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GOD'S PLUMB LINE.

A SERMON

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*What seest thou? A plumb line.*—Amos vii. 8.

THE prophet Amos (from whose writings we have taken our text), flourished in the days when Uzziah was king of Judah, and Jeroboam the son of Joash was king of Israel, or about eight hundred years before the birth of Christ. He was a native of Tekoa, a fortified town among the hills of the south of Judah. His occupation was among the herdsmen, and the influence of his native mountains is seen plainly in his writings. He was the peasant prophet, as Isaiah was the prophet of culture and of the court. He shows a knowledge of the prophecy of Joel and of the writings of Moses. He prophesied against Israel for her idolatry and vice which flourished under the prosperous reign of Jeroboam. Syria, Philistia, Egypt, Ammon and Judah were successively rebuked, but his greatest judgments were directed against Israel. For his fidelity to the religion of Jehovah and his denunciations against Israel, he was compelled to flee, by the influence of Amaziah, a priest of the image worship established at Bethel.

In the earlier chapters of this prophecy we have terrible judgments pronounced against the Israelites for their idolatry and impenitence. We have exhortations to seek the Lord, and instances

of God's mercy in answer to prayer. In the vision of the plumb line we have a vision of judgment. Here God declares to the prophet the meaning of the vision in these words: "Behold I will set a plumb line in the midst of my people Israel; I will not again pass by them any more, and the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste, and I will rise against the house of Jeroboam with the sword."

Now this vision of the plumb line has a message for us to-day just as truly as it had for Israel in the days of Amos. Let us then see what we may learn from the plumb line in the hands of the Lord.

I. *God's plumb line defines the limit of salvation.*—One of the ordinary uses of a plumb line is to define the limit of safety. Builders use the plumb line in order that the walls may be built perpendicular. It is a well known law of statics that the centre of gravity must fall within the base, and this is always the case with a wall built perpendicular. The plumb line then in the hands of man defines the limit of safety for a building. Another familiar use of the plummet or plumb line is to ascertain the depth of the sea. Here, too, the plumb line is used to define the limit of safety. The plumb line indicates the depth of water, and tells the mariner whether there is sailing room for his vessel, or whether he is in danger of making shipwreck on shoals or sunken rocks. The plumb line gives warning so that if there is danger he may cast out his anchor ere it be too late.

God has a plumb line. That plumb line is the bible, and the illustrations we have used may help us to understand God's use of His plumb line. 1st. God's plumb line points out the *place* of safety. During the American war, at the military prisons such as Andersonville, large numbers of prisoners of war were detained. These prisoners were watched by a few guards. Around each prison there was a line marked beyond which the prisoners were forbidden to go. This line was called the dead line, and any prisoner who crossed that line was liable to be shot. The dead line showed the limit of safety. Now the Lord has marked out a dead line for sinners, and he has said distinctly all beyond that line are condemned already. Beyond that line there is no salvation. That place of safety is the Lord Jesus Christ. In Christ there is no condemnation, to them who walk not after the flesh but after the spirit. There is none other name whereby we can be saved only the name

of Jesus. A man may go to heaven without friends, a man may go without money, but he cannot go without Christ. How often is this truth emphasized by various figures in the old testament. The ark was the only place of safety when the flood came and destroyed the wicked antediluvians; the city of refuge was the only place of safety for the poor manslayer, so the only place of safety for the sinner is Jesus, the cleft rock of ages. God's revelation, which is His plumb line, clearly points out the fact that outside of Jesus there is no salvation. Apply the plumb line, my friends, to your hearts and consciences to-day. Are you in Jesus? Are you in Him by a true living faith? Is this your song:—

“Oh safe to the rock that is higher than I  
My soul in its conflicts and sorrows would fly,  
So sinful, so weary, thine, thine would I be,  
Thou blest rock of ages, I'm hiding in thee,  
Hiding in thee, hiding in thee,  
Thou blest rock of ages, I'm hiding in thee.”

2nd. But again, God's plumb line defines the limit of salvation *as to time*. Here again this is true of the plumb line in man's hand. When the sailor casts the lead, if the plummet signifies shallow water or shoals then the mariner knows that the plummet defines the limit of time when the vessel may be saved. When the sailor cries “breakers ahead,” the ship's course must be changed or the anchor cast out *at once*. God's plumb line tells the sinner that “now is the accepted time, now is the day of salvation.” God's word has no promise for to-morrow. Oh, if you are in the shoals of sin making shipwreck, or if you are simply a moral man, but “out of Christ,” then to-day is the limit of safety. Oh, hear his voice now and be saved. We have reason then to thank God for the plummet he has given as to place and time. O, the safety there is in Christ! Scientists tell us that amidst the noise and roar of the whirlwind there is a point where there is rest. Ah, sinner, amidst the sorrow and the woe and the strife of life there is a place where all is rest. “Come unto me, says Christ, and I will give you rest.” Come, then, come. Believe on the Lord Jesus Christ with all your heart and you shall be saved.

II. Again, God has another use for his plumb line. *God's plumb line detects what is wrong or defective in our lives*. Builders use the plumb line in order that any deviations from the perpendicular may be revealed, and if the wall is crooked the

builder will pull it down and build it straight. So God, who is the master builder of Christian character, has his plumb line by which he tests the lives of men. He tested the life of His people Israel, and He found Israel was a crooked wall. His people were guilty of loving idols instead of God. Now God is applying His plummet to-day. He applied the plumb line to Israel by means of the prophet Amos, and to-day by means of the preacher he applies the plumb line. Now friends, let us faithfully cast the line and try ourselves by the plumb line. God wants men and women called by His name to be upright, to be able to stand the test of the plumb line.

*God demands that His people should love Him.* Christ comes to you to-day as he did to Peter, and He says: "Lovest thou me more than these." Here is the plumb line of love: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength, and thy neighbour as thyself." It should not be hard to love Jesus. O, how he loved us, giving his life a ransom for our sins. Well then, says Jesus, "lovest thou me?" Before we answer let us see how the plummet hangs. Jesus says "wherever two or three are gathered together in my name there am I in their midst." Now if we love Jesus will we not be found where He has promised to meet with His people? Friends, are we all faithful in our attendance at the prayer meeting? Again, Christ says by Paul: "Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." Here again is a test of love: "Lovest thou me?" says Christ. *Well, if you do you must give up every evil habit.* But here is a brother carrying the canker of drunkenness in his heart. Like Noah of old he becomes drunken and brings shame on the name of Christ, although Christ says no drunkard shall inherit the kingdom of heaven. Here is another brother, Christ says, "lovest thou me?" He answers, yes. But, brother, did not Christ say, let your yea be yea and your nay nay. Why do you use wicked or profane language? Why do you sometimes forget that you are always to talk of whatsoever is pure and lovely and of good report?

But again Christ says: "Go ye into all the world and preach the gospel to every creature;" and again, "Be not weary in well

doing, for in due season ye shall reap if ye faint not." Christ in these words again drops the plummet and tests your love for Him by your willingness to work for Him. Now my friends, how does your love stand the test of the plumb line? How many souls have you sought to lead to the Saviour? How much have you given that the gospel might be given to the heathen? How much have you done of real honest hard work for the upbuilding of the church—for the glory of Christ? How much have you done in the way of encouraging others? My friends, if the plumb line shows neglect of duties that ought to be performed, the presence of sin that eateth like a canker, the presence of selfishness and love of ease, the presence of indifference to the claims of missions, what should we do? Why, do as the builder when he finds a crooked wall—make it straight. With God's help do your duty. With God's help give up your besetting sins. With God's help begin to work for Christ. You may have heard of the traveller who was perishing with cold amidst the snow of the Alps. He was almost despairing of ever reaching a place of safety. But in the storm he discovered a poor traveller in a worse plight unconscious in the snow. He set to work, forgetful of his own suffering, to save a fellow sufferer, and in so doing he caused new life to course through his veins, and he not only saved the life of the traveller, but in so doing saved his own. And so, my Christian friends, active Christian work will not only save others, but will make the fire of love to burn more brightly in your own heart.

III. *Again God's plumb line reminds you and me that God will hold us responsible for the privileges we enjoy.* God's plumb line will yet be cast in the day of judgment, and on that day it will be too late to rectify mistakes. God will not pass by. Wicked men do not like to hear of the doctrine of human responsibility. It is a terrible thought to think that we are responsible for all we say and do in this life. No wonder that wicked men strive to flee from such a conclusion. Yes, friends, whether we like it or not, we are responsible. God says, "I will not pass by." Now let us look at our responsibility for a short time. We are responsible for the way we have treated Christ. There are a great many other things for which we will be held responsible, but the one most important responsibility for which you and I will have to answer is how we treated Christ. Friend, what will you say on the day of judgment as your reason why you did not believe in Christ and free salva-

tion. Think of His love, think of His sufferings, think of His wondrous pleadings, think of all you have heard.

"O, lovely attitude he stands,  
With melting heart and laden hands,  
O, matchless kindness, and he shows  
This matchless kindness to his foes."

In that final day of testing well will it be for you if you are found trusting in the rock of ages. Now, my friends, if we would be benefited by what we have heard to-day let us try ourselves by God's plumb line. Let us be careful not to plumb our neighbor and neglect ourselves. "Judge not that ye be not judged."

Does the plumb line indicate that you are safe in Christ? If so abide in Christ as the branch abideth in the vine. Or does the plumb line indicate that you are a wanderer, that you are a backslider, that you are still among the perishing? If so, why will ye die? Return unto the Lord with all your hearts and put away the evil and He will save you. There is an old story of a mother who had a daughter who had wandered into sin and left her mother's house. That mother kept the door unlatched for years and a light burning, so that if the daughter returned she could once more enter her home. Our Father in heaven has left the door unlatched and He has a light burning to show us the way. That light is the precious promise of His word—"Come unto me all ye that labor and are heavy laden and I will give you rest;" and "Him that cometh unto me I will in no wise cast out." But if we return we must leave our sins behind. We must leave our companions in sin, or else our return to God will be short-lived. Are there crooked things in your life that cannot bear the light? Are there weak places that need to be made strong? If so, ask God to help you. The plumb line cannot make you right. It only shows you your deficiencies. "For what the law could not do in that it was weak through the flesh, God sending His own son in the likeness of sinful flesh and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the spirit." Come then with your ailments to the good physician. Come that "the crooked places may be made straight and the rough places plain." God grant that all here may be true, sincere and upright followers of Christ, and that all that is crooked or that defileth may be entirely removed from our midst, and to God be all the glory. Amen.

## Contributed Articles.

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### HERBERT SPENCER'S EXPLANATION OF THE ORIGIN OF RELIGION.

**P**OSITIVISM and agnosticism are twin brothers. Their voice is often lifted up in the field of scientific research, and their influence pervades much of the advanced thought of the present day. Comte is the sage of positivism and Spencer is the prophet of agnosticism. Spencer is usually regarded as the English exponent of positivism, but it is more correct to rank Frederic Harrison as the representative English positivist. Spencer is rather the great exponent of materialistic evolution and scientific agnosticism at the present day. It is to be observed that the hypothesis of evolution is given much wider application by Spencer than by Darwin. Darwin and Wallace the joint exponents of the recent phases of the theory confine it almost entirely to the biological sphere. This they do much more carefully than Lamarck and the author of the *Vestiges of Creation*, who were the forerunners of Darwin and Wallace. Spencer, on the other hand, undertakes to embrace all phenomena under the scope of the evolutionary hypothesis. Thus material, vital, mental, moral, social and religious facts are brought under its universal sway. This being the lofty aim of Spencer's philosophy he must account for the phenomena of religion in a purely naturalistic way, and in accordance with the hypothesis of evolution. Spencer does not shrink from the task, and so in his philosophy we have a most thorough going attempt to explain the origin of religious belief and practices in harmony with the principles of materialistic evolution and scientific agnosticism.

It is not possible to sketch at any length the main principles of Spencer's philosophy. It is a vast monistic system, viewed under materialistic aspects. The principle of the development of the universe from its primitive atomic homogeneousness to its subsequent heterogeneous condition is that of natural evolution proceeding by the law of rhythm, and resulting in successive differentiations. The fact of force or the reality of power has an important

place in the system, as an inscrutable energy which lies back of all phenomenal sequences, and which is the ground of all changes from the homogeneous to the heterogeneous in ever recurring succession. This inscrutable power is termed the absolute and may be identified in a certain sense with God. Spencer's system is thus monistic, materialistic and agnostic. As monistic it leans to pantheism; as materialistic it leads to atheism; and as agnostic it destroys religion. Yet Spencer finds religion an abiding and universal fact among men, and he feels bound to explain it in some way. We proceed to present his explanation and then to examine it.

I. *The Explanation of the origin of Religion.* Though Spencer expounds many things after the manner of the positivists, he is utterly dissatisfied with their explanations of the origin of religion. He clearly discerns that even if present mature monotheistic forms of religion have been developed historically from some phase of fetichism, the question must still arise as to how the religious consciousness which even fetichism involves at first came to be generated. Observing this Spencer properly feels that he must go back of every form of polytheistic fetichism for an explanation of the origin of religion, for religion cannot be explained merely by that which already implies its existence. Spencer here has done good service in refuting the positivist fetichistic explanation of religion. As Muller also does, he shows that the positivists do not go to the root of the problem. It remains to be seen whether Spencer himself shall be more successful in dealing with the problem.

In explaining Spencer's views on this subject there is considerable difficulty in getting his opinions clearly and consistently before us. This difficulty arises largely from the fact that Spencer does not always present his views in the same way. Indeed the difference of view expressed in his various treatises is so great that it is hard to account for it in any other way than that Spencer's opinions have undergone substantial change upon the question of the origin of religion since he first set them forth. In his "*First Principles*" he seems inclined to connect the origin of the religious consciousness in man with the results of the principle of causation as observed in nature. The idea of the supernatural or divine arises, he says, from a mistaken application of the principle of causation to the phenomena of nature. The storm, the earthquake &c., produced a kind of awe in the mind of primitive man, and he



connected the cause of these natural phenomena with some supposed unseen forces in nature, and from the conviction of the reality of these unseen forces the idea of the divine gradually arose, and the source of religion was provided. But in his "*Principles of Sociology*," and in his "*Ecclesiastical Institutions*," Spencer unfolds a very different theory. The phenomena of religion are not there connected with the principle of causation in nature, nor with the inscrutable energy which underlies all phenomena, though this view does give Spencer's system a show of consistency. If this inscrutable energy be regarded as the absolute, and the absolute be viewed as God there is a sort of consistency in the system. But Spencer seems to have felt that if the absolute or inscrutable energy be *unknowable* then religious development along the line of an implied ignorance of God is impossible. Stagnation not growth of theistic and religious belief must result. As a result of this deadlock on the philosophical side Spencer is compelled to retrace his steps when he is almost within sight of sound theism: and so we find him entering another pathway which is purely naturalistic in seeking to account for the rise of religious belief and practices. As this is Spencer's latest expression of opinion found specially in his "*Sociology*" we deal chiefly with its statements.

Spencer's doctrine here is sometimes called the Dream Theory, and sometimes the Ghost Theory of the origin of religion. Both of these elements do enter into it, and both must be kept in view in explaining the doctrine of Spencer. It may be better to term his theory Ancestorism inasmuch as the homage paid to ancestors by primitive man plays a very important part in the beginnings of religious belief in its very earliest stages. The main points in Spencer's elaborate exposition may be marked out in the following order.

1. Primitive man acquires a knowledge of his *double* or second self. What this second self really is, and how it differs from the first self Spencer does not clearly state, yet he describes quite minutely the way in which a perception of his *double* must have been reached by primitive man. This man observes the shadow which his body casts and comes to the conclusion in the course of time that the shadow is a sort of second edition of himself. In like manner primitive man beholds his face and form reflected in water, and gradually by this means also the impression that there actually is a second self is generated. Then the phenomena of

dreaming are still more potent in the same direction. In the experience of dreaming the second self, or at least one of the selves, goes away on all sorts of excursions, always returning back to the other self before it awakes or as it awakes. The notion of the second self thus generated is taken by primitive man to be the proper explanation of these experiences. Spencer also adduces the consideration that certain abnormal experiences such as catalepsy may also have something to do with the formation by man of the notion or preception of his *double*.

2. *Primitive man next reaches the notion of the continued existence of the dead.* At death the second self or *double* of a man goes away permanently as in dreaming it may go away temporarily. Relatives and friends thus come in the course of time to be regarded as having a continued existence in the second self which is separated from the body. Hence, the idea of a spirit existence and the belief in a modified immortality arises in the mind of primitive man. The second self having departed at death still continues to exist somewhere. It can even return and enter into other persons here and produce the phenomena of catalepsy. It is in this way, Spencer says, that primitive man reached the idea of the separate existence of spirit. It is to be carefully observed in passing that neither this stage of development nor the preceding has any theistic element in it. Neither stage is yet religious in its nature.

3. *In the third stage primitive man is found giving homage to departed ancestors.* At this point the feature of ancestor worship already alluded to emerges. As primitive man believes in the continued existence of his ancestors or kindred, so he comes to regard them and their graves with a measure of veneration. He constructs burial places of various kinds and visits these from time to time. After a while early man began to set up certain rites and observances, and to bring certain offerings to the tombs of his departed ancestors. In this way the belief that the ancestor in spirit form made visits to the place of burial grew stronger and stronger. Thus, the many curious phases of ancestor worship are explained, and these facts are laid hold of by Spencer, and in them he thinks to discover the ground in which the seeds of religious belief are to be found. In the rites which were performed at the graves, in the offerings of food and other things brought for the departed, we have, as Spencer thinks, the origin of sacrifice and of religious beliefs and observances generally.

4. *In the fourth stage ancestor worship is transformed into distinct religious belief.* This is the most critical stage in Spencer's theory, and it requires all his ability and resources to give even a measure of plausibility to his explanations. The difficulty he has to face is, how to show successfully the way in which ancestor worship is translated into fetichism or polytheism in some form, and to explain in a satisfactory way how burial rites became religious observances, and how also veneration for departed dead developed into belief in the gods. Spencer seeks to span the chasm between veneration for ancestors and worship of deities by several bridges. His speculations here run along two distinct lines. In the *first* place, primitive man having got the idea of the separate spirits of other men, usually kindred or ancestors, comes to believe that these separate spirits can enter into various animals, plants and even inanimate objects; then these objects supposed to contain these departed spirits were regarded with veneration and finally worshipped. In this way fetichism and polytheism even took their rise, and in this way the belief in the divine or deity originated. In the *second* place, Spencer falls back upon the Euhemeristic theory of the origin of mythology which regards the gods as merely men or heroes who have been deified. According to this view primitive men began with parental or ancestral veneration. In process of time these ancestors were regarded with more and more respect until, finally, they came to be regarded as gods. Offerings made at the graves came to be regarded as worship and religious rites, and the graves themselves became temples. In this way, says Spencer, ancestor worship became religious belief.

