

THE PRESBYTERIAN COLLEGE JOURNAL.

MARCH, 1888.

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V. 7 NO. 6

1888

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Vol 7

VOLUME VII.



NUMBER 6.

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Single Copies, 20 Cents.

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PRINTED BY
J. THEO. ROBINSON
52 ST. FRANCOIS XAVIER STREET,
MONTREAL.

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The JOURNAL is published on the first day of each month from October to March inclusive, under the auspices of the Philosophical and Literary Society, or the Presbyterian College, Montreal. *Subscription Price, \$1; Single copies, 20 cents.*

 Articles will be inserted only by a vote of the staff.

 The editors do not hold themselves responsible for the views of contributors, unless it is so stated on the editorial page.

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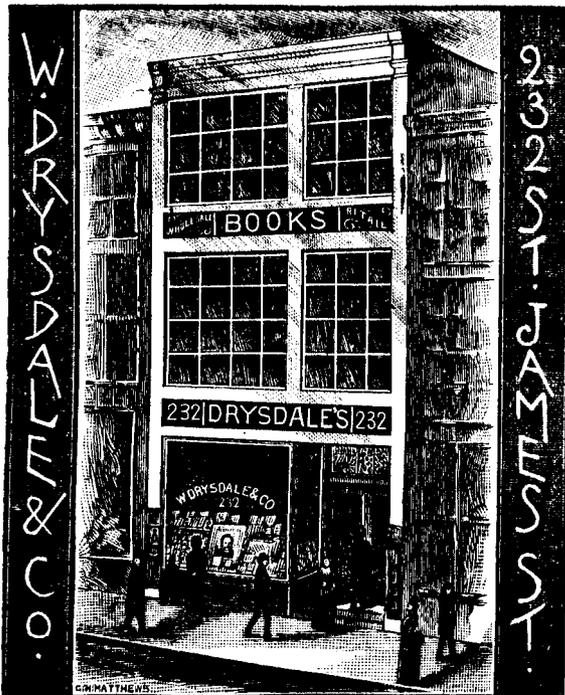
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The
PRESBYTERIAN COLLEGE JOURNAL.

VOL. VII.—MARCH, 1888.—NO. 6.

Symposium,
ON THE QUESTION OF CHRISTIAN UNITY.

EDITORIAL SUMMARY.

DURING the last five months we have heard from a representative of the Episcopal, Presbyterian, Baptist, Methodist and Congregational Churches, touching Christian Unity. We thank them cordially for their valuable aid in this department of our journalistic effort.

And now it is in order to ask, what conclusions have they reached? Are they all of the same mind? If so, and if they express correctly the dominant sentiment of the bodies to which they belong, a very comprehensive union may be looked for shortly in Canada. We have to qualify any such expectation, however, by two or three significant facts. It is proper to state that we have not secured an expression of opinion from any one belonging to the old historic Church of England. We invited a distinguished minister or "priest" of that communion to lead off in our Symposium, and he at first expressed a desire to do so, but afterwards found it necessary to recede from this position. We were then favored with the contribution of Bishop Ussher as representing the Reformed branch of the Episcopal family. We regret that important doctrinal statements in his discussion had to be omitted for want of space, a remark which applies also to Mr. Fleck's paper. In estimating the practical value of the opinions advanced we must further bear in mind the fact that the writers were in no sense authorized to speak for their respective denominations. Even were our five chosen men able to agree in all things—

which is by no means the case—it would still be rash to predict immediate union, because the same enlightened and conciliatory spirit might not be found in all others concerned. Have they then labored in vain, and spent their strength for nought? By no means. They have made several points very clear.

1. That in the opinion of the majority of them the present divided state of the Church of God is not the best.

The Methodist representative, the Rev. Dr. Shaw, dissents emphatically from this position; and the Rev. Dr. Cornish, Congregationalist, does the same, with apparently less strength of conviction. The former for doctrinal and other reasons, regards union "impracticable," and sees in it very grave dangers. It would lead to "spiritual stagnation," to "arbitrary administration," and involve "an element of bigotry." To look for it is to disregard the verdict of history which "is most strongly and unequivocally in favor of the principle of denominationalism" which has the great merit of "meeting the variety of temperament and life with which it has to deal." The Doctor therefore clings tenaciously to "denominationalism" without "the spirit of sectarianism"—which is something difficult to define,—and seems still more difficult to act upon in view of the well-known zeal with which denominations "draw" upon each other, and try to thrust each other out of certain portions of the Master's field. Practically, a denomination and a sect, if not identical, are Siamese twins. Their internal economy and the circulation of the vital current are so intermingled that when the one dies the other cannot long survive. We are pretty firmly of opinion that the Apostle who condemned the Corinthians for saying, "I am of Paul, and I am of Apollos," could not agree with our Wesleyan brother. It is not one whit more innocent to say in Canada, I am of Wesley, or of Calvin, or of Knox, or of the Pope, than it was to say in Corinth I am of Paul, and I am of Apollos. The same apostle can say with equal force to both parties, "Are ye not carnal?" "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment."

We cling to the Apostle's view. It must be true, and somehow practicable, and not necessarily leading to "stagnation" and arbitrariness when the Church is constituted and ruled on Apostolic principles and we have all been sufficiently enlightened by the Spirit of God and drawn nearer to Jesus our living Head.

2. All are agreed that the Protestant denominations hold very much truth in common.

Although no formal doctrinal concensus or creed is agreed upon, yet all call for practical, united and interdenominational action. Bishop Ussher boldly proposes an exchange of pulpits all round, and correctly thinks that this would be a very telling step in the right direction. It would give reality to what is often amiably said and written about union, and shut the mouths of those who assert that this is all empty talk intended only to gain popularity, or to lure thoughtless souls from one denomination to another. It would certainly be stirring news for the daily press to scatter over the country and for correspondents of English papers to telegraph across the sea, that a Presbyterian or Methodist minister had actually, at the request of the bishop, preached in the Anglican Cathedral, and that the bishop had also officiated in a Methodist Meeting House. Plain people would surely say, This means business, whatever may become of Holy Orders and Apostolical Succession. Dr. Ussher is not alone in this thought. The writers of our Symposium are unanimous in supporting the proposal, and it is not easy to see how it can be resisted, except by excluding the five denominations they represent from the communion of saints, or refusing their ministers any status but that of laymen usurping ecclesiastical functions. Drs. Shaw and Cornish, especially urge other excellent methods of expressing the spiritual unity of the body of Christ—methods which may be profitably followed by all who wish to be frank and fair in working for the ultimate realization of the Saviour's prayer—"that they all may be one."

3. There is a notable silence on the subject of mutual concessions to be made in order to union.

What is each denomination ready to give up that they may all meet on common ground? Will Presbyterians, Methodists, Baptists and Congregationalists consent to modify the constitution and powers of their Assemblies, Synods, Conferences and Unions so as to have Diocesan Bishops, spiritual lords set over God's heritage? Can they go back upon their own history and interpretation of Scripture through centuries and quietly make this concession? Will they accept the Anglican Prayer Book with all its High Church phraseology? Or will thorough-going Episcopalians give up Diocesanism, and will they agree to drop their claims as to Holy Orders and Apostolical Succession? Will they frankly recognize the ministers

of the other churches concerned as true ministers of Christ? Will they give its proper place to free prayer, or even agree to the revision of their book—striking out the title “priest” as in no sense belonging to the New Testament elder or bishop—discarding the doctrine of baptismal regeneration, the sign of the cross in baptism, bowing at the name of Jesus, kneeling at the Lord’s Supper—in a word everything which leads to sacerdotalism and sacramentarianism? Our writers have not tried their dialectic skill upon these points, as well as sundry others—doctrinal and practical—which have divided many of the most profound and learned thinkers of past ages. This modesty and silence on their part will be regarded by many as ominous of difficulties which are not likely to disappear suddenly.

4. The denominational spirit as might be expected is manifest, more or less, in all the discussions; and in one instance, that of Mr. Upham, our Baptist brother (if he will allow us to call him brother) there is an undisguised determination to show that his sect is right and all the rest wrong. According to his notion if union is ever to be accomplished it must be either by leaving the Baptists out, or by all others becoming Close Communion Baptists. True, he says, “it is not so intended,” but he immediately adds, “It is meant rather as an invitation to others to return to the acknowledged teachings of the New Testament on one point, and if there are points wherein we need to return we wish to know them.”

Meanwhile in spite of all the numerous volumes that have been written for the very purpose of showing such points, Mr. Upham does not “know them.” His case seems hopeless. How is such difficulty in acquiring knowledge to be overcome? If Dale, and Bushnell, and Wilson, and Edwards, and Mackay, and a thousand others, have failed to indicate and prove points on which he needs to return, or at least become tolerant, we cannot hope to aid him in a few editorial sentences. We can assure him, however, that his practice on the point to which he gives such prominence is undeniably in opposition to the whole of Protestant Christendom. It is necessary to say this with emphasis, because he seems to try to convey the opposite impression, and to have it understood by a sort of universal consent that Baptists are right in their distinctive peculiarities. The ecclesiastical history of centuries is the refutation of this idea.

Divested of circumlocutions the positions urged by Mr. Upham are:—

- (1) That no infants should be baptized; and that close communion

in the sense of limiting the Lord's Supper to those who have been immersed, is the only true and Scriptural rule to follow.

This is too large a subject to be treated in the space at our disposal ; but we may remind Mr. Upham, that while he may excommunicate infants and all who have not been immersed from the Kingdom of Christ on earth, we trust he does not mean to shut them out of heaven. The Spirit of God can assuredly reach and renew the souls of the little ones. And we venture to think that when our good brother gets home to glory he will meet a countless multitude of the excommunicated and of these little ones around the throne of Him who said, " Suffer little children to come unto Me, and forbid them not ; for of such is the Kingdom of God."

(2) That immersion is the only mode of Baptism, and that " ministers of the first rank in all communions" concede this, and then, with strange inconsistency amounting, as we would think, to intolerable stupidity, if not moral obliquity, persist in baptizing by pouring and sprinkling.

Let those who make such concessions and show such inconsistency answer for themselves. We have only to say that we and the body to which we belong are not of the number. Nor can we allow it to go abroad by direct statement or skilful insinuation that Presbyterians, Episcopalians, Methodists and Congregationalists agree with Baptists on the subject of immersion and in the treatment of infants in excluding them from the visible Church. Such is not the case. To bring forward a few persons in these communions who may have expressed Baptist views and make them stand for the whole is as unfair as to regard Mormons, who baptize by plunging, as the true exponents of Baptist opinion on immersion and close communion.

(3) Mr. Upham's triumphant conclusion is that all, except Baptists, are unbaptized, and therefore, on this very manifest ground are justly excluded from communion ; and yet, these unbaptized people, with what must be regarded as daring temerity, celebrate the Lord's Supper among themselves.

This is too much, and contrasts unfavorably with the generous and in many respects, Catholic views and aspirations of the other writers. We only add that we refer with special satisfaction to the admirable and eloquent paper of Mr. Fleck as expressing, upon the whole, the views which we entertain.

Contributed Articles.

POWER AS AN ATTRIBUTE OF CHRIST'S TEACHING.

THE actual practical power of Christ's teaching vindicates his claim to divine honors.

1. It has satisfactorily solved the problems of the soul. All through human history there has run a dark thread of religious doubt. There are certain absorbing questions over which the world has been working, like a school boy over the puzzling mysteries of mathematics, and these problems every great system of philosophy or theology has tried to explain. These are no minor questions either: they touch life at vital points. What is God? What is man? Whence came he, whither goes he? How did sin come to be and how is it to be put away? How was the universe made? What is death and what is after death?

What answers have been given by even the best and purest schools of human thought? How unsatisfying—how absurd! Think of the shocking and monstrous errors into which mankind have been betrayed in seeking peace with oneself and with God! Idolatry, with human sacrifice and consecrated sensuality—pantheism, atheism, materialism—every form of error in doctrine and evil in practice has been linked with the name of religion. Now turn to the Christ of God—has He thrown the light of Heaven on these dark questions? Think of that cross which is the central and focal point of history, toward which all lines converge from creation—from which all diverge to redemption completed in Heaven; look at Calvary and in the speechless anguish of the Lamb of God, behold every problem forever solved. Do you ask, "What is God?" Here you learn: He is love: too just to redeem the sinner without a ransom—too pure to admit him to heaven without holiness—too good to leave him to certain ruin. Do you ask, "What is man?" Look again at Calvary. Man must have been sinful, else why should the sinless One suffer in his stead—man must have been immortal for there would be no such sacrifice simply to save him from *temporal* woe. Man must be free and responsible, otherwise both *guilt* and *faith* would be impos-

ible. Do you ask *how came sin*? Read the answer in the shadow of that Cross: for had not sin come through man, God would not have needed to become *man*, in order to expiate it, the race which in the first Adam died, in the second Adam may be made alive.

Do you inquire, how is man to be *reconciled* to God? That Cross answers: the God-man is both a *sacrifice* and *example*: if we appropriate by faith the merits of his death and by obedience the merits of His life, both pardon and purity become ours.

The divine teacher brings the wisdom of God to solve the problems of the soul. Questions over which the brightest and best of men have vainly studied, *one* solemn hour of dying agony, has fully and forever answered. Amid the darkness which might be felt, there is one spot where light is to be found. The cry that rent in twain the *temple's veil*, opened to view the holy of holies, with its glory everlasting. The smile of peace which shone on His face, when He said "it is finished," and gave up the ghost, cleft the darkness of a world's despair with the ray of reconciliation: and to this day no soul needs walk in the gloom—to follow this gleam is to come into the light of life.

