the only Baptism." Is the Methodist likely to give up his Arminianism? Twenty-five millions of Christians answer, no. Is the Presbyterian likely to surrender his Calvinism? The rest of us may think he is, but he emphatically answers he is not. Is the Congregationalist likely to surrender his Independency? Not as long as he can remember Marston Moor and the struggles of his fathers in resisting Papists, Prelatists and Presbyterians. It is too much to ask these different Christians to surrender what they prize so highly. There are spiritual, earnest, godly and scholarly high churchmen who would surrender their lives rather than their views of church order. These views they regard as vital and essential to genuine Christianity and these views no Protestants outside of Anglicanism will ever accept. Enforced unity means increased dissension. Frederick William III of Prussia piously and patriotically desired to terminate in 1817 the dissensions between the Lutheran and the Reformed in his kingdom and accordingly gave his decree for their union. The result was that where there were two churches before in comparative harmony, there were afterwards three with decided antagonism.

4th. I object to organic unity of the churches because it involves an element of bigotry. It implies that a man cannot have friendly relations and Christian fellowship with another without belonging to the same church. We show the highest type of charity when we are friendly

to those who differ from us. The catholicity, if not the sincerity, of any man is to be suspected who is perpetually demanding a closer fellowship of all Christians, while at the same time he practically denies that there are any Christians outside of his own sect. Why can we not have enough magnanimity to esteem Christians of every name and to wish success to their religious work without requiring them first to belong to the same organization as ourselves. The meanest exclusiveness we know is that of the narrow and ignorant bigot who knows no goodness beyond the limits of what he calls "our church." The spirit of Romanism will show that the obligation of all being in the same society, instead of being indispensable to charity is one of its greatest barriers.

5th. I object further to the proposal before us because the verdict of history is most strongly and unequivocally in favor of the principle of denominationalism, by which I mean not the spirit of sectarianism, but the method by which God works through different denominations. Never was a century so marked by this principle and never has a century witnessed such grand achievements in the way of saving men and extending the Saviour's Kingdom, achievements too which have been won mostly by evangelical churches which, while cordially united in Christian sympathy, have still had the least to say about the organic union of Christendom. The Presbyterian, Baptist, Congregational and Methodist Churches have no occasion to trouble themselves much about union while the Head of the Church honours them so conspicuously by giving them seals to their ministry in souls converted, lives reformed, and whole communities elevated in intelligence and morality. The church united, if indeed it ever was united, never had one-tenth of the success which it now has in its development on the basis of denominationalism. History shows that for the practical purposes of Christianity union is not a necessity. If organic unity be a necessity it must be either by oneness of faith or unbroken perpetuity of organization. Where is the church in which all think alike even in matters pertaining to salvation or one in which literal succession from the Apostles can be proved? I know not where, but this I know it is not among the churches most characterized this hour by missionary and evangelistic zeal, the churches most honored of God in lifting up humanity in piety, morality and intelligence.

6th. Again the present development of variety of church organization is to be defended on the ground of its meeting the variety of

temperament and life with which it has to deal. There are thousands of men leading a Christian life to-day who almost certainly would not be doing so if all Christianity were of the Methodist type, and similar statements may confidently be made of all other branches of the church. It would be invidious here to name the conspicuous faults and virtues of the different churches. It is enough to draw attention to the fact that their very peculiarities serve the purpose of reaching and favorably influencing the largest numbers of people and so Christ is preached among them all and "therein we do rejoice and will rejoice."

KIND OF UNITY DESIRED.

If organic union is neither practicable nor necessary, it remains for me to consider what kind of union we should have. It will not do to treat the union sentiment which is now so strong in a cavalier spirit. It must be respected and it may be turned to good account. Now is the time to reform our ways if we have been in error as to our relations to each other as churches. A reform becomes easy when popular sentiment demands it.

1st. To begin with let us honestly with love unfeigned, respect and trust and esteem each other. A little of union sentiment on the platform might advantageously be exchanged for more kindly feeling in the heart. Let each of us in his own field pluck out bigotry wherever the vile weed grows. Let us check unkindly allusions made to other Christians and to other churches. If this exposes a man to the suspicion of disloyalty to his own church, it only shows the greater need there is that his church should be purged of the old leaven. Let us deal with each other in the same frank, free and friendly spirit we would find ourselves to possess if some day we discovered that actually we had become one.

2nd. Let fraternal intercourse increase among us. This suggestion is not made without a recognition of the difficulties connected with it, difficulties arising from the fact that each man has under Christ his primary obligation to the church he serves, and from the fact that some Christians decidedly effective in their own usual denominational sphere of Christian work become singularly ineffective in union service. However, apart from evangelistic aggressiveness there are many grand occasions for fraternal intercourse such as the advocacy of moral reform and charitable enterprises and such catholic societies as the B. and F. Bible Society. A Protestant who loudly advocates

the union of the churches and yet cannot meet his brother ministers on the platform of the Bible Society must have something radically wrong in his mental constitution or in the views he represents. One of the best ways of furthering fraternal intercourse is by an occasional exchange of pulpits. The Toronto plan is an admirable one to have a universal exchange on a certain Sabbath in the year. I regret that the Church of England places itself outside of the benefit of such Christian fraternity and therefore neutralizes completely any thing it may have to say about union. When a Presbyterian or Methodist or Baptist or Congregationalist is invited to preach in a church of England pulpit then and not till then can the Anglican contribute anything that will really further the project of union of the churches. It is not the "absorption of sects" by a prelatical church which is the subject under consideration but the union of different churches each possessing a type of polity and a system of doctrines which it obtained from the New Testament. It is not so much indignation as sorrow that is felt by most intelligent Christians that an attitude of suicidal exclusiveness is taken by a church so honored by Christian scholarship and piety as the Church of England.

3rd. Again to further the cause of church unity let there be a plan devised for co-operation so as to avoid the evil which is so patent even to worldly men, of having two or more churches struggling to live in a poor and small community where one church would amply serve all moral and spiritual purposes. A plan for such co-operation has been proposed affecting the Methodist and Presbyterian churches in Canada. It is an experiment and not yet sufficiently advanced to indicate whether it will succeed or not. If this plan fails it is certain there will be plans with other details demanded until the evil mentioned is removed.

In conclusion, I take the liberty of addressing a few words to the theological students, under whose auspices this journal, marked by so much literary merit and enterprise, is conducted; and what I say I wish to apply to other divinity students as well. When you reach the pastoral office be true to your own church, while you are friendly to all others, but in the manifestation of this kindly feeling be not betrayed, especially in your platform addresses, into going beyond the dictates of your judgment under the exciting influences of your surroundings. The temptation is a strong one to say what is unwise, if not insincere. Belittle the differences between churches, speak with contempt of creeds, utter insinuations about ecclesiastical tyranny, and you will

have the reward of loud applause, and the reputation of being so very broad and independent. I do know good, learned, large-souled, Christian men, whose whole being seems absorbed with a passion for the organic union of Protestantism; and their utterances are always welcome because radiant with "love unfeigned," but, on the other hand, wishing not to be uncharitable, I still confidently affirm the belief that a large proportion of union speeches are inspired by the fictitious influences just mentioned, and are often productive of mischief.

To sum up my own views and feelings, I believe in denominationalism, but I abhor sectarianism and bigotry, and earnestly do I pray, Grace be with all them that love our Lord Jesus Christ in sincerity, whether Romanist, Copt, or Greek, Anglican, Low, High or Broad, Baptist, Methodist or Independent, Reformed Episcopal, Lutheran or Presbyterian, belonging to the Plymouth Brethren, the Adventists or the Salvation Army. May they all be one in spirit and in purpose, even as Christ and the Father are one.

W. I. SHAW.

Montreal.

Contributed Articles.

CORNISH LITERATURE.

ISAAC Taylor in his *Words and Places* affirms that the word *Cornwall* or *Cornwales* signifies the *Country of the Welsh* or *strangers of the horn*. Cornwall may be regarded as a compound of *corn*, a Cornish word signifying *horn*, and *Waller* a *stranger*. The origin of the term *corn a horn* may be discovered in the peculiar form of Cornwall, running as it does like a horn into the sea. *Cernow* is the Cornish word for Cornwall and *Cernewer* and *Kernuah* for Cornish. The writer of an article on Cornwall in the *Encyclopædia Britannica*, states that Cornwall is in effect a long promontory which gradually narrows towards the Land's end, and has one deeply projecting spur in the Lizzard. The greatest length of the country from the Tamar to the Land's end is 80 miles. It covers an area including the Scilly Isles, of 869,878 acres or 1359 square miles. The population in 1861 numbered 369,390 persons. . . . Cornwall formed part of the British Kingdom of Damnonia, which long resisted the advance of the Saxons westward, and remained almost unbroken in power until the reign of Ine of Wessex (688-726.) From that time the borders of the British Kingdom gradually narrowed, until, about the year 926, Athelstane drove the Britons from Exeter and fixed the Tamar as the limit between them and the Saxon of Devon. In the third volume of his *chips from a German workshop*, Max Muller thus writes, "No doubt it is well-known that the original inhabitants of Cornwall were Celts, and that Cornish is a Celtic language; and that if we divide the Celtic language into two classes, Welsh with Cornish and Breton forms one class, *the Cymric*; while the Irish with its varieties as developed in Scotland and the Isle of Man forms another class which is called the Gaelic or Gadhelic." Dr. Bannister, the author of a *Glossary of Cornish names*, states "that the old language of Cornwall, which did not altogether cease to be spoken till the end of last century use to be thought Semitic and allied to Hebrew, having been introduced by the Phœnicians. Some have also questioned whether the aboriginal inhabitants were not akin to the people now inhabit-

ing the Basque provinces, Lapland and Finland, whose tongue belongs to the Turanian class of languages. But though the literary remains of the old vernacular are very scanty, yet embracing as they do a vocabulary of the language as it was spoken before the conquest, and another, (and also a grammar of it) as it was used about a century before its final extinction as a spoken language, philologists are able to assert with confidence that it belonged to the Aryan family, was Celtic, and very much resembled the language of Wales and Brittany." Though it is conceded that Cornish was at one time the spoken language of the centre and south of England, the literature of it that remains is very limited indeed. Norris, the editor and translator of the ancient Cornish Drama, asserts that "all the monuments of Cornish literature may be summed up in half a page."

There is first, Mount Calvary, *Pascon Agan Arluth*, which consists of 259 stanzas, each of which is a quatrain of four double lines in rhyme. The *Pascon* has recently been published by Whitley Stokes, together with an English translation. The oldest copy of the *Pascon* is supposed to belong to the fifteenth century.

Secondly, there is the *Ordinalia*, comprising nominally three Dramas; each named *Ordinale*, a word used to signify the order of church service or the service itself, and in this case expressing the sense entertained of the nature of the dramas.

The *Ordinalia* form a Dramatic Trilogy, consisting of three miracle plays; *The beginning of the World*, *the Passion*, and *the Resurrection of our Lord*. Those dramas are probably translations or adaptations of French miracle plays in the end of the fourteenth century. Mr. Edward Norris published in 1859 in two volumes, the *Ordinalia*, with an English translation on the opposite page; and with the title page, "The ancient Cornish Dramas."

The third relic of the Cornish language is a miracle play, which, founded on the life of a son of the Duke of Brittany, was written in 1504, and was found by Whitley Stokes among the Hengwrt Mss. at Penraith.

The fourth relic of Cornish Literature is the Creation of the World with Noah's Flood, written in 1611 by William Jordan.

The portions of Cornish prose composition that remain, consist of "two versions of the Lord's prayer, the Commandments, the Creed, and two indifferent versions of the first chapter of Genesis; a few songs, a short tale, a few proverbs, and a Cornish glossary explanatory of Latin words."

It may be safely maintained, that there are comparatively few scholars who take the trouble of studying Cornish or of reading the very few Cornish books that are extant. So important, however, is the place which Cornish occupies among the Celtic languages, and so many are the peculiar associations that are connected with it, that any one who can find leisure to turn some attention to it will derive much pleasure and profit from his labours. Material assistance is rendered to the student of Cornish by the excellent *Lexicon Cornu-Britannicum* which was published in 1865. Its author, the Rev. Robert Williams, M.A., is entitled to very great praise indeed, for he has expended much labour and has shown great ability and patience in the preparation of his *Lexicon*, affording as it does large facilities to the student of Cornish, not only for understanding Cornish literature, but also for seeing the correspondence that exists between the various Celtic languages so far as the same words are concerned. Williams by his *Gerbygyr Cernewec*, accordingly, has deprived the study of Cornish of very much of its former difficulty, and unattractiveness. He intimates in his preface to the Cornish *Lexicon*, that he intends to publish in due time "a copious grammar of the Cornish compared with the Cognate dialects, and an essay on the characteristics of the six Celtic languages, together with alphabetical tables of words common to two or more of them." So far as I am aware, the grammar to which Mr. Williams thus refers, has not yet been published. There are two treatises on Cornish grammar which are available: one by the famous philologist, Edward Lhuyd, which was published in his *Archæologia Britannica* in 1707. The other Cornish grammar is by Norris, the editor of the Cornish Drama. It is appended to his edition of the Cornish Drama and was published along with it in 1859. Norris naturally enough availed himself of the grammar of Lhuyd, although he says with regard to it that "it was chiefly based on the practice of Cornish as it was spoken in Lhuyd's day; a dialect which has lost much of the character of the old language in which the best monuments were written: it was also slightly modified by the habit of the author, who unconsciously deviated now and then into the forms of his natural Welsh." So accurate is the scholarship of Norris, that his own opinion of his essay on Cornish grammar is amply borne out by the contents of the essay: "it must be in the absence of a fuller grammar a useful help to the reader of Cornish." Lhuyd states that "the ancient Cornish letters, as appear by some few inscriptions yet remaining in that country were (besides the old Roman) the same with

those used by the other Britons and Scots, which being also used by the ancient English are now best known by the name of Saxon letter." It appears that the orthography of the few Cornish Mss. that are extant, is so far from being uniform that it is not uncommon to find one word written in half a dozen different forms.

In all the Celtic languages, many of the consonants at the beginning of a word suffer changes according to fixed rules, under certain grammatical or euphonic conditions. In Irish and Scottish Gaelic the initial consonant is never lost: it is retained through all the inflections which the word undergoes. In Welsh, Manx and Cornish, the initial consonant is often changed for another that represents phonetically the value of the sound.

Unlike Gaelic, Cornish has two articles, the definite *an en* for all numbers and genders: *un*, the indefinite article, is used for both genders. As in the case with the other Celtic languages, Cornish has two genders merely. The plural has several forms. In addition to having a singular and a plural number, Cornish has likewise what may be regarded with certain qualifications as a Dual number. The Dual, as Lhuyd remarks, "serves as in Armorican merely to express some parts of an animal that are pairs, and is made by prefixing *di*, *diu*, *deau*, to the singular and uniting them." *eg. Dyulef*, two hands, *deuglyn*, two knees.

With the exception of the Genitive, all the cases in Cornish are formed as in English by prepositions. The inflected genitive of Cornish substantives furnishes the only trace of a declension in the Cymric class of language; and is at variance with the theory that cases were developed in Gaelic after the separation of the two families. Irish and Scottish Gaelic, and Manx have inflections in the declension of substantives. Welsh, Armorican and Cornish, with the exception of the genitive case which we are now considering, have no inflections. It is the conviction of Norris "that the Cymric was separated from the Gaelic before the division into Cornish and Welsh was effected, and that the Cornish is the representative of a language once current all over South Britain at least." The declension of Irish nouns and Gaelic nouns yet obtains. In the Cymric, the only remnant is the Cornish genitive. The argument which may be drawn from the continuous presence of inflection in Gaelic substantives, and from the absence of it in Cymric nouns, together with the softening and enfeebling of sounds and letters in words as they appear in Cymric, in comparison with the manner in which the same words are spelled and

pronounced in Gaelic, is to the effect that the Gaelic languages are older than the Cymric, inasmuch as the absence of inflection or the attenuation of it, is a characteristic of more modern languages and indicates a departure from the inflection of the more ancient languages. It is on the same ground, that Cornish, seeing that it preserved an inflected genitive in the declension of substantives, may claim to be older than its sisters Welsh and Armorican, in which the place of inflection is supplied by prepositions.