Such is a very hurried outline of Spencer's latest views as representing the agnostic thought of the present day on the subject of the origin of religion. This sketch will also justify the application of the term Ancestorism to the theory he sets forth. Having reached the philosophical or speculative position that the *absolute* which he is willing to call God is inscrutable, and thus finding himself in a position when further progress in religious development is impossible, and yet observing the facts of religious belief everywhere round him in the world, and reaching away back in the history of the race, he is compelled to give some explanation of these facts, otherwise his system would be incomplete. We have seen something of the nature of the attempt he makes, and we now pass on to examine it carefully.

II. *Examination of the Theory.* We must refrain from offering criticisms on the general principles of Spencer's philosophy further than to say that we are convinced that his system although very ambitious does not by any means meet the conditions demanded by a true and adequate philosophy. In this case the theory he sets forth to explain the religious consciousness can have no greater validity than the principles of the philosophy on which it rests. A strong waggon on a weak bridge is as liable to break through as a weak one on the same bridge. The following critical considerations are now offered in regard to Spencer's agnostic explanation of the origin of religion.

1. *Spencer's notion of man's double or second self is quite unscientific.* A man's shadow is surely one thing and his soul or spirit another, and the difference between them is so marked that even a rude savage would not be likely to confound them. Then in dreams, if anything sallies forth on excursions it is the person, the real self, the only self there is, which goes forth and returns to the body, so that there are not two selves but a body and a spirit constituting the person one self. At death also the real self departs from its bodily dwelling place to another scene of being and activity. It is not correct, therefore, to say that man has a *double*. It is unscientific to speak of a second self, for personality is unitary and indivisible. It is exceedingly unlikely that even rude primitive man would so mix up his own identity or the identity of his kindred as to come to entertain the views that Spencer puts into his hand. All the facts and customs to which Spencer refers can be far more reasonably and completely explained by supposing that the early belief in immortality as connected with religion lies back of all these beliefs and practices.

2. *The theory is far-fetched and disjointed.* It abounds in suppositions and far-fetched inferences. The primitive man whom Spencer finds so useful for his theory is so far removed from us in time that almost any supposition can be safely made concerning him. The whole theory is so much of a *may be* one that it cannot claim in any sense to be philosophical. It is not even a plausible theory in view of the facts. Its evidence consists chiefly of curious scraps of information gathered from the religious beliefs and observances of savage tribes in modern or recent historical times, and no definite information is given in regard to what the religious beliefs of primitive man really were. It is, therefore, at best an elaborate

description of many things in the superstitions of uncivilized tribes of the present day, rather than a scientific explanation of the genesis of religious belief. It merely relates many curious funeral customs and religious rites respecting the dead, but it entirely fails to show how theistic belief has had its origin. To make the facts gathered from present savage tribes of any use as evidence in support of his theory, he must show that these modern savages are exact representatives of the primitive men among whom religion first arose.

3. In the third place, *Spencer's theory assumes that man's primeval condition was uncultured if not, indeed, entirely savage.* He takes for granted that primitive man was of a very low type, and but little removed from the brutes. This is an assumption which Spencer and many others who seek to give a purely naturalistic explanation of religion quietly make. Spencer, however, is bound to show by good proof that man's original state was one of mere *savagery*. There are many things which go far, apart from Scripture altogether, to show that man was not at first a blind untutored savage or a blundering fool groping along his way. The nations whose history we can trace farthest back show least signs of primitive barbarism, as Egypt, Babylon, Phoenecia, &c. At present we do not give the evidence in support of any particular theory as to man's primitive condition and endowments, but we do decline most firmly to accept Spencer's assumption on this subject, at least until he adduces sufficient evidence in its favor.

4. *The theory, in the fourth place, overlooks many important facts.* On this account we charge it with being unscientific, for everything to be scientific in the proper sense of the term must take account of all the facts which enter into its problem. Note a few things here briefly:—

a. It overlooks the fact that in very early times there were whole nations which had reached a high degree of civilization, and even possessed a measure of religious knowledge. Egypt, Assyria, Babylon, Persia, Phoenicia, India and Greece may all be mentioned in this connection. We can in these nations trace the history of culture and religion as far back, if indeed not much further, than Spencer can trace back the history, if we can speak of such, of the savage tribes in Africa and elsewhere on which he relies so much in support of his theory. This is unfair as a mode of reasoning and it cannot carry conviction.

b. It also fails to show that when and where ancestor worship prevailed there at first existed no worship of the deities, whereas we find as a matter of fact fetichism and polytheism subsisting along with ancestorism, and the latter does not usually pass away when fetichism is, as is supposed, reached. Spencer, moreover, must show that in all countries ancestorism antedates fetichism, for unless he does this it could be maintained that ancestorism was developed from fetichism, instead of the reverse process.

c. Again Spencer overlooks the fact that filial regard for ancestors is one thing and belief in God or in deities is another thing. Spencer, we believe, entirely fails to bridge the breach between veneration of ancestors and divine worship. How did primitive man pass from veneration for ancestors to religious worship of deity? Spencer gives no good answer. How can veneration for ancestors have any religious factor in it, unless we suppose that primitive man had already the idea of deity in his possession? In this case ancestor worship depends on belief in the gods instead of giving rise to it.

d. Another fact overlooked by Spencer is that he rests his theory at its most critical stage on the Euhemeristic theory of old mythology, and forgets to notice that this theory is now generally discarded. Spencer can succeed in getting primitive man to deify his ancestors only on the supposition that this theory of the origin of mythology is true. The foundation upon which Spencer here seeks to rest his theory is very weak, and cannot carry conviction, or supply useful elements of explanation.

e. His theory, moreover, allows no proper place for the influence of individuals on the genesis and growth of religious systems. He is busy with the ancestors of primitive man, and allows no adequate and just place for the influence of Zoroaster, Confucius, Moses, Mohammed, least of all of Jesus Christ. Any theory of religious development must take the influence of individual men into account, for religion is not a mere blind unintelligent product even on the human side, but a great movement where men act their important parts.

f. In the last place, Spencer's theory breaks down in the very same way and at the very same point as that of Comte which Spencer successfully refutes, and thus positive and agnostic theories are wrecked on the same rock. That rock is the psychological one which says that before primitive man can translate ancestral regard

and veneration into religious worship he must already have in his mind the notion of deity. No man can call his great grandfather even of the tenth generation his god, nor think of him religiously, unless his mind is already in possession of the theistic concept. This objection alone is sufficient to destroy Spencer's theory, and to render any purely empirical or naturalistic explanations of the origin of religion impossible.

Over against all this reasoning the true view may be stated in a word or two. Man is made in the image of God, and on this account the human mind possesses a native or connatural knowledge of God which on suitable occasions comes naturally into distinct consciousness. Intellect, faith, feeling, conscience, and the instinct of worship all lead to God as their proper object. Such knowledge must be pre-supposed in order to the beginning of religion, for without it a revelation would not be intelligible, and a theistic theory of the universe could not be formulated. This primitive knowledge and belief, however, needs education by means of a revelation and by reflection to bring it to maturity. Then, finally, the only sufficient explanation of this primitive belief in God is to be found in the fact of the divine existence. God is, hence man's primitive knowledge of God is given in the conditions of his creation; and the origin of religion can only be understood in the light of this fact. Religion arises because God is known.

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## A NASCENT LITERATURE.

**P**OETRY. Among the many French-Canadian poets I shall single out two who should be read and studied.

Octave Crémazie, the most unfortunate and in some respects the highest of our poets, was born at Quebec in 1827. After completing his educational career at the seminary of that city, the necessary choice of occupation drove him into the book-selling trade. Yielding to his love for splendid and for dainty editions, for engravings, bric-à-brac, and all the odds and ends of the artistic dilettante, he soon filled his shop with piles of beautiful things, unfortunately from their very nature, almost unsaleable. His shop and office, the best stocked in the country, soon became the rallying point of a brilliant constellation of Canadian writers. The distraction which he found in the society of these men, combined with a complete incapacity for business management, only too common among men of letters, soon proved disastrous. Neglecting his accounts to chase a capricious rhyme, or dreamily wandering on the Esplanade in the cool of the evening, he fell an easy prey to the spungings of so-called friends eager enough to take advantage of his good nature and carelessness for their own selfish ends. In an evil moment he committed —— and was forced to take refuge in flight. During the space of ten years no one knew his whereabouts. It became known subsequently that he was living in Paris where he had undergone a long illness, and under the pseudonym of Jules Fontaine, was dragging out in complete solitude an existence of poverty and wretchedness. In the year 1879 he died at Havre, on the shores of that ocean which he was forbidden to cross. Lonely in life, in death alone, he drank to the dregs the bitter cup of exile, and carried with him the heartrending thought that his country would not even afford him a final resting place. At first sight Crémazie gave one the impression of one of those worthy tradesfolk of a sedate and practical turn of mind at whom he was ever poking fun; "honest folk, said he, who are born churchwardens and die aldermen, and who possess all the virtues of an epitaph." And yet he was a poet born of high order, and had fostered with care and love his inborn talent. The literatures of Germany, Spain, England and Italy were as familiar to him as that of France. He had even



made a study of Sanscrit. Leading a remarkably sober life though a Parisian bohemian in dress, endowed with a deeply thoughtful yet expansive mind, imbued with ardent and open-hearted patriotism and possessing conversational powers in which gaiety and brilliancy, chaff and wit were mingled, he lived a purely intellectual life. Gifted with a memory in which were engraven his unwritten lines, he wrote only for printer's copy. It was in this manner that he carried until his death some eight hundred lines of his strange poem *Les Trois Morts*, and more than two thousand verses which he could recite years after the date of his exile, but which he never committed to paper. What a loss to our literature and to his own literary fame, which by its glamour, would have thrown into the background the faults of which he had been guilty. To the abbé Casgrain who entreated him to make them public, he replied: "What is the use, I am dead in so far as literature is concerned. Allow those paltry verses to decay peacefully in the grave that I have dug for them in the recesses of my memory." His muse warbled nevertheless, but for himself alone, poetry was his retreat, but to no one did he give entrance. "The trapper, said he, scouring the woods of the New World sings the artless ditties of his childhood to relieve the weariness of his lonely journey, without troubling himself whether the birds in the trees or the beaver on the river bank give heed to his carol. He sings to keep up his courage, and not to elicit admiration; so it is with me."

He had hardly reached the age of thirty-five as he was writing in haste from memory the last verses of the first rough draft entitled *Promenade de Trois Morts*, and indeed this was his last effort. In his grief and despair he shattered the lyre still thrilling under the convulsive grasp of his fingers. Ah! why could not so talented a mind have reaped a full harvest. Encouraged and stimulated to further efforts by success, ripened by deeper study, having thoroughly mastered all the intricacies of versification, he should have become one of the leading poets of our century. Had Crémazie not been so careless, the works he has left us would possess a finish which he had not sufficient patience to bestow on them. He read too much and too rapidly and composed likewise; and yet when forced to write, the task was beyond his scope. He made haste to scribble down the verses which filled his imagination, and then laid his pen aside. Polishing a too rugged line, remodelling a rather lagging verse, bolstering up a rhyme, all this he detested as a menial and

mercenary piece of work. And yet had he done so his work would take rank from beginning to end. Such as it is, it is worthy of a place among our contemporary poets. Critics find fault with him for some measure of stiffness, monotony and dignity, when a more natural and easy style would have better suited his subject. Here and there one may find unevenness and even weakness of composition in the longer periods, but on the whole Crémazie breathes a spirit of patriotism, a poetical inspiration and a moral purity which are too often conspicuous by their absence in our modern poets. A true Canadian poet, he drew thought, feeling and inspiration from the riches of our soil, our nature and our history; hence he has a healthy taste of the sod. Crémazie was above all a Canadian and that is why M. Casgrain could say "France has hailed in Fréchette the most thoroughly French of our bards; the day is not far off when she will recognize in Crémazie the most thoroughly Canadian of our poets." He is, in fact, the Father of French-Canadian poetry; and had he wished it, he would have become its model and great master.

This honour was reserved for M. Louis Fréchette who was born at Pointe-Lévis fifty-one years ago. The natural beauties of his birth-place must have excited his poetic talent at an early age, since at the age of eight he declared his desire to compose songs. His father, a practical sort of a man, said to him: "My boy, you can't expect to make money at that trade," and he placed his son at the seminary in Quebec. One day—the lad was then twelve years old—his professor accidentally came across one of his poetical effusions, and refused to believe that he was the author of it. As young Louis persisted in claiming the paternity of the piece, he was ordered to compose a poem on the extraordinary subject of "The song of a Troubadour at the Council of Clermont." Louis acquitted himself of this task in a most creditable manner. His professor, however, who still doubted the boy's poetical talent, shut him up in a room by himself and required him to write some verses on the arrival of the bishop of Laval in Canada. Being unaccustomed to write to order, the youthful bard found himself at a stand-still. After spending an hour in racking his brains and tearing his hair, he begged for twenty minutes more, and during this time he composed some verses which were deemed worthy of being preserved!

Our young author is reported to have been headstrong, mischievous, turbulent and fond of playing tricks and pranks. So

much so that he got the reputation of being a scamp. And yet his undisciplined disposition was only one side of a nature which could also be dreamy, sensitive, meditative and studious. He remained for hours at a time absorbed in profound thought which his noisy comrades failed to disturb, or else, seated on the cliff he beheld with delight the beautiful sunsets for which Quebec is famous, and filled his soul with poetry. He early contributed to the "Bee," a periodical published by the students of the seminary. These contributions—a series of elegant poems—he subsequently collected and published under the title of "My Leisure Hours." After a trip to the United States and a stay at the colleges of Sainte-Anne and Nicolet—he had a vagabond humour—he returned to Quebec, entered Laval University and took his law course there, while at the same time he published in various newspapers a number of charming lyrics, and led a merry student's life with companions who afterwards distinguished themselves. In 1861 he joined the editorial staff of the *Journal de Québec*, on leaving which, three years later, he founded the *Journal de Lévis* in the interest of the Liberal party. But his political adversaries made it so hot for him, that he became discouraged and left for Chicago, firing at his opponents a Parthian shaft which made them roar with pain. This was the piece entitled "An Exile's Voice," which marks the second phase in M. Fréchette's development. In Chicago he founded in succession, but without success, the newspapers called "The Observer," and "America." He then started for New Orleans, and on the way composed his poem on the Mississippi in accents more powerful than he had ever shown himself capable of producing.

Having met with no success in this New France of the South, he came back to Canada. Everywhere on the way home his countrymen gave him a hearty welcome, and his fellow-citizens in Pointe Lévis induced him to present himself as a candidate for the representation of the county. He failed in this attempt, but was subsequently elected, and for five years sat in the Federal Parliament.

Since that time M. Fréchette has divided his time between journalism, politics and literature to which he is passionately devoted. Towards 1878 he published a third volume of poems entitled *Pêle-Mêle*, which has largely contributed to establish his reputation as a poet. In 1880 he collected a number of his best poems and sent them to the competition opened by the French

Academy, which crowned his work amid the enthusiastic applause of France and Canada. In 1887 he published in Paris a fifth volume of poems entitled *La Légende d'un Peuple*, which has definitely classed him with the great French poets of our age.

M. Fréchette's reputation as a poet has been keenly discussed by his political adversaries whose enmity has often been mercilessly directed against the poet, in the hope that it might reach his public career. But they have only succeeded in extending his renown. This bitter criticism began immediately after his appearance of "My Leisure Hours." M. Basile (now Judge) Routhier, whom M. Fréchette had satirized in the celebrated "Letters to Basil," criticised with biting irony his alleged lack of ideas and defective education. The critic found listeners among the great public who are little versed in such matters, but competent judges were not taken in. Victor Hugo and Lamartine applauded the poet, and the *Tribune Lyrique*, published in Paris, said, in speaking of Canadian writers: "We shall select only one, because he is young, and because his fine genius deserves to reflect on his mother country a ray of glory." And yet "My Leisure Hours" is a work much inferior to "An Exile's Voice." Here we no longer find a youth singing his loves, his pass-times and his native land, as though he were finding a vent for his exuberant vigor; it is the roaring of a noble and wounded heart, the indignation of an honest patriot; a disillusioned poet who pours out his verses, hot as molten lead, on his heartless enemies. For these bitter invectives, these biting sarcasms, and this withering scorn, he has been compared to Juvenal, of whom he certainly reminds one. Or perhaps he rather recalls Barbier, the greatest French satirist of our century, whose equal he is on many occasions.

But, alongside of these invectives will be found lines of the most touching lyrical beauty. The thought of his native land softens his heart, the happy recollections of childhood, the joys of the absent domestic hearth, the countless sounds of his native land which are still ringing in his ear bring tears to the exile's eyes and he sings:—

O ruisseau gazouillant, ô brises parfumées,  
Accords éoliens vibrant dans les ramées,  
Soupirs mélodieux, sons suaves et doux,  
Trémolos qui montez des frais nids de fauvelles,  
Voluptueux accords qui bersez les poètes,  
Chants et murmures, taisez-vous!

The book entitled *Les Fleurs boréales et les Oiseaux de Neige*, which appeared in Paris in 1881, contains five poems which are masterpieces, each of which would have sufficed to make the author's reputation. These pieces are called "The Discovery of the Mississippi," "The Last Iroquoise," the "Ode to Papineau," "Reminiscor," and *Renouveau*. Of the "Discovery of the Mississippi," Mr. Paul T. Lafleur writes\*: "Its breadth of conception and loftiness of tone convey a strong suggestion of *Les Orientales*. . . . It is after all his finest single conception. . . . So much history lay concealed in the now flourishing western country that one cannot but marvel at the suggestive power which could condense it into the limits of one short poem. The historic sense of M. Fréchette is so marked (except when he writes of the "Anglo-French dual") that light and shadow, perspective and artistic effect all find due notice in this masterly production."