2. A still more severe and decisive test of the power of Christ's teaching, remains to be applied—How does it naturally affect human *conduct* and *character*? Is it a reforming, transforming power in the soul and in society? Complete as a philosophy, it meets man's cravings; complete as a revelation, it solves man's problems: does it complete as a vital force, regenerate human life? Does it prove itself the truth of God by being the power of God? Paul declared that for this reason he was "not ashamed of the gospel of Christ," not ashamed to preach it as a chained prisoner at Rome, the centre and focus of pagan culture—because it was "the power of God unto salvation." His chains clanked as he preached it, but the chains fell from souls as he preached.

Note his word—power—*dunamis*—the gospel is the divine *dynamic* force in human history. *Practical* tests are far more severe than *theoretical*. Whatever may be said of Epicurus and his philosophy, his followers became, after a time, selfish and sensual; appetite became their idol and the word '*epicure*,' is the sad witness of the low level of gluttony, intemperance and debauchery to which Epicureanism sank.

The adherents of stoicism were known as cold, hard men—*cold* even to cruelty, *hard* even before want and woe. And the Platonist,

purest of all, only dreamed of virtue—and with a high ideal before him was practically a cypher !

Now go back eighteen hundred years and start with Christ's gospel, as it enters on its historical path. It enthrones and enshrines itself in a few humble, unlearned men, and their lives burn with its beauty and end with voluntary martyrdom. Follow the gospel of Christ as it marches down the centuries, and what do you see? Hard hearts, cruel with crime, that no human love could soften, no human power impress, are broken into contrition and love. Weak women, timid and trembling, are fortified by it to dare the scourge, the rack, the stake, the cross, or face without fear the fierce Numidian lion in the arena. Millions of martyrs under no compulsion but the sweet constraint of love, welcome the agonies of torture—and from all the grades of society come up to the coliseum and soak its sands with their blood, rather than utter one word to disown or dishonor Him, whom not having seen they love.

The world can furnish no parallel to this! Men have died for a principle, and that principle an error; for a religious faith, and that faith a falsehood; but self-sacrifice so perfect, so pure, and so repeated, is peculiar to the followers of Christ, and it has challenged the wonder and applause even of the enemies of Christ.

The teaching of Christ has been for eighteen centuries the leaven and the lever of society—the leaven to pervade—the lever to uplift. At first a handful of disciples in the humble homes of Palestine, then that handful flung by persecution broadcast over the surrounding countries, till from Jerusalem the gospel spread to Antioch and Rome and Alexandria and Constantinople. The cross of a crucified criminal at Calvary is the nucleus of a world's illumination and reformation! The fame of gospel triumphs spread beyond the fields of conflict and as the lines of influence lengthened and their circles reached round new centres of power and wickedness, in fear men cried out—it is turning the world upside down!

The little army of Jesus with no badges or banners, no weapon but truth, and no force but persuasion, in the face of fearful persecutions grew mightier and mightier year by year. The blood of the martyrs was the seed of new churches, it fell like a fertilizing dew on a barren soil. Met with violence, the followers of Christ used no violence, though they kept silence with respect to social sins and vices which had taken the form of institutions, yet they did not tolerate evils with which they forbore. The gospel overcame evil

with good. First making the man anew, through each follower it reached out to grapple with corrupt society. Gathering strength, like volcanic fires beneath the surface, it heaved social life like an earthquake, bringing to the dust its palaces of iniquity in high places and its thrones of regal wrong. Without a loud denunciation of pagan usages, it has gone nowhere except to march over ruins of those ten social evils, polygamy, infanticide, legalized prostitution, capricious divorce, bloody and brutal games, death and punishment by torture, unjust wars, caste and slavery. The pure heart and true conscience of believers were the channels through which Christ undertook to overturn existing wrong. And yet mark the results. Some of these evils ceased to be common practices and became secret sins; some disappeared entirely, some were borne with, as doomed and decaying, and to this day wherever Christ, the divine teacher, goes by his gospel, in proportion as that prevails, these corrupt social usages shrink like owls of the night before the growing glory of the day dawn.

M. Guizot says that he himself was a rationalist in religion until he undertook the preparation for the press, of an edition of Gibbon. The investigation necessary to prepare notes for this edition, led him to accept Christianity as a system that could not be explained by purely human forces.

Four hundred years have not passed since this continent was thrown open to civilization. Yet to-day sixty millions of freemen are here gathered; from hill and vale christian churches lift their spires. The gospel of Christ set foot on New England shores and took up its march across the continent, and where in its track do you find the nine social evils? Polygamy hides in a corner, farthest removed from the New England that cradled our American Protestantism. Infanticide everywhere a *concealed* crime—legalized prostitution almost unknown. Capricious divorce encouraged for the most part only in irreligious communities. Bloody and brutal games to be seen only in subterranean holes. Death and punishment by torture a relic of antiquity only—we never saw a rack, a cross, a hurdle. Cruel wars, all wars—giving place to peaceful arbitration. Caste unrecognized, and even slavery now no more existing among us.

Christ's words are not only vital but *vitalizing*. We are prone to think there is little power in words without a *voice*, the magnetism of the *man* behind the *speech*. We think the world must be roused

as Luther woke Germany—by the trumpet—tongue. But the tongue that taught on Judean hills has been silent now for fifty generations—and still the gospel of Christ is the power of God unto salvation to every one that believeth. You *read* these words, and there is life in them—a soul in them speaks to your soul. You read the words of *men* and you feel in rare cases that you are communing with master minds—you read *Christ's* and you feel the thrill of the life of *God*.

Account for this inspiration if you can on any human theory! Who was it, solved these problems of the race, brought life and immortality to light, taught man his origin, nature, interest and destiny? Who was he who reformed the soul and transformed society—who by his simple gospel still marches through the centuries with the tread and the trophies of a conscious conqueror? Whose words are these that break hard hearts and yet heal broken hearts, that subdue the strong but nerve the weak, and to-day are turning the world upside down! Yes, mere *words*—with no magnetic voice to lend them power, no personal presence—yet before them vice and wrong, error in doctrine and evil in practice, tremble and totter and fall as before an earthquake.

Surely the author of the *Cosmos* and of the *Logos* must be one and the same: for in both the works of creation and the written word we find the same inherent symmetry and beauty, grandeur and glory: the same marks of the infinite mind!

ARTHUR T. PIERSON.

Philadelphia, Pa.

GOSPEL POWER VERSUS RUM POWER.

THE title of this paper suggests the idea of two opposite forces coming into collision. The Gospel of Christ is against the liquor traffic, and the liquor traffic is against the Gospel of Christ. The Gospel and the traffic are as opposite in their aims and results as their respective authors, Christ and the Devil, are in their characters. In directing the attention of the readers of the JOURNAL to the temperance problem, I wish them to bear in mind that this is a defensive warfare in which we are engaged. The enemy has invaded our land, created riot in our streets, and slain our loved ones in their homes. A skilful general would tell us that in order successfully to dislodge an enemy, it is necessary to ascertain his position and strength as well as the kind of weapon he uses. If we as temperance workers take this hint, it will enable us to marshal our forces to better advantage.

The position of the enemy cannot be ascertained by any geographical or mathematical calculation. Rum power appears almost everywhere, in our business thoroughfares and places of holiday resort, in our city, county, and town councils; in our national clubs and houses of parliament; in the homes of both rich and poor. It can also be recognized in our churches. It follows some ministers into the pulpit and muzzles their mouths that they dare not give utterance to their thoughts on this question lest they should offend some intemperate pew-holder. It has gone so far as actually to open some ministers' mouths the other way, to give forth utterances which endear them to the advocates of the traffic. We all have our own opinion of an officer who stands in our ranks and wears our uniform, and at the same time manufactures ammunition to fit the enemy's guns. The position of rum power in society is the same as that of water in a sponge, or of fever in the human system.

The weapons used by the enemy are, strong drink, law breaking, perjury, dynamite and high license. Our weapons, on the contrary, are the Word of God, prayer, instruction of the young in temperance principles, the pulpit, the press and the Canada Temperance Act.

Cheered on by the assurance that the God of Battles is on our side, let the whole phalanx of the temperance army advance with faith in God and determination of success in this name.

In this work, as in the missionary work of our Church, it will not do to pray and stand with arms folded. The enemy is not slumbering. Our duties as temperance workers might be summed up under the following two heads: 1st. moral suasion; 2nd. legal suasion. These should not be separated. Unitedly they contain the elements of success. The moral suasion theory has been tried alone, and not without good results. It has prevented many from taking the first glass, and has reclaimed many drunkards, but it has proved insufficient for the growing strength of the drink traffic. Those who sell and drink liquor are not much afraid of moral suasion. They do not, as a rule, mob the organizers of bands of hope, or temperance lecturers who confine themselves to moral suasion. I know a saloon-keeper who speaks with an air of pride of the fact, that his children belong to the band of hope.

While moral suasion has not accomplished all that we desire, let us not cast it aside for that reason; continue it with renewed energy, and add to it the much dreaded and effectual ordnance of legal suasion. By the mention of legal suasion, I do not mean a license system. We make great concessions to the enemy when we agree to license the traffic. The very word *license* makes him smile at his own prospects and the simplicity of those who grant it. The license simply enables a few to purchase, at a cheap rate, the monopoly of the retail drink traffic in a given place. They profit by the transaction at the expense of the corporation, which thus throws around them the respectable cloak of license while drunkenness increases, and inmates are prepared for our prisons, asylums, and poorhouses, all under supervision and protection of law.

What we mean by legal suasion is the total prohibition of the traffic. While the parliament of Canada is yet too much under the influence of rum to give us a prohibitory law for the Dominion, it has given us a legal option law, known as the Scott Act, for which we are very thankful. It is about eight years since the act was first adopted, and it is now in force in sixty-three counties and cities. Although several repeal votes have been taken, not one, so far, has been successful. Is not this a strong argument in its favour? The very fact that those who are engaged in the traffic put forth strenuous efforts to have the act repealed at the end of each period of three years; is an evidence that the act is accomplishing the work for which it was intended. If it pleased the rumsellers we would have to abandon it. The strongest evidence, however, in favour of the act is to be found in the report of

the inspector of prisons, which shows a wonderful decrease in the criminal code where the Scott Act is in force and a slight increase in crime where the traffic is under license. It can now be confidently asserted, without fear of successful contradiction, that where the Scott Act is adopted it *can* be enforced and it *does* prohibit. Two things are necessary, however, to its success in any given city or county:—

1. A police magistrate and Inspectors who are in sympathy with the Act, who cannot be bought, and who have a fair degree of moral courage.

2 The hearty sympathy and co-operation of the temperance community with the officials.

When these elements combine, the most satisfactory results follow.

While the Scott Act is not all that can be desired, it is undoubtedly the best we have ever had, and the adoption and enforcement of it is the shortest road to total prohibition. It is, as Hon. Mr. Foster states, "a public educator," and it is also, we are inclined to add, *an excellent parliament educator*, and that is where the education is most needed at the present time. When a member of the House of Commons is to vote for or against prohibition, the recollection of a fifteen hundred majority of his constituents in favour of the Scott Act educates him wonderfully. Some of our representatives in parliament endeavour to hide behind the statement that public sentiment is not yet ripe for prohibition. Why, the land is resonant with voices crying for prohibition. Every vote cast for the Scott Act is a voice. Every fine imposed for its violation, and every mob organized for its opposition represent scores of voices crying, "give us protection from the ravages of rum." The railway and steamboat accidents caused by strong drink, the wretchedness and poverty and crime to be seen on every hand represent hundreds of thousands of voices crying "Away with this demon from the earth!"

Not yet ripe! If our members of parliament who speak thus had but an adequate idea of what this ripening process costs they would surely abandon their theory at once. Not yet ripe! Wait, they say, till a few more thousands fall into a drunkard's grave. Wait till more hearts are broken and more homes desolated, until more of our young men cultivate the drinking habit, which will make them slaves, wait until Satan reaps a richer harvest of precious souls through the agency of strong drink! It is the necessity and the urgency of the case that constitute the ripeness. Canada was ripe to drive

the Fenians back when she heard the first tidings of the invasion. Montreal was ripe for a vaccination law when the awful disease began its walk of death through the city. Canada is ripe for prohibition to-day, so ripe that she is decaying for the want of it.

Let us all be alive to the importance of the present time. I have neither seen nor heard anything to discourage the hope that every student in training for the ministry of our church is a pronounced Prohibitionist. Allow me to suggest that excellent work may be done by students who may next April be appointed to mission fields in districts where the Scott Act campaign will be at full heat. Brethren, remember that you go forth not only as undershepherds, but also as soldiers of the cross; not only to feed the Lord's flock, but to fight the Lord's enemies. There is no telling the good that might be accomplished by every student commencing his work by a strong temperance sermon bearing directly upon the point at issue, and following it up by faithful personal dealings with those of his flock who may have been misled by false representations of the Act and its workings. I think I cannot conclude this article in a better way than by recommending every would be temperance worker to subscribe for the *Canada Citizen*, a Toronto weekly, the organ of the Dominion Temperance Alliance. It suggests excellent ideas and supplies full and reliable information.

D. G. CAMERON.

Dunfannon, Ont.

THE COST OF BELONGING TO THE CHURCH OF ROME IN THE PROVINCE OF QUEBEC.

FEW people outside the pale of the Church of Rome, have any idea of the cost of belonging to that institution ; and even the members of that Church, have but a vague notion of the amount they are called upon to contribute, year by year, to the support of their Spiritual Mother. It is only when pressed to make a detailed account of their contribution, that they can arrive at an approximate estimate of the amount thus expended annually.

The following, which is the result of many conversations had on the subject, with Roman Catholics of this Province, and in particular with a resident of the County of Two Mountains, may help to form an idea of the enormous burden laid on the shoulders of our fellow-citizens of Catholic persuasion.

The party to whom I have referred, holds a farm in the Parish of St. Monique, County of Two Mountains.