In Cornish the adjective usually follows the substantive as is the case in Gaelic. Such Cornish adjectives as *maz*, good, *drok*, bad, *braz*, great, *bian*, small, *ogoz*, near, disclose at a glance a strong resemblance to Gaelic adjectives that have a similar meaning. There is an unmistakable correspondence between Cornish and Gaelic numerals. One of the most beautiful and expressive combinations in Gaelic is formed by the coalescing of various prepositions with the personal pronouns. Cornish presents beautiful combinations of the same kind, and thereby shows how identical its lineage is with the Gaelic of Scotland and Ireland; *e. g.* *Ynnof annam*, in me, *ynno ann*, in him, *gunow annuinn*, in us. The emphatic *fein fhein* appears in Cornish as *honau*, *honou*, *eg.* *The honau thu fhein*, thyself. In the conjugation and forms, and in the number and use of its tenses, the Cornish verb approaches more nearly to the Armoric than to the Welsh verb. The substantive verb has two roots in Cornish as in Gaelic. The adverbs, prepositions and conjunctions in Cornish are numerous. It is impossible at this distance of time to form any correct idea regarding the manner in which Cornish was wont to be pronounced.

The Cornish version of the Lord's prayer discloses a strong resemblance to Irish and Scottish Gaelic:

Pesad an Arluth, po Pader an Arluth; Agan Tas neb us yn nef, by dhens uchellys dhe hanow, dens dhe wlaseor, dhe vodh re bo gwreys yn nor cepar hag yn nef: Ro dhynny hydhw agan pub dydh bara: Ha gaf dhynny agan cammow, kepar del gevyn ny neb us on camme er agan pyn ny. Ha na dog ny yn antel, mes gwyth ny dheworth droc: rag genes yw an mychterneth, an crevder, ha'n wordhyans rag bsqueth ha bysqueth.

It appears that in Cornwall, miracle-plays in the native Cymric dialect were performed at an early date. In the thirteenth and fourteenth centuries, mysteries and miracle-plays were exhibited in churches. In the fifteenth century and subsequently, they were represented in the open-air. It appears that no earlier notice of the per-

formance of Cornish plays is extant than that of Richard Carew whose survey of Cornwall was printed in 1602. "The *guare*, (gaire) miracle in English and miracle-play," he says, "is a kind of Interlude, compiled in Cornish out of some Scripture history with that grossness which accompanies the Roman *vetus comedia*. For representing it, they raise an earthen amphitheatre in some open field. . . . The country-people flock from all sides many miles off to hear and see it." The plays which they acted in these amphitheatres writes Borlase, "were in the Cornish language; the subject taken from Scripture history, and called Guirimir (guair mirkle). They were composed for begetting in the common people a right notion of the Scriptures, and were acted in the memory of some not long since deceased." A Cornish gentleman wrote shortly after the Restoration, that the disuse of the Guiremears (play shows and spectacles) was one cause of the decay of the Cornish language, solemnized as they were, not without show of devotion, in open and spacious downs of great capacity, encompassed about with earthen banks and in some parts stonework of largeness enough to contain thousands, the shapes of which remain in many places at this day, though the use of them is long since gone."

Mr. Norris, the editor of the Cornish Drama, justly remarks in his preface "that the three dramas which he translated constitute the most important relic of the Celtic dialect that was spoken in Cornwall." Mr. Norris translated each line as he transcribed it, and printed his version opposite the text. He states that he made the translation like a school exercise, word for word, without attending in any way to the English idiom. To show what the character of these Dramas is, it will be sufficient to cite the first stanza of *The Ordinale de origine mundi*.

En Tas a nef y'm gylwyr
 Formyer pup tr. a vyt gvrys,
 Onan ha try on yn gvyr;
 On Tas ha'n map ha'u Spyrys:
 Ha hethyv Me a thesyr,
 Dre ov grath dalleth an beys:
 Y lanaraf nef ha tyr
 Bethens formyys orth ov brya.
 The Father of Heaven am I called,
 The Creator of all things that are made
 One and three we are in truth,
 The Father and the Son and the Spirit.
 And this day I desire

By my grace to begin the world,
 I say, "Heaven and earth
 Be they created by my judgment."

A writer of the time of Henry VIII states "that in Cornwall is two speeches, the one in naughty English, and the other in Cornish speeche, and there be many men and women which cannot speak one word of Englyshe but all Cornyshe." In the reign of the same king, Devonshire and Cornish men protested against an attempt that was made to introduce a new Church Service composed in English, "And so we the Cornish men (whereof certain of us understand no English) utterly refuse this new English." In a book which was probably written in 1584 and not published till 1728, Norden, the author says, "of late the Cornish men have much conformed themselves to the use of the Englishe tongue. . . . In the west part of the country, the Cornishe tongue is most in use amongst the inhabitants. But it seemeth that in a few yeares the Cornishe language will be by little and little abandoned." In 1640, a certain Vicar was forced to administer the Sacrament in Cornish, because the aged people did not understand English. The Rector of Llandewednak preached his sermons in Cornish as late as 1678.

Tintagel, which is supposed to have been the birthplace and principal residence of the famous Arthur, was in Cornwall. So doleful are the changes which time has effected in the palace of Arthur, that it is no longer like the residence of

"That Arthur who
 Shot through the lists at Camelot and charged
 Before the eyes of ladies and of kings."

"The old order changeth, yielding place to the new." There is an old couplet in Carew's Survey:

"By Tre, Pol and Pen,
 You shall know the Cornishmen."

Camden has the couplet:

"By Tre, Ros, Pol, Lan, Caer and Pen,
 You may know the most Cornishmen."

A melancholy interest attaches to Cornish among the Celtic languages, inasmuch as it ceased to be spoken a hundred years ago. In his account of a tour which he made through Cornwall in 1808, Warner remarks, "that with the disappearance of their language, the Cornish have lost almost all those provincial peculiarities in customs and amusements which distinguish them from the inhabitants of othe

English counties." He further states, "that Mr. Davies Barrington made a journey into Cornwall in search of its remains in 1768, but could only find one person, Dolly Pentreath, an old fisherwoman at Mousehole, who could speak Cornish." "Notwithstanding our most assiduous inquiries," Warner adds, "we were unable to discover any one who spoke it at present, though from Whittaker's account, we have no doubt that it still lurked in some hole or corner, arrived to the last fluttering pulse of its existence, and doomed probably to give up the ghost without being again brought forward into public notice."

In 1860, Prince Louis Lucien Bonaparte, in union with the Rev: John Garret, vicar of St. Paul, erected a monument in the churchyard at St. Paul, in memory of Dorothy Pentreath, "who died in 1778,—said to have been the last person who conversed in the ancient Cornish." Dr. Barrington remarks on the authority of Polwhele, that William Bodenner, who died about the year 1794, at a very advanced age, could converse "with old Dolly, and talked with her for hours together in Cornish." Whether Dolly Pentreath was the last person who spoke Cornish or not, it is admitted that towards the close of the last century Cornish ceased to be a spoken language. With the extinction of any language, so far as speaking it is concerned, very much of the distinctive peculiarities and affections of a people must die with the death of the language that served as a common bond of union, and by means of which, so long as it was spoken, the power of oblivion was kept at a distance. "The Cornish language is extinct," writes Max Muller, "if by extinct we mean that it is no longer spoken by the people. But in the names of towns, castles, mines, mountains, fields, manors and families and in a few of the technical terms of mining, husbandry and fishing, Cornish lives on, and probably will live on for many ages to come."

NEIL MACNISH.

Cornwall, Ont.

NOMENCLATURE.

“ And aye I muse and sing thy name.”—*Burns*.

NOMENCLATURE! The ponderosity of this word would have made Dr. Johnson himself take kindly to it. It is a vocabulary, a museum, an *Omnium gatherum*, packed with history, geography, etymology, philology, technical terms in Art and Science, and the names of places and persons in all ages and climes,—a storehouse of learning and wisdom, curiosity and folly. Hence, we have the nomenclature of Botany, the nomenclature of Astronomy, the nomenclature of Geology; Musical nomenclature, Family nomenclature, and, indeed, the nomenclature of everything, from a “Section” of the British Association to the verbalism of the Billingsgate fishmonger. It would appear, then, that I have committed myself to a somewhat formidable theme; that I am about to plunge into the mysteries of “vocalized breadth,” vocalized thought, and accompany Max Müller, or some other *Savant*, in a general tour through the “Science of Language.” I beg to state, however, that my purpose is far less pretentious, viz., a chat about *family names*.

I am aware that even this limitation of the theme does not cut off some of the by-paths of the “Science of Language.” When did it originate? Were men—and women!—mutes in the earliest days of history? If we are to believe Adam Smith, Locke, Dugald Stewart &c., our worthy ancestors could only convey their thoughts and wishes by gestures and facial expressions. Scarcely. The gentleman’s pat, the lady’s kiss and the Frenchman’s shrug, may be expressive, in a way; but neither this, nor any other theory about the origin of language, can be more than mere guess-work. Of course, ideas existed in the human mind before they could find expression in speech; but whether the words used, in the beginning of language, were what the Grammarians call “proper names,” or were simply “general terms,” I do not propose to discuss. Words, as the vehicles and expressions of thought, are important wherever we find them; whether in the precise modulations of the Chinese, or the uncouth jargon of the savage; whether in Homer’s verse, or Cicero’s prose, or the prattle of the child at its mother’s skirts. As mere sounds and audible signs, tacked at

random upon objects, to distinguish them from each other, words would be convenient and valuable. But they are more than this; not only every word, but every syllable, in every language of the earth, represents and describes some idea or some fancy. In it you have a piece of history, in miniature it is true, but still history, and for the most part, more accurate than some of our historians commonly write for us. Whatever language men spoke at the beginning, that language must have undergone remarkable changes, transformations, and 'development,' since men began to use it. In proof we need not go further than our own language. Where was it 900 years ago? What is it now? The High School boy of to-day can read his Milton and Shakespeare without difficulty, and might wade through Wycliffe's black-lettered Testament, with a little painstaking, but give him Chaucer, and where is he without a glossary? And, if we ascend the centuries still further, how many of us would have to learn a new language before we could decipher a manuscript of Alfred's time? Age after age, new words have crept into our speech, until we have the verbal manufactures of all nations now lying side by side in our dictionaries. Gradually, too, these words, in sound and sense, have 'developed' into mere relics of what they were. After passing through a kind of kaleidoscopic history, they are like old coins, still in active service, but with the image and legend worn away. Most of the poetry has filtered out of the old *house-band*, and but few will recognise it in the orthography of the modern *husband*. So of the good old Saxon *Hlafdige*—a bread giver and dispenser of comfort among the poor. Can you recognise her in the modern *lady*, who dodges about like a butterfly, loving the dissipations of folly more than the industrious hum of the busy bee? When we wish to be rhetorical, we speak of the semi-intoxicated man as *maudlin*; but it is necessary to explain that the word is a corruption of *Magdalene*, whom painters have pictured with swollen eyes, and a look of general disorder. Our *grocer* was, originally, the *grosser*, the man who sold by the gross; and when *jaw* was spelt *chaw*, it was not hard to detect its kinship with the verb *to chew*. You little dream of the historical application of *blackguard*, when you fling that epithet at the modern rascal. But it was the official name of a servant, of an impecunious Baron, in the middle ages, who superintended the removal of his master's black, sooty, cooking utensils, from one residence to another. A modern incident may furnish an illustration of the manner in which some of these changes have been brought about. There are some circles in which "Five o'clock tea" is more fashionable

than the Ten Commandments. The aristocrat of old France in aping London "Society," has adopted this custom among the rest, and has coined a new word to describe it, viz., *fiveoclaquer*, i. e., Five o'clock. But a Frenchman, whose vanity and wealth had outstripped his education, rashly ventured to use the word upon an invitation card. He wished to invite his friends for *nine* o'clock; but wrote "*On fiveocloquera à neuf heures*"! There is a touch of humour in it when translated,—“We shall take *five* o'clock at *nine* o'clock.”

Letters also have taken new sounds. The Norman *K*, for instance, has softened into the Anglo-Saxon *ch*: hence, *cild*, with its hard *c*, has become our modern *child*: *Kirk* may still hold sway in North Britain, but it is church on the south of the Tweed. We have still *gh*, but its modern pronunciations would puzzle the translator of King James' version. We still write *borough*, but it is only boro' when we speak; we convert flour into *dough*, and call it do. We still *laugh* and *cough*, but do so with an *f* instead of *gh*: the Scot, however, has no thought of giving up his *nicht*. Then, again, even an Irishman would be laughed at, in these days, if he attempted to rhyme 'sca, with *obey* or *away*. But the rhyme was perfect, when Watts wrote:—

“But timorous mortals start and shrink
To cross the narrow *sea*,
And linger shivering on the brink,
Afraid to launch *away*.”

And Pope:—

“Here, thou, great Anna, whom three realms *obey*:
Dost sometimes counsel take, and sometimes *tea*.”

It is not the least of man's distinctions that he is a Nomenclator, or name-giver. When the Eternal caused the nameless creatures of the new world, to pass before Adam, the head of our race gave to each its distinguishing cognomen. But whether he spoke in Hebrew, Gælic, or Low Dutch, I know not, I leave the enquiry to those who love to

“Chase a panting syllable through time and space,
Start it at home and hunt it in the dark,
Through Gaul, through Greece, and into Noah's Ark.”

In approaching the subject of *proper names* one is impressed with the large amount of interest which it has attracted. Isaac Taylor has prefixed to his "Words and Places," a list of 409 authors, whom he consulted in preparing that interesting volume. Another thing that impresses us is the bewildering number and variety of these names.

Camden says, "We have borrowed names from everything good and bad," and one curiosity-hunter asserts that he has discovered from 30,000 to 40,000 English surnames. This estimate gives from 15,000 to 25,000 more words than can be found in Shakespeare, the greatest word-user in literature. To furnish these names, the histories, languages, manners, prejudices, passions, localities and cant words of all peoples and times, have been laid under contribution. But though curiosity may have done a large business in gathering these facts and foibles of the noble Briton, it has done much, also, in this name-hunting, to throw light upon the history, condition, manners and customs of the British people.

The Ancient Hebrews did not employ surnames. They had their Jacobs, Davids and Jonas; but the family name was unknown. So of the Greeks. They had their Xenophons, Homers and Solons. In some cases the name of father, or place of birth, was added to prevent confusion, and, in other cases, a second name was given to mark some peculiarity of character or achievement. Thus, Antiochus became Antiochus Epiphanes—the Magnificent, and simple Ptolemy became Ptolemy Soter—the *Deliverer*. Sometimes a father would couple, or incorporate, the names of a distinguished ancestor with that of a son, to remind him of heroic deeds and to fire the spirit of emulation. But these second names did not descend to the bearers' posterity. We have something analogous in British history. The virtues or vices of the king and others, frequently suggested a second name. The school-boy can tell us all about Edward the *Confessor*, Edward *Ironsides*, William the *Conqueror*, Robert the *Devil*, &c. To prevent confusion among the people, a *sobriquet* was prefixed to the patronymic or father-name. This took the form of *Mac*,—*Son*—among the Highlanders of Scotland, *MacArthur*, the son of Arthur, and *MacDonald*, the son of Donald, became the distinctions. The Irish employed the prefix *Oy*. or *O'*. meaning grandson, which still survives in the O'Tooles, O'Haras, &c. *Mac*, also, is common. And these two, *Mac* and *O'*, according to an old Rhymster are essential to the very constitution of a true Irishman :—

"By Mac and O, you'll always know
True Irishmen they say;
For if they lack both O and Mac,
No Irishmen are they."

For the same purpose, the Welsh, down to recent times, added *ap*, son, to the surname. Evan *ap* Howell; Jabez *ap* Richard; John *ap* Rhys; &c., which are now served up to us in Powell, Pritchard

and Price. A century back it was not uncommon to hear of Bevan—ap Jones—ap Thomas—ap Griffith—ap Morgan—ap Rhys. If a man were in a hurry, his patience would be taxed in listening to these endless genealogical combinations. A church, in Llangollen, is said to be dedicated to a “*St. Collen — ap—Gwynnawg—ap—Clyndawg—ap—Cowrda—ap—Caradoc—Fricchfras—ap—Llynn—Merin—ap—Einion—Yrh—ap—Cunedda—Wledig.*” If the proverbial Dutchman can match this he deserves a medal. As a burlesque upon this custom, some onc with waggish tendencies, spoke of *Cheese*, as,—

“Adam’s own cousin-german by its birth,
Ap—curds—ap—milk—ap—cow—ap grass—ap—Earth !”