*La Légende d'un Peuple* is a collection of short epic poems, divided into three epochs, and dealing with the "development of our country from wilderness into settlement, from settlement to the strife of the occupants, and from the victory of the English race to events still painfully fresh in the memory of Canadians."† With great learning and finished art the poet immortalizes the courage and virtues of the discoverers and early settlers of Canada; the heroic and almost superhuman deeds of the defenders of the colony and the patriotism of the insurgents of 1837-38. One regrets that when dealing with the Riel affair he should encourage old race hatreds and envenom party feelings. But on the whole *La Légende d'un Peuple* is our poet's ablest effort. "Vigorous alexandrines are the forms of the national poems, in which greater stress is laid upon clear, forcible expression than upon chiseled metres or elaboration of language. What is lost in smoothness is atoned for by manlier vigor; and the poems are apt to please, not so much by single excellence as by a harmonized strength, which the readers of his more youthful poetry were far from suspecting possible from his pen."‡

To sum up, M. Fréchette is a lyrical and epic poet of the first order, he has received more from nature and obtained more from art than any of our poets. He unites in a remarkable degree the qualities of a great poet: large inspiration, fertility of resource,

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\* A poet of French Canada, *Atlantic Monthly*, August, 1889. † *Id.* ‡ *Id.*

invention, sustained vigor of composition, purity, strength, elegance, wealth and felicity of expression; harmony, stateliness and poetic elevation. And he steadily gains in amplitude and substance. His style, which was at first a trifle affected, a little too dainty, and rather overloaded with gaudy coloring and striking parallels, has become simple, firm and natural. M. Fréchette has originated no school, invented no new metre, or rhyme, or stanza; he has simply made a conscientious use of the materials he found to hand—Canadian life and history—and cast them into old moulds. And he has become the national poet of French Canada as well as “a singer for humanity.” In bringing to a close this hurried and incomplete notice, I feel that I cannot do better than urge upon the readers of the JOURNAL to study *Les Fleurs boréales* and *La Légende d'un Peuple*.

A. B. CRUCHET.

Montreal.

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#### LINES WRITTEN ON A SABBATH MORNING.

The snow lies pure and peaceful on the ground,  
 Serenely smiles the azure sky o'erhead:  
 The Sabbath spirit dwells on all around,  
 And weekly toils and discords all are fled.

But, ah! my soul is filled with worldly thought,  
 My God, 'tis filled with thoughts of self and sin:  
 With seeming care and trouble it is fraught,  
 And peaceless discontent reigns within.

Send down from heaven the Spirit of Thy love,  
 Its soothing influence in my soul instil;  
 Uplift my worldly thoughts to things above,  
 Subserve my wishes to Thy better will.

W. M. MACKERACHER.

*Presbyterian College.*

## THE AGED AND INFIRM MINISTERS' FUND.

**S**TANDING out distinctly as the one fund which has received the smallest modicum of attention from the church during these years of comparative prosperity, is the so-called Aged and Infirm Ministers' Fund. By little more than courtesy can it be called a fund, for its available capital was, until very recently, little more than \$10,000, while the annual collections, if not becoming smaller year by year, have so failed to advance with the requirements that the annuities have been diminished until we have reached the unenviable position of being able to pay no more than \$200 each—with a deficit at that.

To draw attention to this fund of the Western section of the church is the purpose of the present brief article. The term "western section" is apt to produce confusion in the minds of business men who regard the provinces of New Brunswick, P. E. Island and Nova Scotia as the Lower Provinces, Quebec as East, and Ontario as the West, and therefore come to regard the term "western section" as applicable to Ontario alone, whereas in ecclesiastical phraseology the Maritime Provinces constitute the Eastern section, while the Western is made up of Quebec, Ontario, Manitoba and British Columbia. Equally then with Ontario is the Province of Quebec interested in this Aged and Infirm Ministers' Fund.

The income which has from year to year been doled out in scanty measure to the aged servants of the church, has been obtained from three sources (1) the interest on the small capital; (2) the rate from ministers of one-half per cent. on salary, and (3) the collections from congregations in Quebec, Ontario and the North-West—these collections often amounting to no more than \$8,000 or \$9,000 from a membership of over 117,000, or about seven cents per member. Few would think of offering an aged minister ten cents as their interest in him for a whole year, and ask three cents in change lest he should receive too much, and yet this sum of *seven cents* represents the average yearly giving per member for distribution among all the sixty-five annuitants or a little more than one-tenth of a cent for each old minister who has received the largest annuity of \$200, for some receive only one hundred dollars per annum.

Feeling the anomalous position of the fund, the General Assembly has been considering the matter, and when at Winnipeg enacted with some enthusiasm that the committee do its utmost to secure volunteer agents to enlarge the endowment fund; but not a single subscription was taken up in the church. The next year at Halifax the resolution was enlarged and provision made for a canvass, but the General Assembly again met in Toronto before very much had been done. An effort was made in the commercial metropolis, but it was abundantly evident that the time had not yet come for the work: as the common cry was, "we have too much to do at home." Now, why this apathy? It seems as if the claims of the fund had never been seriously canvassed. Ordinarily at missionary meetings the strength of pleading has been in favor of Home and Foreign Missions and the French work. Then if colleges came in for a small share at the end of the meeting, well and good, but the two funds, the Aged and Infirm Ministers' and the Widows' Fund, were deemed of no special account: or the fear that the people might think ministers selfish led to very little being said about it. Then again it is found that the great changes taking place in all our congregations lead to a want of interest in the minister growing old among them—the young people want a young man, the old people fall in with the cry the old man must go, and if he can be set aside without much provision, so much the easier for the congregation.

Now, what are the claims in favor of this fund? Sixty-five annuitants, by the action of the General Assembly, are upon the fund. For the most part these men have been the pioneers of our church life and work in Canada, and have borne the burden and heat of the day. The diary of some of these men would read like a romance, or fully as rich in genuine excitement as any of "Baltayne's books of adventure." As we scan the list of names and remember stories of experience which they have told, we think of corduroy roads, broken buck-boards, lame horses, "pork and beans and hard tack," with a bed in a room where the winds played freely between the logs and where sometimes the quadrupeds had access to the territory allotted to visitors, and all while with a joy of service they cheerfully and uncomplainingly carried the gospel to the newer settlements—dispensed sealing ordinances, and kept allied to the church many who otherwise would have gone back to a semi-barbaric condition. And what was



the remuneration from which rigid economists of to-day say they should have saved enough to be a comfortable maintenance now when the church has relieved them from active duty? We answer: several of them never received more than \$400, and thirty-two of them never more than \$600. Now, will some of our practical men take out of that the keep of horse and buggy (for that had to come first), say \$120, then tell us how, after necessary books and the support of a wife and five children, he could lay by an annuity for old age! No wonder that the Assembly feels ashamed of the neglect, but of what avail is mere shame if there is no practical repentance? It has resolved to raise \$200,000 as a fund, the nett interest of which will be about \$10,000, or about \$150 for each annuitant. If congregational collections continue as at present and the number of annuitants remains the same, the result would be \$350 of a retiring allowance to men who have labored forty years in the service of the church, but if the ratio of increase continues as great as during the last few years that sum cannot possibly be given. It is plain that we must aim at a much larger sum or trust that some of our more wealthy members may find a method here of relieving themselves of some of the care in collecting the interest of their now accumulated capital.

Now, let us compare the position of retired ministers with retired members of the Civil Service. If an employee of the Dominion Government enjoys a salary of \$1,200 labors thirty-five years and retires, he enjoys a pension of \$840. If less fortunate, he has only \$800, and labors for thirty years, he would retire with \$480, and so in proportion with other salaries. Other religious bodies are more favorably situated in this matter than we are, and surely if no other argument will apply, if we are to encourage self-denying labor in the field, there should be some inducement held out to meet possible infirmity and old age, when the life work is for the advance of the glory of God in His church.

WM. BURNS.

*Toronto.*

# The Mission Crisis.

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## SUMMARY OF MISSIONARY ORGANIZATIONS OF GREAT BRITAIN AND IRELAND.

**T**HE statistics given in this brief Summary are in answer to the question, "What are the Protestant Christian people of the United Kingdom doing to fulfil the Master's latest and Greatest Command (Mark xvi. 15): 'Go ye into all the world and preach the Gospel to every creature?'" To this we make reply: "In the year of Grace ending December 31st, 1887, 3,302 workers had gone forth, and £1,251,150 were devoted to this object."

It must be carefully borne in mind that the sums here given are by no means the total income of the organizations, but the sums contributed in the *United Kingdom* for *Foreign Mission* work as defined. *All balances, Colonial and Continental and Foreign Contributions, Government Grants for schools or hospitals, and the money raised by Native Churches have been DEDUCTED* from the income of the different organizations, so as to show the freewill offering of God's people in these islands for the year 1887.

It must be distinctly understood that the workers here given as representing the various *General and Special Foreign Mission Organizations* are *not the staff of workers on the field*, but only the *sons and daughters of Britain and Erin that are engaged in Foreign Work*. *No Native Agents or Foreign workers are taken into account*. And to show perfect uniformity in representing the statistics of the different Organizations, the *wives of Missionaries are NOT included*.

### I.—NUMBER AND CHARACTER OF ORGANIZATIONS.

*Note.*—By *Foreign Missions* is meant missions to Roman Catholics, Jews, Mohammedans, or the heathen, irrespective of locality.

*General* denotes an organization sending and maintaining missionaries anywhere.

*Special* denotes an organization sending and maintaining missionaries in a particular place.

*Aid* denotes an organization giving aid to some missionary organization, either (a) *Financial*, or (b) *Literary* (Bibles, books, translations, &c.), or (c) *Educational* (ministerial or medical), or (d) *Philanthropic* (strong moral support).

# Missionary Organizations.

267

| I.—DENOMINATIONAL.               |    |   |
|----------------------------------|----|---|
| 1. EPISCOPALIAN:—                |    |   |
| <i>In England and Wales.</i>     |    |   |
| General Organizations.....       | 6  |   |
| Special Organizations.....       | 11 |   |
| Aid Organizations—               |    |   |
| (a) Financial.....               | 10 |   |
| Diocesan.....                    | 6  |   |
| Colonial.....                    | 1  |   |
|                                  | 17 |   |
| (b) Educational—Colleges.....    | 7  |   |
| Missionary Studentships .....    | 1  |   |
|                                  | 8  |   |
| (c) Literary.....                | 1  |   |
|                                  | 43 |   |
| <i>In Scotland.</i>              |    |   |
| General Organizations.....       |    | 2 |
| <i>In Ireland.</i>               |    |   |
| Special Organizations.....       |    | 4 |
| 2. PRESBYTERIAN:—                |    |   |
| <i>In England and Wales.</i>     |    |   |
| General Organizations.....       | 4  |   |
| Aid Organizations—Financial..... | 2  |   |
|                                  | 6  |   |
| <i>In Scotland.</i>              |    |   |
| General Organizations.....       | 9  |   |
| Special Organizations.....       | 2  |   |
| Aid Organizations—               |    |   |
| (a) Financial.....               | 14 |   |
| (b) Educational.....             | 3  |   |
|                                  | 17 |   |
|                                  | 28 |   |
| <i>In Ireland.</i>               |    |   |
| General Organizations.....       | 3  |   |
| Special Organizations.....       | 7  |   |
|                                  | 10 |   |
| 3. METHODIST:—                   |    |   |
| <i>In England and Wales.</i>     |    |   |
| General Organizations.....       | 3  |   |
| Special Organizations.....       | 5  |   |
|                                  | 8  |   |
| 4. BAPTIST:—                     |    |   |
| <i>In England and Wales.</i>     |    |   |
| General Organizations.....       | 3  |   |
| Special Organization.....        | 1  |   |
| Aid Organizations—               |    |   |
| (a) Financial.....               | 2  |   |
| (b) Literary.....                | 2  |   |
|                                  | 4  |   |
|                                  | 8  |   |
| 5. CONGREGATIONAL:—              |    |   |
| <i>In England and Wales.</i>     |    |   |
| Aid Organization—Financial.....  |    | 1 |
| 6. EVANGELICAL UNION:—           |    |   |
| <i>In Scotland.</i>              |    |   |
| Aid Organization—Financial.....  |    | 1 |
| 7. FRIENDS:—                     |    |   |
| <i>In England and Wales.</i>     |    |   |
| General Organization.....        | 1  |   |
| Special Organizations.....       | 3  |   |
| Aid Organization—Literary.....   | 1  |   |
|                                  | 5  |   |

8. COUNTESS OF HUNTINGDON:—

*In England and Wales.*

Aid Organization—Financial..... 1

9. MORAVIANS:—

*In England and Wales.*

Aid Organization—Financial..... 1

118

II.—UNDENOMINATIONAL.

*In England and Wales.*

General Organizations..... 7  
 Special Organizations..... 11  
 Aid Organizations—  
     (a) Financial..... 13  
     (b) Literary..... 6  
     (c) Educational..... 5  
     (d) Philanthropic..... 10  
 ----- 34      52

*In Scotland.*

General Organization..... 1  
 Special Organizations..... 5  
 Aid Organizations—  
     (a) Financial..... 5  
     (b) Literary..... 2  
 ----- 7      13

*In Ireland.*

Special Organizations..... 2

67

III.—INDIVIDUAL.

*In England and Wales.*

General Organizations..... 4  
 Special Organizations..... 19  
 Aid Organizations—  
     (a) Financial..... 6  
     (b) Literary..... 1  
 ----- 7      30

*In Scotland.*

Special Organization..... 1  
 Aid Organizations—  
     (a) Financial..... 1  
     (b) Literary..... 1  
 ----- 2      3

33

In all 218 Foreign Missionary Organizations—

Denominational..... 118  
 Undenominational..... 67  
 Individual..... 33  
 ----- 218

## Missionary Organizations.

269

Distributed according to countries, there are—

|                           | Denomi-<br>tional. | Undenomi-<br>national. | Indi-<br>vidual. | Total.     |
|---------------------------|--------------------|------------------------|------------------|------------|
| In England and Wales..... | 78                 | 52                     | 30               | 155        |
| " Scotland.....           | 31                 | 13                     | 3                | 47         |
| " Ireland.....            | 14                 | 2                      | ...              | 16         |
|                           | <u>118</u>         | <u>67</u>              | <u>33</u>        | <u>218</u> |

Distributed according to their character, there are—

|                            |            |
|----------------------------|------------|
| General Organizations..... | 43         |
| Special Organizations..... | 71         |
| Aid Organizations—         |            |
| (a) Financial.....         | 64         |
| (b) Literary.....          | 14         |
| (c) Educational.....       | 16         |
| (d) Philanthropic.....     | 10         |
|                            | <u>104</u> |
|                            | <u>218</u> |

These embrace—

|                            | I. Denomi-<br>national. | II. Undenomi-<br>national. | III. Indi-<br>vidual. | Total.    |
|----------------------------|-------------------------|----------------------------|-----------------------|-----------|
| Women's Organizations..... | 16                      | 6                          | 2                     | 24        |
| Medical Organizations..... | 3                       | 4                          | 1                     | 8         |
| To Jews.....               | 7                       | 4                          | 4                     | 15        |
| " Roman Catholics.....     | 17                      | 11                         | 8                     | 36        |
|                            | <u>43</u>               | <u>25</u>                  | <u>15</u>             | <u>83</u> |

Thus distributed—

|                            | In England. | Scotland. | Ireland. | Total.    |
|----------------------------|-------------|-----------|----------|-----------|
| Women's Organizations..... | 18          | 5         | 1        | 24        |
| Medical Organizations..... | 7           | 1         | ...      | 8         |
| To Jews.....               | 10          | 4         | 1        | 15        |
| " Roman Catholics.....     | 25          | 6         | 5        | 36        |
|                            | <u>60</u>   | <u>16</u> | <u>7</u> | <u>83</u> |

## II.—MONEY.

(a) Countries.

|                        | £       | s. | d. | £                 | s. | d. |
|------------------------|---------|----|----|-------------------|----|----|
| Denominational:—       |         |    |    |                   |    |    |
| England and Wales..... | 652,582 | 12 | 0  |                   |    |    |
| Scotland.....          | 165,899 | 3  | 0  |                   |    |    |
| Ireland.....           | 42,171  | 12 | 1  |                   |    |    |
|                        |         |    |    | <u>860,653</u>    | 7  | 1  |
| Undenominational:      |         |    |    |                   |    |    |
| England and Wales..... | 272,097 | 7  | 3  |                   |    |    |
| Scotland.....          | 45,005  | 19 | 4  |                   |    |    |
| Ireland.....           | 6,562   | 4  | 10 |                   |    |    |
|                        |         |    |    | <u>323,665</u>    | 11 | 5  |
| Individual:            |         |    |    |                   |    |    |
| England and Wales..... | 65,739  | 16 | 0  |                   |    |    |
| Scotland.....          | 1,091   | 10 | 6  |                   |    |    |
|                        |         |    |    | <u>66,831</u>     | 6  | 6  |
|                        |         |    |    | <u>£1,251,150</u> | 5  | 0  |

*(b) Churches.*

## Denominational:—

|                                |         |    |    |  |                       |
|--------------------------------|---------|----|----|--|-----------------------|
| Episcopalian.....              | 412,359 | 11 | 8  |  |                       |
| Presbyterian.....              | 197,321 | 3  | 7  |  |                       |
| Methodist.....                 | 154,709 | 17 | 2  |  |                       |
| Baptist.....                   | 77,889  | 15 | 2  |  |                       |
| Congregational.....            | 150     | 0  | 0  |  |                       |
| Evangelical Union.....         | 182     | 2  | 0  |  |                       |
| Friends.....                   | 13,074  | 9  | 3  |  |                       |
| Lady Huntingdon Connexion..... | 449     | 12 | 3  |  |                       |
| Moravians.....                 | 4,516   | 16 | 0  |  |                       |
|                                |         |    |    |  | 860,653 7 1           |
| Undenominational.....          |         |    |    |  | 323,965 11 5          |
| Individual.....                |         |    |    |  | 66,831 6 6            |
|                                |         |    |    |  | <u>£1,251,150 5 0</u> |
| In England and Wales.....      | 990,419 | 15 | 3  |  |                       |
| Scotland.....                  | 211,996 | 12 | 10 |  |                       |
| Ireland.....                   | 48,733  | 16 | 11 |  |                       |
|                                |         |    |    |  | <u>£1,251,150 5 0</u> |

## III.—BRITISH MISSIONARIES ON THE FIELD.

| Denominational:—                     | Males.       |             | Females.   | Total.       |
|--------------------------------------|--------------|-------------|------------|--------------|
|                                      | Ordained.    | Unordained. |            |              |
| Episcopalian.....                    | 545          | 702         | 305        | 1,552        |
| Presbyterian.....                    | 204          | 136         | 120        | 460          |
| Methodist.....                       | 176          | 2           | 30         | 208          |
| Baptist.....                         | 118          | ...         | 46         | 164          |
| Friends.....                         | 8            | 4           | 18         | 30           |
|                                      | <u>1,051</u> | <u>844</u>  | <u>519</u> | <u>2,414</u> |
| Undenominational.....                | 173          | 100         | 170        | 443          |
| Individual.....                      | —            | —           | 208        | 445          |
|                                      |              |             |            | <u>3,302</u> |
| Total Missionaries on the Field..... |              |             |            | 3,302        |

Compiled from official sources by

REV. JOHN MITCHELL, B.D.,

Matthew Henry Memorial Presbyterian Church of England.