This property is not large, containing only sixty-six acres of land, about four-fifths of which are at present under cultivation.

On this small farm, he remembers having raised as much as a thousand bushels of grain in a single year, on which a tax of four percent, or the twenty-sixth bushel, must be paid to the priest, for tithes.

It is hard to estimate what sums of money this would have brought, but putting it down, in round numbers, at twenty dollars, as does my friend, seems so reasonable, that but few will object, especially among those who know anything about it. This outlay may very well be taken as an average contribution per family throughout the province. If so, and reckoning the number of Catholic families at two hundred thousand, we reach an annual income of four millions of dollars. If some people are inclined to think that this estimate is too high, let them remember what opposition was raised against a political party of this part of the Dominion, for simply daring to put the abolition of tithes on their programme, and what lamentations were heard throughout the Catholic world, when it was reported that tithes in Italy were a thing of the past. The Church extensively profits by this impost, and will always be unwilling to have it abolished, knowing full well that any compensation would be far less than she is getting at present.

Let us not forget in our computation, that the twenty-sixth bushel of grain in a parish, means also the twenty-sixth farm in that parish; that in a parish of five hundred families or farms, it represents *twenty* such farms. Let us not omit, besides, the fact, that the priest is at no outlay for the cultivation of these; that the produce of these must be brought to him ready for the market; that he invariably receives the best the country will yield. Now, as there are 200,000 farms under cultivation in the Province, there are, consequently, 8000 exclusively set apart for the use of the Church. But tithes are only one item in a long list.

A farmer is not acquitted of other Church dues because he pays a certain amount in tithes; he must forcibly contribute to the erection of gorgeous buildings, for the purpose of sheltering the wafer that he is pleased to call le Bon Dieu. Here also, it is difficult to arrive at a correct estimate of the amount paid over by the farmer. Yet an average of five dollars per year would scarcely appear an exaggeration, in districts where new churches are being put up. This is the estimate that the friend mentioned above gives, and it has been, besides the amount of his contribution for several years back. So far then we reach the sum of twenty-five dollars, a very small estimate for the items mentioned. We proceed to another.

In the Province of Quebec, Rome compels her followers to remain idle from ten to twelve days, under pretext of honoring saints, many of whom will be found anywhere but in Paradise.

An intelligent laborer, in my presence, put down this loss, for himself and family, at no less than five dollars, or an aggregate of fifty dollars a year. To a farmer, it must be even more than this; for, not only is he himself unemployed with whatever hands he may have under him, but his teams are also idle and consuming all the while. Yet, in case some one should think that we are inclined to exaggerate, we set down only one half of this sum per family, annually. This brings the total cost of being a Roman Catholic, in the Province of Quebec, to no less than fifty dollars per family—and we beg leave to continue.

Contributions to the erection of a temple, and regularly paying tithes, does not entitle a man to a free seat in the building he has helped to construct. If he wishes to rest his weary limbs on Sundays, it will cost him a few dollars more for a suitable pew for himself and family—an item which will add two, three, four, and sometimes five, in certain cases, as much as twenty-five dollars to his annual expenses.

But let us be fair, and strike an average of five, this will bring the amount to fifty-five dollars annually taken from the family of the man who has the misfortune to belong to the Church of Rome. Yet this is not all. Baptisms, marriage and funeral services must be provided for. It is well-known that French Roman Catholics at least, do not have the reputation of being mean in these matters. Their families are invariably large, no matter what the cost may be; and the Church shows that she is not altogether indifferent to the revenue thus derived, because she has taken the trouble of regulating every one of the ceremonies that must be performed on each occasion, attaching to every part of the service, an appropriate reward.

A baptism would scarcely be valuable, if it did not cost over a dollar; a marriage ceremony would be very ordinary indeed, that would not come up to five dollars; and what would people think of a burial service that did not cost at least twenty-five dollars for a grown-up person, or from five to ten dollars for a very small child? Reducing all these now to a yearly allowance for the purpose of meeting all these expenses, an average of five dollars annually set aside seems to us fairly within the limits of truth, and allows us to pass to something else.

So far, we have reached the sum of sixty dollars per family; yet we have not mentioned masses for the dead, masses for the material prosperity of the family, masses in order that great calamities may be averted, masses for the sick and for almost every possible event in life; and we have omitted the cost of pilgrimages here and there; of the strings, ribbons, belts, scapularies, curative images, medals, crucifixes of stone, wood, iron or lead, relics without number; and holy candles kept burning, year in and year out, before a picture of the *Blessed Virgin Mary*. It is not without money also that one can belong to the different societies organized by priests with the object of having masses chanted every now and then, rather with the object of drawing money from the poor as well as the rich, but more especially the former.

And what values does the Church of Rome give in return? Beads, crosses, large and small, scapularies, indulgences, ignorance, superstitions, fetters to enslave the nations of the earth!

Each family contributes at the very least sixty dollars. The province is taxed to the extent of ten or twelve millions of dollars annually, for which it can show in return no value. Is it astonishing, when one considers these facts, that the province should

be so poor ! that so many of its inhabitants should seek to alleviate their burden by fleeing to the United States ?

An annual sum of sixty dollars, six hundred dollars in ten years, and with interest added, probably a thousand ! What farmer can bear such a burden and be able to meet the many other outlays incidental to that calling !

But many are awakening. Before long, it is to be hoped, a better day will dawn. Already relief is coming. Missionaries supported by the various denominations are on the field. Their voice is being heard. Christ is made known. Soon the burden will be taken from their shoulders when they hear the Lord of mercy calling them and saying unto them :—“ Come unto Me, all ye that labor and are heavy laden, and I will give you rest.”

T. Z. LEFEBVRE.

Quebec City.

THE TRUE BASIS OF SUNDAY SCHOOL WORK.

FOR many years the Palestine Exploration Society has pushed forward its peculiar work. It, and travellers animated with its spirit, have made the geography of Gallilee, Samaria and Judea as familiar as that of any of our provinces. In the face of incredible opposition, from Mohammedan jealousy and fanaticism, its agents have excavated the site of the city of the Great King so completely that one of Capt. Warren's last works is entitled "Underground Jerusalem." One of the results of these excavations has lately been strongly brought to my mind. In seeking for the base of the Temple of Herod, the explorers discovered that underlying this structure are the massive foundations laid by Solomon for his grand temple. This, as you remember, the Peaceful King began in the fourth year of his reign. Fresh from the personal observations in his shafts, Captain Warren says he cut the foundation well into the rock and built it of strong stones, such as would resist the encroachments of time. These were united together from the ledges of the shelving mount upwards, and when brought to one level with the threshing floor, became a sure basis for the magnificent structure which was to be erected thereon. The stones for this great work were brought down from the royal quarries under Bezetha — north of the temple. It was of them the disciples remarked to Jesus, as they came out of the temple, "Master, see what manner of stones and what buildings are here." I feel as though I am in this article excavating the foundation of a temple grander and fairer than Solomon's ancient glory of cedar and gold; a temple where the Shechinah always flames and where through millions more than darkened Jerusalem and her surrounding mountains, even in her holy feasts, a temple where children still give forth perfected praise, and Jesus, alive for evermore, still stands and cries, "If any man thirst let him come unto me and drink."

Though sinking a shaft down through the gathered rubbish of years is not always easy or pleasant, I found a certain delight in it, principally from the importance of the excavation. Important for the purpose of discovery of the support of past construction, and even more important for the purpose of building in the future, for we realize that everything depends on a true basis. If you build your house upon the sand, its seams and cracks will grin at your folly, and when the

rains descend and the floods come, and the tornado beats—and the blasts of the terrible ones is as a storm against the wall,—your house will fall. If the Sabbath-School work has no firmer and deeper principles under it than human expediency and human wisdom, while it stand it will crack and seam, and when floods of criticism, and storms of opposition blow, it will totter and fall, and we had better move out of it in time.

If you build your house on one of its sides, you will have no door for entrance, no windows for light, and the foundation will protrude—an unsightly mass of stone and mortar. If you construct your Sabbath School on the obligation to train your children in the knowledge of Jehovah, you are constructing on truth, but on truth out of its place, on side, not foundation truth. You will make the Sabbath-School stand on the basis of the family and a substitute for it, crowding it off, and you will give no entrance to adults, and all this time the true foundation will be high up in the air.

If you erect your Sabbath-School on the original Robert Raikes's idea—on the obligation and divine impulse to reach neglected children, and bring them in and train them for God, as generally they erect their schools in England, you will build your house on one of its ends and you shut out all Christian adults and children without adequate provision for their Christian training by the Church. If then, human expediency is only sand, and the training of the young is only a lateral, not a fundamental duty of the Sabbath School, and if the Robert Raikes's school is only one mode of our work, one end of our temple, what is the true basis of Sabbath-School work?

Evidently our excavation must go deeper; we want something more solid even than earth's everlasting rock. Our Lord Jesus said, "Your work shall remain." If it endure it must be built on something that will last. Here we have the sword of the Spirit. Can we turn it into a plough-share to lay bare the depths and discover a foundation.

A greater than Solomon must decide on the material upon which He will found His temple. He will bring it with omnipotent toil from Royal Quarries. The ground is broken, and in the gleam of the bright sword-plough we read "Other foundations can no man lay than that is laid, which is Christ Jesus"; "Behold, I lay in Zion for a foundation, a stone—a tried stone, a precious corner stone, a sure foundation." The builder and maker, who is God, says, "On this Rock I will build my Church, and the gates of hell shall not prevail against it."

There is, then, only this true basis of Sabbath-School Work—the Person and the Work of Jesus. Jesus is the only foundation of our personal salvation and personal hope. Jesus is the only foundation on which we can build other souls. All our labor springs from grateful love to Him. His Spirit is our only Helper, and he enlightens and guides us—without him we can do nothing.

But inseparable from the Incarnate Word is the written Word. At the very beginning of our regular discussions we plant ourselves on the Word of God, with no fear or jealousy of science in any of her authorized teachings, with honor for her heroes and love for her truths; with respect for genuine learning and true Philosophy. We know all these are powerless to save—the Gospel of Christ alone is the power of God unto salvation. Christ is brought to the human soul, not by human learning, knowledge, argument or eloquence, or all the enticing words of man's wisdom. The Bible is our only means.

That soul is blind, but "the entrance of Thy Words giveth light." "By grace are ye saved through faith; but faith cometh by hearing, and hearing by the Word of God." Man must know his condition. "By the law is the knowledge of sin." He must be born again. But—"being born again, not of corruptible seed, but of incorruptible, by the Word of God that liveth and abideth forever." After regeneration the battle begins. But the all-conquering weapon is "the Sword of the Spirit which is the Word of God." "I write unto you, young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one." This law in the heart keeps the steps from sliding. It makes us mighty in prayer. "If ye abide in Me and My Words abide in you, ye shall ask what ye will and it shall be done unto you." This truth sanctifies. It makes us free; it comforts. It makes us partake of the divine nature.

All-soul quickening, all-soul culture, comes through this Bible. Here is the quarry that contains more truth, beauty, moral elevation, spiritual food, than all the finest extracts from all other books combined. Assaulted on all sides by infidels, critics, scientists without, and undermined by incipient unbelief within, this stone refused by all builders, we confess as our foundation, the true basis of all our Sabbath-School Work.

We should now ascend our shaft and closely examine how this foundation supports our structure. The incontrovertible proposition which joins Christ's Person and Work and Word with our Sabbath School Work is that God has commanded the Bible to be taught as

well as preached. The teaching of the Word is as much the ordinance of God as the preaching. Of course, we distinguish between the two. Preaching (the divine warrant for which no one questions) is the *karugma*, the heralding, the proclaiming of the Word by the official ambassador of Christ. (2 Cor. v. 20). Teaching is the impartation of knowledge: preaching is of the nature of connected discourse stating, proving, defending and applying the great truths of the holy oracles to a silent audience. The preacher proclaims—the hearers listen, without interrupting or replying. But in teaching, the activity of the scholar is greater—the teacher endeavors to awaken reply, expression, answer from his pupils. He draws them out; he does not specially desire continuity. The best method of teaching is the conversational, in which views are compared and truth is supplemented by each and passed from one to another. While an interruption of a preacher would be an intrusion, the teacher longs for free discussion and even admits of disputation. Whilst preachers lecture, teaching is the examination upon the lecture. The sermon is the uninterrupted oration: the lesson is the recitation of the scholar. Each has its advantages. Preaching excels in oratorical power, in producing an impression. Teaching excels in imparting clear ideas. Preaching excels in moving the feelings; teaching in instructing the mind. Preaching excels in deciding the Will; teaching in quickening and furnishing the whole inner man. No sane man would clash one against the other. Both are useful. I believe both are ordinances of God. Concerning preaching there is no dispute. Is *teaching* the Bible, as distinguished from *preaching* it, authorized by the Lord?

1. God has ordained Teaching of His Word by the very constitution of the human soul—by the very nature of things. The mind can not acquire precise knowledge from simply being told a thing. Have you ever compared the reports of a sermon as given by different individuals? Hence arise all mistakes in reporting. In order clearly to understand a thing, the hearer must be questioned, stirred up to activity—be required to express back the ideas conveyed. In short, in order to know, he must not only be told, he must be taught. Hundreds of youths leave home and friends to frequent the classic shades and halls of the college. Their one purpose there is to learn. But can any university or college rely for correct education and acquisition of knowledge by its students upon simple lectures? No. There must be recitation required, an examination upon the lectures.

God's Church is the World's Christian University, and she can just as little rely on the exclusive use of preaching for indoctrinating and educating her members.

The superficiality of the knowledge of divine things so common among constant attendants on the best pulpit ministrations, is the result of the neglect of teaching.