The old Romans, however, had their family names, into which they were born, and which they transmitted to their descendants. Most of our modern nations travel upon the same lines. You and I, dear reader, have, at least, two names—let us be grateful if we have been let off with so light a burden. One of these awaited us, when we arrived here, and is one in which the other members of the family have a co-partnership. The other was given to us in baptism, and is our exclusive property in the household.

This system of double names is exceedingly convenient, and the wonder is that it was not adopted in the earlier ages. The Japanese, Chinese, Romans, Lapps, and a few tribes under the great Czar’s rule, made use of the surname; but before the tenth or eleventh century, the practice was unknown among other nations. And, if we are to credit the stories of travellers, there are not a few people, even now, who manage to get along without it. If you visit some of the South Sea Islands, you will meet some who, as a mark of friendship, will readily exchange names with you, abandoning their own names for ever. Pliny tells us of a strange tribe of savages, of Mount Atlas, who had no names at all. The statement has been doubted, and no wonder, for it is difficult to understand how any people, savage or civilized, can get on without a name of some kind.

We have no trace of either Bible or family names in Britain, before the Norman Conquest. There were the Harolds, Edgars, Alfreds, Agathas, &c., but nothing further. Edward II, it is said, passed an Act to compel the use of family names; probably he was driven by necessity to do so. When the gentlemanly and chivalrous William arrived, he not only stole the country, but swept away the names of

its people, and replaced them with the few which he and his friends carried with them. But the new-comers could not afford to be very generous, as their list was a rather poverty-stricken one. Thousands both conquerors and conquered, had to put up with the same name. Who was who? presented one of those difficulties which proved difficult to solve. Imagine the confusion, when one-third of the men of England were known as either William or John! The remedy was found in the universal adoption of *nick-names* and *pet-names*, as marks of distinction. These nicks and pets were the seedlings, out of which have sprung the mighty families of surnames, which now do business among English-speaking peoples.

The question of *nick-names* is large and amusing. Lord Oxford said, "A nick-name will sometimes create a tumult in a city, or shake the foundations of a State." They are often a source of annoyance to the bearer; wits and foes contrive to squeeze any amount of torture out of them. If a worthy man has a name which neither punster nor fool can twist into an instrument of pain, let him be thankful and take courage. An earl of *Kildare* was not so fortunate,—

"Who killed Kildare? Who dared Kildare to kill?
Death killed Kildare, who dares kill whom he will."

Nor was one *Homer*, who got into pecuniary difficulties, on which a wag wrote:—

"That Homer should a bankrupt be,
Is not so very odd—*Eye-see*:
If it be true, as I am instructed,
So *Ill-had* his books conducted."

Shakespeare's "What is in a Name?" is confronted by "Give a dog a bad name and you hang him." The story goes that, the hungry wretch had snatched a lump of meat from the Quaker butcher's stall, and ran away with it. The owner, being a man of peace proclivities, simply shouted after the canine thief, "Friend, I will not hurt thee, but I will give thee a bad name." So he followed the culprit with the cry "Mad dog, mad dog," and the small boy took up the cry and the chase—poor dog! he was soon killed. Sometimes a nick-name, steeped in gall and poison, gradually loses its offensiveness. *Tory*, was originally applied to a band of Irish robbers, then sarcastically, to the friends of the British Court and Constitution. In retaliation, these branded their opponents with *Whigg*, the name of a Scotch beverage made from sour milk. In both cases the sting has been

extracted by friendly Time. In a few out-of-the-way villages, in England, where people are born, live and die under the same roof, clannishness and intermarrying are common. As a consequence, you frequently meet with half a dozen households, boasting the same family and baptismal names. But rustic ingenuity has met the difficulty by inventing nick-names. Ask for one of these villagers, by his legal name, and the external reply would be a look of bewilderment and a scratch of the head. After some minutes of labored cogitation, you would be informed that the man you seek lives next door. It is needless to remark that nick-names are the common distinctives in these places. Jack at Neddy's, Jack at Teddy's, Happy Jack, Soaker and Nosey and Peg Leg, all live in the same yard. Nor are kings and statesmen invulnerable. Not a few of these have reached an immortality of fame, or notoriety, by a pointed word or phrase, which has transfixed some foible or expressed some merit. *Punch* has nick-named, *Judy* has caricatured, and *Grip* has cartooned, our great men and our small ones. Who has not heard of Sir Robert Walpole, as "*Sir Robert Brass*," and "*Robin Bluestring*"? Or of the blustering Lord North, as "*Borcas*," the "*Political Washwoman*," and "*Soap Suds*": this last because he attempted to levy a tax upon soap. The soldiers of Napoleon I, however, loved to call him "The Little Corporal." Napoleon III, was stigmatized "The Man of Sedan," and the North-West Indians call the Prime Minister of Canada, "*Old To-morrow*." Our name-system, however useful, breaks down at these points.

All of us have noticed a ridiculous and ludicrous incongruity between a name and the individual who carries it about. There is Miss *White* with the skin of a negress, and Miss *Fair*, who would pass for a Mongolian. Mr. *Short* stands six feet six without his boots, and Mr. *Stout* is as fleshless as the first-born son of famine, just come of age. There are *Savages* as harmless as a pet lamb, and *Lambs* as ferocious as Kaffirs. And suppose the man and his name happen to fit, there are still little surroundings which provoke mirth. Many a one's gravity has been upset by reading the name of *Tugwell*, over a fashionable hair-dresser's shop, in the town of Scarborough, England. We are told of a Colonel *Sprout*, who visited the Delaware tribe of Indians, and the Chief asked the meaning of his name. He was answered, "*Sprig*" or "*bud*." "No," said the Chief, looking at the towering proportions of *Sprout*, "he cannot be a *sprig*: he is the *tree itself*." The name was as bad a fit as Joseph's "Coat of many Colors"

would have been for Goliath of Gath. The fact is these surnames are a lottery in which we are more likely to draw blanks than prizes. We have no choice in the matter: we must take what is given to us, and bear it through life as best we can.

The surname was originally applied because of some circumstance of birth, fortune, physical characteristic, moral quality, or achievement in life. Cicero was named from *cicer*, a *vetch*, either because of a mole on his nose that resembled one, or because his grandfather was a successful cultivator of *beans*. A classification of surnames, would give us an insight into the historical pursuits and manners of the people who first bore them. There was a time when, and a person to whom, each name was first given. If one meets with Messrs. Farmer, Carpenter, Butler, Fisher, Barber, Fidler and Ridler, one may be pretty sure of the employments of their ancestors. Then, look at Messrs. Long, Short, Slim, Slow, Little, Strong, Brown, White, and there is little risk in proclaiming them the descendants of men who bore the stamp of these physical characteristics. When we hear of Messrs. East, West, North, and South, we know at what point of the compass to seek them. We like the companionship of such men as Meck, Best, Sweetman, Freeman, Wise and Manly; but are inclined to look askance at Wilde, Giddy, Lyon, Wolfe, Fox and Cheatham. If asked to dine off Fish, Hare, Kidd, Partridge, Ham, Bacon, Salt, Pickles, Peach, Lemon and Rice, we should answer, "Yes, thank you, Sir." But if the bill of fare were limited to Hay, Straw, Wood, Bustard, Leech, Bolus and Tarr; with Messrs. Doolittle and Cutting, as Carvers, our reply to the "R. S. V. P." would be, "I have married a wife and cannot come." The point may be further illustrated by an analysis of the surnames of any body of men, such, for instance, as the ministers of our own Church. I have gone through the list, and those who may be pleased to read these gossipy paragraphs may be interested in some of the results. Scottish *towns* and *counties* are well represented in our Sutherlands, Hamiltons, Stirling Kelso and Rosses. Then look at the *landscape* with its 3 Moores, 3 Forests, a Marsh, a Park, a Wellwood, a Townsend, a Wells and a Lee. The *trades* have nothing to complain of with 6 Smiths, 4 Clarks, 2 Shearers, 2 Millers, 2 Cookes, a Mason, a Warden and Tanner. The *sportsman* will have a good time with a Chase, a Hunter, a Stalker, a Falconer, a Hogg, 2 Fishers, 3 Gunns, and a Ball. Then there are 2 Walkers to 1 Jordan, and 4 Turnbulls with 1 Gamble. Next we have the *incongruities*: 1 Hall has its Chambers, where 2 Leitches and a

Scouler live together in brotherly love. 2 Baynes and a Bain, are matched with a Fairlie and Gracey; there are Hastie, Burns and Frizzell, but then there is Coull beside them; a Black has his Fairbairn; a Law preaches the Gospel, and a Hyde is not far to seek. The Duff's are found with Bells; and 2 Kings and 1 Lord are led by a Herald. There are Cairns and Craigs and Maes in great numbers, but only 1 Carr to carry them; but the strangest fact is that there is not a Conductor or Christian among them.

In the selection of baptismal names genius and taste have played their strangest pranks. We were apt to wonder at Mr. Bumble's inventive faculties, as we encountered the strange cognomens which he provided for his small items of workhouse wretchedness. But he is dull and dwarfish, when compared with the achievements of two or three centuries ago. Names, in our day, indicate a surprising lack of originality. We travel in family grooves and have not the courage to strike out a path for ourselves. If Zachariah and Elizabeth dare to step aside, they are bluntly told that "There is none of thy kindred that is called by this name." Take 50,000, female names, and you will find that Mary monopolizes 7,000 of them, while Elizabeth and Sarah come in for respectable second and third shares. Take the same number of male names, and when John, William, Thomas, George, James and Charles have been heard, there will not be many left to scramble about.

What men call accident, has sometimes suggested names. We know why one was called Jacob, the *supplanter*: another Moses, *drawn out*: and even Miriam is flavored with the bitterness of the waters. Some of the Tartar tribes bestow on their offspring the name of the first person met six months after the birth. Many believe that a man is swayed by the excellent, or vicious, qualities suggested by the name he bears. Sterne avers that no sum of money would induce a man to call his child, Judas Iscariot, and adds, that a name like that would affect his moral qualities and make him a treacherous, miserable rascal. "Like name, like nature," is an old proverb. The ancient Romans held the same notion. The Persian is so imbued with this idea that, he endeavors to fix upon Deity the responsibility of selecting a name of good omen. Five names are written upon five bits of paper; these are put upon the Koran; one is taken, hap-hazard, and the name upon it is given to the child for life. A very pictorial habit existed in Chrysostom's time. A number of tapers, to which a number of names were attached, were lighted and the name of the longest burner was given to the child.

There is *history* in a name. Hints of Lord Dufferin's *regime* in Canada, are thrown out in the multitude of Esplanades, Terraces, Squares, &c., which bear his name. *Lorne* and *Louise* have countless namesakes, from the parent's prettiest child to the low restaurant and bad cigar. Our Stephens and Donalds are writing their doings on mountain peaks, while our Joneses and Smiths are embellishing a thousand *burghs* and *villes*. Then cross to the old world. How many "Charles Stewarts" did the Jacobite rebellion give to Britain? How many public-house signs swing his name in the wind, and picture (?) the Pretender's person? Trafalgar and Waterloo are proclaimed by Nelson and Wellington in a like manner. The story of the Crimean war is written in the names of children baptized about that time. Three months after the battle of Alma, 519 babies, in England and Wales, were honored for life with the name of *Alma*. By the time the war closed, *Inkerman*, *Sebastopol*, *Alma Balaclava*, and *Alma Raglan*, *Arnaud*, were the burdens put upon the soldiers' little ones. By the same process we get a peep into the epoch when literature began to revive. Some of the great figures of those days had anything but great names attached to them. So, as a sign of the times, the uncouth and unclassic distinctives were exchanged for derivatives from polished Greece and Rome. Luther's right-hand man, ashamed of his homely *Schwartzerd*—"black earth"—translated it into Greek, and is known to us as *Melanchthon*. A great Dutchman, before he became a great scholar, was satisfied with Gherard: when he knew Latin he took Desiderius as an equivalent: then he dipped into Greek and, lo! he came out *Erasmus*. The names of ancient peoples, also, throw wonderful light upon their history and habits. The student will find that the Persian figures, *par excellence*, as an equestrian warrior; the Spartan and Athenian, as martial and victorious; and the Carthaginian, as an adorer of Baal. As for those old Vikings, and other Pirates and Plunderers, Scandinavian and Teutonic, who condescended to become our ancestors well, we know how their quickness of foot, courage, savagery, dash, and muscularity, are recorded in their names.

But for quaintness, religious mania and bad taste, we must go to the Puritans—a *nick-name*, by-the-by. The few Bible names the English had, before the Reformation, were not culled directly from the Book, but were doled out by the Roman Church. With the Commonwealth came a marvellous change. The German Bible was translated into English, in 1560; the common people read it eagerly and were soon entranced with its wondrous heroes and their exploits; then, natur-

ally, the names of those heroes were given to the children. In their estimation, one half of the baptismal names in England were heathen, and the other half were Popish, so both must go. The work of obliteration followed in the track of the New Bible. As it forced its way, the saints of the calendar gave place to the Sarahs, Rebeccas, and Deborahs of the Old Testament. The orthodox visits of measles and whooping cough no longer troubled Cecilia, Guy and Rodger, but made Caleb, Joshua and Miriam, the objects of attack. "As for the twelve sons of Jacob, they could all have answered to their names in the Dames' Schools On the village green, every prophet from Isaiah to Malachi, might be seen of an evening playing leap-frog, unless, indeed, Zephaniah was stealing apples in the Garth." *Cain* and *Abel* often did duty for twins, and *Kerenhappuch* fell, at the proper moment, upon the ear of the officiating divine. These rough old parents seemed to go about the business of selecting names, as if the salvation of their children depended upon the ugliest, most offensive and most unpronounceable that could be found. *Habakkuk* is bad enough for any one to carry through life; but what can be said of the parent who saddles an infant of eight days, with *Talitha-Cumi*; *Eli-lama-Sabac thani*; *Zaphnathpaneah*; or *Mahershalalhasbas*? The clergymen, who fostered these outrages upon euphony and taste, deserved to be sent to a new brain factory.

What were known as "grace names" and "aspiration names" were very popular. *Faith, Hope, Charity, Honor, Wisdom, Zeal, Temperance, Repentance, Experience, and Patience*, are found in the list. But how could poor *Patience* endure a brother whom she was bound to call *Fight-the-good-fight-of-faith?* or *New-Agag-in-pieces-before-the-Lord?* The head of the "Rump Parliament," *Praise-God-Barebones*, sounds strange; but his two brothers, *Jesus-came-into-the-world-to-save*, and *If-Jesus-had-not-died-for-thee-thou-hadst-been damned*, were deeply to be pitied. *Live-Well, Do-Good, Help-on-High, and Be-Thankful*, were not so bad. If one may judge from their family nomenclature, these Puritans were a pessimistic and melancholy people. Imagine a lot of jolly, romping youngsters, named *Ichabod*; *Lamentations*; *Benoni*; *Bazluth*. Can this melancholy be accounted for on the ground that, they were driven into peevish sullenness by the cruelties and indignities they were called to suffer? Again, the Bible was certainly an interesting Book to them, but it was not honored by the selection of such names as *Judas, Ananias, Bathsheba, Delilah* and *Tamer*, for their children.

* *Vide* Bardsley's "Curiosities of Puritan Nomenclature."

To say the least, such names do not indicate a keen sense of propriety. What we call *pet* names had no charm for such a people; and we are not surprised, therefore, to find that they were soon swept from the country. It is clear, also, that their places were supplied by the most ugly and awkward names and compounds that ingenuity could invent—perhaps as a mark of separation from the godless world. In these days, however, a little inward swearing might be the result.