—*The Presbyterian Messenger.*

## THE FORMOSA MISSION.

**T**HE Canada Presbyterian Church had been carrying on mission work for many years among the Indians of the North-West before any foreign mission proper was undertaken, and the Lord was blessing patriotic and Christian endeavors. But many warm hearted Christians were hearing the Macedonian cry from "regions beyond," and felt that the time had come for more extended operations. In 1871 a young theological graduate, whose heart was touched with the fire of heaven, offered the Church his services as foreign missionary. His offer was accepted, the selection of the mission field was left largely to his own discretion. He chose the Northern part of the Island of Formosa. Subsequent events proved that the Church in the selection of a missionary, and the missionary in the selection of a field were guided by divine wisdom. The missionary was the Rev. George Leslie McKay, a native of Zorra, in the County of Oxford, Ont. He was reared in a pious family belonging to the congregation of the late and venerable Rev. Donald McKenzie—a congregation which has furnished some two score ministers to the Presbyterian Church. He pursued his course of studies in Knox College, Toronto, and in Princeton Theological Seminary, New Jersey. In his college days he showed the same zeal, devotedness and undaunted courage which have made him so conspicuous a figure among the missionaries of our day. Those who knew him best in his college days have not been surprised at the chivalrous martyr spirit which he has displayed ever since he entered his present field of labour. He was associated with the writer of this paper in distributing tracts, visiting the poor, gathering neglected negro children into Sabbath Schools, preaching in the "tramp house" in Princeton, &c., and he was always zealous and self-denying in his efforts and fervid in his utterances, and buoyant and hopeful in the midst of discouragements and abuse.

Formosa, his chosen field of labour, is a large island belonging to China, ninety miles from the main land. It is nearly two hundred and fifty miles long and eighty miles wide. A chain of mountains running North and South nearly bisects the island. The Eastern side (with the exception of a narrow margin along the coast) is still inhabited by the aborigines, a race of savages number-

ing a million. They resemble the Malays but speak a language which seems to have little or no affinity with any other. They are without any regular government. The Northern, Western and Southern portions of the island are peopled by Chinese, in number about two millions. Their religion is Confucianism in its most corrupting form. The South of the island was taken possession of a quarter of a century ago by the English Presbyterian Church; but in the West and North the gospel was wholly unknown. Just eighteen years ago our missionary, Dr. McKay, landed at Tamsui, a treaty port on the Northwest coast of the island, and this city has been the headquarters of the mission ever since. He rented a small house which the owner had intended to use as a stable and at once began the study of the language. So rapid was his progress that in eight months he began to preach the gospel to the Chinese in their own tongue. But malignant persecutions began almost as soon as he entered the place and his object became known. The deluded idolators would intrude on his privacy in his cheerless chamber, jibe at him, jostle up against him, spit in his face and otherwise aggravate and maltreat him, in the hope of driving "the foreign devil" (as they called him) out of the island. They even turned lepers into his room to come in contact with him to endanger his health and life with their loathsome disease. All this was borne by the missionary with a degree of Christian patience and forbearance which the idolators could not understand. The ringleader in these persecutions was a young man of powerful physique and of high mental endowments whose name was Ahôa. He was struck with the forgiving spirit of this follower of Jesus and asked for a private interview with him. This, of course, was cordially granted. Many private interviews followed. The Spirit of God was preparing the heart of Ahôa for the reception of the gospel. He became the first convert in Northern Formosa. Then the foremost persecutor became the foremost helper. His splendid talents as thinker, orator, administrator and leader of men were thrown without reserve into the service of his new Master. The rapid increase of converts which followed has seldom been equalled in modern missions. The Foreign Mission Committee's Report of 1873, the next year after our missionary landed in Formosa, tells of "five converts from heathenism baptized, of numerous inquirers, of a little chapel built by the natives, opened for public worship, and of your missionary addressing audiences, frequently counted by hun-



dreds, who listen with attention to the message of salvation." And the work has advanced from that time till the present at an almost uniform rate of progress, until now, the number of converts is about three thousand after many names have been removed from the rolls on account of deaths and a few on account of suspensions.

But Satan, the arch-enemy of God and of souls, would not be himself if he would allow this work of grace to advance without opposition. The "literati" followed our missionary as he traveled from village to village, preaching in the streets, to interrupt him and confute him by their discussions. "Right or wrong," he says, "I was determined to fight out the battle with them, and I studied night after night and I went forth in the daytime to meet them. In a few months I could not get a man in North Formosa who wished to discuss Confucianism or Christianity with me." But there was persecution from another quarter. He says, "I could not get away from the house without six or twelve soldiers being close after me, and could scarcely pass a night away from the fort without several sleeping outside the house in which I chanced to take up my abode . . . . I was not long here until foul placards were posted, up in many places. These represented me as the Queen's agent to pluck out eyes, &c., and send them to England to manufacture opium out of them. My life was threatened many times, and every conceivable obstruction was put in my way." But the most thrilling of our missionary's experiences he has never reported to the Foreign Mission Committee or to the press. He has kept up a constant correspondence with the writer since the commencement of his mission labours, and a few extracts from his letters will not be regarded as a breach of confidence. In one of his earlier letters he says: "I started from Tamsui with my first convert and a burden-bearer. We proceeded on our way eastward singing and preaching in every village on the road. In the afternoon the rain began to descend in torrents and I took off my shoes, rolled up my trowsers and went on. Night came on and forthwith we procured torches of small bamboo poles tied together, and after taking some rice set off again. At a turn in the road several Chinese rushed out from behind tall grass, each armed with a long club. They were just in the act of bringing down their clubs on my head when I said, 'kill me if you like, but remember you must give an account of it to my Master who is in heaven?' Instantly they drew back and disappeared among the grass and bushes." At a later date, after the

vile placards announcing him to be the Queen's agent to pluck out people's eyes for opium purposes had fired and enraged the people, numerous plots were formed to way-lay and murder him. Concerning one of these he was informed and put on his guard. "But," he says, "I determined to go about my Master's business should death be the result. On the road I met very suspicious looking characters who turned round and began to follow me. I told them I was the servant of the Most High God and feared neither man nor devil, and if they intended mischief to be prepared for their reckoning. Immediately they were thrown into confusion and began to quarrel among themselves. I interfered to pacify and reconcile them. My conduct amused and pleased them and they allowed me to go on my way unharmed." Many more instances of an equally thrilling character are reported in his private correspondence. These will suffice as specimens to show the kind of life he lived the first few years of his residence in Formosa, and to show also his perfect fearlessness in the midst of dangers, and his willingness to die in his Master's service at a moment's notice. The effect on the natives was almost magical. If his patience, forbearance and forgivingness won their admiration and esteem his dauntless courage and perfect equanimity in the face of death overawed them and led many of them for a time to regard him as more than human. But, not only was the missionary himself subjected to various forms of persecution, but, (as usual) the first converts were great sufferers also. In a private letter he tells that a native helper and two others were beheaded by the savages; and in the Assembly's Report of 1874, we read that "thirty armed men went to a convert's dwelling, broke the door, beat his wife, mother and sister, dragged himself about the room, and finally left him for dead. The house of another worshipper was entered by forty soldiers who ransacked the whole place and snatched an infant from its mother's arms and trampled it to death." The Christian converts in his mission showed the same heroic spirit under persecution which has made himself so conspicuous a figure. In a private letter, dated, August 1875, he writes: "Some of them slept in dark dens with me, and roamed through the woods among savages with me. Some of them stood by me when the heathen threatened to break my head. Some of them waded through torrents of water and scaled mountains and braved many perils by my side."

Regarding Dr. McKay's method of working the mission field

it is needless to say that he has departed from the course usually adopted by foreign missionaries. From the first he became convinced that China must be evangelized through native agency. As God raised up Moses, a Hebrew, to be a reforming power among the Hebrews, and Luther, a German, to be a power among the Germans, and Knox, in Scotland, to be a power among the Scotch, and Chiniquy, in Quebec, to be a power among the French Canadians, so it may be expected that God will raise up in China native workers whom He will enrich with gifts and graces to qualify them as His instruments in evangelizing their fellow-countrymen. In a private letter dated, January 1874, Dr. McKay says: "I determined from the first day I came to Formosa to give my attention to the training of young men, who would embrace the gospel so as to have them at hand to go forth whenever the Lord would make an opening. This no one advised me to do and I saw no one doing it." In the fall of 1881, while home on furlough he spoke repeatedly and with emphasis on this subject. But there was a practical difficulty in the way. How could he conduct a school in which gifted young converts should be trained for the ministry and make his frequent dashing movements as itinerating missionary all over the north of Formosa? He solved the question by simply taking his students with him in his missionary tours and teaching them by the way. His plan resembled that of the great teacher Himself. While he and his students would be walking from place to place, or resting or eating their bowl of rice together, under cover or in the open air, he would be imparting to them instructions of the most important and practical kind. The main text-book was, of course, the Bible; but in addition to biblical knowledge, he taught them, to use his own words in a private letter, "Astronomy, History, Geography, &c. Astronomy, to show them the goodness, wisdom and power of the one true God. History, to show them His guiding hand. Geography, to show them that China was not all the world, and that as the one sun gives light to all, so the one God gives His numberless blessings to all." He gave them also in these itinerating tours improvised lectures in Botany, Geology, Anatomy and Natural History, as well as in Pastoral Theology and other subjects, that they might be equipped, as far as possible, for their future duties when in charge of mission stations. No one now questions his wisdom in pursuing this course when it is found that he has fifty trained preachers to occupy the fifty stations scattered all over the north, north-east and north-west of Formosa.

Further, while the missionary's special work is preaching the everlasting gospel to sin-sick souls he did not forget to relieve bodily sufferings. "Heal the sick" was a part of the commission of the Great Healer. Throughout all heathendom missionaries find that relieving bodily afflictions is one of the readiest methods of disarming the prejudices and winning the confidence of the heathen and of finding a way by the blessing of God, to the ear and to the heart with the saving gospel. Formosa was no exception to the rule. Even before the erection of the hospital there Dr. McKay and his native helpers dispensed medicines to 3,000 or 4,000 patients every year, and during the cholera year as many as 9,000 were relieved through medical treatment. But the demands in this department of the work increased so rapidly that a temporary hospital became necessary. A more substantial building was erected in 1879. Through the generosity of Mrs. McKay of Windsor, Ont., the funds for the erection and equipment of the McKay Hospital were furnished and in February, 1880, it was in full operation. It has proved to be a boon of incalculable value from its inception till the present time. But the work in all its departments had attained to such proportions that the assistance of an ordained medical missionary became absolutely necessary long before the erection of the McKay Hospital. The Foreign Missionary Committee made an earnest appeal for applicants and for this position the appeal was promptly responded to by the Rev. J. B. Fraser, M.D., son of the Rev. Dr. Fraser of Bondhead, who had just graduated in theology. Dr. Fraser landed at Tamsui in January 1875. Dr. McKay's joy knew no bound when joined by a Christian fellow-laborer from Canada. The high opinion which Dr. Fraser formed of Dr. McKay and his work may be learned from an extract from one of his letters, dated a few weeks after his arrival. He says:—"McKay was delighted to see us, and no wonder. I suppose no one will ever or can ever know through what he has come during the last three years. He will never tell the story with his own lips; but piece by piece I am picking it up from one source and another and marveling that he is alive and of a sound mind." At the time of Dr. Fraser's arrival, just three years after Dr. McKay's landing at Tamsui, there were six chapels opened and two more on the way, and there were thirty-seven baptized converts in all. Dr. Fraser's services were specially valuable in the hospital. But his labors as preacher of the gospel and dispenser of medicines in Formosa were

not destined to be of long continuance. He was called on to endure a sore bereavement in the loss of his beloved wife in that foreign land; and he took his long sad journey homeward to Canada in charge of the remains of the departed. After a short interval Dr. Fraser's place was filled by the Rev. Dr. Junor. Early in 1880 the Foreign Missionary Committee invited Dr. McKay and his wife to come to Canada for a year's rest. This threw on Dr. and Mrs. Junor, after being but a year and a half on the island, the weighty responsibility of taking the full oversight of the extensive mission field in Northern Formosa, which responsibility was borne with fidelity and success. Dr. McKay visited his native land in June, 1880, presumably to enjoy a period of well-earned repose. But repose is foreign to his nature. He travelled almost incessantly throughout the bounds of the church, from Halifax in the east to Winnipeg in the west, advocating the claims of the benighted heathen, especially those of his beloved Formosa. He was greeted with immense audiences wherever he appeared. Scores of thousands in Canada were thrilled with his electric appeals and made to feel ashamed of their own apathy and lukewarmness and of their niggardly contributions for the enlightenment of the heathen. As he appeared before audiences of average professing Christians, who were as responsible for evangelizing the world as he was, and spoke to them in that pungent, fervid, fearless manner which showed that the fire of heaven was glowing within him, his eye flashing and his frame all a-quiver with emotion, while in the name of his Master he appealed for men and means to carry the gospel to the benighted, the effect was such as is seldom witnessed. A fresh missionary spirit was awakened throughout the length and breadth of the church which bore immediate fruits in greatly increased liberality towards the mission funds. The money at the disposal of the Foreign Missionary Committee more than doubled in two years. In the year 1880, when Dr. McKay visited Canada, the sum reported for Foreign Missions was \$22,471; in the year 1882, it reached \$47,116. To show that this was no spasmodic effort resulting from a gush of effervescing sentiment on the part of the church and that the impressions made and the resolutions formed were not evanescent, the increased liberality has continued and advanced till the present time. From last year's report we find that it has reached \$77,921. Another of the fruits of our missionary's visit to our country was the munificent gift from the Presbyterians of his native county

(Oxford) of a sum sufficient for the building of "Oxford College," a commodious and substantial edifice, with all the appliances for a seat of learning which present circumstances require.

On the 19th of December, 1881, Dr. McKay with his wife and child reappeared in the land he loved so well and for which his spirit was yearning. He was rejoiced to find that all the converts had proved faithful to their profession while he was absent. His return was the signal for general rejoicings throughout all the twenty stations of the Mission. It gave fresh impetus to the work. Soon after this, however, the health of both Dr. and Mrs. Junor became so shattered by the trying climate of Formosa and the anxieties incident to their difficult and responsible position that their permanent withdrawal from the field became a necessity. In the course of a year their places were filled by the Rev. Mr. Jamieson and his wife, who still labor there. About this time the astounding news was flashed over the wires "that 2,000 aborigines cast away their idols and expressed a desire to follow the Lord of Hosts." But a dark cloud was gathering over Formosa. The French were at war with China. In October, 1884, French soldiers landed in Formosa and the bombardment of Tamsui and Kelung soon followed. The British consul ordered the women and children to leave the fort as it was considered unsafe for them to remain. Mr. and Mrs. Jamieson and Mrs. McKay with her children left for Hong Kong. Dr. McKay remained to look after the interests of the Mission. But he had before this been so prostrated with the fever that the additional strain caused by the French invasion proved too much even for his constitution. Not only was he burdened with the "care of all the churches," with none now but native helpers to share it with him, but also with the repairing of "Oxford College" and of many church buildings after the bombardment. As he himself says:—"There was a burden laid upon my soul which only He who knows all can ever know." A short cessation from labor and a change of climate became absolutely necessary. He left for Hong Kong expecting to get back by the same steamer on her return trip. But before the looked-for opportunity came return was impossible. Tamsui was blockaded, and he could not by argument or by persuasion induce those in authority to allow him to return. He was obliged to be absent from Formosa for several months. He writes:—"The work had never been in a more prosperous condition than in 1884, just before the bombardment of Kelung. There

were thirty-five chapels with as many native preachers, twenty-six students in the college, and thirty-seven girls in the school at Tamsui. Upwards of one thousand had been baptized, and, on the whole, the people were never more friendly and well-disposed. The arrival of the French changed the whole aspect of affairs. At once converts became objects of suspicion and hatred. Headmen who had concealed their hatred came to the front and stirred up the masses. Villains, living on the borderland near the savages, combined to plunder, and, almost with the first outbreak, levelled seven chapels to the ground, looted the houses of the converts and beat many of them." But the heart of the missionary was undaunted and his faith in God as firm as ever. He wrote:—"Let there not be in Canada a single word of discouragement, not one word of fear or of sentimental pity; rather let there be a healthy, robust and vigorous faith in Him who leads forth to victory. God, our God, will do His part. Then let us pray and do our best, waiting for the salvation of the Lord." The cloud soon disappeared. The prayers of the missionaries were answered and they were enabled to return to their work. They were overjoyed to find that all the converts had proved faithful throughout the trying ordeal. All the stations were soon visited, chapels were re-erected and damages repaired. It is worthy of mention that through Dr. McKay's influence the Chinese Government granted the sum of \$12,000 to compensate for the losses sustained in the war. It is also but justice to the converts to say that they contributed largely to the funds required for carrying on the work of rebuilding and repairs, and that in the matter of liberality they could teach a wholesome lesson to Christians at home. Since that time the work has prospered even more than before as the following figures will show. While in 1881 the year which Dr. McKay spent in Canada, there were twenty chapels and three hundred church members, and in 1884, at the time of the bombardment, there were thirty-five chapels and one thousand one hundred and twenty-eight church members, there are now fifty chapels, about three thousand church members, two native ordained pastors, fifty native preachers, besides "Oxford College," the Girls' College, and the Hospital in full working order. For all this let God be praised and not Dr. McKay and his fellow-workers. Such is his desire as repeatedly expressed in his private letters. Let a few extracts be given to show the spirit of the man. January, 1874:—"I tell you, my dear brother, I feel ashamed when

I think of the little I am doing for Jesus, I feel ashamed when I think of the imperfections and spots of every day's work. But the Lord is good and will forgive all our sins and shortcomings." August, 1875 :—"Tell me, dear brother, if God has not blessed my poor services. I know He has. *Let Him be praised; let Him be praised.* I am nothing but a poor miserable sinner. God forgive me for unfaithfulness. He will forgive and accept me, though unworthy." January, 1876 :—"It is not I who accomplished it. No; I feel every day how unfaithful I am. Still God blesses. It is all of free grace." January, 1879 :—"The work here has prospered greatly in my hands; but don't, oh don't, I beseech you, do me the injustice to think that I accomplished it. I think less and less of myself every day." These quotations will suffice to show that our senior missionary in Formosa desires to put the crown on the right head and that, self-distrustful, he labors in his Master's strength for his Master's glory. "He that humbleth himself shall be exalted."