Baxter, in his "Reformed Pastor," (which is one grand argument for the Teaching method) says: "I am daily forced to admit how lamentably ignorant many of our people are—who have been diligent hearers of me for ten or twelve years, while I spoke as plainly as I was able to speak." Some know not that each Person in the Trinity is God, nor that Christ is God and man, nor that He took His human nature into heaven, nor many like necessary principles of our faith. Some that come constantly to private meetings are found grossly ignorant, whereas in one hour's familiar instruction of them in private, they seem to understand more and better entertain it, than in all their lives before. This is corroborated by the experience of every Pastor.

It is contrary to the divinely constituted nature of things that men can accurately learn from sermons without the educational drill of the Teacher's Method.

God Himself confirms this view. Out of the tribes of Israel he chose the Levites to be His teachers. They were to read the law and cause the people to understand the sense. The great office of the prophets was to teach the people.

When all truth was to be made plain, and He, the Truth, came Christ Jesus appeared as a Teacher sent from God, the great Teacher. Sometimes He preached—He more often taught. His method was not generally so much that of the modern deliverer of sermons as the method of the Bible Teacher. He aroused and drew out the thoughts of His hearers. He stirred the souls of His listeners with questions. What is written in the Law? "How readeest thou?" "What think ye?" "Whose image and superscription is this? Is it lawful to do good on the Sabbath Day?" Thus he taught His disciples in synagogue, temple and mountain, and by the Lake shore, around Sychar's Well curb and around the table at the Last Supper. Patiently He taught, affectionately, simply illustrated. He used a little child for many an object lesson. He called for a piece of money to teach another. When He was about to ascend to heaven, whence He came, He knew the force of His words in the great com-

mission—Go ye therefore and disciple all nations, TEACHING THEM; Go ye into all the world and preach the gospel to every creature. Teaching was to accompany preaching.

The Apostles themselves so understood these words. They followed their Master's methods; they taught and admonished one another. They disputed, questioned and conversed. They went forth to *preach* and to *teach* in his name.

No fact is better authenticated than that the Christians of the first centuries constantly taught in order to supplement the instructions of the pulpit. Search the records of Church History and you will find that every era of revival and progress and reform was a time of increased study and teaching of God's Word.

I therefore challenge anyone to deny that God in the nature of things, and in His Word, has ordained teaching as well as preaching, or that Christ has commissioned his Church a divinely ordained teacher. By this of course, I would not lessen the obligation of the Home. The parent is another God-appointed teacher. But in the Church, God has joined together teaching and preaching, and "let no man put them asunder."

Another proposition often controverted—never (it seems to me) successfully, is the obligation of the Church to *teach* Christ, and His Gospel, and this cannot be generally and thoroughly performed without a school. Now, we might say that it is not impossible for secular education to be performed by the parent. It is possible that this nation should be educated in secular knowledge and training by private instruction, by parents and tutors. But can the government rely upon the family and private tutors to educate the masses of our people? Does not every one know that not one in a thousand parents could be found who had the education and the leisure to train their young? Not one in a thousand could or would employ a private tutor. The nation would perish without schools—without common schools. The experience of the world is that education for the many is synonymous with schooling.

We never hear lamentations and jeremiads over the fact that the progress in methods of teaching—the wonderful improvements in our public and private schools and colleges are destroying secular home education. From time immemorial, in Christian or in heathen lands, general education has depended on the establishment of schools.

So that we might say it is *possible* that Christians should learn the

doctrines and precepts of the Bible by private study and home instruction. Thousands in all ages have thus become mighty in the Scriptures, and I would emphasize the fact that without private research and meditation, public instruction is almost futile. But for three-fourths of the Church and the community Christian education comes only by *schooling*.

It is only following the nature of things and the trend of God's providence in human experience, that the Church, feeling the weight of Christ's words and the impulse of the Holy Spirit, to be the religious educator of the world, has adopted the school system.

We are not erecting our temple on the foundation of the family obligations to train our offspring. We do not trust our Sabbath-Schools or depend on any human example or invention, not upon the pattern of Boromeo, Archbishop of Milan, who did grand work. Nor do we follow the example of Robert Raikes, whose pickaxe at Gloucester laid bare the foundations of many generations, and he "buildd better than he knew." We build on the solid rock of Ages. Sabbath-School work is based on Christ's commission to his Church to Teach his Word and the obligation—laid upon us by his Spirit—to do this in the most thorough and systematic manner.

This is a foundation deep as God. It shall never be moved,

"Till the sun is old,
And the stars are cold,
And the leaves of the judgment book unfold."

As the Teaching service of the Church, the Sabbath-School, has equal warrant as the Preaching service—no less, no more—the Sabbath-School has the same divine authority as the modern Sabbath sermon.

Two objections, closely akin, must receive answers—

1. You lay a basis of Sabbath-School Work as broad as the massive foundation of the entire Church. You would thus lead to the ignoring of the distinction between the church and the school. I answer not I, but God himself, has laid this foundation—other than which no man can lay—Christ, His Word, Teaching. You should widen out your work to make it cover the foundation, not try to circumscribe the eternal rock. The Sabbath-School and the Church are identical, just as the army on review and the army on the march are identical. Is it not inadequate to say that the Sabbath-School is a department of the Church? I would with diffidence submit this definition as the result of this excavation. The Sabbath-School is

the Church of God assembled to teach and to learn, by the help of the Holy Spirit, the word of Christ. Several points are embraced in it. 1. The school is the Church of God in a certain work. 2. This work is teaching and learning, distinguished from preaching and teaching. 3. It is the church assembled—not isolated as individuals or families. 4. The only text-book is Christ's Word. 5. The teaching and learning are dependent on the Holy Spirit. 6. The purpose of the school is the same as the purpose of the Word—conversion and edification.

The only point which will be called in question, is the first. Does the Sabbath-School embrace the entire Church? This noble magazine could not render a grander service to Christ's Kingdom than with its voice of wisdom to call all the adults of the church into the Bible School. At once, this call, if obeyed, would add millions to these schools. If obeyed, this call would bring the Church up to Christ's Ideal—a school in which Christ himself is the great Teacher, and the believer, a disciple or scholar. It would emphasize the fact that the Christian outgrows the school just when he outgrows his discipleship and outgrows the church. It would place our work in its proper dignity. The presence of all the church, pastor and officers and members, old and young, would manifest the perfect unity which is like the fragrant ointment and the dew of Hermon. Their study would increase accurate Bible knowledge and dispel that ignorance over which every faithful pastor has mourned, the shallowness of knowledge of multitudes who attend the preaching service. By this increase of knowledge it would command for the Church greater respect from the world. No more would there be difficulty in retaining an older scholar; there would no more be graduation or discharge, for none would be expected. The presence of all ages in the school would gradually elevate the standard of the qualifications for teachers. Then, with all Christians studying the Word in the school, we could with better grace gather in to its blessed instructions the multitudes now neglecting it. I am glad to say that many schools are coming to this standard. The pastor of Bethany Church, Philadelphia, told me that out of 1200 members in that church, 1000 were attending the Sabbath-School.

The best way to train up a child in the way it should go, is to go that way yourself. The most effective way to gather in and permanently bind all youth to the school, is for parents and all adults there to be found teaching or learning.

JAMES A. WORDEN.

Philadelphia.

SPECIAL POINTS IN HOMILETICS.

IN discussing "*some special points in Homiletics*," it is not outside of our subject to affirm:

1. That *good health*—vitality in every corner of the body—stands directly related to the minister's efficiency both in the pulpit and out of it. It is the platform on which everything else is built. The Apostolic advice is "keep under the body," *i.e.* make it servant to the mind, and keep it under as the rider keeps his horse under him to carry him along. The minister above most men needs a good constitution, for he will suffer many and serious drafts on his nervous energy, as he witnesses trials, sorrows, bereavements, in their manifold forms. His soul will often yearn and bleed at every pore.

2. *The voice* as the chief instrument of use must be carefully cultivated. There is no instrument so powerful, and none that admits of greater improvement; and no labor will repay the preacher more amply. Most public speakers are ignorant of the capacity and variety of the voice, and sound only one key, when they have the whole scale, from the heavy bass tones to the bell-notes that ring out clear and full to the popular ear. Even Ezekiel did not think it beneath his care, and he served the Lord with his richest gifts, "And lo, thou art unto them as a very lovely song of one that hath a pleasant voice," etc.—Ezek. 33: 32.

3. The minister must keep *his mind active*, alert, vigorous and free to receive fruitful impressions. He must keep it in the best condition, as an athlete does his body by bracing it up with fresh, disciplinary, germinant subjects. He must never give up hard study, or grappling with tough themes. He should seek the widest development on all sides of his character, and make himself strong and accurate on many subjects that lie outside of professional reading; and put on that culture that is common to all the professions. Every minister should read widely and thoroughly in the rich departments of English literature, and make constant companions of our standard authors—poetry, history, criticism, science, speeches, works on art, fiction—and draw from current literature, and pluck a flower wherever it may grow. But he must bend his mind and heart to the supreme study of the lively oracles, and drink in the spirit of Moses, Isaiah, John, Paul, of Jesus Christ.

4. *Thorough consecration*; Paul, a *servant* of Jesus Christ. How he gloried in doing his Master's work. What a life of constant labor and usefulness was that of the Son of Man, and the disciple must pattern upon Him, and as His servants we must strive to do our work well. The ministry is not a mere *office*, but an office for the sake of the *work*. Paul and Barnabas were separated to the work of the ministry, we are workers together with God. If a man desire the office of a Bishop he desireth a good work; the command is "Work while it is called to-day," a workman not needing to be ashamed. We are to labor in word and doctrine. It is the *workman* and not the loiterer that is worthy of his hire. How zealous were the first laborers! "Daily in the temple and in every house they ceased not to teach and preach Jesus Christ."

5. "*Meditate upon these things.*"

As the most exacting and blessed work on earth—the enrichment of God's people in faith and holiness, that at last they may be filled with all the fulness of God—it deserves your richest endowments. Give yourself wholly to it, and never seek to be a minister *and something else*, for the creeper at length may kill the oak. The world's progress will render many present employments unnecessary, but the minister's work will become more and more necessary. No one need be afraid that the printed page will ever displace the *living epistle*, or silence the voice of the human soul. Preaching by the living voice will always be a necessity, and good preaching one of the grandest influences amongst men. Nothing can move like the living, palpitating, pleading, anxious soul, beseeching as in Christ's stead. Athletes, actors, singers, soldiers, etc., all submit to a laborious system of drill. And is the minister's work to be an exception? To preach with power is no easy attainment, as all masters of the pulpit know. To be fully furnished does not come by inspiration. You must put your whole consecrated manhood into your work, and like Paul magnify your office.

6. *Books to be read.*—We hear a great deal about the difficulty of obtaining books, and every minister must read to good purpose those he has got. But there are *three volumes* that always lie by every minister's side, and these three he must study incessantly, and which, if properly mastered will fully furnish him. These are:—(1) The book of *nature*, in its wonderful revealings of the Divine power, wisdom and grandeur. (2) The book of *humanity*, in its marvellous variety with an open page wherever man is. (3) The book of *the revelation of*

Jesus Christ, crowded and crowned with the unchanging truth of God. And this last is the key of the other two.

7. The minister must cultivate a *professional habit of mind*, and look at everything from the standpoint of the Bible. In the late war with France, German officers had been over the whole country previously, and knew it all from a military standpoint—the rivers, towns, roads, provisions, etc. So a Grecian general tells us, he never travelled without carefully studying the points and features of a country with reference to a camp. He had a professional eye. Artists, geologists, naturalists, all look at the same landscape from their own professional standpoint. So the minister, like the bee that gathers from every flower, but one essence, must transmute all knowledge, illustrations, facts, experiences, incidents, into materials for sermons. Let him live near the people, and the great facts and changes of the world, and utilize all knowledge for his *one great purpose*.

8. The doctor must know his patient as well as his medicine. As the physician in an hospital cannot stand at the door and prescribe but must visit each ward and couch, and feel each pulse, so the minister must know not only truths and doctrines, but the *nature* these are to effect, and learn to read *men* as he does books. A minister may be at home in the pages of Augustin, Calvin, Hodge, etc., but if he be ignorant of human nature, and the present wants of society, he cannot preach as the Lord's messenger. He must as far as possible know what is in man, and read the soul through and through, and then he will adapt the truth to the wants of the heart.

9. Your message must be filled not only with truth, but with *appropriate truth*. Adaption to the time, place, audience and circumstances of the occasion is a pressing necessity. Your message will come with power and the demonstration of the spirit, when it has direct relation to the immediate wants of the people. All too seldom do we preachers touch the actual wants, experiences, and moral conditions of those who hear us. Our sermon is not on the plane of their daily life. Hence busy, struggling, burdened, tempted men and women do not get that help and sympathy from our preaching they are entitled to. The minister is a recluse and knows *books* but not *men*. He has studied the moral condition of Greece, and Rome in Pagan days, but is ignorant of the state of his own parish. The lack of appropriateness will mar any sermon. We have heard profound and even eloquent sermons with disappointment, because notwith-

standing all their learning and logic, they lacked appropriateness. The garment was of good material and well made, but it did not fit. You must know both the doctrines and the spiritual needs of the people. Come near to men, and take them by the hand and lead them on to the fuller privileges, and higher aspirations of God's people.

10. *The wise choice of texts and themes.* The true minister has a *soul* of sanctified instinct to guide him in selecting those topics on which the people need instruction and which are best adapted to their wants; an instinct which is the result of a knowledge of human nature, and sympathetic insight into the moral condition of his people. The doctor prescribes the medicine his patients need, not what he has got the most of. So when you know their needs—and adapt your message to their moral condition, it goes to the heart as cold water to a thirsty soul.

Try to touch the inner life and experiences of men. Seek to remove obstacles out of the way, and make their path of duty plain. Let your message be to them good news; spices from the King's home; the glory of the morning to those around whom deep shadow have gathered, that the desponding may be inspired with fresh courage, and resolve in the strength of Divine Grace, to serve the Lord with a true heart and a willing mind.