We cannot claim that these eccentricities are, altogether, the characteristics of a rugged age. Some of them are still in active service. In 1878, *Faint-Not*, was baptized; and in the following year, *Hope Still* was sent upon her mission. Then we have *Acts: Acts-of-the-Apostles* and *Hebrews*, the parents, I suspect, imagining them to be personal names. *Welcome*, as the name of a first born, tells its own story; and *Enough*, as the name of the *eighth*, is equally suggestive. There are others that have a spice of hero-worship in them. *Peter-the-Great-Wright*, and *William-the-Conqueror-Wright*, are the lumbering appellatives of twins. To these may be added *John-Robinson-Crusoe-Heaton*. Perhaps no one will ever know the number of *Rogers*, which do honor to the Tichborne claimant. The seasons and the days of the week, too, have contributed a few oddities. The Register contains a *Sabbath-Ada-Stone*, a *Mil-Summer*, a *Merry-Christmas*, a *New Year*, and an *Earnest-Frosty-Winter*. It would be easy to imagine that *Sydney-Joseph-Anti-Vaccinator-West* was "on duty," in Montreal, three years ago: that *Temperance-Sober-Lane*, came in under the auspices of some Good Templar Lodge; and that *Drink-Well-Cooper*, were a protégé of our License Commissioners. Still, such names are suggestive of how matters stand in some trans-Atlantic towns. Sometimes there aspiration names take a pleasant or complimentary turn. The Register gives us *Civil*, *Grateful*, and *Affability*. *Wonderful* is good, in this line; but when we come upon *Irresistible*, as the name of a pretty sparkling girl, we recall:—

"Coming events cast their shadows before."

I have met with *Sugar*, as a baptismal name; but it lacks the poetry of *Snowdrop*; *Cuckoo* and *Myrtle*. Then it is a common device to embellish an ugly or ordinary name with a noble, or lordly prefix, as *Arch* Bishop; *Lord* Barron; *Emperor* Adrian; *Rose* Budd; *Henry A*, *Noble*. And *vice-versa*,—*Salmon* Fish; *John Cake* Baker; *Elizabeth Foot* Bath. An ignorant cotton spinner, of Manchester, named *Lees*, asked his employer's advice about a name for his new child. "How

will *Tellno*, do?" "That'll do," said the workman. The result was that *Tellno Lees* went forth as a living admonition. It is upon record that when Mrs. Salmon presented the household with three young Salmons at once, her lord took revenge by naming them respectively,—*Pickled*, *Potted* and *Fresh*. In another case, a baby girl had the misfortune to fall upon an unwilling family, and was called *Avalanche*. Another little one, probably from its volcanic tendencies, was rewarded with *Etna*. But it is impossible to imagine what impulses of genius led to the bestowal of such names as *Ephraim-Very Ott*; *Married Brown* and *Quilly-Booty*.

And so one might go on. The field is broad and fertile, pleasant to linger in, inexhaustible! Some of the points left untouched are, the supposed hidden meaning in names, an idea which gave rise to the anagram: the fact that many names are derived from estates: many interesting myths and legends have sprung out of names: the curious desire of people to transmit their names to posterity, and the anxiety of others to change their names on entering on a new office, or being surrounded by new circumstances: the practice of exchanging names of evil omen for ones suggestive of good: and the large number of common words which have been derived from personal names. But I must lay aside my pen, for I am reminded of what Gerand Legh said of the Ass,—“I could write much of this beaste, but that it might be thought it were to mine own glorie.”

It is needless to say that a writer of an article like this must, of necessity, be indebted to previous writers for his facts. I have searched for them, compared them, classified them, and speculated about them. But I have, also, tried to be interesting, and for this reason I have not wearied the reader with the names of books and authorities.

JOHN NICHOLS.

Montreal.

LITERARY WARFARE.

WHEN the word warfare meets our gaze, it naturally brings to our minds the scene of a battle field, where the sons of some fair country shed their blood, sold their lives, and bought their liberty at too dear a price.

Now the warfare about which we are going to speak is one not waged with swords, or spears, but with a far gentler and yet as powerful weapon "The pen." This warfare has been waged over many subjects, by different men and at different times; hundreds and hundreds of volumes have rolled forth from the press, were read, digested and replied to, by different men and at different times.

But of all other subjects over which warfare has been waged, there is one around which, more books have accumulated, and on which more famous men, with talented intellects, have spent their mid-day strength than any other subject. This subject has loftier heights to be scaled, deeper depths to be fathomed, mightier waters to be crossed, than all the rest put together; the reason is it comprehends all others. I mean the "Holy Scriptures." The infidel and his followers, may scoff at religion and the Bible. They may tell us there is no God, no hereafter. They may reason themselves blind. But they cannot avoid death, judgment and eternity, which are coming down upon them, swift as the flight of passing seconds. Nay, swifter than any avalanche that ever thundered down mountain side, spreading death and destruction on every hand, unchangeable, and eternal, to all who deny the existence, and blaspheme the name, of a **Holy and Infinite God.**

The atheist may tell us that the Bible is false, that Christianity is a sham. But, if this be so, how is it then, that Christianity and the Bible have taken depraved men and have made them happy?

It goes into the darkest places of the earth, into our prisons and reformatories. It changes beings who are more like fiends than men; it makes them mild, gentle and thoughtful. If it is false, how is it, then, that it gives comfort in the hour of death? that hour in which the remembrance of the past and the view of the present, meet the gaze of the expiring sinner? that hour when the light of life is fading into the dusk of night, and in which the morning rays of eter-

nity begin to stream over the hills of time. In an hour like this can our infidel brethren rest ?

Should we approach their bed, would we find them happy ? would the sweet smile of Christian rest and joy light up the face, as with closed eyes they look far up the channel of time, and behold a host of angels, emerging from the gates of the Heavenly City, coming to bear them to the skies ? We have only to look to the history of the past for an answer.

Come with me to the death-bed of Wilmot.—“ Mr. Wilmot, an infidel, when dying, laid his trembling, emaciated hand upon the sacred volume, and exclaimed solemnly, and with unwonted energy, ‘ The only objection against this book is—a bad life.’ ”

Paine, in his low and vulgar language, once said, “ I have gone up and down through the Christian Garden of Eden, and with my simple axe I have cut down one after another of its trees, till I have scarce left a single sapling standing.” Yet the proud and haughty blasphemer exclaimed in remorse and terror before he died, “ I would give worlds, if I had them, that the ‘ Age of Reason ’ had never been published.

The Sceptic, on the bed of death, “ conscience, his only companion, approaches that futurity, that unknown land from which no traveller has ever returned, where he knows not whom he shall find, nor what awaits him ; that futurity, that fathomless abyss, in which his mind is lost and bewildered, and into which he now must plunge, ignorant of his destiny ; that futurity, that tomb, that residence of horror, where he must now occupy his place amongst the ashes and carcasses of his ancestors ; that futurity, that incomprehensible eternity, even the aspect of which he cannot support, that futurity, in a word, that dreadful judgment, to which, before the wrath of God, he must now appear, and render account of a life of which every moment almost has been occupied by crimes:—alas ! while he only looked forward to this terrible futurity at a distance, he made an infamous boast of not dreading it ; he continually demanded, with a tone of blasphemy and derision, ‘ Who is returned from it ? ’ He ridiculed the vulgar apprehensions, and piqued himself upon his undaunted courage. But, from the moment that the hand of God is upon him ; from the moment that death approaches near, that the gates of eternity open to receive him, and that he touches upon that terrible futurity against which he seemed so fortified—ah ! he then becomes either weak, trembling, dissolved in tears, raising suppliant hands to

Heaven!—or, gloomy, silent, agitated, revolving within himself the most dreadful thoughts, and no longer expecting more consolation or mercy from his weak tears and lamentations, than from his frenzies and despair.”

These are pictures of the death of those who have trifled with eternal things, of those who tell us that Christianity is false, and that the Bible is not true.

Now, the Bible is a wonderful book, a book which, in the remoteness of its antiquity, the sublimity of its disclosures, the variety of its contents, the majesty of its composition, the power, extent and greatness of its influence, stands alone; alone, bearing the true seal o' Jehovah, as far superior to other books as great, beautiful, living nature is to puny works of art.

It is a book, which neither the fires of persecution, the hand of time, nor the hostile attacks of infidelity have been able to destroy. It contains the fullest, brightest and last revelation of God to this earth, which like the resistless laws of nature, has pursued its course through the sweep of ages, the anarchy of nations and the wreck of thrones. With it are associated the sublimest interests of our race. It is suited to work out the renovation of mankind, to reduce the moral chaos of this earth to light and order, to make this world out-bloom the paradise where the father of our race spent the morning of his memorable life, “Eden.”

God's law as contained in the Bible is a perfect law; it is simple, yet grand and glorious in its simplicity. It extends to every faculty of the mind and power of the creature—“Heart, soul, strength and mind.” And being thus the moral basis or ground principle of His moral government, it is as unchangeable as Himself. Having God for its author and the salvation of men for its end, it is the most valuable of all books, or as we would say, in the days of our childhood, “The best book in the world.” The Bible is a book that will be preserved till the end of time.—Matt: V-18. 1st Peter I ch. 24, 25, and Isa. 40-8.

Infidelity may surge and roll against the battlements of Christianity, but the Bible will remain intact, and undamaged by all the artillery of hell, until the fires of the last day are kindled and the dead, small and great, stand before God.

J. F. BLACK.

The Mission Crisis.

CHRISTIAN GIVING ACCORDING TO OUR NINETEENTH CENTURY PRIVILEGES.*

IT may seem superfluous, or at least ill-timed, to offer the thoughts expressed in this paper to a society whose members already profess to estimate aright the importance of Mission Work, and to recognize their individual responsibility in regard to it. And yet, as perhaps few of us are denying ourselves to any very appreciable extent, a fresh consideration of this essential question may lead us to feel dissatisfied with our present degree of progress, and seeing our coldness and indifference, we may be brought to question our hearts more testingly than ever before; and may we bring our selfish hearts back to Him who still says, "Come unto Me"—"Come for warmth and the love for your fellow-men, as you first came for pardon and light for yourselves," and coming thus, may we be thrilled and inspired, till our lives may attest in every expenditure that we are living not to ourselves but to "Him whose we are," "Who loved us and gave Himself for us." "In the whole compass of human benevolence there is nothing so grand, so noble, so Christian, so truly God-like as the work of evangelizing the heathen." "A strong statement" says one, yes, but examine it closely before you pronounce it too strong, for the author was one who measured things by no earthly criterion, and to fortify the statement, we will borrow another. "The missionary appears to me the highest type of human excellence in our nineteenth century, and his profession the noblest. He has the enterprise of the merchant without the narrow desire of gain, the dauntlessness of the soldier without the necessity of shedding blood, the zeal of the geographical explorer but for far higher motives than science."

Probably there are few who will not now assent to every word. But let us draw closer and ask ourselves upon whom does the duty of evangelizing the heathen devolve? *Duty*, we repeat, for is not the charge of our ascending Lord imperative, "Go ye into all the world and preach the Gospel." Certainly we cannot all go *in person*, and if we could, we are not all qualified, but equally certain it is, that to

* Paper read before the Annual Meeting of W. F. M. S. of Maitland Presbytery.

you and to us is entrusted this continuation (as it were) of our Saviour's work. And yet we welcome His dying message, "This do in remembrance of Me" and coolly fold our hands in supreme indifference to His ascending farewell charge. Is this consistent? We support the means of grace in our midst and perhaps feel a complacent pride in so doing. But what does this amount to? Just this in reality—that we are basking in the light and warmth of Christian privileges, and honestly "paying our way," very much the same as we do in supporting the grand institutions of our free gospel land. But what of those millions who are perishing in the darkness and cold of spiritual night, and among whom it was our happy lot not to have been born? And what of the noble band of men and women who have recognized the personality of the charge and have answered their Master by going? If I cannot go myself, is it not the very least I can do to support those who have gone. If another is in the field as my substitute, has not even he, as such, a direct claim upon me—for is the call any more imperative to him than to me? And yet, in the face of such responsibilities—responsibilities I cannot throw off, I either fold my hands in luxurious ease, or, admiring the heroism of my substitute, offer to him, and to my Master, the veriest crumbs and parings of the means given me. When? Oh, when, shall we awake to our true position and bestir ourselves to our life work? Joseph Cook uttered clarion words when in closing his startling statistics, he said, "A church that is not aggressive has within it the seeds of death," and what is true of the church is true of the individual. Now, let us not pass this on to our neighbour, but let us rather view it as we would an ordinary business transaction, in the clear light of Heaven. Do, as Spurgeon in his eminently practical way suggests, "Put down the amount you give yearly to the Lord's cause, then reckon what percentage that is of your income." Perhaps this little pencilling may open our eyes to the degree of our selfishness.

But some of us may excuse ourselves by saying that this is not in our power—the financial arrangements of the family are not in our hands. If so, can we not present the matter earnestly to those who have control, and perhaps influence them to a conscientious disposal.

There are few, however, who have not something to expend. How much have we spent upon rich home furnishings, superfluous changes and trimmings in dress, flowers, music, painting, etc., etc.? We had means to gratify our tastes in these and other lines—yes, and per-

haps some of us stooped to rival our worldly neighbours, who have often, we are sure, wondered what constituted any essential difference between *them* and *ourselves*. We had means for those superfluities, had we not? So we had control of finances so far. And to that extent we are accountable. Let us not be misunderstood. Our tastes for the beautiful are God-given and should be cultivated. But, ever present to our minds should be the thought that we are stewards for our Master *just to the extent to which "He has prospered us"*; and He surely thought of the poorest when He gave that simple rule for guidance.

If the love of our Saviour burned more strongly in our hearts, could we continue to do as too many of us have been doing? Would collectors so frequently hear the half-courteous reply, "Well, I suppose I must give you something, I'll see if I have any small change," or, "What do others give?"

Nay, farther, would it be necessary to make women the drudges they too often are as collectors? Would not the Lord's treasury be full of *free-will* offerings, which, after all, are the only acceptable ones, "The Lord loveth a cheerful giver."

If our hearts were touched as was David's, would we not echo his words, "Who am I, and what is my people that we *should be able* to offer *so willingly* after this sort, for all things come of Thee and of *Thine own* have we given *Thee*."

If we have riches or comforts, how have they come to us? Let God Himself answer:—"For thou shalt remember the Lord thy God, for *He it is* that giveth thee power to get wealth." How vain it must seem to "Him in Whom we live and move," when even the most princely benefactors talk of "giving" to His cause! Shall the dew-drop offer its borrowed light to the sun? Or shall the creature give to his Creator and Benefactor?

Sometimes it seems as if a visit to some of those lands so lately rescued from heathenism might help us to view matters in a clearer light. One missionary tells us, "The people give so freely that I have frequently to restrain them and remind them of their duty to their families. They have been accustomed to give so freely to their idols that they cannot be *less* liberal when they know the true God. The Madagazi, only lately christianized, have given £300,000 during the last ten years, towards the spread of the Gospel." Perhaps the fact that their Christian queen loosened the strongest prop of Satan's kingdom when she forbade the landing of English rum on her coasts

has much to do in producing such results. Truly we may well feel abashed at the contrast. In Indian Territory, lately, 300 Indians crowded a mission school-house to its utmost capacity, and responded to an earnest appeal in a collection of \$308. In a more highly civilized locality, an audience of about the same size gave \$19, of which \$10 was given by one person—the other \$9 had been given by about 290 persons. How many of them gave nothing? When shall each individual rise to the greatness of his privileges? We may ask ourselves if we are not, in a truly sad sense, serving idols yet.

“What a pretty little chair!” said a Bible Society collector, lately, “Was it very expensive?” “O, no, I really forget, seven dollars, I think,” was the reply. The speaker had just raised the spirits of the collector by presenting a two dollar bill, but as suddenly lowered them by saying “O, I’m not going to give you all that, you may take fifty cents out of it.”

Fifty cents to send the Bible to the heathen! Not a tithe of the cost of the little chair, which was only one small luxury in a home of splendour where the lady had full access to her husband’s ample means.

The collectors passed on to another house where they were met by a lady faultlessly attired, and surrounded by every comfort, and received ten cents. Calling at a poor dwelling where every effort to make the most of shabby things was too apparent, a delicate tailoress, the main-stay of the family, gladdened their hearts by her warm welcome as she gave the same amount that the owner of the exquisite chair had given so grudgingly. These are fair types of average givers, are they not? Why the sad difference?

And yet, they and we are all living in this grand missionary period of the nineteenth century, teeming as none before it ever did with inventions, privileges, and opportunities of extending the blessings of Gospel light and civilization to the remotest corner of the world.

Do not our multiplied opportunities terribly increase our responsibility? To us, there are doors open on every hand, which less than a century ago were closed; difficulties that opposed the most sanguine spirits have vanished quite; our fastest steamers speed from zone to zone; printing presses turn out the Bible in over 260 languages and dialects, and now heathendom is, in many parts, as one missionary tells us, “breaking down faster than Christianity can take possession of the wreck.” He had, himself, been invited by a Buddhist priest, to preach in his temple, and knew whereof he spoke.