There are other elements which, under God, contributed to Dr. McKay's success in Formosa, besides his undaunted courage, his perfect fearlessness in the face of death, and his constant activity and self-sacrifice for the bodily and spiritual welfare of the people. While the history of his labors there, are, in the main, the history of the mission, the help rendered him by other missionaries from Canada and by the ordained native pastors and by Dr. Ringer, Dr. Johansen and Dr. Rennie in the hospital, will be cordially recognized. It is also well worthy of mention that his wife, one of his earliest converts, is a devoted, heroic Christian woman, of the same spirit as her husband. Her assiduous efforts in teaching in the Girls' College and in her visiting tours among the stations have been most valuable. Again, the manner in which Dr. McKay has thoroughly identified himself with the people, adopting as far as he could their mode of living in dress, food, &c., and treating them as equals whom he respected and loved, not as inferiors to whom religious instruction might be dropped in a supercilious, condescending manner, has won their confidence and esteem and has attracted thousands around him who would be repelled by the methods of many other missionaries. Again, his intense zeal and flaming devotion and constant self-sacrifice in their behalf at first amazed and then attracted them and, by the blessing of God, secured a way for his gospel message to their hearts. When they saw that lone man away from home and friends, travelling under the broiling sun or in torrents



of rain, or wading through floods of water, and often at night sleeping in the open air or in a hut no more comfortable than a pig-sty, and willing to live on the humblest of fare, and often suffering from fever or privation and for a long time exposed daily to a martyr's death, they could not but see written on his character in "letters which needed no magnifying glass to read them, 'not of this world.'" But above all the elements mentioned which contributed to his success must be placed his unfailing faith in the Saviour who commissioned him. He felt that "God's word would not return to Him void," and that success was as sure as the promise of God could make it. Therefore out and on He went, glowing with apostolic fire, knowing and making known nothing but Jesus Christ and Him crucified. Let this paper close with an opinion expressed by an unprejudiced witness who was on the ground not long ago. Mr. Thomas Paton, working in connection with the British and Foreign Bible Society, writes from Chefoo, North China: "Dr. McKay is one of those men who appear like meteors at long intervals. His work is tremendous. His success is no more than might have been expected; for, a more determined, persevering and enthusiastic character I never met. His work is simply marvellous and worthy of every support."

J. L. MURRAY.

*Kincardine, Ont.*

## IRISH ROMAN CATHOLICS IN THE PROVINCE OF QUEBEC.

**T**HAT was a noble and patriotic saying of the great apostle concerning his brethren and kinsmen according to the flesh, that for them "he had great heaviness and continual sorrow in his heart."

As he beheld them taking refuge under the old types and shadows of the Mosaic dispensation while he himself was permitted to glory in the Great Antitype, and bask in the sunshine of the gospel, his heart longed to see them emancipated from their present slavery and admitted into the glorious liberty he enjoyed.

As an Irishman who has lived most of his life amongst his fellow-countrymen, and who understands something of the beatings of the Irish heart, I wish to make a few observations with reference to the Irish Roman Catholics in this Province.

Not unfrequently has the writer met with people who profess sympathy with Erin in her struggle for national independence, and who apparently think, that if she were in possession of this boon, the sun of prosperity would once more rise upon her down-trodden people.

The sincerity of the motives of these good people no one can question, but never can she enjoy the sunshine of liberty and contentment till the ecclesiastical shackles by which her people are bound are for ever broken. But I want to know what is being done to bring the light of the Gospel to the Irish Catholics of this Province? They are coming here in large numbers because the Province is essentially Roman Catholic. The Presbyterian church is doing a noble work among them in Ireland. Her efforts have been crowned with abundant success because they have been judiciously made in the true spirit of the Gospel. "Speaking the truth in love" is the method by which her missionaries have sought to win the confidence and reach the hearts of that enslaved people, and it is a universally acknowledged fact, that there is a chord in every heart that will vibrate to those who approach them in this spirit. In many a heart the bright gleam of hope has arisen through the instrumentality of some humble colporteur as he conversed with them about a Saviour's love. The church at home can point to many blessed results which the Master has permitted her to behold. Her object is not to make converts to churches but con-

verts to Christ, and He will look after His own. But the question arises, what is our church in this Province doing to follow up the good work thus begun? Many a sincere Roman Catholic leaves his native land, as the Rev. Father Conellan recently did, with a great conflict going on in his heart, in order that he may breathe the pure air of liberty on another shore. He enters this Province it may be, with the hope that he will be able here to examine for himself without fear of man the things relating to his everlasting interests. But alas! he soon finds out that the yoke of religious domination is as hard to bear here as at home. There is no one to take him by the hand—no one to make known to him the blessings of that freedom, in the enjoyment of which he may with unfettered conscience calmly survey that Revelation in which Jesus Christ is discovered to man. The result is, he lapses into carelessness or infidelity. There are districts in this city where they have sunk into absolute indifference to any form of religion. In their native land their so-called teachers have reduced them to the most abject slavery in matters of religion, and so they start out for this western world on which they are informed the sun of religious liberty never sets. Noble efforts are made to reach them in many parts of the neighboring republic, and as a sequence the Propaganda in Rome is utterly baffled to account for the numbers that give up their allegiance to the church in the States. It is an admitted fact that hundreds are yearly finding their way into the different Protestant churches. Might we not expect the same result here if our church would rise to the occasion? How much each minister could do in his own district? It is to be lamented I fear that oftentimes these newcomers are met here with cold indifference instead of a helping hand. Those who know them and in some poor way have entered into their sympathies must endorse the lines of one of Erin's poets:

“ We love you, for your warm poetic heart's  
Responsive beat to love and honour's claims;  
But they are wrapped in superstitious arts,  
So many names blot out the Name of names.”

There is no nationality that more lovingly reciprocates an honest, disinterested effort on their behalf. When once they are convinced your object is not mere proselytism but their spiritual good, you have found a key by which you can unlock the door of their hearts. Will not our church, which shows such interest in the welfare of our French brethren, do something also for those who are of nearer kin.

## Partie Française.

### ABJURATIONS.

*A Son Éminence le Cardinal E. A. Taschereau Archevêque de Québec :*

EMINENCE,—

**D**ÉPUIS assez longtemps, sous les auspices des courageux missionnaires qui composent l'Armée du Salut, et ailleurs, notamment à l'Eglise catholique réformée de cette ville, nous avons eu le bonheur de lire et d'étudier, dans notre propre langue, l'Écriture Sainte. A notre grand étonnement, nous y avons découvert pourquoi votre Eglise est si opposée à l'étude de la parole de Dieu. C'est qu'entre l'Évangile et l'institution sur laquelle vous présidez, avec beaucoup de dignité sans doute, il y a une divergence à jamais fatale à votre Eglise. Notre Seigneur Jésus-Christ et votre Saint-Père, le Pape, sont en opposition directe, par conséquent en guerre ouverte.

Permettez-nous, pour preuve de ce que nous avançons ici, de contraster quelques-unes des doctrines de votre Eglise avec celles de l'Évangile.

D'abord, votre Eglise enseigne que le prêtre peut, dans le confessionnal, prendre la place de Dieu, et répéter les paroles sacrilèges : *Absolve te, je te pardonne*, et cela en face de la déclaration formelle de Dieu même, par la bouche de son prophète Isaïe : " C'est moi, dit le Seigneur, c'est moi-même, qui efface vos iniquités, pour l'amour de moi, et je ne me souviendrai plus de vos péchés." L'homme chez vous se met à la place de Dieu et tombe par conséquent sous l'anathème terrible contenu à la page 623 du Nouveau Testament, Monseigneur Baillargeon, où l'on trouve : " L'homme de péché s'élève au-dessus de tout ce qui est appelé Dieu, ou qui est adoré, jusqu'à s'asseoir dans le temple de Dieu se faisant passer pour Dieu."

De plus, vous savez aussi bien que qui que ce soit que notre adorable Sauveur n'a jamais confessé, ni ses saints apôtres. Il a fallu des siècles à votre Eglise pour imposer cette abominable doctrine à la crédulité des peuples.

C'est aussi dans votre Eglise que l'on enseigne la primauté de Pierre—doctrine à jamais condamnée par Jésus-Christ qui déclare formellement à tant d'endroits divers de sa Parole que c'est Lui seul qui est le chef de l'Eglise, comme il en est le Sauveur.

C'est encore votre Eglise, monseigneur, qui défend le mariage aux prêtres, aux évêques et à ces femmes stériles qu'on appelle sœurs, bien que l'Evangile proclame si hautement qu'il faut que l'évêque, (et plus loin le prêtre) n'ait épousé qu'une femme, gouvernant bien sa maison, et ayant des enfants soumis en toute chasteté.

Monseigneur, puisque vous prétendez suivre l'Evangile, d'où vient que nous n'avons pas entendu parler de son Eminence ou Sa Sainteté, la Cardinale, épouse de notre respecté Cardinal ? Comment se fait-il aussi que nous n'avons pas encore vu nos Seigneurs les petits Cardinaux ?

Si, comme vous l'affirmez, le mariage est un sacrement, pour-quoi n'en faites-vous pas usage pour vous sanctifier vous-même, et ceux de vos prêtres qui s'en montrent dans la nécessité ? Ce serait d'un seul coup accomplir l'Evangile et détourner la foudre qui vous menace dans le passage contenu à la page 635 de l'Evangile annoté et préparé par l'archevêque Baillargeon.

Eminence, permettez-nous de vous dire avec tout le respect possible que votre Eglise trompe les peuples après les avoir volés, avec son fabuleux purgatoire, ses miracles de la prétendue grand-mère de Dieu, son invocation des saints, ses images, ses statues, ses christes de fer, de bois, d'argent ou de plomb, ses médailles, ses chapelets, sa pourpre, ses cierges, ses agnus dei, ses scapulaires, ses pèlerinages, ses génuflexions, ses simagrées, ses indulgences, ses libéra, ses ossements de morts, ses reliques, et, par le purgatoire, son commerce d'âmes d'hommes.

Souffrez, Monseigneur, de la part de ceux qui furent jusqu'ici vos plus obéissants serviteurs, la vérité qu'il vous est peut-être difficile d'entendre.

Nombre de doctrines enseignées et pratiquées par votre Eglise, non-seulement sont fausses, mais absurdes ; plus absurdes que celles des anciens païens qui honoraient des idoles en les traînant dans les rues avec la même pompe que l'on remarque aujourd'hui dans vos processions de la Fête-Dieu.

Nous disons plus absurdes, car on eût jamais songé alors à parler au peuple dans une langue qu'il ne comprenait pas. Quel homme parmi eux eût été assez insensé pour entreprendre de manger

les dieux qu'il venait de fabriquer de ses propres mains! Cette absurdité était réservée à votre Eglise. Pour elle rien d'assez gros. Avec un aplomb à faire dresser les cheveux sur la tête de ses plus hardis adhérents, ses prêtres viennent vous soutenir qu'un homme peut prendre un morceau de pain, prononcer sur ce pain cinq paroles dont votre Eglise ne comprend pas encore le sens, et par ces paroles qu'il vous le change totalement en divinité. Puis devant ce pain, une hostie, c'est-à-dire une galette, les peuples s'inclinent, font des genuflexions, enfin se prosternent en adoration (jusque-là passe encore) mais soudain ils l'avalent persuadés qu'ils ont mangé leur Créateur!

Eminence, quel bouleversement des choses! Un grain de poussière absorbant l'univers! Une parcelle de boue capable de contenir l'infini! Le ver de terre avalant tout vivant l'oiseau auquel il a servi jusqu'ici de pâture! Ailleurs le pot de terre absorbant en corps et en âme le potier qui vient de la fabriquer! Et si du moins, nous pouvions nous en tenir en cela. Non, ce n'est que le commencement de l'absurde. Continuons:

A la page 224 du nouveau Catéchisme de Persévérance, une autorité dans votre Eglise, nous lisons au sujet de la transformation de l'hostie:

“ J'entends une présence complète [dans l'hostie] c'est-à-dire, celle de la personne de Jésus-Christ tout entière, son corps, son âme, sa divinité.”

Et à la page 229, on ajoute:

“ Ce changement s'accomplit, sans que les espèces ou apparences de la substance du pain et du vin soient modifiées pour nos sens; elles conservent leur figure, leur couleur, leur goût, etc.”

Ainsi, Eminence, vous maniez de la galette de blé, et il vous faut croire que c'est de la chair, un corps, une tête, des pieds, de la barbe et des cheveux! Vous y goûtez et vous êtes forcé de dire en vous-même: mais c'est de la galette. Vous vous trompez, vous venez d'avalier un homme vivant, avec sa robe, ses sandales, tous ses vêtements, enfin tel qu'il se trouvait à son dernier souper. Et remarquez, Eminence, que l'Eglise écrit tout cela sans préalablement le faire rôtir ou bouillir. Mais n'est-ce pas du cannibalisme cela? et un cannibalisme pire que celui des sauvages qui au moins mettent leurs victimes à mort avant de la dévorer? Et que veut dire un changement sans qu'il se produise de modification? Mystère

répondrez-vous peut être. Oui, reprendrons-nous, mystère d'absurdité, mystère d'idolâtrie et d'iniquité.

A l'église, un nouveau spectacle frappe vos sens. Un homme vêtu d'habit somptueux se présente à l'autel. Soudain il se retourne et prend, selon toute apparence, un verre de vin. Nouvelle erreur. C'est un homme qu'il vient d'avalier et cet homme se trouvait logé dans un verre ! Si encore on nous disait : c'est du sang que l'on vient de boire, ce serait horrible sinon absurde. Mais prétendre que c'est un homme lorsqu'on ne voit qu'un liquide : existerait-il par hasard des hommes liquides ?

D'ailleurs, le Christ, même de l'aveu de votre Eglise, n'a-t-il pas placé son corps dans le pain et son sang entièrement dans le vin ? Ne les a-t-il pas à jamais séparés ? Par quelle autorité votre Eglise a-t-elle réuni ce que le Christ a séparé ?

Bien, Eminence, votre Eglise par la voix d'un Concile, nous assure que le Christ était homme. En conséquence il n'avait qu'un corps, et cependant des millions, suivant vous, peuvent prendre à la fois et en entier ce corps unique qui, de plus, se trouve au ciel ? Ajoutons à cela que d'après votre Eglise le Christ a dû se manger lui-même à son dernier souper !

En outre, cette abominable doctrine de la trans-substantiation contredit la loi parfaite de Dieu, en transformant une chose de la terre en divinité, la créature en créateur. Et cependant tout ne finit pas là. Votre Eglise dit que ses prêtres, ses cardinaux et ses papes peuvent prendre dans leurs mains Celui qui était la sainteté même, l'enfermer dans une boîte, le mettre dans un sac. Y avez-vous jamais pensé, Eminence, le grand Dieu qui a fait le ciel et la terre dans une cassette, la divinité au fond d'un sac !

Et pourtant l'absurdité n'en finit pas là. Il faut y joindre l'enseignement qu'un individu peut, durant sa vie, prendre plusieurs de ses dieux les uns après les autres. Que devient le premier à l'approche du second ? Où va-t-il se cacher ? S'il n'est plus là pourquoi et comment a-t-il pris la fuite ? Est-ce le diable qui le chasse ? Alors ce dernier est plus puissant que lui. S'il y est encore pourquoi les autres ?

Mais se peut-il que le Christ ait enseigné une doctrine aussi monstrueuse ? Se peut-il qu'il soit venu ici-bas pour renverser ainsi le monde et détruire la raison que son Père avait donnée à l'homme ? Certes, non ; mais c'est votre Eglise qui est tombée dans un abîme sans fond du moment où elle a fermé l'Evangile ; et en cela elle n'a

donné que trop raison à ce jésuite qui, parodiant *l'Ave Maria*, répétait en gémissant sur les erreurs et les superstitions de son Eglise :

“ Je vous salue, Eglise de Rome, pleine de bêtises, le diable est avec vous et le fruit de vos doctrines est maudit.”

En voilà assez, n'est-ce pas Monseigneur, pour vous montrer que ce n'est pas sans raison que nous nous séparons de votre Eglise. Désormais c'est aux pieds du Christ de l'Evangile que nous nous prosternerons. C'est Lui, et Lui seul que nous adorerons en esprit et en vérité. Dieu fasse que nous lui soyons toujours fidèles.

En terminant, Eminence, permettez-nous de vous présenter nos hommages les plus respectueux. Personnellement, nous vous trouvons à tous égards, digne de la haute estime que vous témoignent nos compatriotes. Un seul fait de votre part nous a vivement affligés. C'est lorsque, de votre silence, vous avez encouragé les foules, sur lesquelles vous dominez, à se ruer sur des femmes innocentes et sans défense. Mais Dieu nous garde de vous le reprocher. Dieu s'en est servi pour nous arracher à l'erreur et à la superstition, car lorsque plus tard ces mêmes femmes prièrent pour vous et pour leurs bourreaux, tout ce qu'il y avait d'humanité en nous s'est éveillé, et nous avons senti qu'une religion qui pouvait produire de si beaux résultats était celle du Christ, et nous l'avons embrassée.

En nous séparant de vous, Eminence, nous vous souhaitons, avec une heureuse année, le plus grand bien qu'un mortel puisse désirer sur la terre : celui de connaître le Seigneur Jésus tel que l'Evangile le présente.

Respectueusement à vous, Monseigneur,

|          |                   |
|----------|-------------------|
| (Signé), | S. EUGÈNE LARUE,  |
| “        | P. ELZÉAR BOULEZ, |
| “        | GEORGES BELLEAU,  |
| “        | PHILIPPE DROLET,  |
| “        | PHILIAS RICHARD.  |

Témoins :

T. Z. LEFEBVRE, pasteur de l'Eglise catholique réformée.

RAOUL LOBRY, évêque.

Québec, 1er janvier, 1890.

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(TRANSLATION.)

*To His Eminence Cardinal E. A. Tuschereau, Archbishop of Quebec :*

EMINENCE,—

**F**OR some time past, under the auspices of the brave missionaries composing the Salvation Army, and elsewhere, notably in the Catholic Reformed Church of this city, it has been our inestimable privilege to read and study the Holy Scriptures in our own language. To our utter amazement we therein discovered why your church so strenuously opposes the study of the word of God. It is because there is between the gospel of the Lord Jesus Christ and the institution over which you preside, doubtless with much dignity, a variance for ever fatal to your church. Our Lord and the Holy Father are in direct opposition, consequently in open war.

Permit us, in proof of the statement just made, to contrast some of the doctrines of your church with those of the gospel.

Pursuant to this, we observe that by the teachings of your church, the priest may, in the confessional, assume the place of God and pronounce, in his own name, the sacrilegious words: *Absolvo te, I forgive thee*, and this in opposition to the positive declaration of the Lord Himself, who by the mouth of his prophet, says:—“I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.” Man, according to Rome, takes the place of God, and therefore falls under the anathema which is to be found on page 623 of Monseigneur Baillargeon’s Testament, where we may read of the man of sin, he as God, sitteth in the temple of God, showing himself that he is God.