11. *Be personal*, not in the narrow sense, but in the large, wide sense of the gospel itself. Descend from *generals* to *particulars*, and have individual hearers in view, so that each may feel that a personal message has been addressed to him. "Speak of David and Judas instead of royalty and treason," was Alexander's advice. In this way sermons grow in adaptation and fit into the heart, as a nail fastened in a sure place. You must study subjects but in doing so never fail to become interested in persons, and become well acquainted with the spiritual history of your people. Like the Master, call Matthew, Nathaniel, Phillip, and Mary by name—He calls them all by name. As fishers of men you must angle for individual souls. Fine not at random, or in the dark, but at special marks and you will be more apt to hit.

12. As to *pastoral work* let me say, no minister can make the most of his gifts, or do his best work for his people *till he know them*. It gives a physician great advantage to know the constitution of a patient. So the minister must know not merely the general tendencies of the community, but as far as possible the temperament, disposition, experiences and moral nature, of each man and woman in

his parish. He will not gain their confidence and affection till pastor and people have seen much of each other. The sick, the afflicted, the aged, have the first claim upon you. Always come to them with a cheerful countenance as if anointed with the oil of gladness. Be tender and gentle in your dealings, like Him who will not break the bruised reed, or quench the smoking flax. Let your voice in reading, speaking and prayer be low, soft and sympathetic. Don't talk too much in the sick-room, don't lecture, often it is good to have much silence. Above all, where there is suffering, don't remain too long. Your presence will thus be as a sunbeam through the sick chamber.

13. The minister must have a firm persuasion of the Divine Origin of the Word of God; that all Scripture is given by inspiration of God; that the Bible not merely *contains* but *is* the Word of God, and is profitable for doctrine. And that God is in his word speaking to man on themes of solemn import involving his weal or woe forever. And that the lessons of eternal life are to be learned nowhere else, that the Scriptures must be searched as for hid treasures. Therefore, the preacher must keep his mind and heart under the direct rays of this Revelation, till his mental and moral nature becomes saturated, till his whole soul glows with the conviction, that here are the unsearchable riches of Christ.

14. The plan of the sermon must be natural, simple, logical, progressive, and easily mastered, not burdened with too many sub-divisions, details, points, but imbedded in the mind and clearly held in view. One point leading on to another, in the way of natural growth or development. The whole having one increasing current flowing through it, and all ending with a forceful impact on the mind. More confusion arises from a want of a proper plan, than from any other cause. Many preachers are like Abraham who went out not knowing whither he went.

15. Each sermon as far as possible must be a unity, an organic whole, made such by the indwelling of some great truth, and controlled by the one great aim of the preacher, viz., the spiritual good of his people. There is a difference between a jungle and a botanical garden. So there is as much difference between an ill and well arranged sermon. A sermon without method, a discussion without system, a discourse without an aim is soporific. One of the most essential requisites is *clearness of arrangement*. A fundamental principle in every sermon is *unity and progress*, step by step leading

on to the grand conclusion, with its practical point touching the heart of every hearer.

16. Keep each subject distinctive, and discuss it by itself, and apart from other themes. Then its own nature, proofs and practical bearing. When you have selected your text, let the sermon spring from it, and be confined to it. Often the preacher scampers through the whole Bible, and before he has done has preached a dozen sermons or as many texts. So in the discussion of themes and doctrines, keep them from getting mixed up with other doctrines, that the identity of each be preserved. Whatever you select as the burden of discussion, let it for the time being, be the one engrossing subject before your mind. Make it distinctive, both to yourself and your hearers, so that after your sermon all may know what has been your subject and aim.

17. Our business is to give the meaning, and cause the people to understand the reading. We are to preach the word, to open up the Scriptures, so there must be a continued and increasing study of the Scriptures in the original, in order to a thorough exegesis, and mastery of the Word of God. You must drink in the spirit of the Bible, and expound it just as it is, and not impose your own notions on God's truth, and call this originality. The best sermons are not those that draw great crowds, and are reported in the daily press. But those that are drawn directly from the fountain of inspiration; that build up Christian character, and bring in rich fruits into the treasury of the Lord.

18. As expounders of the word we must not study too exclusively isolated texts and detached phrases, to the neglect of its grand scope and design, for thus you will lose sight of the progressive development of doctrine from Genesis to Revelation. The minister must ever remember the organic unity of the whole. You need to give great attention to the structure of Scripture—the amazing dialogue of the ages between God and man. Emphasize its unity in a no less wonderful variety, and the unfolding of its doctrines from germinal principles. Though written in different ages by many authors, in various languages, covering a period of 1500 years, reflecting the life of the city, of the country, made up of prose and poetry, consisting of parables, biography, history, &c., it is still *one book* from *one mind*; many utterances from *one voice*; all the parts related to each other, and each the complement of all the rest. In short, all its sundry times and divers manners, forming one organic whole. Christ

and his salvation revealed in the first promise, and reaching out into all that follows. And through the whole the unfolding of the same plan; the teaching of one doctrine; the revelation of one God and Saviour; the development of one purpose. "To Him gave all the prophets witness." "The Lamb slain" is the one centre around which all is grouped. How much richer Scripture would become if studied in this larger sense. You are to be ministers of the word, and therefore must know the word yourself, as the great instrument in the Spirit's hands. Strive to be careful and profound biblical scholars. In college days you are laying the foundations, seek to lay them deep and firm, for a noble after edifice: The exegetical and thorough study of the word of God is the great need of our day. Let your study of it be incessant, exacting and continuous. Fill your mind and heart with profound and quickening impressions of those sublime truths, and then you will be prepared to preach the Gospel.

19. Don't preach incessantly on little clauses and words, but take larger selections. Let there be a grand chorus, and not the chirping of a single note. Allow your people to look down the long vistas of the written word and take it in the wide scope of its prophecy, and follow those grand doctrines and truths that gather in volume from Genesis to Revelation, and flow like great rivers. Let them examine its magnificent landscapes, and look from its mountain summits, not merely picking up a gem or pulling a flower here or there. In short, train both your people and yourself to walk in the full liberty and light of a completed revelation, for it is all yours. Nothing preserves your freshness, and gives you such persuasive power among your people, as the constant study of your bibles read so as to absorb its spirit.

20. No minister is equipped till he has cultivated to some extent the teaching faculty, and hence a good preparation for the work of the ministry is to have had some experience in teaching. In the instructions of the Master teaching is emphasized. Jesus went about, &c. Matt. 9:35; 11:1. He commanded his disciples to *teach* and preach, and his grand commission to the church is teaching them, &c. The teaching element is not sufficiently prominent in many modern sermons. We must know God's truth and tell it to the people, and every minister must learn to teach as well as preach.

21. Preach for a purpose with a distinct end in view. Not only must the mind of the preacher be fully impressed both with the

meaning and importance of his message, but as the King's ambassador he is commissioned to deliver a Divine Message of life and death, and unless his mind is imbued with a deep sense of the far-reaching consequences he will never make full proof of his ministry. Hence in every service the minister must be bent on practical results—the *fruits following*. To lodge Divine truth in the hearts of men and be instrumental in bringing them to God, is the greatest work committed to man. You have a blessed end in view in the conversion of some and the edification of others. We preach not for the sake of the sermon, but for the sake of the men and women who listen to us. Get Christ's mind and tell it. Let your mind be imbued with the meaning of the Scriptures and then open them out. Declare God's truth that sinners may be converted and Christ's body edified. The pulpit is not for self-display, but that through the declaration of the truth God may be glorified in the salvation of his people.

22. *A Word in Season*—The preacher who seeks out acceptable words, is still to be commended. Don't preach for the sake of Darwin, Huxley, and starve your own people. Don't spend too much time fighting *dead devils*, and let the real devil enter the fold. A minister in the Highlands of Scotland, preached every Sabbath on the sin and danger of great riches to a small congregation of poor shepherds, who were in more danger from poverty. A German pastor was one day preaching to twelve hearers, and attempting to prove that it was unnecessary for professing Christians to attend any place of worship. And I have heard a minister preaching to one of the meanest congregations on earth, and trying to show that it was possible to give too much to the schemes of the Church. All this is worse than beating the air, for it does positive injury. But that which should secure adaptation to the men and needs of our time, or any time, is the fact that the message of truth is to be delivered by the men of that time. And this unchanged truth should be vitalized and put in concrete form, as it comes through the personality, experiences, and peculiarities of the preacher. Don't let your thoughts all lie in the past and forget this present, living, throbbing world, seething with its mass of life, and freighted with its vast responsibilities. What a wonderful example of timeliness and adaptation Paul was, 1 Cor. 9:19-23.

23. One word as to the relation of pastor and people. In our form of service the minister does every thing, and the people nothing, they have even ceased to sing. In some churches not even a choir,

but *four living creatures* do the praise. The minister reads the psalm or hymn, and the chapter, he prays, he preaches, and they sit and listen. Sometimes not even that. But the people must be made to feel their responsibility. Their interest is needed to stimulate the preacher. The eloquence is as much in the pew as in the pulpit, for good hearing makes good preaching. Without their sympathetic co-operation his efforts are paralysed.

24. I have many other special points marked, but to *know when to stop* is a great art and secret of success, both in oratory and writing articles for college magazines. I do not sympathize with that silly demand just now for short sermons, short prayers and short services. This is part of a general tendency that means *short religion*. If the pulpit is to remain a place of instruction and power time must be given the preacher for the ample discussion of grand and vital subjects. But when the discussion is ended and the lessons applied, and all the ground covered, *STOP*. Never dilute, but close when strong. Never say lastly, finally, in conclusion, one word more. The symmetry as well as moral power of many a sermon has been destroyed by too long a tail. You must constantly guard against garulousness—the *diarrhœa verborum*; the fatal facility; the feeble fluency that kills so many speakers and so many audiences. It is a great curse to a man, and a far greater curse to his people, to be able to say nothing at great length. Have Paul's wholesome and solicitous care ever before you, "I thank my God I speak with tongues more than ye all. Yet in the Church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."

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The Mission Crisis.

THE FINANCIAL ASPECT OF THE CRISIS.

IN recent publications on the Mission Crisis it has been clearly shown that the whole world is ready for the gospel. Papal, Moslem, and heathen countries, that till recently were closed against missionary enterprise are now open ; some of them opened by striking providences. And letters from missionary districts at home and abroad, tell us of scores of towns and villages that have had a taste of the gospel, and are sending letters or messengers to Missionaries entreating them to come and teach them, or in some cases to baptize them, and form them into churches.

But it would require scores of additional men in the field to respond to these calls, and thousands more to bring the word to accessible places that know little or nothing of it. Again it has been made clear that thousands of men and women are eager to enter these doors with the word of God.

The movement taken up at the Northfield meeting, has not only led many to decide for the mission field ; but it has brought to light the fact that already there were many who had dedicated themselves to this work ; so that now it is known that over 2000 young men and women in the colleges on this continent are preparing to go to the heathen. This movement is not a new one, but the Northfield meeting has given it a mighty impetus, and has forced it upon the attention of men. It is sometimes said that once the question was, " Where can we find a place to which we may send a missionary ? " When doors began to open, the next question was, " Where can we get men to enter these doors ? " And now when men have offered their services the question is, " Where shall we find the means with which to send them ? " But this is not quite correct ; we venture to say that the second question quoted above has never been a difficulty. There never was a time when the church was ready to send out Missionaries, and could not find men ready to go to some field, if not to the special field selected.

Movements in favor of missions have not been begun by men who wished to send others ; but by men who wished to go themselves. Certain it is, that in the history of our own Church there have nearly

always been more men offering their services, than our committees could employ. From the first session of the Presbyterian College, Montreal, there has been an unbroken line of men offering themselves for foreign work. About eight of our graduates have formally offered their services; but not one has been sent. They are men who took a high standing as students, men of consecration, and men who are now doing first-class work at home, and proving their missionary zeal and ability; but to their bitter disappointment they have had to stay at home. Good men from other colleges have met with a like disappointment. However true, therefore, it may be that the harvest is plenty and the laborers are few, it has all along been true that the laborers were more than the Church would send forth into the harvest.

It may be asked, "Why don't these laborers go without waiting to be sent?" But "how *can* they preach except they be sent?" Apart from the Church's recognition of them, the financial difficulty blocks the way. Look at the average graduate. He is from an humble home; his college course has cost him at least two thousand dollars; and now if you sell him out, books and all, the sale would not yield enough to buy a ticket half way to the field. Shall we say to him—"Settle down in business and provide gold in your purse and scrip for your journey?" Or shall we not rather say, "Who goeth a war, fare any time at his own charges?" "No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier." Shall we not bid him keep himself free and give himself wholly to the work, promising him that as God has ordained that they who preach the Gospel shall live of the Gospel, we will provide things honorable for his journey and equipment and sustenance? Remembering how the Holy Ghost and the Church at Antioch sent Barnabas and Saul, we must try to find out whom the Spirit of God has "*called*" to the work; we must "*separate*" them; and having "*laid our hands on them,*" we must "*send them away.*" Just in proportion as the Church has followed this divine pattern the Kingdom of Christ has pushed its way into the dark corners of the earth. Has the Church the financial ability to send out all the laborers that are offering? This point has not been made as clear as the two preceding; at least it is not as clearly apprehended.

True we have been treated to startling figures showing the relative amounts expended in Canada and elsewhere on intoxicants and

missions; or on tobacco and missions; or on sundry luxuries and missions; and the facts brought out by some of these figures are disgraceful enough. A Christian young man once told the writer that he had been using cigars at ten cents a day, or thirty-six dollars and fifty cents a year, while his annual contributions to missions was two dollars. By the grace of God and a hard struggle he had reformed, and this is only an instance of what might be done by tens of thousands. But most of these general and startling contrasts are fallacious.