Compare our times with those of 1792 when in response to the bugle-call of Carey, those twelve pioneer missionaries met in a widow's cottage in the little English village of Kettering, and, having consecrated themselves to the work, laid upon the plain deal table £16-2s.-6d. as their humble offering towards its prosecution. Or go a little further back to the time when Carey, ready to embark for India, was refused passage on an English vessel, and had to seek it on one of another country.

If it were only to make up for lost time, when our forefathers either slumbered in indifference, or strove against closed doors and appalling discouragements, gathering only a few scattered sheaves as the harvest of years of toil, should we not each be up and at work with all the energies of our souls? On all sides comes the reproachful question "If this is true why, oh why did you not come and tell us before?" And, as Livingstone tells us, one old chief pathetically added—"My father is gone, my mother is gone, my grandmother is gone, and they never heard of this Saviour, why were you so long coming?"—Above all, let us ever accompany our gifts with prayers, and if we would wield this weapon so that the strongholds of Satan will fall, our hearts must be aglow with love to our Master, for only then will we care to rescue the perishing ones He came to save. If "the piety of the church is the measure of its power," then each member will be a power just in proportion as he lives near his Master and follows in His steps. "The light that shines the farthest, burns brightest at home." May we each so be led to

"Give as we would to our Master
If we met His loving look;
Give as we would of our substance
If His hand the offering took."

ANNA M. JOHNSTON.

Kincardine, Ont.

THE LITERATURE OF MISSIONS.

NO one has a right to pose as an authority on this subject who is not conversant with, at least, the French, German, Italian and Scandinavian writers on missions. These are numerous, and many of their works extremely valuable. Having no acquaintance with any of these learned authors, except by name, the writer of this paper respectfully takes a back seat while he ventures on a few humble remarks about our English missionary literature which, it must be admitted, has an important, practical bearing on the development of missionary enterprise. Though I do not wish to quarrel with my subject at the outset, I am constrained to admit that, taken as a whole, our missionary literature, relatively to the nobility of the theme, is not quite up to the mark; much of it is vague and unsatisfactory. With a few exceptions, the subject has not tempted men of eminent literary genius to take it up. The natural consequence of this is that the average missionary book or periodical is, for the most part, pretty hard reading, and is not in very great demand. It may be very edifying, and often is so, but it frequently fails conspicuously by reason of the lack of that one thing most needful, to excite and sustain the interest of the reader, and that is *information*. The same remark applies to a very considerable proportion of so-called "missionary sermons." I remember once going a long way to hear a missionary sermon and returning sadly disappointed. I have no doubt it was a very good sermon, but it failed to beget enthusiasm in the audience, which is not surprising when one thinks of the train of thought naturally suggested by the text:—"Beware of covetousness."

Dr. Murray Mitchell, himself a missionary of long experience, and also an accomplished writer, addressing the first Presbyterian Council, said in this connection:—"Even Germany, with all its love of research and capacity of presenting its results, has no satisfactory history of missions." Professor Christlieb, than whom there is no higher continental authority on missions, returned the compliment when he said, at the meeting of the Evangelical Alliance, in 1879,—*"What exhibitions of ignorance of all non-English missionary history are to be found in the missionary literature both of England and America?"* Dr. Thomson, author of *"The Land and the Book,"* in addressing a great missionary conference, putting the case mildly, said: "There is

room for profitable concert and co-operation in the immense business of preparing a Christian literature, to meet the ever-growing wants of all successful missions. Such a literature has to be created *de novo* . . . The best available talent should be consecrated to this department, and a careful selection and division of work made, so that valuable time and labour may not be wasted upon things not necessary." Other competent authorities might be cited whose testimony points in the same direction, but these are enough for our present purpose.

Looking from the historical point of view, it may seem a rash assertion, yet it is true, that there is no work in existence which is entitled to be called a History of Christian Missions! Roman Catholic writers, by reason of their undisguised antipathy to Protestants, cannot be expected to write the history of Protestant missions; on the other hand, Protestant writers have erred in belittling, or altogether ignoring, Roman Catholic missions and missionaries; and they are responsible for the prevalent, but mistaken idea, that Christian missions have their origin no further back than the Reformation of the sixteenth century. No account of the growth of missions, however faithful and accurate it may be, is worthy the name of history that has so limited a horizon as that. We may not be able to follow the Apostles into their respective fields of labour with the accuracy we would like, nor to describe in minute detail their methods of working, but we cannot forget that they were missionaries—the Pioneer Christian Missionaries of the world—that so intensely missionary was the spirit enkindled by them that, before the last of them ceased to work, the greater part of the then known world was, to a certain extent, at least, evangelized. The Gospel, even during their lifetimes, had penetrated to the farthest limit of the Roman Empire. The world has never witnessed greater advances in Christianity, nor truer heroism, than is apparent in the lives and deaths of its first preachers. If they had no such missionary societies and committees as we have, man for man, they had more missionary zeal, which found expression in charities and benevolent institutions, the benefit of which remain to the present day.

And there is as little propriety in passing over in silence the missionary labours of their successors,—Clement and Polycarp, Tertullian and Chrysostom, Origen and other Fathers of the church were grand missionaries. Between the death of St. John and the time that Constantine, "the first Christian Emperor of Rome," convened the council of Nicæa, in A. D. 325, there was undoubtedly a season of

remarkable missionary activity, and, later, when northern hordes of barbarians swooped down to complete the wreck of Rome, it is related how devoted missionaries came forth from their cells and monasteries and "confronted them with the cross." And passing on to the times of U'fila—the Apostle of the Goths, Patrick of Ireland, Columba of Scotland, Augustine of Canterbury, the monks of Lindisfarne, Boniface of Friesland, Anshar of Denmark, Olaf of Sweden, Adelbert of Prussia, and many others, even in the darkest of the "dark ages," as we call them, and until the appearance of "The Morning Star of the Reformation," there is an enormous wealth of unexplored, but available missionary history. And as the materials are ample, there are unquestionably men enough equal to the task of setting it forth in order. Of what avail would it be to name a dozen, which could easily be done, when there are scores of men on either side of the Atlantic who are equal to the task. If it were expecting far too much that any one man should undertake so great an enterprise, there remains the alternative of preparing a concerted plan, and of assigning to each of a selected staff of competent men the chronological periods with which they are respectively most conversant. Nor need such a proposal be accounted altogether utopian, since a similar method has already been adopted in the preparation of a History of America, now going through the press, to be completed in eight volumes, of which four have already issued, and one department of which has been assigned to a distinguished minister of the Presbyterian Church in Canada and a professor in one of her colleges. This is one way in which the whole sphere of missionary observation might be surveyed from a philosophical, a literary, and at the same time a practical point of view.

Such a universal history of missions, free from the suspicion of denominational bias, and loyal only to truth, would be specially seasonable at this time, when a spring-tide of interest in missions is setting in again, when thousands of young men from all the evangelical churches—glowing with the zeal of the primitive apostles—are offering their services as missionaries to the non-Christian world; a time, too, when missionary Boards and Committees are embarrassed—"Not daring to retrench; fearing to enter into new fields; calculating with solicitude how they may save their honour, and yet save the perishing heathen." This is one of the ways in which the much-talked of "co-operation of all Christian denominations" would be encouraged. It would be one of the highest services which literary taste and culture

could render to the grandest of all purposes—the evangelization of the world.

The one book at present in the language having any pretensions to supply this want is that entitled "The History of the Christian Missions of the Sixteenth, Seventeenth, Eighteenth and Nineteenth Centuries," by Rev. Wm. Brown, D.D., Secretary to the Scottish Missionary Society, in three large volumes, London, 1854. In many respects it is an admirable volume, and valuable so far as it goes, but it does not even cover the ground indicated by the title. It were more properly called a history of the missions of a given number of the missionary societies of the nineteenth century, and by some of them it would certainly not be endorsed as such. The author expands needlessly on unimportant details, to the frequent neglect of that which is general and essential to the sequence of the narrative. He is ungenerous in some of his references to at least one of the most respectable and useful missionary societies of our day, and disposes of others with singular brevity. He makes no account of Roman Catholic missions, on the ground that "there would be no possibility of distinguishing between truth and falsehood in the narratives of the missionaries." Our contention is that a history of the missions of these four centuries is manifestly incomplete which has no reference to the labours of Loyola and Xavier, and Ricci, and scores and hundreds of others who, with heroic zeal, went out, before Protestant missions were thought of, to India, China, Japan, Mexico, Peru, Brazil, and the ends of the earth, who cast in their lot with savages, endured all kinds of hardships, and in many instances laid down their lives for the propagation of the faith as they understood it.

The Statistics of Missions is also a branch of this kind of literature that is capable of improvement. Religious statistics of any kind are not easily got, and when obtained they are difficult to manage. Absolute accuracy in figures is in few cases attainable, and approximate estimates, however carefully prepared, are always open to question. In many countries where missions have been established there are as yet no adequate means of ascertaining the relative increase or decrease of populations. It is purely guess-work, for example, to say that the population of Africa is two hundred millions. In taking the decennial census of the people, in neither Great Britain nor in the United States is any question asked by the Government officials as to the religious professions of the inhabitants. Hence the statistics of missions in these countries, or in the foreign countries in

which their missionaries are operating, must be derived wholly from denominational sources, and in consequence of the rivalry of creeds and the temptation for each to make the most of their respective gains in numbers, the greatest care and discrimination are necessary in arriving at satisfactory, general conclusions. The importance, however, of this branch of study is gradually coming to be more generally recognized, and it is receiving increased attention, especially on the continent of Europe, where it is now considered as much a science as is chemistry, and where its results are skilfully analyzed, and from them hypotheses are formulated not only in regard to past events, but are so manipulated as to forecast the future with singular precision. Nearly all missionary writers dabble more or less in statistics, but there are comparatively few who have either the aptitude, or the time and patience necessary for their thorough examination and classification. Professor Christlieb of Bonn, has bestowed great attention on this method of illustration. His books bristle with statistics, presented in an attractive and telling manner. *The Missionary Review*, Princeton, N. J., is another case in point: its talented editor, Dr. Wilder, lately called to higher service, had statistics on the brain for the last ten years of his life. Dr. Sherrings and Dr. Joseph Mullens, perhaps the two most reliable authorities on Missions in India, were both adepts, or experts, we might say, in the use of figures, but the most elaborate and comprehensive statistical work we have met with is *The Problem of Religious Progress*, by Daniel Dorchester, D.D., New York, 1881. The demand for figures as a test of evangelistic and missionary success, is frequently pushed too far, as though Christian experience could be weighed and measured with the same exactness as a hay-stack! And yet, the judicious use of statistical information has been, and will continue to be, serviceable in creating a healthful interest in missions.

Biography—the main source of all history—of necessity occupies a very prominent place in missionary literature. This department has been more industriously and successfully cultivated than any other. Though not so accessible to the majority of readers as might be, there are extant a great number of Lives of eminent Missionaries,—from Apostolic times down to our own day. In the Vatican library, and in the archives of the Propaganda at Rome, in the missionary libraries of Paris, Genoa, Berlin, and Copenhagen, as well as in the libraries of Britain and America, there is a vast amount of missionary biography and general history of which comparatively little use is

made; and each of the great missionary societies is year by year making history, and piling up stores of missionary information. Before me is a portly volume entitled, "A Register of Missionaries of the London Missionary Society from 1796 to 1877;" royal octavo; pp. 313. It contains a condensed statement of the lives of seven hundred and thirty missionaries; it tells where and when each one was born and educated, the dates of their ordination and appointment, who they married, where they laboured, what books were written by them, where they died, and where they were buried. In looking over a catalogue like this, it is easy to understand the embarrassment of the Secretaries of such Societies when they are asked to name a dozen or a score of their most distinguished missionaries: their invariable reply is,—“It would be much easier to name a hundred.” So, were we asked to particularize a few of the most interesting Lives of modern Missionaries, we might well hesitate to put pen to paper. Some, however there are, familiar as household words; such are the memoirs of Raymund Lull of Spain, Francis Xavier of France, Matteo Ricci of Italy; Bartholomew Ziegenbalg, Henry Plutschau, and Christian Frederick Schwartz of Denmark; Hans Egede of Norway; Charles A. Gutzlaff, John Gossner, and J. Lewis Krapf, of Germany; John Theodore Vanderkemp of Holland; Nicolas L. Zinzendorf, George Schmidt, Christian David, and Matthew and Christian Stach, of the devoted band of Moravian Brethren. Then of our British and American heroes—connecting their names with the countries they laboured in. India reminds us of William Carey, Henry Martyn, Reginald Heber, John Wilson, Alexander Duff and John Scudder; China, of Robert Morrison, William Milne, and William Chalmers, Burns; Africa, of John Phillip, Robert Moffat, David Livingstone, Barnabas Shaw, and John Ross. The Islands of the Sea resound the names of Williams and Ellis and Hunt and Titas Coan, of Bishops Selwyn and Patteson, and of John Geddie. Turkey suggests the names of Pliny Fisk, William Goodell, Jonas King, and Daniel T. Stoddart; Patagonia recalls the name of Allen Gardiner, Persia, of Asahel Grant—the beloved physician—and Burmah, that of Adoniram Judson. With the West Indies we associate the name of Dr. Coke—the Father of Methodist missions—and with the aborigines of America are indissolubly linked the names of John Eliot and David Brainerd. Among the heroines of the mission field we have charming memoirs of the three Mrs. Judsons, Miss Fidelia Fiske, Mrs. Dorothy Jones, Mrs. Harriet Newell, Mrs. Mary Williams, Mrs. Mary Moffat, Mrs.

Lucy G. Thurston, Mrs. Mary Ellis, Mrs. Mary Mullens, Mrs. Inglis, and many more. Dr. W. G. Blaikie and Dr. George Smith, both of Edinburgh, must be ranked among the choicest writers of missionary biography; Dr. W. P. Walsh, Bishop of Ossary, is also a classical and elegant writer in this department. Mrs. E. R. Pitman excels in delineating the beautiful character of woman in the mission field.

The Miscellaneous and Periodical Literature of Missions is plentiful, and it is not *all* very dry reading. It includes books of travel and adventure as "sensational" and dramatic as the most ardent admirer of romance and the histrionic art could wish for; such, for example, as 'Williams' Enterprises in the South Seas,' which went through ten editions in two years; 'Livingstone's Travels and Researches in Africa'; 'Ellis' Polynesian Researches,' and his 'Three Years in Madagascar'; Dr. Means' 'Story of Madagascar'; Rufus Anderson's 'History of the Missions of the American Board,' in four volumes; A. W. Murray's 'Forty Years in Polynesia'; 'The Mikado's Empire. from B.C. 660 to A.D. 1874'; 'The History of Protestant Missions in India' by Dr. M. A. Sherring, and also by Dr. Joseph Mullens; 'At Home in Fiji,' by Miss C. F. Gordon Cumming; 'In Southern India, by Mrs. Murray Mitchell; 'The New Hebrides and Christian Missions,' by Dr. Steel of Sydney; 'In the New Hebrides,' by Dr. John Inglis; 'Missionary Life among the Cannibals,' by Dr. George Patterson; 'The Sunrise Kingdom,' by Mrs. J. D. Carrothers, 'South African Mission Fields,' by J. E. Carlyle; 'Modern Missions,' and 'Light in Lands of Darkness,' by Robert Young; 'Around the World Tour of Christian Missions,' by Dr. Bainbridge; also by his wife; 'The Missionary World,' by Rev. William Moister. Those who prefer to have statistics and general information in the shortest possible compass will find their *multum in parvo* in such admirably condensed cheap works as Christlieb's 'Protestant Foreign Missions'; Dr. George Smith's 'Short History of Christian Missions'; Dr. Warneck's 'History of Protestant Missions'; 'The Great Conquest,' by Dr. Ellinwood; 'The Mohammedan Problem,' by Dr. Henry H. Jessup, and the 'Crisis of Missions,' by Dr. A. T. Pierson.