Further, your Eminence knows, perhaps better than any one else, that neither our Lord nor his holy apostles ever made use of the confessional.

It is also in your church that the pretension is set forth that Peter was to be the head of the church, a doctrine condemned by Jesus Christ who declares that He alone is the head of the church, as He is Her Saviour.

Again, your church forbids her priests, bishops and popes, and those “non-productive women” called nuns to marry, although the Holy Ghost, by the mouth of Paul, proclaims that the bishop must

be the husband of one wife. . . . one who ruleth well his own house, having his children in subjection with all gravity.

Now, since it is so loudly pretended on all hands that your Eminence adheres to every injunction of the word of God, whence comes it that we have not yet heard of her Eminence, Madame la Cardinale? or why have we not yet seen their Lordships, our beloved Cardinal's sons?

If, as you affirm, marriage is a sacrament, a means of grace, why not make use of it in sanctifying those of your priests who now and then show themselves in need of it. It would be at one and the same stroke fulfilling the scriptures and removing the anathema which hovers over your church in the passage contained on page 65 of *Monseigneur Baillargeon's* version of the New Testament, as well as relieving a great deal of suffering among the priesthood.

Permit us to tell your Eminence frankly, and with all due personal respect, that your church also deceives the nations over whom she rules, after robbing them, with her fabulous purgatory, her so-called miracles of the Grand Mother of our Lord (*La bonne Sainte Anne*), invocation of saints, images, statues, small christs of wood, iron, gold, silver or lead, medals, rosaries, purple, candles; her scapularies, agnus dei, indulgences and pilgrimages; dead bones and relics; and through her masses for the dead, her great commerce in souls of men.

We beg your Lordship to suffer from us, up to this your most humble servants, the truth, which otherwise would perhaps with difficulty reach you.

Many of the doctrines held or practised by your church not only are false, but contrary to reason. More so than the doctrines of the ancient heathen, who did homage to their idols by carrying them about the streets of their cities with the same pomp and display that may be viewed to-day in your processions of *La Fête-Dieu*. We say more contrary to reason, for who, in those days, would have thought of conducting religious ceremonies in a tongue unknown to the people. What man amongst them would have been foolish enough to devour the gods which he had just made with his own hands? This folly was reserved for your church. With a boldness capable of terrifying her bravest adherents, her priests proclaim the monstrous doctrine that a man may take a piece of bread, a wafer, pronounce upon it five latin words, the

sense of which your church has not yet learned, and by these words he does what God himself could not do, namely transform it into his maker. Then, before this bread, a piece of dough, a wafer, now a god, the multitudes bow and prostrate themselves in adoration (so far it might pass), but suddenly they devour it, persuaded that they have taken their Creator!

Eminence, what an upsetting of things! a grain of dust devouring the universe! a particle of clay capable of containing the unbounded *Infinite!* a miserable worm of the earth swallowing whole and alive the bird which up to this fed on it! or the clay eating up in soul and body the potter who has just fashioned it! As proof that we exaggerate in nothing, let us be permitted to cite from the *Nouveau Catéchisme de Persévérance*, where in regard to the transformation of the host or wafer into the body, soul and divinity of Christ, we read on page 224:

“I understand a total presence; *i. e.*, the presence of the whole *person* of Christ, his body, blood, soul and divinity.”

And on page 229 it is added: “This transformation takes place without a corresponding change in the matter or appearance of the substance of the bread or wine to our senses; they preserve their shape, color, taste, &c.”

Thus, Eminence, you handle a piece of dough, and you must believe that it is flesh, a body, head, beard, feet and limbs. You taste it, and you are forced to say within yourself: it is a piece of bread. It is a mistake, your Eminence has just taken a man alive, with his dress, sandals, apparel, in short such as he wore at his last supper! And may it please your Eminence to observe that all this is given to the multitudes by your church without first broiling or roasting it. But is not this cannibalism? and a cannibalism worse than that of the savages who at least put their victims to death before devouring them?

And what means this transformation without any corresponding modification? mystery! will your Lordship exclaim. Mystery! indeed, may we be allowed to reply, a mystery of folly, idolatry and impiety!

In the house of God a new spectacle strikes your astonished senses. A man clad in gorgeous apparel stands at the altar. Suddenly he takes what in every respect seems a cup of wine! Once more deceived, your Eminence, he has just swallowed a man, and that man was to be found in the cup! If still we were told that it

was blood, horrible as it would seem, it would not be so contrary to reason. But to be told that it is a man in body, soul and spirit when only a liquid can be seen! Might it be that humanity may exist in a fluid state?

Besides, has not the Christ placed his body entirely in the bread and his blood in the wine? has He not entirely separated them? Whence came to your church the authority to unite what the Lord himself had parted asunder?

Further, Eminence, a great council has declared that Christ had but one body. How comes it that millions can now, in its completeness, take at once his only body which moreover is now in heaven?

If also it is added, as many believe, that our Lord partook of this bread and wine on the night of his last supper then he must have eaten himself twice on that evening.

But there is more, this abominable doctrine of transubstantiation contradicts the perfect law of God by transforming an object of the earth into a divinity, the creature into its creator.

And this is not all, for your church informs us that her priests, bishops, cardinals and popes have the power, with defiled hands, to handle that which is the holy of holies, confine to a box, or carry Him about in a bag. Has your Eminence ever given a moment's serious consideration to this phase of the question? The great Lord who has created heaven and earth, in a casket! divinity carried about in a bag! or in the unclean hands of a priest!

And yet this is not all. One must add to such teaching, the doctrine that one may, during one's life, take several of these gods one after another. What becomes of the first on the approach of the second? if no longer there, whither and why has he taken flight? Can it be that Satan has cast him out? then Satan is more powerful than he. If there still, why the others?

But can it be that the Christ has taught so monstrous a doctrine? Can it be that He who showed such wisdom on earth, has, at a single blow, overturned the reason which his Holy Father had given to men? no, a thousand times, but your church, may it please your Eminence to suffer this truth also, fell into an abyss the day on which she set aside the holy scriptures. And there is but too much truth in the parody of that Jesuit who instead of his "Hail Mary" used to repeat in groans over the folly and errors of what had once been to him a holy church: "Hail Church of Rome, full of

stupidities, the devil is with thee, and cursed is the fruit of thy doctrines!"

We have said enough, Eminence, to show your Lordship that it is not without reason that we leave your church. Henceforth it is to the Christ of the gospel that we shall go—before Him and before Him alone shall we bow—Him alone we shall worship in spirit and in truth.

On terminating this, your Eminence will allow us to present our most respectful homage. Personally we have found you, in every respect worthy of the high consideration in which your Lordship is held by our fellow-citizens. A single fact on your part somewhat afflicted us. It is when, with your silence, you seemed to encourage the multitudes over which your Eminence rules supreme, to throw themselves on innocent and defenceless women. God forbid that we should reproach your Lordship with it. For He made use of this as an instrument later on to bring us out of error and superstition. For, when we saw these same women praying for you and their persecutors, whatever manhood was in us was suddenly awakened. We felt that a religion which could produce such results must be the religion of Christ, and we embraced it.

On taking leave of you, we wish your Eminence, together with a happy New Year, the greatest good man may enjoy here below, namely, to know the Lord Jesus Christ as He is set forth in the Gospel.

Yours, in all respect,

(Signed),

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S. EUGÈNE LA RUE,

P. ELZÉAR, BOULEZ,

GEORGE BELLEAU,

PIILLIPPE DROLET,

PHILIAS RICHARD.

Witnesses :

T. Z. LEFEBVRE, Pastor of the Catholic Reformed Church.

RAOUL LOBRY, Evêque.

Quebec, January 1st, 1890.

## D. P. S. C. E. Department.

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### PRAYER MEETING TOPICS.

I.—FEB. 9.—PROVE YOURSELVES.—II COR. xiii. 1-14.

**W**E have come to the last part of the second letter written by the Apostle Paul to the Corinthians.

Like the rest of the letter it is characterized by great firmness and much love—we find grave reproof and yearning tenderness. The Corinthian converts had shown themselves to be wayward and rebellious, and had caused the apostle much grief and anxiety. Many had fallen away from the purity and simplicity of the gospel. Others had allowed heathen culture and philosophy together with the spirit of worldiness and vice to get the upper hand. There were angry bickerings among them, and some had gone the length of questioning and repudiating Paul's apostolic authority.

The apostle, while sternly rebuking them for their falling away or backsliding, deals with them as a patient mother deals with her erring child. He points out their failings, urges them to amend their ways, and by earnest and thorough self-examination to prove or test themselves in order to find out if they are in the faith—*true believers* and not merely professors of Christ.

He implores them to *make sure* of their spiritual condition. Just as gold and silver are tried by fire to free them from impurity, so must they test themselves. The word "reprobate" used by the apostle signifies one rejected as not having stood the test. He urges them therefore to live so that when weighed in God's balance they may not be found wanting. There is nothing so like the sterling coin as the base counterfeit—so must their lives have the *true ring* of the Spirit of Christ.

They must be not merely nominal Christians but real sincere earnest Christians, otherwise God cannot accept them. "Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that *doeth the will* of My Father which is in Heaven," &c. Matt. vii. 21, 22-23.

The Corinthians prided themselves on their knowledge of Grecian philosophy. "Know thyself" was the greatest of all their precepts—let them therefore, says the apostle, carry that precept out in its best teaching. He tells them in as many words that instead of discussing him and their fellows they should discuss themselves.

Let them examine themselves—let them *prove themselves thoroughly*. He urges them to "be perfect"—that is to set right what is wrong in their lives—to mould their lives after Christ's life. They are to "be of good comfort"—taking to themselves all the consolation of the promises of the gospel to help them in their hour of need, in their present trouble. They are to "be of one mind," and "live in peace." They must live as brethren in unity, not distracted and split up into angry factions, breeding strife and contention. And he gives them the promise that if this is their honest endeavour, the God of love and peace shall be with them.

We also must examine ourselves and find out if the Spirit of Christ is in us—because this is a matter in which we may deceive ourselves, and our immortal souls suffer eternal loss.

Either we are true Christians or we are not. We can find this out and *know it* if our self-examination is sincere and thorough. Are we accepted by God or are we disapproved, i. e. "reprobates"?

The qualifications of a soldier are best found out in time of war—of a sailor during the storm. The workman with his machinery and implements are judged by the beauty, finish and nature of the work turned out by them. A Christian is judged by *his life*. And the best way of proving our Christianity is to subject it to actual trial in the duties and responsibilities of our every day life.

Let us see some of the marks of genuine Christianity and test ourselves by them. Do we love God and live for Christ? Do we live as always in God's presence? Do we delight in His worship? Do we find pleasure in talking about Him with His people? Do we find pleasure in prayer and Bible study? Are we letting our light shine? What are we doing for Christ? Are we trying to win souls for Christ? Have we assurance of faith? Then our Christianity is genuine and approved by God. And the grace of our Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost, is with us.

II.—FEB. 16.—HELPERS NOT HINDERERS.—ROM. XV. 1-13;  
I COR. IX. 13; GAL. VI. 1.

The apostle grants the idea which is contained in I Cor. vi. 12, x. 23; II Cor. iii. 7. We are free from the conscience of any other man. I Cor. x. 29. He rests his claims in the present instance not on duty but on that which is far higher, the law of love to one another. I Cor. viii. 13.

I. *The Helpers.*—1. The strong. V. 1, ch. xiv. 3. 2. The rich. Matt. xix. 21. 3. We are to help one another. I Thes. iv. 18.

II. *The Helped.*—1. The weak. V. 1. 2. The needy. Matt. x. 42; Luke xiv. 13. 3. Our neighbors. V. 2. Compare Luke x. 29-37.

III. *The aim which we should have in helping.*—1. The good of our fellows. V. 2, 14-19; I Cor. xiv. 12; I Thes. v. 11. 2. The glory of God. V. 6, 9-11.

IV. *Method of helping.*—1. Denying ourselves for the sake of others. V. 2; I Cor. ix. 22; Gal. vi. 2; Zech. vii. 9; Matt. xix. 21, xii. 7; Col. iii. 12-13. 2. Receiving one another into communion in love. V. 7, 14, 1-3; Gal. ii. 9; I John i. 7.

V. *Why we should help.*—1. To fulfil the command. Gal. vi. 2 Lev. xix. 18; Matt. xiii. 9-10, xxii. 39; Gal. v. 14. 2. We should imitate Christ who pleased not himself, but gave up his rights for us. V. 3-7; John v. 30, xiii. 15; I Peter ii. 21.

VI. *Results of hindering.*—1. To the person so hindered. I Cor. x. 32-33, viii. 10-11. 2. To the person hindering. Matt. xviii. 6-7, xxvi. 24.

VII. *Results of aiding.*—Receive a reward. Dan. xii. 3; Jas. i. 20.

III.—FEB. 23.—WINE IS A MOCKER.—PROV. XX. 1.

The Preacher says, "A good name is better than precious ointment." (Ecc. vii. 1). Wine gets a very *bad* name here. It must be deserving of this bad name; and no doubt it gets this bad name from the presence of alcohol in it. What is here said of wine is true of all alcoholic drinks. This testimony of Scripture is confirmed by the testimony of science, "True theology and true medical science are here, as everywhere, perfectly agreed, the only difference being that the one appeals to the authority of revelation in the form of a book, and the other to the authority of revelation



in the forms of facts drawn from experience." (The Voice of Science in Temperance, p. 94).

It has long been supposed that alcohol is a sustainer of muscular power, a producer of heat, a promoter of digestion, a preventive of disease. The recent researches of science prove these suppositions to be entirely erroneous.

Wine promises pleasure at the outset to those who use it, but longer experience shows that this pleasure is dearly purchased. (Prov. xxiii. 32).

Wine merits the vile name applied to it on account of the insidious way in which it enslaves so many who tamper with it (Prov. xxiii. 3-13), and by the terrible results of this slavery in this world and in the next (Prov. xxiii. 21, 29-30; I Cor. vi. 10).

The distinguished B. W. Richardson, M.D., F.R.S. says in the book above referred to, p. 146, "I will be asked, was there no evidence of any useful service rendered by the agent in the midst of so much obvious bad service? I answer to that question that there was no such evidence whatever, and there is none. . . . 'I cannot define it better, indeed, than to say that it is an agent as potent for evil as it is helpless for good.' It begins by destroying it ends by destruction, and it implants organic changes which progress independently of its presence even in those who are not born." (Ezek. xviii. 2; Ex. xx. 5, xxxiv. 7; Num. xiv. 18; Deut. v. 9).

The liquor traffic is condoned by some on account of the revenue it produces to the state, but a careful investigation shows that the costs of the traffic, direct and indirect, vastly exceed the revenue it produces—to say nothing of the crime, disease, and loss of life it causes. To license such a traffic is surely to "frame mischief by a law." (Ps. xxiv. 20).

Tried in every way the verdict is the same, "Wine is a mocker."

It is our duty for our own sake to shun that which Scripture brands as "a mocker," and which science teaches "is an agent as potent for evil as it is helpless for good." "Do *thyself* no harm."

Even though no evil effects might accrue to ourselves from the use of the intoxicating cup, it is our duty to avoid it for the sake of others. (Rom. xiv. 21, xv. 1-2; I Cor. viii. 9; x. 24).

Not to do this is to *sin* against those who may be injured through the example of indulgence on our part (I Cor. viii. 12); it is also to sin against Christ. (I Cor. viii. 12).

It is our duty in every possible way to disseminate sound views respecting this "mockery," and thus persuade others to shun it, and to become in their turn active promoters of the temperance reform.

IV.—MARCH 2.—I GAVE MY LIFE FOR THEE.—LUKE XXIII. 34-36.

I. The death of Christ on the cross was in one sense a *martyrdom*. He was unjustly put to death by wicked men because of his faithful witness for truth and the right. He might have saved himself if he had been content to be silent or had trimmed to popular opinion, or condescended to the arts of the demagogue. But as He would do none of these things He was persecuted, as every man will be who follows the same course. In such brave testimony he is an example for imitation by all—an example which has been followed by a great army who have laid down their lives for the truth, and by a still greater army of those who have suffered the loss of ease, comfort, wealth, popularity, power, or the chance of gaining some of these rather than be untrue to conscience. Heb. xii. 1-3; I Peter ii. 21; Matt. x. 24-26; John xv. 18-20; Acts iv. 18-20, v. 27-42, xxi. 13.

II. In another and more important sense it was a *voluntary sacrifice for men*. He was under no obligation, save that of love, to do anything for man; but seeing man's sad and hopeless plight He willingly offered Himself for the mission of saving him. This involved His incarceration, humiliation and death, but he willingly endured it all for the sake of accomplishing that. Ps. xl. 7; Isaiah lxiii. 5; Matt. xviii. 11, xvi. 21; Luke xii. 50; John iii. 17.

His devotion of Himself to death served two purposes.

1. It made an *atonement for man's sin*. God loved man and determined to save him. But justice had been flagrantly violated. The interests of justice demanded that some reparation should be made to save it from contempt. When man could offer none, God Himself, the judge, provided it in the death of his son Jesus Christ. There is doubtless mystery here as to the why and the how, but we may thankfully accept the assurances of God's word, that having judged it necessary, He himself the task of providing the atonement and fulfilled it so gloriously. Matt. i. 21; John i. 29-36, iii. 14, 15-17; Acts iv. 10-12, xiii. 38; Rom. iii. 24-25, iv. 25, v. 6; II Cor. v. 18-19; Gal. i. 3-4, ii. 20, iv. 4-5, iii. 13; I Thess. i. 10; I Tim. ii. 5-6; Titus ii. 13-14; Heb. ix. 24, x. 10; I Peter i. 18-20; I

John ii. 1-2; Rev. i. 5, v. 8-10. This atonement was offered for your sins and will avail for you if you turn to God in penitence and faith. I Tim. ii. 5-6; Acts xvi. 30-31, iii. 18-20.

2. It proved the *greatness of God's love*. God loved man from the beginning, but man was full of suspicion and would not believe it or suffer himself to trust God. It was necessary to give some proof that could not be gainsaid, and Christ gave his life. There was nothing more He could give. I John iv. 8-14, iii. 16; Rom. v. 6-8, viii. 32. In order that this truth might be as publicly known as possible it was manifested openly in one of the great centres of the world's population, in the midst of the ages after long preparation for it. Gal. iv. 4. Every circumstance served further to bring out the spirit in which it was given—His patience under insult, His prayer for his persecutors, His quick response to the penitent thief. Such love ought to win our love and devotion to Him. I John iv. 19; II Cor. v. 14.

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### THE NOBLE WOMAN.