The figures are used as if the *Church* were responsible for the bills they represent.

For example, it is not the Church but "the heathen at home" that are responsible for most of Canada's liquor bill; and it will not do to say to the Church in Canada that because the world around her expends thirty-two millions on liquor, the Church should devote that amount to missions, any more than it would be right to chide the Apostolic Church for the untold millions Rome expended on shows and debauchery. We must take the Church aside by herself and see what her financial abilities are. Let us look at the Presbyterian Church in Canada. No church in the country contributes more liberally for religious purposes in general, none so liberally for foreign missions. What is she doing and what are her capacities? We have 80,000 families in the Presbyterian Church in Canada. Now in Israel there was set apart for the service of the sanctuary one tribe in twelve (the tribe of Levi), or more correctly one tribe in thirteen, as Joseph was represented by two tribes. The tribe of Levi was a small tribe—about one-third the size of the average tribe—so that about one family in thirty-nine, or say 40, was separated for religious purposes, and sustained by the rest. And the provision for their sustenance was ample, as they received one-tenth the income of all Israel, (Numbers 18: 21). Now if we separated one family in forty we would have 2,000 families engaged in the work of the Gospel; but, instead of this, we have less than 1000. In other words, without exceeding the liberality of the Jews, the Presbyterian Church in Canada could sustain 1000 additional families for church work, say 500 at home and 500 abroad. This can be done, if we simply go back to the Old Testament, ten per cent. for the Lord.

Can we afford to give a tithe? Those who have not tried it, whether rich or poor, are likely to say, No; just as men accustomed to work seven days a week say they cannot afford to rest on Sunday.

But it is a remarkable fact that all those, rich or poor, who have honestly devoted one-seventh of their time and one-tenth of their income to the Lord, declare that they are the better for it financially. But better than past experience, we have the promise of God who challenges men to bring the tithes into his storehouse and prove him if he will not pour out a blessing in wealth that there shall not be room enough to receive it. If, then, God's word is true, giving a tenth *to the Lord* does not impoverish but enriches. The Presbyterian Church in Canada could, therefore, employ 1,000 additional ministers and be the richer for it. But it may be asked, "Does God require a tithe in the New Testament?" Most assuredly. He requires us to make disciples of all nations; and our tithe is needed for this work, and we can give it; is that not command enough?

If a man cannot see his duty from the general command, he would not see it if Paul had written in each of his epistles, "The tithe is the Lord's." If anyone wonders why this specific minimum is not mentioned in the New Testament, we would wonder if it were. Under the New Testament we are no longer children but men; why then keep us in the Old Testament Kindergarten? Four thousand years in the Old Testament school should suffice to prepare us for the New Testament ministry. "The Law was our schoolmaster" in the matter of liberality as well as in other directions. For four thousand years we were under tutors and governors, and by laws and ordinances and judgments we were specially drilled in the duty of giving. What are we to do with the education received? Call it a perversion? Nay, we carry the education with us to be expanded and developed in the New Testament Church; but we leave the Kindergarten appliances behind.

If a tithe was required as a minimum when there were no missions (and God did not intend that there should be missions under the Old Testament) how much more is now required when He says to the full-grown church "Go ye, make disciples of all nations!"

The law of giving and the law of the Sabbath are on the same footing in the New Testament. There is not one express command to devote either a seventh of our time or a tenth of our income to the Lord. Both had been very carefully taught for 4000 years. Have we learned the lesson?

But how shall we bring the Church up to this standard? By instruction. Let the Lord's people be instructed fully and clearly as to the facts above referred to; bring vividly before them, in order, the

condition of the nations; let them know something about the thousands of men and women who are offering themselves as missionaries; let them know that the progress of the Gospel is arrested simply for lack of money which they hold in their hands, that a tithe of their income is needed for the work, and that they can afford to give this; instruct them in these things, and we need not fear the result.

The matter is largely in the hands of the ministers. But if we, as ministers, are to succeed in instructing the people, we must be thoroughly instructed in this matter ourselves. We must be clear-headed, full-hearted and enthusiastic in our pleadings. We have full confidence in the piety and earnestness, and ability of almost all our ministers; but we submit with all humility that there is room for improvement in the matter of missionary information among us. Witness the average missionary meeting. A few years ago, in Ontario and Quebec, such meetings were proverbial as failures. There were occasional spirited meetings with able addresses: but the average meeting was ridiculously small. The average speech consisted largely of jocular incidents not necessarily connected with the subject: and the collection was in harmony with the rest. Although earnest and mighty preachers, the speakers did not know their subject: that was all. Are we to-day as full of it as duty demands?

Again, have we, as ministers, sufficiently clear and strong convictions on the duty of giving a tenth to the Lord? Are we as clear on this as on the Sabbath question? We know that many ministers are, and they have strengthened their convictions in the only way that convictions can be strengthened, by first honestly practising what they preach on the matter. But we also know that sometimes the very men who ought, by example and precept, to brace up the Church and fill her with courage, are themselves faint-hearted simply because they do not understand clearly and believe firmly what the Church can do and ought to undertake at once with advantage to herself and blessing to the world. There are some who enjoy giving a tithe to the Lord themselves; and who do not hesitate to assure any poor man that he will be the richer and better for consecrating one-seventh of his time; but they would scarce dare to assure him that he would be richer and better if in faith on God he voluntarily consecrated one-tenth of his income, however small. We need clearer and stronger conviction so that we may speak out of the fullness of the heart, and then God will speak to the heart and open the purse, and the word of God will have free course and be glorified.

W. J. DEY.

MISSION WORK IN SOUTH AMERICA.

PROTESTANT Missionary enterprise was born of the love and watchful care which the church of a mother country bore towards those of her children whose tastes or circumstances led them to seek a home amid the wilds of an unchristian land. About the middle of the 15th century a company of French Protestants, unwilling to endure the persecution to which they were subjected at home, chose rather to suffer the deprivations incident to a life amid the savage tribes of South America. Shortly after, or in 1556, they were followed by fourteen Swiss Missionaries, from Geneva, having in view the two-fold object of making the little colony a "City of Refuge" for persecuted Protestants at home, and of disseminating the saving truths of the Gospel among the native population. This was the beginning of Protestant missions. In both respects the enterprise failed. Before the missionaries had time to acquire the language, their own leader began to persecute them and to use them for his own aggrandisement. In less than a year they all either died or returned home.

With the abandonment of this mission, South America disappeared again from the map of the Protestant Missionary, and, so far as I have been able to discover, remained in pagan oblivion for 180 years, or until 1738. In that year it was visited by the agents of a society that carries us back to the land and time of John Huss, the "United Brethren" of Bohemia. Their first settlement was at Berbice, in British Guiana, but was of short duration. Access to the negroes of the plantation being denied, the Brethren turned their attention to the untamed Indians. Their headquarters were at Pilgerhut, and from this point they made extensive tours through the savage country, their only weapons of defence being the breastplate of righteousness, the shield of faith, and the helmet of salvation; while their sole offensive armor was "the Sword of the Spirit, which is the Word of God in the Arawack tongue. In these journeys the experiences of Paul in Asia Minor were almost exactly repeated, for "perils of waters," "perils of robbers," "perils by the heathen," and "perils in the wilderness," formed a large portion of the fare of these men. At length the seed sown began to spring up. The little station at Pilgerhut began to grow, swelled by accessions from heathenism. The converts began to build rude huts and the enterprise seemed to have entered upon a

new era of prosperity. But this very prosperity induced hostility and this terminated in adversity. For a time the growth of the settlement continued, and in 1753, the inhabitants numbered 260. Then, however, a severe famine, followed by disease, left only twenty survivors. Ten years later a negro insurrection completely dissolved the mission and dispersed the agents.

The year following the entrance into British Guiana an attempt was made to establish a mission in the Dutch colonies; but after a few years of fruitless labour it was abandoned. Again in 1754 the Brethren took up the work and planted a station at Surinam. Three years later Sharon, intended to become the headquarters, was built on the river Sarameca. But the animosity between the negroes and indians, among whom the work was being carried on, at length broke out in open warfare, resulting in the destruction of the village and the dispersion of the converts. The scattered Indians, afraid of the negroes, never returned: and in 1779 the station was given up, the two surviving missionaries removing to Hope—a station on the Corentyn founded by Lewis Christopher Dachne. The history of this station is interesting as showing the faith, courage and perseverance of devoted missionaries, struggling for years against the coldest indifference, or most determined treachery of the natives, at length triumphing over all obstacles, attracting large companies of savage Indians, and transforming them into prosperous farmers, gardeners, lumbermen and manufacturers, to say nothing of the work of the Holy Spirit translating them into the Kingdom of the Lord Jesus Christ. In 1800 the population of Hope amounted to 208 persons. Then followed disaster. Small-pox appeared, and through death or flight the village was decimated. In 1806 the whole place, together with all the implements, was burned, and two years later the station was finally abandoned.

The excursions of the Brethren into the outlying regions were not without results, and more than one chief, with his whole tribe, was induced to exchange the crocodile for Christ. In 1773, a mission was started at Bambey among the negroes who had escaped from slavery. In this mission much energy was expended, and many noble lives were sacrificed, but few conversions resulted, and in 1813 it, too, was relinquished.

Pamaribo, the capital of Surinam, was entered in 1755. Here the methods adopted by the Brethren closely resembled those of the first great apostle to the Gentiles. They labored with their own hands at their several trades until by their character and conduct they could

gain respect and confidence. Their first missionary efforts, also, were among those with whom they wrought. After eight years of faithful service a congregation was formed, and a chapel erected. The success of the mission was assured. It was, indeed, the most prosperous of all the stations of the United Brethren in South America. In 1858 there were connected with it sixty active missionaries, 2767 communicants, 6347 baptized adults, and 4,033 baptized children. There were altogether 24,923 persons under christian instruction.

Another Society requires to be mentioned in this connection, not so much for what it actually accomplished as for what it aimed at, and the zeal exhibited in the pursuit of that object. I refer to the "Patagonian Missionary Society," established at Brighton, England, in 1844, by Capt. Allen H. Gardiner, R.N. A clergyman of sufficient missionary zeal to head the enterprise, Britain could not produce; and a catechist being at length secured, Capt. Gardiner defrayed the whole expenses of the venture. After a month's residence in the country, during which their lives were in constant peril, they hailed a homeward bound ship and returned to England. In 1848 Capt. Gardiner again sailed to plant a mission in Sierra del Fuego. His company this time consisted of four seamen and a carpenter, with provisions for seven months. A smaller supply would have been quite enough; for in less than a fortnight the natives had stolen it all, and the Missionaries were again obliged to leave the country. In 1850, the experiment was repeated with four seamen and two catechists. They never returned. Some time after, one of Her Majesty's ships calling at Picton Island, found some of the property belonging to the devoted company. Among other things was the Captain's diary, which told of terrible suffering and speedy death. Thus ended the Patagonian Missionary Society. Thus ended also the labors of a man of God who had amazing zeal, but unhappily turned it to a most untoward field.

Yet here as elsewhere the blood of the martyrs has proved the seed of the Church; and though for a time men seemed to accept the judgment of Darwin, that the Patagonians were incapable of being civilized and christianized, more recent events have shown that the wisdom of this world's most advanced Science is foolishness to God. The Society founded by the gallant Captain was resuscitated on a broader basis, known as the "South American Missionary Society," and has been the instrument of accomplishing such results as to convince even Darwin that the gospel is the power of God unto

salvation to all who believe—not excluding the Patagonians. In his later years the great scientist became a regular contributor to the funds of the Association.

This Society has established mission stations not only in Patagonia, but in Chili, Peru, Bolivia and Brazil as well. Besides these efforts to evangelize the natives a very successful enterprise has been their seamen's mission among the sailors of all countries who visit those shores.

The limits of this paper forbid anything like a full account of the work done in all these countries. I therefore think it advisable to speak somewhat minutely of one, rather than give an indefinite and general sketch of all. Brazil is for various reasons the most interesting of all, and of it I shall speak. It, moreover, may be taken as representative of the general condition of the continent. Its area is 1-15 of the habitable world and 1-5 of the Western Hemisphere. Its coast line is nearly 5,000 miles long, and it has some of the finest harbors in the world. Its soil is exceptionally fertile, and the climate, especially on the plateaux, is salubrious. Its inexhaustible forests and mines, accessible by means of its three great river systems, would be sources of incalculable revenue if properly worked. In short, Brazil has every requisite of a great and prosperous nation except one—the Bible—and, lacking that, it can never take its place among the kingdoms of the earth. The population in 1873 was 9,930,478, besides the untamed Indian tribes, which were put down at about 1,000,000. Slavery is a recognized institution in Brazil, and the population just given includes 1,410,000 slaves. Allowing an average rate of increase since that date, the present population may be said to be about 14,267,118. I have spoken of slavery as a recognized institution. It is doomed, however. The past few years have introduced many reforms, and the present Abolition party is large and becoming increasingly influential. But more blighting to national greatness and a more serious obstacle to the evangelization of the masses, is the curse of Romanism fastened on the people by European invaders. The Brazilians, tempered as they are with a copious infusion of Portuguese blood, are a sensitive, excitable, impractical, yet docile, intelligent and religious people—a very congenial soil for the seeds of priest-craft to fall upon. For three centuries the Church of Rome has exercised unquestioned sway over a too obedient people, and the result is appalling. Among the common people it has left ignorance and superstition, and in the higher classes religious indifference,

scepticism and atheism. Of the 9,050,478 inhabitants reported in the census returns of 1873, 8,365,997 were unable to read or write. It is true great progress has been made in popular education since then, but still gross ignorance is the prolific mother of untold evils in Brazil. For this ignorance the Church of Rome is largely and directly responsible. The people themselves yearn for education, and Rome only mocks that yearning by offering to it the unsatisfying stone of her illogical dogma. Not only so but the most serious and positive hindrances in the way of evangelical enlightenment are placed there by the agents of the Pope. If they hear of a protestant school or mission station about to be opened in any community, they at once strive to have the authorities interfere to prevent it; and if their influence is not strong enough to shape the actions of magistrates, the next recourse is to incense the populace against the new comers, which is generally not a difficult task. About a year ago a missionary of, I think, the A. B. C. F. M. was anxious to establish a preaching station at Mossoro. The Romanists were already in possession of the place, and were determined to exclude all Protestant preachers. However, they were surprised one morning to learn that a missionary had entered the town during the night, had secured a hall, and announced his services even while they slept. The building was, of course, wrecked, and the intrepid missionary assailed, but Mossoro is to-day a prosperous station.