The Missionary Periodicals are too numerous to mention. All the larger Missionary Societies, as well as all the Evangelical Churches, publish their monthly or quarterly missionary magazines. For postal purposes this kind of literature is registered in the United States as "second class matter," and perhaps that is about as high as it should be rated from a literary point of view. As a rule it is not a very

profitable investment, financially, and in some cases it has to be largely subsidized by the parties in whose interests it is published. When this is the case, however, it may be taken for granted that it is not intrinsically so popular as it ought to be. Dr. George Smith thinks that "a good catholic or evangelical monthly or quarterly for the diffusion of foreign gospel intelligence, is the immediate need and pressing want of missions." The same authority complains that the *Poetry of Missions* is meagre both in quantity and quality, "Since Southey and Heber," he says, "no one has given us even a missionary hymn that will live." Notwithstanding what has been said above, some of the finest thoughts on missions are to be found in the published sermons, lectures, and speeches of the representatives of missionary societies, such as Dr. Chalmers, Dr. Duff, Dr. Norman Macleod, Dr. W. Fleming Stevenson, Dean Farrar, Dr. Phillips Brooks, and Dr. Richard S. Storrs.

In concluding this paper, let the reader clearly understand that we have no desire to exalt the written above the spoken word as a factor in the practical work of the mission field. The *Literature of Missions* can never be more than the handmaid. When the best has been done that can be done by the pen, *the work* must still be done by the living voice of a sympathetic, loving, consecrated man or woman. Concerning such it will always be true,—“He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.”

JAMES CROLL.

Montreal.

ITALIAN MISSION WORK IN MONTREAL.

Mr. Internoscia is a converted priest from Italy. As stated in the following account of himself and his missionary labor, he has shown the utmost diligence in preparing for his work ; and we consider that the Board of French Evangelization has every reason to be satisfied with his fidelity and zeal. He is a man of rare linguistic attainments, and his annual concerts, at which eight different tongues are employed, are a source of great attraction and enjoyment to his parishioners and to many of our citizens.

Walking along Sherbrooke street one day last summer we were accosted by an Italian vendor of Plaster-of-Paris busts, when we recollected a statement to the effect that Mr. Internoscia was more or less known to all of his countrymen in the city. We thought we would put the matter to a practical test, and upon entering into conversation found that this particular individual was no exception to the rule—he *knew* Mr. Internoscia! Perhaps after perusing the following article, some of our readers may like to try a similar experiment and be induced to accord the aid which he so earnestly solicits.—EDITOR.

ABOUT nine years ago there were but few of my countrymen to be found in Montreal ; and these, few as they were, were scattered throughout the city, so that it was not an easy matter to find even them. At that time, when I began my missionary labors, I was told that had I started a few years earlier I might have found a fertile soil to work upon, but that under the then existing circumstances I would only waste my strength and make the Catholics laugh. Judging from the human stand-point, the Italians who thus endeavored to discourage me were far from wrong : but then, I could not well forget that God, in the diffusion of His everlasting Word, leads on the blind, opens the way to the ignorant, and in the end makes easy what at first might seem inextricable obstacles. So I cared very little for the advice I speak of, and went about my undertaking full of faith in Him who has said, “My grace is sufficient for thee, and my strength is made perfect in weakness.”

The first meeting was held in a French church, and it was hardly possible to distinguish the Italians then present from those who belonged to the regular congregation worshipping in that place ; but after a few weeks the French element entirely disappeared and there was left a mere handful of unbelieving Italians. These, as time went by, became fewer and fewer ; till at length it looked as if my congregation would vanish altogether. The predictions of my Italian friends

had come true already. It was clearly a bootless task to carry on such work. Still, I tried my best to keep my evangelistic zeal warm. Ah, it was hard to know how to rouse the feelings of my countrymen. They were not hungry for the celestial bread ; and what is the use of offering bread to one who is not hungry? How were men to be brought to hear the Gospel who were not hungering and thirsting after righteousness ?

Myself brought up in the Roman Catholic faith, I had but a poor idea how to conduct a church that worships Jesus Christ alone, not ascribing to the Virgin Mary, saints and angels the honor solely due to Him. Accordingly, I thought it needful first of all to cultivate the soil in my own heart, before I could hope to cultivate the soil in the hearts of those who followed me more (as I felt) through personal favor for me than through love for Jesus Christ. Having come to this conclusion, I so ordered my affairs that I might be present at as many meetings as possible in other churches. French, English or German, and in this way learn more fully from those who were born Protestants how to interpret the Bible. Nor was I satisfied with this. I was anxious to know something also of the training afforded in their college halls, and therefore I spent many a profitable year among the students. In the meantime I worked away among my countrymen, but with scant results. The Italian Church was not growing. Often I felt like giving it all up. But hope would burn brightly again, and so I kept at it. And really the seed was coming up. Presently my labors began to be rewarded. A certain number gathered round me, and the services were pretty well attended.

Sometimes while reflecting on the past, I have tried to make out why the work progressed so slowly, and I have reached several conclusions.

First of all, and all along has been the want of a proper church for the Italians,—one which they could call distinctly their own, and which they would be responsible for keeping in order at their own expense. This would be promotive both of comfort and a sense of manly independence

Another thing that has worked against us has been the inconvenient hour at which the services are held, and this inconvenience arises from the want just stated—that of a building of our own. The Italian services are held in a French church, and the only available hour for them is that between five and six o'clock—tea time. The gatherings, I feel sure, would be much larger at seven o'clock, for

many Italians would go in the darkness, who are unwilling to go in sunlight. If seen entering the hall, they rightly dread that they would become marked objects of persecution on the part of Catholics. When faith in Christ is weak in their hearts—like the spark in the smoking flax—it is only natural that they should not have the courage to be known as pure Christians. And yet our *Saviour* will not quench the smoking flax.

The majority of the Italians who visit these shores are unable to read, and this prevents them from studying God's Word, and consequently they make very slow progress in mastering even the elementary principles of the Gospel. This is an obstacle, however, which is now in a measure being overcome. A day school is already opened with 24 children in attendance, and also a night school for adults with about 20 in attendance.

Concerning the actual number of Italians in the city nothing positive can be said. Some place it as high as two thousand, and others as low as four hundred. As far as my own personal knowledge goes, there are about *eight hundred*. Of these only two hundred are settled residents, while the rest form part of the floating population that belongs to this, like every other large city. The bulk of them are from the South of Italy, where Papal prejudices are, of course, most intense; and they accordingly bring with them beads, images and pictures of Saints and the Virgin Mary. To separate them from these material objects is as hard as it is said to be to dissipate the idea of ancestral worship from the minds of native Christians in China. So thoroughly does this worship of the material enter into the Romish system that they would even shed their blood in enthusiastic defence of their amulets. When the missionary approaches them, they make the sign of the cross to repulse the bad omens; when he speaks to them of Jesus Christ, they are doubtful whether he is talking about Him who truly came down from Heaven to redeem our souls, or about a false Christ. To change the hearts of these people is the work of God, not man.

These superstitious men have a lofty respect for the English as a learned and rich people, but so far as religion is concerned they consider the English as the allies of the devil, and perverters of the truth as revealed by the Holy Catholic Church. To disobey the Pope, "the Vicar of Christ," is rank rebellion against God. Great tact, therefore, is required in dealing with such persons. If they are told point blank that Jesus alone has power to forgive sin, and that the Pope

and his priests usurp His place, they will not hear a further word upon the subject.

It is among such a class as this that I am working, and yet at the regular services I now have an attendance of between thirty and sixty. But the progress, I need not say, is far from what I expect. If I could only get the assistance of some lady visitors, better results would undoubtedly be obtained.

A. INTERNOSCIA.

Montreal.

JUDGE NOT.

How do we know which hearts have vilest sins,
How do we know ?
Many, like sepulchres, are foul within,
Whose outward garb is spotless as the snow.
And many may be pure we think not so,
How near to God the souls of such have been,
What mercy secret penitence may win—
How do we know ?

How can we tell who sinned more than we ?
How can we tell ?
We think our brother walked guiltily,
Judging him in self-righteousness. Ah well !
Perhaps had we been driven through the hell
Of his untold temptations, we might be
Less upright in our daily walk than he—
How can we tell ?

Dare we condemn the ill that others do ?
Dare we condemn ?
Their strength is small, their trials not a few ;
The tide of wrong is difficult to stem
And if to us more clearly than to them
Is given knowledge of the good and true,
More do they need our help and pity too.
Dare we condemn ?

God help us all and lead us day by day.
God help us all !
We cannot walk along the perfect way,
Evil illures us, tempts us and we fall !
We are but human, and our power is small ;
Not one of us may boast, and not a day
Rolls over our heads, but each has need to say,
God bless us all !

Selected.

Partie Française.

LA DÉVOTION CATHOLIQUE ET LA DÉVOTION PROTESTANTE.

(Suite)

EN général les âmes qui dans l'Eglise Romaine ont voulu se sanctifier d'une manière certaine sont allées se renfermer dans quelque communauté religieuse, elles se sont ainsi séparées du monde pour n'avoir pas à lutter avec lui. Il y a de ces retraites adaptées à tous les degrés de la société, avec des règles pour satisfaire les exigences de toute espèce de conscience. Au lieu de combattre à ciel ouvert et de rencontrer l'ennemi en rase campagne et sur son propre terrain, ces âmes se réfugent dans des forteresses à peu près inaccessibles où la plus grande partie de leur temps se passe, moins à prier qu'à répéter de vaines redites, et à endormir tout doucement l'âme par de petites pratiques parfaitement inutiles. Nous n'ignorons pas que ce sont aussi des asiles pour les blessés de corps et d'âme du combat de la vie, et pour ceux-là ces retraites peuvent être bonnes. Dieu nous garde aussi de dire ou même d'insinuer qu'il n'y a pas là de belles âmes épuisées d'une sainte ardeur de perfection morale, d'un haut idéal de sainteté qui se font du bien à elles-mêmes et aux autres dans ces enceintes, qu'en sortent quelquefois pour faire du bien audehors, qui travaillent en quelque mesure à la préparation d'une toute petite partie de l'humanité pour le ciel, comme elles se préparent elles-mêmes à quitter ce monde. Mais aussi on se tromperait grandement si l'on en concluait que toutes les femmes et tous les hommes qui entrent dans la vie conventuelle le font sous l'impulsion d'une vocation religieuse. Il y a par le monde un grand nombre de personnes qui ne sont pas heureuses dans leur famille, qui vont chercher là un asile pour y cacher quelque douloureux secret, un amour malheureux, une faute, une imperfection physique ou morale.

Nous savons, du reste que toute l'éducation catholique romaine tend à pousser à la profession religieuse toute personne élevée ou instruite dans un couvent, en sorte qu'il n'est pas étonnant que les couvents se remplissent et se multiplient. On représente cet acte

par un mot significatif : Se faire nonne, c'est *entrer en religion*, sortir du couvent c'est rentrer dans le monde, ce qui veut dire que dans la société il y a peu ou point de vraie religion. Quand cela serait encore plus vrai qu'il ne semble, il nous paraît que se séquestrer ainsi du monde n'est pas la meilleure manière d'agir sur lui et d'y faire pénétrer la sainte et puissante influence de la religion.

Ce n'est pas ainsi que l'entendait Jésus-Christ le vrai et seul chef de la religion chrétienne, car dans le sublime entretien de Jésus avec son Père rapporté par St. Jean, il dit de ses disciples : " Je ne te prie pas de les ôter du monde, mais de les préserver du mal." Mais on nous dira : " N'est-ce pas le plus sûr moyen de se préserver du mal et de se sanctifier que de s'enfermer dans ces retraites " ? Peut-être après que vous avez affaibli, énervée la chrétienté que vous avez instruite et élevée dans la religion d'un culte rempli de petites cérémonies, et où la mariolatrie remplace le culte du Père Éternel, et où la doctrine de la soumission à l'autorité du prêtre détruit peu à peu le ressort moral du chrétien. Si au lieu de cela vous aviez inculqué l'enseignement viril et moral de l'Évangile vous n'auriez pas cette faim et soif malade des âmes pour la vie conventuelle. Cette vie là a pu avoir sa raison d'être à une époque toute différente de la nôtre. La meilleure place pour se sanctifier, c'est au sein de la société, telle que Dieu l'a voulu, nous voulons dire la famille, le père, la mère, les enfants, les proches. Toute autre famille, est une famille factice, contre nature et qu'un jour ou l'autre porte atteinte aux lois primordiales de la société et du monde. Ces familles factices où l'on donne le nom de pères et de mères à ces hommes et à ces femmes qui ne sont ni pères ni mères, qui ne doivent jamais l'être, n'en jamais connaître la douceur, la douleur, la sublime relation et la divine discipline, et qui renient ainsi la divine loi qui les a mis au monde, ces familles là ne sont pas les familles voulues de Dieu et telles que Jésus les a acceptées pour son service. Aussi, un jour ou l'autre la nature telle que Dieu l'a faite s'affirme et se venge des immolations que de faux systèmes lui font subir. Ces femmes auxquelles il est défendu d'aimer, ont dans leurs livres de dévotion de nuisantes paroles d'amour, et elles adoptent surtout un terme qui nous répugne souverainement, c'est celui d'*époux* : en s'adressant personnellement à Jésus-Christ. Et ce sont des hommes qui écrivent ces livres pour ces femmes : Non, Jésus n'est pas l'époux personnel de telle ou telle nonne. Un apôtre le nomme l'époux de l'Église, la familiarité et le mysticisme chrétien ne doit pas dépasser cette ex-

pression. Elles ont renoncé au monde, ont fait vœu de pauvreté personnelle, mais elles peuvent être riches collectivement, sous forme de communauté. A l'abri de cet artifice inventé par le grand trompeur, le cœur humain, ces êtres désintéressés du monde se permettent d'être très intéressés, d'être très avarés même. Citons à cet endroit un illustre évêque. Bossuet, dans un discours prononcé pour les religieuses de St. Cyr. C'est un réquisitoire dont nous ne détachons que quelques phrases :

“ On promet à Dieu d'entrer dans cet état de nudité et de renoncement ; on le promet, et c'est à Dieu : on le déclare à la face des saints autels ; mais après avoir goûté le don de Dieu, on retombe dans le piège des désires... Ainsi, la pauvreté n'est qu'un nom, et le grand sacrifice de la piété chrétienne se tourne en pure illusion, et en politesse d'esprit. On est plus vif pour des bagatelles que les gens du monde pour les grands intérêts ; on est sensible aux moindres commodités qui manquent : On ne veut rien posséder, mais on veut tout avoir même le superflu, si peu qu'il flatte notre goût ; non seulement la pauvreté n'est point pratiquée, mais elle est inconnue..... Les familles accoutumées à la pauvreté épargnent tout, elles subsistent de peu ; mais les communautés ne peuvent se passer de l'abondance..... C'est qu'on ne mène point une vie simple, pauvre, active et courageuse. De là vient dans les maisons qui devraient être pauvres, une âpreté scandaleuse pour l'intérêt : le fantôme de communauté sert de prétexte pour le couvrir ; comme si la communauté était autre chose que l'assemblage des particuliers qui ont renoncé à tout, et comme si le désintéressement des particuliers ne devait pas rendre toute la communauté désintéressée.

“ Ayez affaire à de pauvres gens chargés d'une grande famille, souvent vous les trouvez droits, modérés, capables de relâcher pour la paix, et d'une facile composition, ayez affaire à une communauté régulière, elle se fait un point de conscience de vous traiter avec rigueur..... On ne voit point de gens plus ombrageux, plus difficultueux, plus tenaces, plus ardents dans les procès, que ces personnes, qui ne devraient pas même avoir d'affaires.” *L'esprit de ces communautés n'a point changé depuis deux cents ans, et il est notoire qu'elles accaparent toujours et qu'elles gardent tout ce qu'elles accumulent soit par des subsides, soit par des legs, soit par des quêtes. L'avarice, ce péché qui ferme le plus sûrement le ciel d'après Jésus-Christ, l'avarice est le péché mignon dans ces retraites qui professent d'être les asiles de renoncement, de pauvreté pour*

soulager la pauvreté au dehors ! Eh, bien ! elles font tout le contraire, elles cultivent la richesse au-dedans, et favorisent la pauvreté au-dehors par l'esprit de dépendance qu'elles cultivent. Les grands couvents nous font toujours l'effet de ces arbres gigantesques aux branches touffues dont les racines pompent au loin les sucs de la terre et dont l'ombre étiole, et fait mourir toute plante trop voisine d'elle.