A woman on an empire's throne  
 Has sat in queenly pride,  
 And swayed the sceptre of her power  
 O'er land and ocean wide:  
 A crown of gold adorned the head  
 That held a nation's fate,  
 And courtly knights and princely peers  
 Did on her bidding wait.

A woman too in ancient days  
 Has borne the warrior's brand,  
 And by heroic deed performed  
 Has saved her native land.  
 She too has sung inspiring songs,  
 And told entrancing tales;  
 Has softened and has swayed the mind  
 Where bolder genius fails.

But nobler far than thronèd queen,  
 Or heroine of fame,  
 Or she who by her potent pen  
 Has won illustrious name,  
 As she who seeks the needy out,  
 Nor scorns the wretched's door,  
 But with compassion, Christlike loves  
 To help the humble poor.

W. M. MACKERACHER.

## Editorial Department.

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### STUDENT PREACHING.

**T**HE Home Mission Boards will soon be soliciting applications from the students for work during the coming vacation in the various mission fields; and thus the subject of student preaching and the necessary qualifications therefore is at present a live question with us all. In the times of our fathers no one except those who had completed a seven years course in some educational institution of the church was allowed to ascend the sacred steps of the pulpit in an official capacity. Now, however, the most inexperienced student has opportunities afforded him of doing pastoral work during the summer months. These are, no doubt, the two extremes. In the former case, the full-fledged minister was thrust into his professional duties without that experience and practical knowledge requisite to ensure him success and comparative ease in his work; while in the latter, youths of insufficient experience in religious work, of zeal, it may be, without knowledge, are allowed to become the spiritual guides very often of those who are veterans in the Christian service. Of course, it is very difficult for any body of divines to legislate strictly on this matter. Age, a mature mind, a good family training may often render the freshman student far better qualified for mission work than his seniors in academic standing who have been less highly favored. However, such is the exception. As a rule, the student in the early part of his career has not that broad moral experience and intellectual culture which are necessary qualifications for a leader in religious and, to a certain extent, in secular thought. His inability to give an intelligent reason for the hope which is in him is apt to shake the people's confidence in him, and thus in the Christian system of which he is the avowed exponent.

The work undoubtedly presents peculiar attractions. It affords valuable assistance to the student who has to fight his own way through college in the face of financial difficulties, while the pulpit is certainly a fine training school for the aspiring orator; but such inducements may be morally questionable. Moreover, it attracts many because of the opportunities thus afforded of engaging in active

Christian work ; but opportunities of doing just as successful and far less ostentatious work for Christ are offered in the neighborhood of every student's home, if he is only clear-eyed to see them and zealous to use them. Besides, grave dangers beset the path of the young student preacher. Supposed failure is apt to dishearten him in his work. Popularity which, by the way, may be a very poor criterion of success or fidelity, is apt to puff him up, and to make him so satisfied with his present attainments as to lead him to neglect his college studies. Many are undoubtedly proof against such dangers. But the hurried preparation of sermons and addresses, while his literary style and modes of thought are as yet being only formed, cannot fail to be of some injury to every youthful student. The holidays spent at home, their leisure hours being devoted to thoughtful reading on general subjects, for which during the press of sessional work there is so little time, will help to qualify every arts and literary student for his chosen life's work far better than engaging in the responsible and onerous duties of a country mission field.

### YOUR COLLEGE.

THE reader of this article is in all probability a Presbyterian Church member. You have, no doubt, some interest in the work of the church. Your desire is to see the whole church filled with the spirit of Jesus Christ, and faithfully following in His footsteps. You believe that the chief power to bring that end about is the preaching of the gospel. And you believe that men should be specially prepared for the work of preaching ; that they should receive such a liberal education that they may be able to speak acceptably to the people. To this end you have no doubt contributed to the general college fund. But what definite interest have you in this exceedingly important branch of church work. In mission work it has often been found that when a congregation has a missionary of their own in the field their interest is deepened. He is your own missionary and you feel very closely connected with him. Now the same thing may be true of your college interest. We may presume that the readers of the JOURNAL are in some degree interested in the Presbyterian College, Montreal. Permit us to suggest a few ways in which you may assist the work being carried on here.

1. You can pray earnestly that God's spirit may rest in all its fullness upon the institution, that Professors and students may be faithful in their labors, and that they may be so guided in the study of God's word as to be able to preach the truth with simplicity and with power. If we as Christians accept the promises that God has given with regard to prayer, then we should not forget this important branch of the church's work. To this end we have a special command. Christ Himself said "The harvest truly is plenteous but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into His harvest."

2. You can assist by helping to increase the number of good men who take advantage of its lectures. It is of course every minister's duty to impress the young men of his congregation with the need for consecrated young men to give themselves to the work of gospel preaching. But let it not be confined to the minister. Let every Christian feel the responsibility and impress it upon others. Come yourself, or send of your sons or encourage the young men with whom you have influence. Let it be known that 20,000 men are needed during this generation for the unevangelized parts of the world, and that thousands more are called for to sustain the religious instruction of the more favored parts.

3. Money is needed to support the colleges. The church rightly desires to furnish the very best equipment both in buildings and teachers for the training of its pastors. The Presbyterian College, Montreal, has one of the finest college buildings in the Dominion, and its teaching staff is for scholarship and Christian character all that could be desired. But unfortunately the finances of the institution are not in a very flourishing condition. Something over \$2000 more than was received last year will be needed to meet necessary expenses. The Chairman of the Board has made an appeal in the *Record* for January, and we hope that it may meet with a hearty response. The running expenses have not only to be met, but very soon additional buildings will be required. Already there are more students than can be accommodated, and before long the lecture rooms will be too few and too small. We hope that all our graduates may show themselves faithful to their *Alma Mater*, and may ever be watchful for an opportunity to advance its usefulness, and that all the friends of our college throughout the Dominion may be still more fully interested in its welfare.

## Correspondence.

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### “THE LITERARY COURSE.”

To the Editors of the PRESBYTERIAN COLLEGE JOURNAL :

GENTLEMEN,—

I wish to bring before the readers of the PRESBYTERIAN COLLEGE JOURNAL a few thoughts regarding some remarks made in an editorial headed “The Literary Course,” which appeared in the January number of THE JOURNAL, in which, in my opinion, the writer has failed to point out the true worth of the above mentioned course of studies and the extent of its usefulness to the church. The writer says: “As far as this particular college is concerned, about the only excuse for the existence of such a department is to be found in the French students, the majority of whom are not well enough acquainted with the English to keep up with the classes in the university, and therefore require a special preparatory course.” Also, “The time has not yet come when we can do away with this preparatory course; as a necessary evil, it must remain.”

Whereas, I agree with the opinion of the writer in that every young man who is quite able to take a university course before entering the theological halls, should by all means do so; at the same time, it is just as needful and as important to have a literary course in this college as in other colleges, should there be no French students, for these reasons: There are young men who are permeated with the desire to preach the Gospel, for whom “wise seniors” would predict a life of great usefulness if devoted to the work of the ministry, yet who feel that they are not strong enough physically to pursue the Arts course and maintain the measure of health which they might have by taking a lighter course. Again, there are young men who give evidence of their superior qualifications for the work of the ministry, but who through their financial position are not able to obtain the necessary high school or college training to enter the university. Should *such*, as well as those advanced in life,

be debarred from the theological halls since they have passed through a course somewhat lighter than the full Arts? As rational beings, we say, no, and for greater reasons than those already mentioned. Men who have passed through the literary course in this college, as well as men who have passed through a similar course in other colleges, stand just as prominent in the great work of the ministry as those who have graduated in Arts. I need not mention any names. Again, the course is not a cut to the ministry very much shorter than that of the university. By one session at the shortest, and students who desire may make it the same length as that of the university. Literary students are required to pass the same examinations as the students of McGill in all subjects except in classics and mathematics; so that after all a student may get a good training in the literary department here, though not so thorough as in a university. Again, the church authorities who have organized these departments in the several colleges, and are still sanctioning their continuance are not doing so "as a necessary evil," but as a necessary good.

N. McLEAN.

*Presbyterian College.*



# College Note Book.

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## STUDENT LIFE.

HAVE you seen him?

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How do you like it as far as you've gone?

"A certain man had two sons. It is a good thing he had two sons, otherwise this parable would not have been written."

To this exposition, which was written by a Theolog, the following valuable contribution has been suggested by a thoughtful Arts-man: "And not many days after, the younger, &c." "What a good thing they were not twins."

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"If you have 'bigness' of the head,  
A cough and 'ringing ears,'  
A hot and feverish cuticle,  
And eyes suffused with tears,  
A bilious feeling 'bout your waist,  
And aching legs and hip,  
Tho' far from from well, you are not sick;  
You have not lost your 'grip.'

"If you have 'running' at the nose,  
And constant fits of sneezing,  
A chilly feeling down your back  
As though your spine were freezing;  
If in a nervous 'rocky' state,  
Like one in drunken frenzy,  
My friend, you've got the French *La Grippe*,  
Or English Influenza."

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Where is the man who maintains that this Grippe was a myth? Does a myth cause general physical dilapidation? Would a myth cause Anderson to absent himself from one of Prof. Eaton's lectures, or keep Reeves or Morrison away from a Hebrew lecture, or Fraser a week from Mrs. Barr's? A myth, forsooth! Ask McDougall, Dobson, Pidgeon, Mackeracher, Ireland, Gordon and several others, who, from practical experience, are entitled to be heard on this question.

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The skilful ministrations of Stewart McDonald during the epidemic will be long and gratefully remembered.

Two of the students who brought a fine cake with them on their return after the holidays were seized with influenza immediately on their arrival and operations on the cake had to be indefinitely postponed. We hope it has not spoiled.

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Mr. R. Boyd, from Russell, Ont., entered the classes in January. Mr. Besset, of Mount Johnson, Iberville, P.Q., entered in December.

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The students who have joined the Volunteer Mission Band have organized, and met for the first time in the Hall on the evening of January 13th. Meetings are to be held fortnightly for the future.

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Mr. Frew was confined to his room for several days with a severe attack of quinzy.

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A French school, under the auspices of the Students' Missionary Society, has been opened in the city. Mrs. Charles has been appointed teacher, and no doubt under her charge it will prove a means of much good. Twelve Roman Catholic children are already in attendance at the day school. and eleven adults attend the night school.

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Messrs. McDougall, Reeves, Morrison and Rondeau are rooming out, and Mr. Giroux has moved in.

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Mr. Warden King, of Erskine Church, Montreal, has presented each of the theological students with a beautifully bound copy of the life of Dr. Geddie, whose portrait appeared in a recent issue of the JOURNAL.

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The Reading Room Committee should look after the students who, in direct contravention of College Rules, remove papers and periodicals from the Reading Room. This habit has of late become a decided nuisance.

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The debate with the McGill Literary Society, which was to have taken place January 10th, has been indefinitely postponed.

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On the evening of January 31st, a public debate took place in the Convocation Hall of the Congregational College, in which representatives from the Wesleyan, Presbyterian Diocesan and Congregational Colleges

took part. These colleges were represented respectively by Messrs. G. S. Clendinneng, W. L. Clay, B.A., P. E. Judge and J. D. Daly, Rev. Principal MacVicar, D.D., occupied the chair. The meeting opened with a quartette by four students, and a trio by three ladies, Mesdames Brown and Murphy and Miss Reyner, both of which were well rendered, and an interesting essay on "Satan among the Poets," by Mr. R. McDougall. The subject of debate was: "Resolved that the public schools should be secularized."

The affirmative was supported by Messrs. Clendinneng and Judge, and the negative by Messrs. Daly and Clay. When the vote was taken the meeting decided in favor of the affirmative. A recitation was then given by Mr. P. E. Judge, and the meeting closed with the national anthem.

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"Dileas do'n duthaich 'sdon canain." Failte oirbh a shìol Fhionn!  
'S cinnteach gur taitneach leibh fein 'ur canain uasal, aosda fhaicinn ann an Cuairtear an Ol-Thigh. Tha so ionmholta agus cothromach, oir tha oilean aich, ann so theagaisg Oileamh oirdhearc, urramaich ag ionnsachadh Air do Adhamh tachairt ri bhean bhoidheach labhair e ann an Gaidhlig :—  
"Cia mar tha si' diugh."

E. A. MACKENZIE.

## REPORTER'S FOLIO.

### PHILOSOPHICAL AND LITERARY SOCIETY.

THE Philosophical and Literary Society held its first meeting this term on the evening of January 24th, the President Mr. Jas. Naismith, B.A., in the chair.

While business was being transacted a resolution was passed instructing the Secretary to communicate to the Literary Society of McGill University, the sincere apology of this Society for not being able to comply with its intention to take part with them in the inter-collegiate debate arranged for January 10th. In this connection the last issue of the *University Gazette* has charged us with discriminating against McGill by *afterwards* appointing a representative to debate in the Congregational College. In reply to this it needs only be stated that the Society appointed representatives for both at the same time; and that the only reason why we failed in our obligations to McGill was the withdrawal at a late hour of one of the representatives.

Mr. H. C. Sutherland, was appointed critic.

Mr. Frew, whose name appeared as the essayist for the evening being unavoidably absent, the first part of the programme was comparatively short. Two recitations were given, one in French by Mr. St. Aubin, and the other in English by Mr. Jas. Taylor.

After this the subject, "Resolved that a course in History would be more beneficial as a training for the ministry than a course in Philosophy," was debated by Messrs. D. MacVicar and D. Guthrie on the affirmative, and Messrs. D. J. Frazer and K. McLennan on the negative. The decision was in favor of History.

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### THE MISSIONARY SOCIETY.

The first meeting of this Society was held on Friday evening, January 17th, the President, Mr. W. M. Rochester, B. A., presiding.

The programme consisted of a reading by Mr. R. McDougall, music by the Glee Club, and papers on Turkish mission work by Messrs. Kalem and Taylor. The following facts have been selected from Mr. Kalem's paper:—There are three principal missions in Turkey, the Syrian, Nestorian and Armenian, and these are under the control of the American Board. In connection with this work is done among Greeks, Jews, Koords and other nations under Turkish rule. Among the Mohammedans no work of any account has yet been done but the prospects are hopeful.

The first Syrian mission was started in 1819 by Messrs. Parsons and Fisk. In 1823 Messrs. Goodell and Baird arrived at Beyrout on the coast of Syria. In 1825 Mr. Fisk died whilst engaged on an Arabic and English lexicon. The work was soon hampered by persecution. The Patriarch of the Maronites offered violent opposition, but in spite of this many accepted the teaching of the missionaries.

In 1828 the missionaries left Beyrout owing to the prospects of a war between Turkey and allied powers, and the removal of the British Consul; they went to Malta where they remained for two years studying the languages of the east.

On their return to Syria they were kindly received by the people, but the Maronite priests still offered active resistance, and in this they were joined by the Greek Catholic Church. In 1831 the severe plague in Persia and Syria carried off many of the Protestant converts. Two years later a printing press was brought to Beyrout. The country was now plunged into the horrors of war. Owing to political changes, which resulted in more power for the Patriarch of the Maronites, the mission was for a time in extreme peril, but his power was subsequently broken by the prevailing forces of the Druses.

In the years 1844-5, Protestantism was introduced into Hasbeiya, a town of four thousand inhabitants at the foot of Mount Lebanon. A party of fifty Greek Arabs came from this town to the missionaries at Beyrout, professing their intention to become Protestants and begging for religious teachers. Thus the gospel entered Hasbeiya, but the new converts were bitterly persecuted. Their grievances came before the Sublime Porte, and the Pasha of the district was commissioned to give them protection. The hierarchy now resorted to another method. Bulls were published excommunicating all dealing with Protestants. The result was that protestants were shut off from all employment and from procuring even the necessaries of life.

In this extremity they were relieved by another civil war which broke out in Lebanon. The Druses succeeded in driving the Maronites out of the country, and in the year 1851 a permanent mission was established at Hasbeiya. The work now continues with wonderful success. Beyrout is a reservoir of blessing for all the surrounding country, and the seed sown in tears is bringing abundant fruit.

"Sow thy seed be never weary,  
Let no fears thy soul annoy,  
Be the prospect ne'er so dreary  
Thou shalt reap the fruits of joy."

Mr. Jas. Taylor read a paper on the life of Dr. Wm. Goodell. Dr. Goodell was born in February 1792, in the country district of Templeton, Mass. Owing to the weakness of his constitution his parents decided to

give him an education that he might be enabled to follow an occupation that did not require manual labor. Accordingly he was sent to Phillip's Academy at Andover, Mass., where he remained for two years. In September 1813, he entered Dartmouth College, N.H., where he graduated in the year 1817. He now returned to Andover to attend the Theological Seminary, and while in his second year he decided to become a missionary. He graduated in the fall of 1820, and then entered the employment of the A. B. C. F. M. as an agent to travel through the country setting forth the work and speaking for the claims of the board.

In 1821 he took a year in medicine so as to be better qualified for his work. He was ordained and married in the following year, and on the 9th of December, sailed from New York destined for Palestine, and Jerusalem in particular, to which place he, however, never went. Arriving at Malta, he remained there for eight or nine months, studying the languages and working among the printing presses. for it was at Malta that the missionary societies had made their headquarters for printing so as to be in safety under British rule.

In 1823 he arrived at Beyrout. He then began the translation of the New Testament into Armeno-Turkish, in which work he was assisted by two priests who had renounced their former faith. This was the great work of his life. He spent much time on the work of translating during his forty years' stay in Turkey, and finally completed the whole bible.

In 1828 owing to the disturbed condition of the country, he and his family were obliged to return to Malta where they remained for a year, and then in June 1831, he went to Constantinople which he made the base of his work for the next thirty-three years, until 1865, when as a very old man he left it to go home and spend his last days in the land of his birth. His work in Constantinople was intended to be among the Armenians, but owing to circumstances he was unable to do anything for two years. During this time he labored among the Greeks instead. At Constantinople he gained a great influence over the Armenian schools, by means of which he succeeded in making many desirable changes. He always worked quietly, his aim being not to attract notice.

Until 1846 no Protestant Church had been established, Dr. Goodell's plan being to allow the converts to remain in their own church in the hope that the little leaven would leaven the whole; but persecution arose in 1843, the evangelical members were excommunicated, and in 1846 they were forced to establish the first Evangelical Armenian Church. In 1851 Mr. and Mrs. Goodell visited America and remained for two years. They finally returned, as already stated, in 1865, and took up their abode in Philadelphia where Dr. Goodell died in 1867, his wife surviving him four years.

D. MacVICAR.

## OUR GRADUATES.

**M**R. P. N. Cayer has accepted a call to Ware, near Springfield, Mass., and will shortly be inducted.

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Mr. Walter Russell, B.A., has been carrying on revival services recently among the Baptists in the township of MacNab, Renfrew County.