Of the work done by the Missionary Society of the Church of England, I have not been able to obtain authenticated statistics. From general statements and brief periodical notices, however, it is evident that success is crowning energetic and prayerful effort.

Into the Presbyterian Mission Churches last year were received 200 converts, and from all quarters yet occupied come encouraging reports. Some of the congregations do a great deal and give very liberally for the spread of the gospel, but some do very little. In the Presbytery of Rio Janeiro are thirty-two charges, only two of which are self-supporting. A Committee of Presbytery has been appointed to investigate these delinquent congregations, and suggest some means of obtaining more liberal giving.

Of the work done in other parts of South America much might be said in the same strain. The people every where are waiting for the gospel, and drink in its saving truths as eagerly as the arid sands of the desert absorb the rain that falls upon it.

But I fear I have already exceeded the limits laid down for this

paper. Permit me, before closing, to turn the picture a little, that we may see another phase of it. In all the North Western part including Venezuela, Columbia, and Ecquador, there is but *one* ordained foreign Missionary among 6,000,000 of people. That one is Rev. M. F.

Jwell, who labors in Bogota with a population of 80,000. Near it are three other cities averaging about 9,000. In Caracas, the capital of Venezuela, with 56,000 people, there is not a single Missionary. Yet the door is wide open and the heralds of the gospel would receive a hearty welcome at any moment.

These facts and figures speak for themselves. South America is a land of wonderful possibilities, but it needs the gospel—needs it, not only to elevate and redeem the heathen, but also to restrain from atheism the large numbers of those whom the lies of Rome can no longer hold. How is this great boon to be conferred? “How,” asks Paul of the heathen in general, “shall they believe on him of whom they have not heard? and how shall they hear without a preacher?” The great need of that land to-day is additional and devoted Missionaries, who are apt to teach as well as able to endure hardship. If asked what are the requisites which would qualify a man to become a Missionary to South America, I should unhesitatingly answer, “All the qualifications, spiritual, moral and physical which are necessary to secure success in any other country; and, in addition, a special and thorough knowledge of the practical errors of Romanism.” And I know of no college or institution in Christendom that might more naturally be expected to supply such a man, or body of men, than the Presbyterian College, Montreal. Who will go?

W. L. CLAY.

Partie Française.

LE DEVOTION CATHOLIQUE ET LA DEVOTION PROTESTANTE.

*Conclusion.**

LE protestantisme n'a point d'établissement conventuel, quoiqu'il ait proportionnellement plus d'écoles et de séminaires de demoiselles que le catholicisme. Il n'a que quelques sœurs de charité qui ne font point de vœux irrévocables, et aussi quelques diaconesses se rattachant plus particulièrement au service de quelques églises. Dans tout cet ordre de chose le protestantisme diffère essentiellement du romanisme, en ce qu'il cherche surtout dans l'Écriture Sainte, sa règle de conduite, son principe inspirateur, et ses modèles. Or dans le Nouveau Testament il n'y a pas trace de vie monacale.

Peu de temps après l'époque de la Réformation, les deux tendances ont commencé à se dessiner, l'une plus portée vers l'extérieur, l'autre plus vers l'intérieur ; l'une cherchant surtout à agir sur l'âme par le moyen des sens, l'autre aspirant directement à l'âme qu'elle appelle au culte " en esprit et en vérité." La masse des catholiques en est encore au culte du Temple juif, avec cette différence que le prêtre en a matérialisé le Dieu.

On a dans l'Église un compartiment réservé, non pour la présence réelle, mais *visible* de Dieu. Le catholique se rend là pour adorer, comme il n'adore pas ailleurs. De cette notion de la présence de Dieu ainsi localisée, est venue celle d'orner son temple d'une manière digne de l'idée qu'on se fait de lui. Le catholique va adorer Dieu tout seul dans l'église, il est bien rare que le protestant le fasse, parce que pour lui, Dieu n'est pas plus là qu'ailleurs. Si jamais il s'y rend pour prier et adorer, c'est pour y chercher la solitude et le silence qu'il n'a pas ailleurs. Le catholique se rend à l'Église pour adorer un Dieu visible, le protestant va au temple y adorer un Dieu invisible ; le catholique va y chercher un Dieu relégué dans un petit tabernacle dont le prêtre a la clef, le protestant vient y adorer le Dieu spirituel auquel il présente son cœur comme le tabernacle du

* Le désir de conclure avec ce numéro, me force à beaucoup abrégé mon travail.

Dieu vivant, lui-même. L'un va au temple surtout pour y être instruit de la vérité divine, pour y réveiller et éclairer sa conscience, pour mieux s'approprier au moyen d'une foi vivante ce salut qu'il doit à l'amour de Dieu, si clairement manifesté dans le sacrifice de Jésus-Christ, pour se sentir en communion avec ses frères dans la communion de l'Esprit Saint ; l'autre va à l'Eglise pour y attendre une bénédiction qu'il croit attaché, au seul acte de sa présence, il s'y rend pour faire son salut, ou ne pas le perdre. Le culte catholique consiste surtout en oraisons, en prières souvent répétées, et en cérémonies. Le point culminant de ce culte, dans le service essentiel, la messe, est celui de la consécration de l'hostie, où à la parole du prêtre Dieu est sensé descendre mystérieusement dans un peu de pain. C'est ce que l'on nomme le sacrifice de la messe, quoiqu'un apôtre ait dit que Jésus s'est offert une fois pour toujours. Le culte protestant n'a en général point de cérémonies, il est sobre en fait de répétitions de prières. Bien que l'adoration et la prière en soient considérées comme l'acte le plus important, celui qui met surtout l'âme en communion avec le divin ; néanmoins c'est l'explication de la parole sainte, ou la prédication qui en est le plus long. D'où l'on dit, pour le catholique : aller à la messe, et pour le protestant, aller au sermon. *Entendre* la Messe ne signifie pas du tout qu'on soit allé entendre quelque chose que l'on comprenne bien, qui instruit, réveille, vivifie ou spiritualise, mais seulement qu'on est allé à l'Eglise au temps du service avec l'intention de recevoir le bénéfice que la Messe est censée conférer à ceux qui font acte de présence. C'est dans le même esprit que l'on dit un *Ave Maria* pour obtenir n'importe quelle grâce qui n'a aucun rapport avec la prière récitée. Il peut y avoir trop de prédication, pas assez de prières et de chants d'adoration dans le culte protestant ; il n'y certainement pas assez d'enseignement dans le service catholique. Il y a ici beaucoup pour l'oreille, pour les yeux, pour l'imagination, mais très peu pour la raison, encore moins pour ce culte en esprit que Dieu attend de ses vrais adorateurs. C'est pour ce culte extérieur qu'ont été érigées les basiliques et les magnifiques cathédrales gothiques. Ces prodigieux monuments ne sont pas adaptés à la prédication, mais aux grandes cérémonies, à la musique de grands chœurs. Le culte qu'on y célèbre cultive surtout l'imagination. Si vous êtes artiste d'une certaine façon, vous y aurez été ému, fasciné, vous avez pu vous croire très religieux. C'est très beau aux yeux de quelques uns, mesquin ou ridicule aux yeux de quelques autres, mais cela n'est pas nécessairement religieux, même

pour ceux qu'en sont le plus touchés. Vous avez pleuré dans une grande et belle Eglise, mais vous avez aussi pleuré au théâtre, aux scènes d'un drame peu moral, ou en lisant un assez méchant roman. On a dit avec beaucoup de vérité: "La force d'une impression ne dépend pas de la légitimité, ni de la justesse du principe dont elle émane."

Il y a dans la piété protestante quelque chose de plus austère, de plus réservé, de plus intérieur, de plus spirituel enfin que dans la dévotion romaine. Prenons pour point de comparaison deux types extrêmes, dans les camps opposés. Voici un prêtre jésuite qui n'entre dans son Eglise très ornée qu'avec l'attitude de la plus humble adoration et n'approche du sanctuaire que par de profondes genuflexions. Voici un Quaker qui entre dans son temple dénué de toute ornementation, le chapeau sur la tête, et marche droit s'asseoir à son siège. Non seulement il n'a été, ni tonsuré, ni consacré, mais encore, il n'a été ni baptisé, ni confirmé, et ne prend pas la communion; il ne se sert d'aucun symbole, il tutoie l'homme son frère, comme il tutoie Dieu le Père des esprits. Le quel de ces deux hommes est le plus dévot, ou pour mieux dire le plus religieux? Pour nous le plus dévot, le plus religieux, le plus spirituel, c'est le Quaker, le chrétien qui n'adore Dieu qu'en esprit, et qui attend dans le silence que l'esprit de Dieu le pousse à parler à ses frères. Nous ne disons pas que ce soit là notre idéal de l'homme religieux, mais il est à notre avis beaucoup plus dans le vrai que l'autre. Les sociétés religieuses auxquelles ces hommes appartiennent, l'ont prouvé par leur manière d'agir dans le monde, ces vergers sont connus par leur fruits. Tandis que le jésuite à la souple échine, aux démonstrations d'humilité, rampe, se faufile, aspire à dominer les grands pour lesquels il était indulgent autrefois comme confesseur, qu'il trame des intrigues politiques, arme l'assassin des rois qui contrecarrent ses desseins, cheprés, la persécution, et se fait le principal soutien du pouvoir temporel du pape; le silencieux quaker ne rêve que des moyens d'assurer la paix universelle, de faire dominer la charité et la bienfaisance. Il travaille à l'amélioration des prisons, et pendant un siècle il ne cesse de lutter pour abolir l'esclavage, de briser les fers de l'esclave et de lui ménager des retraites sûres pour sa fuite. C'est la seule manière dont il puisse être accusé d'avoir conspiré dans l'ombre. Au lieu de pousser à la guerre, il refuse de porter les armes; il n'a qu'une ambition: faire trôner la justice au milieu des hommes. Le plus saintement dévot, c'est celui qui aspire à faire dominer l'esprit de Dieu—dans

les âmes. Le quaker ne ment jamais, sa simple parole est accepté sans serment dans les cours de justice. Le Jésuite a déclaré qu'on peut mentir pour la gloire de Dieu, et il en a largement usé pour arriver à ses fins.

La dévotion catholique s'affiche beaucoup, le bréviaire et tout le bataclan des rosaires sont là, comme preuve à l'appui; la dévotion protestante se laisse deviner, elle réside dans un sanctuaire plus intime. En pays catholique vous portez au comble de l'étonnement tel homme d'une mauvaise conduite notoire, telle femme d'une vie toute mondaine en mettant en doute la réalité de leur religion; on a vu des pirates ne vouloir pas manger de viande le vendredi, et se prosterner au pied d'une image de la Madone en touchant terre. En pays protestant, le besoin de véracité est tel que bien des hommes et des femmes de la plus haute probité, de la moralité la plus exquise, refusent de se mettre à genoux quand d'autres prient pour ne pas faire un acte qui ressemble à l'hypocrisie.

Une partie notable de la dévotion catholique se fait par procuration. On se confesse au prêtre, et l'on s'en remet à lui du soin de son salut.

Il dit la Messe pour les fidèles, c'est *son* affaire. Ce qui aujourd'hui domine dans la dévotion catholique, c'est le culte à la Vierge Marie, qui vient à bout de faire absoudre le pécheur quand on ne peut pas y réussir au moyen de Jésus Christ. Nous pourrions donner bien des preuves à l'appui de cette assertion. L'adoration de Marie, et les expressions dont on se sert dans le *Rosaire de Marie* en particulier, dépassent tout ce qu'on peut imaginer, à la fois d'inconvenant envers Dieu, et d'amour sensuel. Ce n'est pas là, direz-vous, la dévotion comme l'ont entendue et enseignée Fénelon, Pascal, le père Girard, Montalambert, Madame Swetchine, et beaucoup d'autres. Nous le savons; mais cette piété évangélique disparaît tous les jours plus du sein de l'Église romaine pour faire place à celle plus autorisée en haut lieu, à savoir celle des pèlerinages de Lourdes et de la Salette, celle du Sacré-Cœur, celle qui semble avoir pour but de choquer la raison au dernier point. Rien n'est un plus sûr indice de la profondeur et de la réalité du sentiment religieux que les hymnes chrétiennes en langue vulgaire, nous entendons par là celles que toute le monde comprend, et qui sont chantées par le grand nombre. C'est là que l'âme exprime le mieux sa foi, son amour, son adoration; c'est dans ces paroles harmonieuses quelle s'élève le plus directement dans son essor vers Dieu. Or les cantiques religieux protestants sont infiniment plus nombreux, plus puissants, plus spirituels, plus sublimes que ceux

de l'Eglise romaine. Ils ont été écrits par de plus grands génies religieux dans les langues allemande, anglaise et française. Dans cette dernière nous en avons peu comparés aux autres, parceque le nombre des protestants français est beaucoup moindre, mais plusieurs ne sont rien moins que sublimes. La dévotion ! cette communion intime et sainte avec le divin ; ce regard humble et confiant de l'âme vers Dieu ; cet avant-gout des relations supérieures et immortelles ; cette adoration d'un créateur et d'un Père céleste, dont l'immensité des œuvres confond et écrase la pensée ; la dévotion, c'est l'humble prélude du service glorieux, de l'éternel concert du ciel ! c'est la préparation dans les larmes de la repentance, dans des chants qui soupirent l'espérance au char triomphant de la gloire ; c'est l'essor de l'âme vers la patrie céleste, où elle pénétrera après avoir déposé ce qui pèse ici bas ; c'est l'humain s'unissant au divin dans l'ineffable bonheur du ciel sur la terre.