Les maisons de charité pourraient être pour la plupart plus charitables en se débordant pour aller audehors cultiver l'esprit de famille, le bien être et un peu de confort qui est un si important élément dans la paix des intérieurs domestiques. Mais, n'y a-t-il pas quelque chose de très héroïque et de profondément chrétien dans le sacrifice d'une recluse ? D'héroïque, oui, mais d'héroïsme essentiellement chrétien, non. Le grand héroïsme chrétien consiste à être chrétien simplement, et à exercer les vertues chrétiennes, comme Jésus et ses apôtres au sein du monde. L'Église Apostolique si dévouée, si héroïque ne connaissait pas cette aberration. Il est plus difficile d'être chrétien exemplaire dans sa famille, au sein d'une société mixte que dans un couvent, mais aussi ce christianisme là, est cent fois plus efficace. Mais, dit-on ; c'est une vie consacrée à la sanctification personnelle et à la prière pour les autres. C'est une vie consacrée, pour la plus grande partie à l'inutilité, aux *vaines redites* que Jésus condamne. Si, comme on l'a dit, la prière est le souffle de l'âme, on ne se renferme pas pour mieux respirer, mais on respire le grand air à plein poumons pour bien travailler ensuite. C'est ce que faisait le divin Maître, il se retirait une nuit à l'écart, pour communier avec Dieu, prendre de nouvelles forces et retourner dans la mêlée, au sein des joies et des tristesses humaines. C'est lui qui a dit à ses disciples : " Vous êtes le sel de la terre, vous êtes la lumière du monde," or le sel ne conserve qu'à condition d'être mêlé, à ce qu'il doit conserver ; pour qu'une lumière éclaire un pays et le monde, il ne faut pas qu'elle soit confinée dans un monastère. Il vaut mieux une lumière dans chaque demeure pour éclairer le monde qu'une agglomération de luminaires dans un vaste caravansérail, alors que les ténèbres règnent tout au tour. Une sainte fille dans sa famille vaut mieux mille fois, qu'une sainte fille dans un couvent. Cent mille femmes chrétiennes dispersées sur toute la surface d'un pays valent infiniment mieux pour sa moralité que cent ou mille saintes rassemblées dans cette espèce de caserne religieuse que l'on nomme des couvents.

THEODORE LAFLEUR.

Montreal.

Editorial Department.

THE NEW YEAR.

THE old year has said "Good-bye," and his successor, with beaming countenance, greets us. Time's current, with ceaseless motion, flows ever onward, and the years come and go with such rapidity, that they are gone, and we scarcely realize the fact that they have passed away forever. It seems appropriate at such a season to look back upon the past, and while learning the lessons which experience brings, glance with hopefulness into the future. Doubtless, to many, the year just closed has been laden with rich and abundant blessings, the rugged path of life has, for them, been smoothed with many comforts and joys and their cup of mercy has been filled to overflowing. Others, there may be, who have experienced trials and sorrows, difficulties have opposed their onward progress, affliction's dark shadow has crossed their threshold and life's outlook, for them, has appeared shrouded in gloom. But to *all*, the bountiful Giver of every Good has been very kind and gracious, for even the losses and crosses of life are, to those who appropriate the lessons which they teach, blessings in disguise.

In taking a retrospect of the past year, how many have to mourn over promises of amendment broken, good resolutions not carried out, and acts of kindness and love passed over and unaccomplished. The character, which would have become stronger by the faithful discharge of daily tasks, the conscientious performance of difficult duties and the stern refusal to listen to the tempter's voice has, instead, been weakened by wilful neglect of those duties and a pliant yielding to the allurements of sin. Where duty clearly points out the way, we should always cheerfully and resolutely follow, and when temptations assail us we ought to manfully and prayerfully resist them, knowing, that in thus acting our real safety lies, and in this way only can a strong, vigorous, healthy character be built up, developed and established.

And now the new year is here. To the numerous readers of the JOURNAL we gladly extend the time-honored greeting, and sincerely trust, that in the true sense of the term, it may be to each of them, indeed "*A Happy New Year.*" Let us with brave hearts enter upon its duties, and with a firm determination to perform those duties aright. As we cross its threshold we know not what joys and sorrows, what troubles, cares and disappointments may fall to our lot, ere this year like its predecessors takes its departure from us. But whatever of good or ill the coming days may

have in store for us, useless regrets and sad repinings can neither retrieve the past nor place success within our reach in the future. Let us then take up our life work with a resolute purpose, a hopeful spirit, an honest endeavour and a perseverance that already anticipates success. The failures of the past should not crush us, neither should its triumphs unduly elate us. With our zeal guided by knowledge, our hopes tempered by experience, and possessing that faith which works by love, the future need not alarm us, and the present will be devoted to loving toil in the Master's cause. Profiting by all the rich experience of the past, we should make fewer mistakes, our work should be better done, our labors for good ought to be more abundant, and our lives should more truly testify for Christ during this year, than in any former period of our existence. Relying alone upon Him who is the source of all our strength, we may manfully go forward and cheerfully spend and be spent in His work and for His glory.

OUR FRENCH MISSION SCHOOL.

ONE of the most effective agencies employed in the evangelization of French Roman Catholics is the work of the twenty-eight mission schools which the Board has been enabled to establish in various parts of the country. In these schools during the year ending May 1st, 1887, under the enlightening influence of gospel teaching, were 277 children of Roman Catholic parents; and their presence amid such surroundings was not without results. For in one school during that term, *twelve* pupils renounced Romanism, and publicly professed their faith in Christ as the only mediator between God and man.

The students of this College have felt that French Romanism is the special object against which their missionary zeal at present should be directed. We need offer no apology for this choice. They have further felt that, in view of such facts as the above, the most powerful engine they could bring to play upon that stronghold of error would be another mission school. Accordingly, after mature deliberation our Students' Missionary Society committed itself to the task of equipping such an institution in the neighbourhood of this City—the work of erection to be proceeded with as soon as funds sufficient have been collected. A committee composed of ministers, business-men, and students, was appointed to oversee and manage the work. It is estimated that the cost of a suitable building and the running expenses of the first year will amount to about three thousand dollars. The greater part of this sum, the supporters of French Evangelization and stewards of God's wealth throughout the country are to be asked to contribute. But unless there is some definite and practical movement on the part of the students to evince their own interest in the matter, it can hardly be expected that the outside world

will be induced to any serious effort. We are glad, however, to be able to state that such a movement has begun within the college walls. A subscription list has been opened; and already a number of students have pledged themselves to place in the Treasurer's hands by the first of July of this year, the sum of \$620.00. This, together with the \$520.00 collected during the past summer makes a total of \$1140.00 already in hand or promised. For the remainder we do not beg, but we ask those who in easy affluence enjoy the light and liberty of the gospel, to consider their duty to their brethren in the darkness and bondage of Romanism, as well as their responsibility to God whose stewards they are; and we feel assured that such a consideration of duty and responsibility will be followed by a very liberal donation to this, and all the regular schemes of the church.

As students, men consecrated to the work of the christian ministry, we feel the claims of the foreign field pressing heavily upon us. But those claims, we are obliged to allow to stand in abeyance until this equally necessary work at home has been successfully inaugurated. Let the loud cry of heathendom incite us to more vigorous efforts to evangelize Canada, that Canada's forces united in Christ may more effectively invade heathendom. May we not express the hope that our Society at the opening of next session may find itself untrammelled by debt in connection with this school, and in a position to prosecute with energy the work abroad.

College Note Book.

STUDENT LIFE.

NOT even a COLLEGE JOURNAL can be printed without money. Many of our subscribers have already paid, but there is a large number from whom we have not received a one dollar bill. Subscribers both in the city and country would confer a great favor on the managers, and relieve the whole staff from anxiety, by sending in their subscriptions during the present year—we shall look upon it as a very acceptable New-Year's gift.

* * *

ECHGES FROM THE HALLS.

"Want to buy a knife?"

"No, I want to sell one."

"Less noise, please."

Water runs down hill: man runs up. And he overcomes the force of gravity in doing so, both of nature and of his fellow-man.

"Facilis est descensus Averni."

The towel question continues to absorb the interest of students.

A clear, calm, winter night.

The half-moon's silver light

Flooding the scene

At 10.15.

P.M.

What a night!

One tom-cat on the ground.

A dozen more around,

Venting their spleen

At 10.16.

Ahem!

What a fight!

* * *

Some of our professors are in the habit of asking a few students out to tea occasionally. A short time since one of them made his way to the study of a freshman for this purpose. On proffering his invitation the professor was somewhat taken aback when the freshman, looking him over from head to foot remarked: "Well, you've got the advantage of me, I don't know who you are."

A private exhibition of magic lantern views was given at the close of the session by one of the students, who is turning amateur lecturer. The views were good and were highly appreciated by the audience. One of the most enjoyable parts of the evening was the effective dropping of the curtain at the close of the entertainment.

* * *

Dame Rumor asserts that a double portion of pleasure is about to fall to the lot of one of our students by adding to the festivities of Xmas and the New Year the halo of a bridal altar. Who he is she says not, further than that, it is a member of our staff who is about to wear the bridal rose beside the holly and the mistletoe.

Since the above was put in type the "double portion of pleasure" has fallen. We congratulate our colleague, Mr. A. J. Lods, and wish him and his fair partner a happy and prosperous voyage through life.

* * *

We regret very much that the length of some of our contributions this month has forced us to omit the notes from our sister seminaries. Our regret is the more keen because of the importance of the news thus crowded out. The missionary spirit seems to pervade them all to a remarkable degree, which is a matter of gratification. In asking our Sister Seminaries to pardon this omission, we wish them a very happy and prosperous New Year.

* * *

Mr. Robert Johnston, B.A., was presented last month with a set of Dr. Kitto's Bible Illustrator, and a handsome gold pen and pencil, by his former Bible Class in Nazareth Street Mission School. Mr. Johnston has taken charge of the newly formed Bible Class in Crescent Street Church, which has already become one of the largest in the city.

* * *

We regret to state that Mr. A. S. Grant, B.A., has been suffering during the last two weeks from a severe illness. By the advice of Dr. Stewart he has been removed to Miss Gee's private hospital, where, under careful attention, we are happy to learn that he is steadily improving.

* * *

The Principal continues to extend to favored students pressing invitations to call at his office. The invitations are generally obeyed with more alacrity than pleasure, yet the Principal is a very pleasant man to meet. Why this shyness?

R. MACDOUGALL.

PERSONAL.

REV G. D. Bayne, B.A., '81, has accepted a call to the beautiful and prosperous town of Pembroke. The Bible class and Young People's Association of his church in Morrisburg, lately presented him with a gold-headed cane, and his wife with a handsome mirror. The presentation was accompanied by an address. Mr. Bayne has enjoyed a successful pastorate

in Morrisburg, and we hope that like blessings may follow his labours in Pembroke.

Rev. Gustavus Munro, M.A., '73, has been conducting special services in his congregation at Embro, with very encouraging success. For two weeks Mr. Munro was assisted by his old class-mate, and our late Dean, Rev. W. J. Dey, M.A., who has recently been inducted into Erskine Church, Hamilton. Since Mr. Dey's induction valuable assistance has been rendered by neighbouring ministers, particularly the Rev. Robert Scott, Brockville. Mr. Munro has been in Embro since his graduation and is the longest settled in one charge of any of our graduates.

Rev. M. J. Leitch, '85, of Valleyfield, reports that during the last three years the membership of his church has doubled. During the last year forty have been added. The Sabbath services are well attended, every pew being taken. The Sabbath school has increased from forty-three to one hundred and fifty. Since coming to Valleyfield he has established a weekly prayer meeting, a Bible class and Infant class. The people have shown their appreciation of the work done by increasing Mr. Leitch's salary at the rate of \$100 per year.

Mr. Donald McLean, '86, who has been labouring as a missionary in the lower Provinces, was ordained and inducted into the pastorate of Earltown congregation, Colchester Co., N.S., on November 30th. The congregation of which Mr. McLean is now pastor, has been vacant for more than three years. It is a large and important field, and it is hoped that, with the blessing of God, it may now become what it really ought to be, one of the most flourishing congregations within the bounds of the Synod of the Maritime Provinces.

THE congregation of Erskine Church, Hamilton, turned out in large numbers last week to witness the induction of the Rev. W. J. Dey, their new pastor. The Rev. Samuel Lyle presided. Rev. J. Mordy of Niagara Falls, preached the sermon from 2 Thes. iii. 1. Rev. Mr. Lyle then narrated the steps that led up to the present induction. Rev. Mr. Murray, of Grimsby, followed with a very earnest address to the new pastor, and Rev. Mr. Waterdown, addressed the congregation. At the close of the service Rev. Mr. Dey received a hearty hand-shaking from the members of the congregation.

REV. R. HUGHES, '76, has been doing good service in Osgoode and Kenmore. Last winter Revival services which were followed by great blessing were conducted, when the pastor was assisted by Mr. J. W. McLeod, student of this college. During the summer a beautiful new church has been erected in Osgoode. The corner stone was laid in June last, and on the 6th ult. the building was opened and dedicated. The church is admirably situated on the brow of the hill just north of the

village of Vernon. It is constructed of red brick, the interior is finished with ash and basswood and is neatly furnished. The cost is in the neighborhood of \$8,000. The opening services were conducted by Prof. Scrimger and Rev. A. G. Calder, a former pastor of the congregation. Rev. W. W. Carson, of Ottawa, a native of the place, was expected, but on account of the rain he was unable to be present. The singing was conducted by an efficient local choir. The church was crowded at all the services.

On Monday, dinner and tea were served in the church, and the attendance was good, both in the afternoon and evening. Rev. J. A. G. Calder presided. The speakers were Revs. Moffatt, D.D., Scott, Geddes, Gibson (Methodist), and McEwen (Baptist), Dr. Wallace and Mr. C. W. Whyte. Music was furnished during both afternoon and evening by an excellent choir from West Winchester. Rev. W. H. Scott solicited subscriptions towards the building fund, asking \$3,000 and receiving \$3,065. This, with the amount subscribed before, covers the whole cost of the building.

J. H. HIGGINS.

EXCHANGES.

WE note with pleasure the excellent character of the majority of the Exchanges which have reached us this year. Weak points appear, of course in many, perhaps in all; some may have a tendency toward heaviness, others too great a preference for trifling articles; some would seem unable to exist but for the unlucky freshmen who afford the editors at the same time a care to warn and advise, and a delight to snub and ridicule; but on the whole the magazines are good well-written College papers, and we hesitate not to commend them.

Three numbers of the "*Varsity*" have been received. The opening address of President Wilson is earnest and well worth reading. In the issue of Nov. 12th, the President of the Literary Society utters some strong but true words in regard to college life: "The four years of an undergraduate's course may be either the most valuable or the most worthless of his life. He who uses them for good, develops that individuality which every mind possesses and lays the foundation of a useful and successful life. He who uses them for evil, reaps where he sows, and is liable to be found in after years cursing an institution which he never faithfully served and attributing to his University that failure which is the result of his own folly alone." The publication is a good one, especially if the contributions signed with initials are the work of undergraduates. The appearance of the magazine might, perhaps, be improved by the addition of tinted covers.

The *Missionary Herald*, in matter and manner is one of the foremost missionary magazines of the continent. The writers are earnest, the articles wide-awake, interesting and thoroughly missionary. Among the foremost articles are: "The Message and the Messenger," by the Rev. Dr. Clark, and "The appeal of the hour," by the Rev. Dr. Smith. The prevailing tone of its missionary news is hopeful and inspiring.

The "*University Gazette*," No. 2, is thoroughly devoted to the interests of the College, containing, as it does, no extraneous matter whatever, and deserves commendation as a College Journal. But while we acknowledge with pleasure that it fills the role of a university paper, we wish to point out to our contemporary's critic that there is a difference between a Theological College Journal and a university paper. Such a magazine as our contemporary, which represents the life and interests of a comprehensive university, may be devoted entirely to that which affects the work and welfare of the college and its students; and in its internal life, in its lectures, societies and sports is to be found abundance of suitable material to fill its pages from issue to issue. It has no need and perhaps no right to turn to any factor outside of the university. A Theological College Journal is, in a way, the same, yet differs from it in many important respects. Although the life of the College in its narrower sense, restricted though it is to a title of the students and interests of a University, is not inadequate to supply material for a College paper, yet such is not the magazine we aim to present; for in its wider and truer sense the life of the College is affected by every change and movement in the religious world and thought. Its interests are thus broader than even those of a University and in order that the COLLEGE JOURNAL may fulfil its true position, it must correspondingly extend its range and embrace all the branches of religious life. Church Union, the movements of the Church of Rome, the Missionary Problem,—these are questions of vital importance to our life and are as really connected with us as the societies of our University with its *Gazette*. A College Journal is a magazine published under the direction of the students, in their interests and dealing with all questions affecting the welfare of their College. This we consider a College Journal and this we strive after, falling short in many respects, inevitably, but still striving with an honest and earnest endeavor to be a true College Journal.