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Rev. G. D. Bayne, B.A., of Pembroke, conducted the opening services of St. Andrew's Church at Sudbury, on December 21st.

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At the beginning of the year Rev. A. B. Groulx of St. Remi, took charge of the work at Grenville, and Rev. Mr. Mousseau of Grenville took Mr. Groulx's old field at St. Remi.

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The members of St. Andrew's Church, Ottawa, have decided to engage an assistant to their pastor, Rev. W. T. Herridge, B.D., at a salary not to exceed \$1000. There is also a movement on foot in the congregation to increase Mr. Herridge's salary, now \$3000.

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Rev. W. J. Dey, M.A., of Erskine Church, Hamilton, was recently surprised by the presentation of a gold watch by his friends in the congregation. A very enjoyable evening was spent at the manse, and many were the wishes that were expressed for the future welfare of Mr. Dey and his family. Mr. Dey has since been inducted into his new charge at Simcoe, Ont.

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A few years ago a French Congregational Church was established at Fall River, Mass. Since that time a church has been built, seventy-five members have been enrolled, and upwards of eighty pupils are now in attendance at the Sabbath School. This goes to show that the work of the pastor, Rev. J. Allard, has, in the face of many difficulties, been abundantly blessed.

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Word from Tientsin informs us that our missionary band, including Revs. Messrs. MacKenzie, MacDougall, MacVicar, with their wives, and

Misses Graham and MacIntosh, reached that port in safety, and in good health. The passage from Yokohama to Tientsin was very smooth, and lasted ten days. At Tientsin they were met and welcomed by Dr. McClure, another representative of this city.

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On January 2nd the induction of the Rev. J. B. Stewart into the charge of the congregations at Ashton and Appleton took place. After the services, in which we notice Revs. A. H. MacFarlane and A. S. Grant, took part, the people gave Mr. Stewart a very cordial welcome. These two stations have just been united, and their first pastor enters on his work here with every prospect of success. Six congregations were affected in the recent changes made by the Presbytery, and it is a matter of gratification that the readjustment has been harmoniously completed.

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The Presbyterian congregation at Watford, of which the Rev. J. H. Graham, B.A., is pastor, has completely transformed the interior of its place of worship. The *Watford Advocate* says that within it is now one of the most attractive and handsome churches of the west. The re-opening services took place on December 15th, and were conducted by Rev. J. A. Murray of London, and Rev. J. R. Johnston of Alvinston, both of whom are said to have delivered stirring sermons. The cost of the painting and decoration was more than met by the collections and subscriptions.

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About the middle of last month we got a glimpse of Rev. J. A. McLean, of New Richmond, Quebec. Mr. McLean's genial smile always makes him a welcome visitor, although, as was once said of the Zambesi river,

" Nobody knows  
Whence he comes, or whither he goes."

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At the recent meeting of the Presbytery of Montreal, a number of our graduates were present, and made their appearance in the dining hall as of old at the ringing of the bell. The sight of their familiar faces brought back to mind the good old times when they were one with us, and suggested the time when we shall again be one with them in the work.

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The annual meeting of Calvin Church, Pembroke, took place on January the 13th, the pastor the Rev. G. D. Bayne, B.A., in the chair. The report of the session showed that thirty-two names were added to the



roll during the year, bringing the membership up to 272, and that 173 families are connected with the church. The various reports showed that altogether in the congregation there was contributed during the year the very handsome sum of about \$9000, making an increase of \$1000 over the contributions of the preceding year. The salary of the pastor was raised from \$1200 to \$1400.

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At the meeting of the *Alma Mater* Society of this college last spring, it was decided to advise the formation of a branch of this society in every Presbytery of the church in which graduates are located. The object of these branches is the promotion of the interests of the college, and it was designed that they should meet at the same time as the Presbyteries. The Montreal branch was recently formed, and Rev. A. B. Cruchet appointed president, and Rev. T. Bennett secretary. The members of this branch decided to do what they can to bring about the support of a foreign missionary by our alumni. They also expressed a desire that the next banquet should take place at Ottawa at the time of the meeting of the General Assembly.

H. C. SUTHERLAND.

## Talks about Books.

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IT is a good thing sometimes to turn aside from solid substantial reading replete with idols of the cave to consider the kind of pabulum furnished to the general reader by the worldly wise magazine editor. This editor is no common man or woman, but one understanding the times, a person of much versatility of thought, a skilful hand at diagnosis, able to lay the index finger correctly upon the public pulse,

“And tell what 'tis the people want,  
Which puzzles folks so now.”

In Britain and in America it is plain that the reading world, that is the magazine reading world, wants some genuine thoughtful theology, and is willing to forego evolution altogether. Thus the magazine editor is a sign of the times, a prophet, a *vox populi, vox dei*, a hand writing *mene* and *tekel* on the wall, for the benefit of materialistic and evolutionary Belshazzars who quaff their sparkling fun out of sacred vessels, all unaware that the judge is at the gate. The staid old reviews, the Edinburgh and the London, the Westminster and the British Quarterly, with Blackwood, used to pay a good deal of attention to literature that was *circa sacra*, and occasionally looked into that which was *in sacris*. The Westminster of course did so for no good end. Hard headed, hard featured, hard hearted James Mill's successors have all along been fishers in literary waters, and the kind of whom it is said “a fisher's joy is to destroy.” Suddenly from some nocturnal haunt a phase of science so-called cast its lurid light on the minds of curious speculative thinkers, and reflected itself in the faces of these bewildered Phaethons, the reviewer and magazine editor. The publisher met the frightened literary Jehus and bade them drive in streets where the popular gas was blazing, for there lay the emoluments dear to the publisher's soul; and drive they did. The Panathenaeic cars went as fast as contributing pens and printer's ink could take them wherever a shilling was to be made, laden with wax figures of the saintly Darwin, the philosophic Tyndall, decked out in the well worn rags of Democritus and Lucretius, the polished Huxley, whose every sentence veiled a revolt against heaven, the lordly logical Mill contemplating Christianity with mingled pity and scorn, while he attributed to his wife the virtues of divinity, and the amazed or mazed Spencer with one finger in his mouth and the other tapping his forehead, in perplexity as to what the unthinkable and unknowable but nevertheless real *tertium quid*

would grow to. "More of this rubbish!" cried the thoughtful man who knew he was no mere bundle of sensations tossed into the world in a blind struggle for existence, as he opened the magazine of the day and threw it aside in unfeigned disgust for the idle day dreams of men who would have served their generation better as roadside macadamists. The demonstrators in anatomy first drew the foremost car, in which *il illustrissimo dottore Pomposo Sviluppo* disposed the new elixir of life; then the doctors clamored for a rope, and the medical students threw themselves beneath their feet that the car might roll over them in sweet agony. The modern philosopher, male or female, with or without eyeglass, was not going to be outdone by a pack of medicals and scientists, and when he found himself in the ranks of the ministry, he not only brought into the pulpit a mixed collection of lay wax works of his own but illustrated them by a version of Moses revised and corrected down to the time of latest discovery by Darwin, Tyndall, *et al.* There was a real demand for secularist literature and the magazines supplied it. Every second thinking man you speak to is an evolutionist, we were told a few years ago. This was an exaggeration no doubt, but there was nevertheless a very real worship of the waxworks moulded with men's hands as are all idols, so much so that Christian men and women cried, "How long Lord shall the heathen defile Thy sanctuary?" Evolution is on the wane, Nemesis is coming, Retribution is sure. The gospel of dirt could not in the nature of things long rule the souls of spiritual beings made for eternity. The present day magazine foreshadows Dagon's fall.

It is not surprising to find the Contemporary and similar high class reviews in Britain dealing with religious subjects, because they appeal to all classes of thoughtful men and seek to mirror the higher world of British, and especially of English, thought. British statesmen, and the classes from which they generally come, may be very poor Christians, but they do profess the Christian religion. That religion is probably as well professed in the United States; nevertheless it is a sign worth noting that *The Century*, a society magazine without any theological pretensions whatsoever, now furnishes its readers with purely religious articles of no uncertain tone. The writer of the two last of these is Professor George P. Fisher, of Yale, whose studies in ecclesiastical history have made him at once a broad and a safe theologian. His former article on Inspiration was calm and convincing, while moderate and undogmatical. Maintaining a real inspiration of the scriptures, he also shows that inspiration is not to be pronounced upon *a priori*, as by the Buxtorffs in former days, or by such recent writers as Gausson, but is to be proved and defined by very careful and unprejudiced induction. His present article in the January number of *The Century* is on the Gradualness of Revelation, in which he seeks to find "the fullest and ripest statement of the theological import of the gospel." Passing in

review the theology and ethics of the earlier ages, the Sinaitic revelation of God, the severity of early judgments, polygamy and slavery, the avenging of blood, the eye for an eye and tooth for a tooth vendetta, the identification of God as the doer of evil with the real agent under his permission, the imprecatory psalms, and other imperfections bound up with the hardness of human hearts and the conditions of the world's education, Dr. Fisher finds Christ the true revelation of the Father, and in the epistles and gospel of John, last of all the sacred writings, he sees the clearest dogmatic statement of what God is and of what the Godlike man is and is to be. President Patton of Princeton, in his letters on the revision of the Confession of Faith seems to regard the Presbyterian Church as a sort of Calvin Society, so that if you don't follow Calvin wholly you must go out and betake yourself to a Wesley Society, a Luther Bund or some other human organization, like a Browning coterie or a Tennyson Club. Such dogmatism, such degradation of the Church of Christ, is simply monstrous. The bible is the religion of Protestants, and not the bible according to Calvin any more than the bible according to Darwin, nay nor even the bible according to Moses or David, with all reverence be it written, but the bible according to Christ. Dr. Fisher is right; may his true words have power and prevail.

Dr. Harper's Old and New Testament Student always contains something suggestive, and the most suggestive thing about it is trade. Now trade is very necessary in this world, but you don't bring it into the drawing-room. Fancy Messrs. Silks and Woollens at an evening party displaying their stock of haberdashery and offering to take the measure of their hostess for a new dress! This is just what the Student does. It implores you, as its dear friend, to extend its circulation; offers you fifteen volumes of those rare biblical works, the writings of Dickens and Scott, for one dollar if you pay up; pushes the American Institute of Sacred Learning; and tells you how badly off the world would be without the Harpers and the Rev. C. Venton Patterson. This may all be necessary in order to turn an honest penny, but it invests the study of the bible with a lack of dignity. When Justin Martyr was seeking the true philosophy, which he at last found in Christ, he met with a Peripatetic who was so very anxious to settle high terms for his instructions that Justin left him, convinced that no real good could be obtained from so sordid a soul. Perhaps this is a trifle severe for the Student, and in any case ought to be borne not by the Harpers but by the Rev. C. Venton Patterson, A.M.; nevertheless the fact remains that the petty interests of trade and those of higher learning do not harmonize. So soon as my research is regarded by me as a merchantable commodity, it deteriorates. There is a good deal of bibliography in the Student, and large quotations of other men's opinions. The Inductive Bible Studies are Sunday-Schooly. How is it that Dr. Harper does

not explain in his November number why David hated the lame and blind Jebusites, tell us something about the Gibeonites, the Cherethites, Gittites, Hadadezer, King of Zobah, and a hundred other things that no mere knowledge of the Hebrew language can explain, but which a genuine Old Testament Student ought to know? The Old and New Testament Student painfully reminds one of the interlinear classics with full notes which dispensed with lexicons of the Greek and Latin languages, with classical dictionaries, and everything else but their shallow, superficial selves. Occasionally it has a good article, but in spite of the statement that the editor is not responsible for the views of his contributors, it is lamed and blinded, blunted and rusted, with over caution. Its aim is good, the want it seeks to supply is real, and Dr. Harper is an admirable Semitic grammarian. Probably he knows that a very prince of grammar school drills in Greek and Latin might make a very inefficient professor of classical literature. Still so many men need a crutch nowadays that he is to be thanked for ministering to theological halters.

The Belfords are now in Chicago whither they carried from Toronto my rare copy of Machiavelli's Prince with comments ascribed to Napoleon Buonaparte. If this reaches their eye it may lead to restitution. As a publishing house they were not noted for theological orthodoxy, but it is very noteworthy that Belford's Magazine published in Chicago has in it none of the evolutionary and rationalistic material in which once their soul delighted. If this denote a real and not a mere trade conversion, I so sincerely rejoice in it as to make them welcome even to rare Machiavelli, seeing I am not likely to behold it again. But Belfords is worth noticing because it contains a review, and a very flattering one, of a work by a Canadian and native of Montreal. This is Dr. Wolfred Nelson's Five Years in Panama, which is published by the Chicago Belfords, but which Messrs. Drysdale & Co. supply to readers in Montreal. Dr. Nelson's historic name bespeaks attention, and this his book more than merits, being accurate and full, thoroughly unprejudiced and interesting from cover to cover. Everyone ought to be interested in Panama and the great enterprise that bears its name, so that it appeals to a wide class of readers. It is gratifying to find Canadians entering the literary arena from all sides, and especially when they display their powers in so satisfactory a manner as Dr. Nelson. Let no one deceive himself with the expectation that Belford's review of the book will give him anything like a true idea of its character and value. It is a book that can be commended in a few words, but to review it thoroughly would require something not much short of transcription.

The last fasciculus of the proceedings of the Canadian Institute at Toronto has many valuable extracts of all kinds of scientific papers. Dr. Boyle and Mr. Chamberlain are doing good work, the former in collecting

Indian antiquities, and the latter in investigating the language of the American aborigines, and in preparing a bibliography of Canadian archæology. But the chief article in the fasciculus is on The Western Denes by the Rev. A. G. Morice, O. M. I. These Tinneh Indians, as they are called by Bancroft in his *Native Races of the Pacific States*, and by Mr. W. H. Dall, in the first volume of *Smithsonian contributions to American ethnology*, are the Dene-Dindjies of Father Petitot from whom Father Morice quotes at large. They extend from the Esquimaux area to that of the Algonquin Crees, and some of their tribes are found in California and in Mexico. Father Morice has collected a good deal of interesting information concerning them, so that his article will rank with Dr. George Dawson's report on the Indians of the Queen Charlotte Islands as valuable material for the systematic writer on the ethnology of Canada. The Denes, as Father Morice calls them, are morally a curious mixture, for they are genial, laughter loving, honest and fairly chaste, but lazy, selfish and cowardly, tyrannical towards the feebler Esquimaux, but grovelling towards the braver Cree and kindred tribes. Most of the missionaries labouring among them are Roman Catholics, many of whom are earnest devoted men. Unhappily the Romish system has never yet proved itself an educating power among savage peoples. What a boon to the world would be a revival of true religion in the Church of Rome! With it would speedily come the evangelization of all the nations that sit in darkness. Think of Rome's great organization as an evangelical power!

The General Assembly has committed to the Record Committee the consideration of a scheme for providing the youth of the church with a Children's Missionary Record. Such an one in its forty-eighth year, Mr. Croil has sent me a specimen of, the *Missionsblatt für Kinder*, published at Calw and Stuttgart. It contains a really interesting account of the island of Tanna as a mission field; the story of an old negress who had a contest with Satan over three marks, Danish, I suppose, worth between eight and nine cents each, which she intended for the heathen; another of a blind Japanese *amma*, shampooer or massage man, who instead of retailing gossip carried the gospel to his countrymen; and a third of a catechist's two little daughters, five and seven years old, who carried their father's stock of books and tracts to the bazaar at Madura where, all unknown to him, they read, sang, and displayed their wares until all were sold. Finally comes a little bit of Chinese folk lore about a boy whose mother's welfare was so near his heart that, when she wanted to bring him from a distant wood where he was gathering faggots, she bit her finger, which action, like electricity, sent a pang through him and brought him home. The little Germans who read this *Missionsblatt* for December, cannot fail to have their knowledge increased and their religious sensibilities touched by it. It will require a very clever Canadian man or woman to edit such a

missionary record for the many children of the church. Along with this juvenile publication, Mr. Croil has sent the Calwer Missionsblatt containing a good article on the Apostolic Missionary Method, and an account, with twenty-seven portraits, of the Bremen Mission Conference. The Evangelische Heidenbote of Basle is full of Africa, but adds an excellent coloured map of the stations held by the Basle Missionary Society in the East Indies. The French publication of the same society is entitled Le Missionnaire, and deals largely with the Cameroons and the Gold Coast. These mission papers are in themselves necessarily rather meagre, but provide material for the larger missionary reviews for which this continent is famous. It is well occasionally to see how our German and Swiss brethren are viewing the field which is the world. There is an attractiveness about their papers, their print and illustrations, which we shall doubtless soon have in our own Record when the church recognizes its value and the balance at the banker's is heavier than at present. One would like, and certainly its managing editor would like, to see the Record a thing of beauty as well as a vehicle of truth.

December's Contemporary has an article upon Ancient Arabia by that universal genius Dr. Sayce. Palgrave and other travellers have opened up the so-called desert, showing it to be in many places fertile, populous and prosperous, and to contain all kinds of antiquities, even including the Stonehenges of Kasseem as perfect as that of Wiltshire. Dr. Sayce deals chiefly with the Hinyaritic and kindred inscriptions long antedating the Arab period, but the true history of which is very largely *in nubibus*. The descendants of the Hinyarites or Homeritæ are to be looked for in Abyssinia and in Africa generally, but especially in the neighbourhood of Houssa and Kashna. The Descriptio Africae of Leo Africanus furnishes materials for tracing this ancient people even to the northern Berber area. One of the ancient Arabian forms of writing is the Lihhyanian, and Dr. Sayce says that Professor Müller, (D.H.) found an inscription of that character on a Babylonian cylinder of about 1000 B.C. This is interesting, tantalizing, and inconclusive. If this one of the many professorial Müllers has found an ancient Arabian inscription as old as Solomon, let him read it and tell us what it says. Otherwise he may as well startle us with the original text of the Book of Enoch or the Gospel of Eve. Major Condor writes to the Times, taking new courage from the appearance of the Tell el Amarna bastard Hittite tablet, and professing to find therein confirmation of the remarkable readings he furnished some time ago of the Hamathite records. In real knowledge there should be no vagueness. The very point which separates what we know from what we don't know, whether it be in a single inscription or in the whole field of knowledge, should be sharply defined. Of course this statement cannot apply to articles of faith transcending human reason, and that refuse to give

account of themselves to experience or logic. Such a vague knowledge so called is that of God's decrees. The only decree we certainly know is that which is declared: "I will declare the decree; the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." We know that, but to the question are there few that be saved? there came no theological but a practical answer.

*Verb. sap.*

A handwritten signature in cursive script, reading "J. M. Campbell". The signature is written in dark ink and is positioned in the lower right quadrant of the page.