The *Corrig School Record*, a well-written though small Journal, in its review compliments us on "the excellence of our typographical execution, especially as the work was done on an amateur press by one of the students." We envy our contemporary its inexperience in regard to the details of printing and its sublime faith in the capability of some of our students to accomplish the impossible. Our printer is J. Theo. Robinson, and to him as the deserving party, we transfer the compliment.

Fresh as a dewy rose and as cheerful as its name comes the bright little *Sunbeam*. It is a rest to our weary mind after braving the deeps of some ponderous theological thesis, to turn to this magazine and drink in its clever, chatty articles,—not that we would deprecate the ability of its editors to compose weighty articles, but we admire their talent in writing readable ones. Even were there anything to censure we would hesitate to come down very hard on it, lest we should find that there was indeed no rose without a thorn, for the fair Exchange Editor has already shown a power of incisive criticism which we would not wish to provoke.

We have also received the following publications on which, from lack of space, we are unable to comment: "*Dalhousie Gazette*," "*Acta Victoriana*," "*Rouge et Noir*," "*Educational Record*," "*Knox College Monthly*," "*Baptist Missionary*," and "*Educational Monthly*."

R. McDougall.

The Reporter's Pencil.

PHILOSOPHICAL AND LITERARY SOCIETY.

THE first public meeting of the Society this session was held in the David Morrice Hall, on Thursday evening, November 24th. There was a fair attendance. After a few opening remarks by the President relative to the Society's workings and benefits, Rev. L. H. Jordan was invited to the chair.

"I am thinking of home" was sung by an English quartette composed of Messrs. MacWilliams, MacVicar, MacFarlane, and Dewar; "Holy, Holy, Holy" in Armenian by H. T. Kalem; and "Au Combat" by a French quartette consisting of Messrs. Lods, Maynard, Bouchard, and Rondeau. Two readings were also given, a selection from Hamlet by J. J. Forbes and one in French by P. N. Cayer.

The debate for the evening was on the subject: "Resolved, that Christian ministers should take an active part in politics."

M. MCKENZIE was the first speaker in behalf of the affirmative. He said in effect, that politics is the science of government, and the object of government is two-fold, (1) to regulate the equitable relations of men by protecting the weak against the strong, and by securing to each member of the community his natural and civil rights and, (2) to promote the general well-being. It is in this broad sense we assert that ministers should take part in politics. In the politics for which we plead principles should rule. These must be inculcated by men who understand them, who believe in them, and who desire to see the cause of righteousness advanced. No class answers better to these requirements than that of the Christian minister. The Bible is his royal statute book, the guide for minister and statesman alike. Every sermon or lesson which influences the life and conduct of the citizen has a good or bad influence on the state, and to that extent is political, therefore ministers should bring gospel principles, to bear on politics. God's servants manifested their interest in state transactions in both Old and New Testament times. Joseph counselled both king and people as to their conduct. Samuel pursued the same course. It was Elijah who brought Ahab to his senses. The Apostles gave instructions for ruler and subject. The christian minister is the legitimate successor of the Old Testament Prophet, and the New Testament Apostle and should be heir to their zeal and devotion for their country's welfare. Ministers of state, in bygone days, have seldom been guided by the prin-

principles indicated, because too often ministers of the gospel failed to urge the matter on their attention. As a consequence there were bloody wars, traffic in slaves and such like. Let Christian ministers of this day profit by the past; let them set the best example in political campaigns, and we see no reason why the golden age of our nation's politics should not soon be here.

R. HENDERSON followed in support of the negative. He contended that ministers should not take an active part in politics for the following reasons: (1) Because by so doing he lowers the dignity of the pulpit. In every congregation adherents of the two great political parties are to be found. If the minister take an active part he must hold to one of these parties, and by so doing he is certain to alienate the esteem, respect and goodwill of the other; thus his influence over a large part of the congregation is destroyed, his usefulness impaired, and the dignity of the sacred office lowered. (2) Because his multifarious duties forbid it. Preparation for pulpit ministrations, pastoral visitations, general reading and study, attention to the sick, &c.—these, his legitimate duties, require his every moment. (3) Because it prevents that spiritual frame of mind which should ever characterize the true herald of the cross. His mind is occupied with the loftiest themes, and it is only when these themes have become, as it were, a part of himself that he can hope to reach the hearts and consciences of men. Politics and religion present entirely different subjects for meditation. Should he turn his attention to the former its cold and uninspiring secularities would freeze his spiritual ardour, and check his spiritual growth,—and as the minister is so will the people be. (4) Because of the infinite superiority of the things of eternity over the things of time. The minister's work lies in a sphere above these perishing things. Mr. Moody's success is largely due to the fact that he lives constantly in the light of eternal realities.

W. L. CLAY, B.A., in supporting the affirmative, said: "In democratic countries, such as ours, it is an imperative duty laid upon every one to make use of the opportunities afforded him of fearlessly asserting his own and legitimately moulding the opinions of others. The rights and obligations of the ministry do not nullify those of manhood, therefore as a citizen and a patriot the Christian minister should have a deep interest in his country's welfare, but as a teacher his interest should be all the deeper. As he teaches by example as well as by precept, his holding aloof from the politics of his country will impress his people with the idea that they are the unclean thing which no one can touch without contamination. Believing this, Christians will abandon the government of the state to unprincipled politicians. It was because the early disciples held aloof from the active concerns of life, that Christianity failed to leaven the whole Roman Empire, and be thus a mighty power for good. If our politics are corrupt,

it but verifies the teaching of Scripture, that all evil grows rapidly in the darkness, incident to the absence of Gospel light. What is that part in politics which we contend ministers should take? In settling this question he should ever remember that he is the representative of Christ in the midst of a crooked and perverse generation. He should by earnest preaching inculcate those principles which exalt a nation, and thus enable his people to do the right in all political contests."

W. M. ROCHESTER, B.A., for the negative, said that the Christian minister's work is very definitely set forth in Scripture. Christ gave His disciples the commission to "Go and preach the Gospel to every creature." Paul says "he was separated unto the Gospel of God." In the early history of the apostolic church seven deacons were appointed to attend to the daily ministrations, that the Apostles might be enabled to "give themselves continually to prayer and to the ministry of the Word."

It is because ministers have been unfaithful to their proper work in the past, that there is any reason for the demand that they should take part in politics now. The history of national prosperity argues in favour of the negative. Nations have fallen when their priests and ministers gave themselves up too exclusively to secular affairs, forgetful of their God-appointed work.

MR. MCKENZIE replied, closing the debate with a forcible and telling speech.

The English Quartette sang "Good Night," and this completed the programme.

Contrary to the usual custom, the audience was asked to decide the question, which they did in the affirmative.

The CHAIRMAN then made a few closing remarks. He could quite readily support the affirmative on the platform laid down by the leader, but he thought that the Christian minister should not take an active part in politics, as the term is generally understood. The benediction was then pronounced, and the meeting dispersed.

The ordinary meeting, held on Thursday, Dec. 2nd, assumed a new and practical form. After transaction of business the society resolved itself into a mock Presbytery. The business before the court was the consideration of a call supposed to have been extended to a member of the Presbytery from a congregation within its bounds. The necessary forms in such a case were complied with, delegates were heard in the interest of both congregations, and after due consideration the Presbytery agreed to the called minister's translation. Arrangements were made for his induction, and the meeting adjourned. On the wings of imagination the members were transported to the church of the calling congregation, where Presbytery was again constituted. The steps to be followed in the induc-

tion of a minister were then gone over. In addressing the minister, M. McLennan, B.A., purposely gave expression to certain heterodox views. A charge was at once preferred against him, and a committee appointed to confer with him, this committee to report at the next meeting of Presbytery. If no retraction be made the court will proceed to try the erring brother, and fully discuss the opinions which he entertains. Presbytery then adjourned.

STUDENTS' MISSIONARY SOCIETY.

At the meeting held on the 11th of Nov. little business was done. An interesting address was given by H. T. Kalem, in which he briefly traced the history of the Armenian nation. "Mission work in Edinburgh" was the subject of some remarks by D. Campbell. The various city missions were described and their methods of working. J. C. Martin, B.A. gave notice of the following motion:—

"That this society take steps to raise the funds necessary to sustain a missionary in the foreign field, and that a missionary be appointed when the society has sufficient guarantee of such a fund."

On Friday evening, Dec. 9th, the members were chiefly occupied in discussing Mr. Martin's motion *anent* the appointment and support of a foreign missionary.

All the speakers readily recognized the great and pressing needs of the foreign field, but there was difference of opinion as to the advisability of undertaking this work at the present time. The society has already committed itself to a particular portion of French work, viz., the erection of a mission school in this city. The response to the Committee's appeal for help in this direction was far from what was expected, consequently, affairs are not in as prosperous a condition as the society desires.

In view of this fact some of the speakers considered it unwise to undertake this additional burden of supporting a foreign missionary. They contended that we should "do the duty that lies next us;" should endeavour to dispel the darkness that hangs around us at our very door, and should now concentrate our energies for the completion of the work to which we are pledged. If this second responsibility were laid on the shoulders of the society, they thought that, being unable to perform both duties fully, prostration and failure in both directions would be the unwelcome result. Those who supported the new project maintained that engaging in mission work abroad would tend to widen and increase the interest in the welfare of the great brotherhood of mankind, and would thus hasten to completion the work now in hand.

As the question was of paramount importance, and demanded fuller information and riper thought, it was decided to postpone further discussion till next night of meeting.

French work was then more definitely considered, and it was decided to make a practical demonstration of our zeal and interest in it by personal contributions. A committee to solicit subscriptions was then appointed.

We hope to be in a position to report a hearty and liberal response in this matter, not only because of the immediate financial aid, but also that the public, seeing our practical earnestness, may be led by the force of example, to render the assistance so essential for carrying out the Master's work in this direction.

THE PRINCIPAL'S TALKS TO STUDENTS.

THIRD TALK.

Subject :—Our Attitude towards Unbelievers.

It should not be one of timidity and fear.—Why not? Because truth and virtue are on our side, and these are vastly more powerful than lies and immorality. God is on our side, and His resources are infinite. He has not, and will not abandon His truth and His people. His Word, which we use for defence and aggression, cannot return to Him void. It is amazing to find even ministers calling for facts to prove that the Gospel is sufficient to convert pagans, protestant skeptics, and Roman Catholics. Has not this been demonstrated ten thousand times? What they really need is a baptism of the Holy Ghost, that they may have full faith in the Gospel they present as the power of God unto salvation. Let us remember that Christ is on our side. It is His battle as well as ours that we fight, and is He not almighty—armed with all power, in heaven and on earth? The hearts of men are in His hand. He can surely change them. Hath not God sworn by himself that to Him every knee shall bow and every tongue confess? The Lord's oath and counsel are not to be frustrated by the babblement of human tongues. "He that sitteth in the heavens shall laugh : the Lord shall have them in derision." Hence timidity in His cause, crouching fear and distrust under His banner, are wholly out of place—unapostolic. We should speak His Word boldly—with the decision and confidence which personal experience of its power gives.—We should confess Christ manfully under all circumstances. Filled with His truth and Spirit we should chase a thousand, and two put ten thousand to flight.

Our attitude should be one of wisdom and blamelessness. The Master said : "Be ye wise as serpents, and harmless as doves." "Give not that which is holy unto the dogs, neither cast your pearls before swine, lest haply they trample them under their feet, and turn and rend you." We need heavenly wisdom guiding us when to speak and when to be silent, as well as what to say—when to strike and when to withhold our blows—when to march and when to stand still and see the salvation of our God. Everyone's vocation is not to be a captain or a general; very many are needed in the ranks. Everyone's mission is not apologetics; but everyone's mission is to live a blameless, Christ-like life, and thus to be a "living epistle, known and read of all men." Multitudes are alarmed at the daring and blasphemous attacks of the enemy. They are trembling for the ark

of God, and are asking what are we to do to repel these deadly assaults? The proper answer is: live quiet and peaceable lives in all gentleness and honesty. Be pure, be gentle, be kind, be loving. Learn this grand sum in addition: "Add to your faith knowledge, and to knowledge temperance (self-control), and to temperance patience, and to patience, godliness, and to godliness brotherly kindness and love." "For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men." Very much injury is done to the cause of truth by weak and ill informed men rushing into the arena of controversy. To begin with, they make a feeble and faulty presentation of the nature and the defences of Christianity; and this alone is to be deplored. And what is equally injurious is the fact that the enemy delights to bring such forward as the only champions of the truth, and to hold up their weakness to unlimited scorn, as constituting the sum and substance of the Christian religion. It may be asked, how are we to remedy this chronic obtrusiveness of weaklings? It cannot be fully done. Such creatures belong to all callings—the medical, the legal, the educational, the ministerial; and they will come to the surface just because they are light, and will push themselves to the front in spite of all we can do, and will bore the public through the press and on the platform, in season and out of season. It seems a hopeless task in the church and in the world to keep them in their proper places. Yet we must not give it up—we must persist in bringing forward men of mature thoughts and attainments, and in strengthening public sentiment against enterprising quacks in all departments. The church, too, should constantly seek to secure and train for special work men of profound piety and powerful intellects. They should have leisure and all the best facilities offered them, at home and abroad, for acquiring scientific knowledge and thorough culture; and, when fully equipped, they should be placed in colleges and other institutions of learning as instructors and directors, and in connection with the work of the press in all parts of the world. Too much importance cannot be attached to this department of Christian activity. If we could permeate college life—the life of institutions devoted to the cultivation of secular as well as theological science—and the multitudinous products of the press with the Spirit of Christ, then this power would flow into all professional channels, would eventually rise into the Halls of Legislation and express itself in the public statutes of the land; it would descend into our elementary schools and fill the houses of our people.

What is specially needed is a vast army of truly godly men and women of intellectual culture and professional skill in our public and Sunday schools—persons who exemplify by their daily bearing and conduct before their pupils the spirit and precepts of Jesus Christ—persons who are not afraid or ashamed to let it be known, unmistakably whose they are, and whom they serve, and, without in any degree diminishing their efficiency

as teachers of secular knowledge, and without asking or permitting them to become theological professors or the advocates of sectarian dogmas they will exert an immeasurable force in stemming the gigantic evils we have to combat, and in moulding, in a pure and lofty manner, the life and destiny of nations. Venerable and middle-aged skeptics are not immortal.— They will pass away in twenty or thirty years and be forgotten ; and their work will perish utterly if we can save the rising generation from their corruption, but the reverse will be the case if this is neglected. In Christian houses, therefore, ministers of religion should satisfy themselves by personal enquiry that the fear of God is truly established there, and that all have an intelligent, full and devout grasp of the Word of God. The Bible in the vernacular of the people, read and accepted by them, is the great charter of their freedom and safety, the instrument of their purification, and that which the Spirit uses to destroy the works of the devil. The more it is opposed, misrepresented and maligned the more widely it should be diffused. Let the Bible-loving nations arise from their slumbers and scatter it broadcast over the whole world. But that they may do so much plain speaking and earnest, fervent teaching are required. Men must be told the truth and shown their sin in this matter. Public teachers of religion must cease to say smooth things and to flatter greedy avaricious gainers and possessors of wealth, and to make them believe that by their usually tardy and shabby contributions they are doing their duty with regard to the diffusion of the Gospel, while they spend on superfluous luxuries a thousand times more than on the cause of God. The pulpits of all denominations should be cured of this dry-rot, that we may no longer hear of some two thousand missionaries on this continent offering to go to the heathen, and no money forthcoming to send them. Let the divisions and strifes of the Christian army come to an end. They must learn a lesson from the tactics of the enemy, and combine their forces, and cease wasting their financial and spiritual energy in opposing and defeating each other. The time has come when every one should do all in his power to draw the scattered fragments of the church nearer the fountain of life, nearer Jesus Christ, the source of their spiritual power, that they may feel and act as one body in Him. They should stand side by side upon the great fundamental principles of the Gospel, and leave men free silently to cherish their conscientious scruples for their own private use and edification. It is now felt the weakest part of every man's creed is that which he holds alone, and the strongest part that which he holds along with all true members of Christendom. Let the Churches of the Reformation thus come together and pour forth their resources, material and spiritual, upon the work of evangelizing the ungodly and heathen at home and abroad.

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