THEODORE LAFLEUR.

Montréal.

Editorial Department.

COMPLETION OF OUR SEVENTH VOLUME.

THE time—so far as we can see into the future, it will be the *last*—has come to lay down the editorial pen; and we find ourselves in the somewhat novel position of handing over a superabundance of 'copy' to our successors in office. We had hoped to take leave of our readers more at length, and to include in this number several articles of particular interest received from such writers as Rev. F. R. Beattie, Ph. D., D.D. Rev. W. M. McKibbin, M. A., Rev. John Nichols, and James Moodie, Esq.; but even an "enlarged" JOURNAL has its limits, and we are therefore reluctantly obliged to hold these and other contributions over till next session, and compress our valedictory within the compass of a page.

As the JOURNAL will not appear again this session, save in the form of a supplement containing a report of the graduation exercises, we must here express our thankfulness for the manifest blessing the Master has granted us in our endeavor to make the magazine a power for good in His hands; and while we are conscious of having fallen far short of our aims, we can at least reflect with some measure of satisfaction on the valuable nature of the material we have so far succeeded in bringing together, all of it calculated to instruct, some to inspire, and some, not improbably, from its startling character, to *stun*. Such we deem Mr. Hutchinson's article on "Civil Death," and the contributions of other writers on Romanism. Though we are far from having realized all the promises of the Prospectus issued last August, we cannot but consider that we have given an equivalent both as regards quantity and quality—indeed so far as quantity is concerned, we find that we have actually given *more* than was promised.

We entered upon the work with the consciousness of a definite mission to fulfil, and limited time and ability to fulfil it. We lay it down with a feeling of thankfulness that, notwithstanding a multiplicity of other and more pressing duties on the part of nearly every member of the staff, we have been permitted to accomplish all that we can now look back upon.

With regard to the future it is unnecessary to speak. The JOURNAL issuing from an institution which, from its geographical situation occupies, a unique place among the theological colleges of Canada, has a wide field of usefulness open before it, and we have no doubt it will fully realize the expectations of its most sanguine promoters. The new staff, with Mr. Whyte as editor-in-chief, make their announcement on another page.

College Note Book.

STUDENT LIFE.

THE editorial staff elected to have charge of the JOURNAL during the proximate session, have taken time by the forelock, and formulated a constitution for their guidance in the work. A prospectus has also been drawn up setting forth the claims and merits of the JOURNAL, announcing their policy and sketching the general plan of the contents of each number. The prospectus presents many attractive features, some changes and additions being made to the departments of the present issue, and promises in its fulfilment a most excellent and satisfactory magazine.

Since it falls to the lot of the Local Editor to meet all irate visitors, and in any other way to personate the chief when other duties demand his absence, we must apologize for the late and untidy appearance of the February JOURNAL. An enterprising member of the new staff threatened that if more promptness were not shown the first number of the new series would be out before the last number of the present series was issued. The threat, however, failed to cause us serious alarm; we are assured the present number will be issued promptly, for there is a report that our printer is about to enter an action against himself for damages sustained in his business from untidy execution on the last JOURNAL. We received the report for nothing and give it for what it is worth.

During the last few weeks' illness has been almost epidemic among the students. Fortunately, none have been dangerously affected, most of the cases having also been of short duration. The complaint has been marked by cold on the lungs, soreness of the throat and headache. Most of those who were sick have now recovered.

At a late meeting of the new editorial staff, it is said, a resolution was passed to the effect that "Presbyterianism in Canada would be faithlessly supported, and the conduct of the Roman Catholic Church fearfully criticised." In the name of the College, and in the interests of the Church at large, we earnestly trust that such reprehensible and violent measures will not be carried out. It is more than probable, however, that the endings of the words "faithlessly" and "fearfully" have been interchanged, and that the resolution should read "faithfully and fearlessly."

We regret to state that Mr. Morison, 4th year Arts, has been compelled to give up his studies for a time on account of sickness. This is the more unfortunate for him as he was in his graduating year in Arts, and will lose his final examinations and classification. His degree will be granted to him as "ager." He expects to return to his theological studies next October.

A few weeks ago the city was favored with the performances of a celebrated professor of Mesmerism, and as students are proverbially of an inquiring turn of mind, several took advantage of his presence to test the reality of the existence of this mysterious power. The professor rejected the student volunteers, preferring to retain his veteran subjects who were better versed in the occult science, and the attempted investigation was foiled. For a few days the conversation in chamber and hall and dining-room was an animated discussion of the merits and truth of this system. Several amusing and instructive exhibitions were held by the more highly gifted of the disciples of Mesmer for the benefit of their less favored brother students.

R. MACDOUGALL.

PERSONAL.

THE report of the annual meeting of the Cobourg Presbyterian Church, Rev. D. L. MacCrae, M.A., '79, pastor, which was held last January is now in our hands. The financial statement laid before the meeting shows the congregation to be in a highly prosperous condition, and the progress made during the past year must be very gratifying to both pastor and people. The receipts for 1887, were \$2686.17; the expenditure \$2675.72. The debt upon the church has now been wiped out, the final instalment having been entirely paid off. Notwithstanding the special effort made to accomplish this object, the sum of \$806.94 was contributed to the various mission schemes in connection with the church. In presenting his annual statement, the Treasurer took occasion to point out the advantage of paying systematically, which was best done by weekly payments in Envelopes. At the close of the meeting the pastor spoke feelingly of the warm support he had received since he came to Cobourg, not only by the members of session and board of managers, but by the entire congregation. He also expressed his gratitude at their being now free from debt, and said they might henceforth look for a larger blessing and greater success, so long as they cultivated the harmony, cordiality and peace which had ever characterized them since he came amongst them.

We have also before us the annual report of St. Andrew's Church, Sherbrooke, Rev. A. Lee, B.A., '84, pastor. The reports presented by

the Board of Managers, Sabbath School, Ladies Aid Society and Session, were exceedingly satisfactory. During the year, 54 members were added to the Communion roll, making the present membership 186. The average attendance of the Bible Class and Sabbath School during the year was 140. For the Schemes of the Church \$567.42 was contributed, and the revenue for general expenditure has been in advance of any previous year in the history of the congregation. Our Lecturer in Ecclesiastical Architecture, Mr. A. C. Hutchison, R.C.A., has completed his preparation of plans for the new church, and the congregation has subscribed most liberally towards its erection.

The Rev. S. A. Carrière, '82, has succeeded in organizing a new congregation in Corbett, Ontario, and on the 22nd of January last a church was opened, built at a cost of \$2,000. The site on which to erect this, the first Presbyterian Church ever built in this comparatively new part of the country, was a gift by Mr. Corbett, a liberal member of the Episcopal Church. We hail with gratitude the success which has attended the efforts of our French Missionary, not only in Grand Bend, but also in this field, where only about two years ago he began missionary work.

Special services, continuing over two months, were conducted by the Rev. G. Mackay, '73, in Cartwright and Ballyduff. As a result Mr. Mackay writes that many were brought from darkness into light, and that Church members were awakened to a sense of duty, and are now taking a much deeper interest in the welfare and prosperity of Zion.

The Rev. J. H. Graham, B.A., '86, has also been holding special services in Bristol, Ontario. Crowded meetings were held for two weeks, which were enjoyed alike by young and old. We are pleased to learn that the young ladies of the congregation have presented Mr. Graham with a fur coat.

The Rev. J. R. MacLeod, '78, has taken possession of his new manse, built at a cost of over \$2,000. On the day of moving Mr. MacLeod found in the manse an excellent book case and writing desk, combined with a valuable study chair, all left by kind friends.

Mr. C. McKerchar, who was compelled to leave the present graduating class in Theology, owing to ill-health, has charge at present of several stations in Manitoba. An interesting letter has been received from him in regard to his work there; he writes from *Bentah*:—"In my field here there are six stations, including a Sioux Indian Reserve. These Sioux Indians originally belonged to the United States, but during the American civil war (1861-65), owing to some difficulty with the American Government (injustice, the Indians call it), they committed a terrible massacre among the white settlers in the State of Minnesota and escaped to Canada—hence they are refugees in Canada. As far as I have heard they have

behaved themselves very well since coming into Canada. Part of the band are professed Christians and another part still heathens in their religious belief. They have a large reserve near Beulah and are doing pretty well (for Indians). As a people, however, they are rather improvident and do not lay up much for the future. They have a church with bell and steeple on their reserve, and I am told that most of the workmanship was done by themselves. It is a log building, plastered between the logs and boarded on the inside. They have a beadle who takes great delight in making the bell ring loud and long over the prairie before service begins. Some of them come four or five miles to church, driving in with ox teams. Some days there are two or three yoke of oxen and a pony or two, but the attendance is not very large during winter, the average being about thirty. Still it is the largest meeting house in my field so far, and this is the only church belonging to our denomination in my whole field. At Beulah we hold our meetings in the Methodist Church, and at the other stations in school-houses or private dwellings. One of the Indians, John Thunder, plays on the organ, and they get up the heartiest singing in this whole field. I hold service in their church every second Sabbath at 10.30 a.m. I write out a short simple address and read it sentence by sentence, and as I go on an interpreter translates it into the Sioux language. I get one of the Indians to lead in prayer at the opening of the meeting and another at the close; and though I scarcely understand a word of what they say, still it is very interesting to hear their soft, earnest tones, in their own language, pleading at the throne of grace. Their hymns are in their own language, but they use the music of our common English hymns."

On Sabbath, January the 29th last, the new Presbyterian church, Russell, Ontario, Rev. W. H. Geddes, '83, pastor, was opened for divine service. Sermons were delivered by the Rev. James Fleck, B.A., of Montreal, in the morning and evening, and Rev. A. Rowat, of Athelston, during the afternoon. The Rev. Wm. Shearer, of Morewood, also took part at the evening service. The new church will seat over 300 and costs \$6,000 most of which is covered by subscriptions. In addition to this heavy undertaking, the Russell congregation gave to the schemes of the church, for the year just closed, \$100 more than for 1886, as well as providing for the pastor's support.

J. H. HIGGINS.

The Reporter's Pencil.

PHILOSOPHICAL AND LITERARY SOCIETY.

A MEETING was held on February 3rd, on which occasion the advisability of Arts Students occupying mission fields during the summer formed the subject of debate. J. Robertson contended in favor of the Arts men, and argued that it is their duty to labor for the Master whenever and wherever opportunity offered; and since, in the majority of cases, they are obliged to find employment of some sort, they should engage in that work which is best fitted to benefit fallen man and raise him nearer God. If moved by a love for souls, armed with the word of God, and guided by the Holy Spirit, they can do much good in the cause of truth and righteousness. C. W. Whyte, B. A., maintained that while pursuing his Arts course, the student cannot bestow that attention on the study of the Word which would enable him rightly to divide it, powerfully to present the claims of Christianity, and to set forth the beauty and truth of the gospel in a clear, forcible and attractive manner. Having had little or no instruction in the *doctrines* of Christianity and the principles of Apologetics, his attempts to defend the faith will in any case be weak if not altogether ineffectual. Occasion will thus be given the foes of Christianity to exult, and much injury be done to the noble cause of truth. Besides, that he may successfully prosecute his literary studies, he needs the summer to rest, and accumulate energy for the work of a coming session. W. Russell, B. A., and W. M. Rochester, B. A. followed in behalf of the affirmative, whilst M. McLennan, B. A. supported the negative. At the conclusion of the debate, the general opinion seemed to be, that a student's fitness for the work of teaching and preaching is not *altogether* dependent on seniority, but to a large extent on natural ability, earnestness, and application to study. If, therefore, an Arts Student meet these requirements in a reasonable degree, there is no good cause why he should not be entrusted with the charge of a mission field.

WHETHER or not it would be to the advantage of Canada to have Free Trade was the question to have been discussed at the meeting on Feb. 17th. G. MacKelvie, M. A., and J. MacDougall, B. A. had been appointed to support the affirmative, whilst it was the concern of J. A. Nicholson, B. A., and M. J. MacLeod, B. A., to uphold the negative side of the question. The debaters were in their places, and each made a speech, but not on the subject. Counter attractions of a more enticing character had drawn away the great majority, and only a "select" few

(so it was *unanimously* agreed) assembled to enjoy the silvery flow of contending eloquence. They were disappointed, however, for they soon perceived that there was perfect unanimity among the chosen speakers, though not on the question at issue. Moved by a sense of offended dignity and unappreciated merit, each in turn expressed his disapproval of the treatment they had received, and they decided to show their disapprobation by refusing to proceed with the debate, though careful preparation had been made. It was on this point then, that there was unanimity. Sympathy was expressed by those present, in fact whispers of apologies and such like were heard, but no decisive action was taken. "Explanations" since made, and more definite information as to the why and the wherefore, have tended to place matters in a better and much more satisfactory light, and we may cherish the hope that in the not far distant future the offended parties will after all be heard debating on "labor and the changing mart, and all the framework of the land."

STUDENTS' MISSIONARY SOCIETY.

THE regular monthly meeting was held on February 10th. The President, M. MacKenzie, was appointed to prepare and read a paper on "Mission work among the North American Indians" at the next annual convention of the Intercollegiate Missionary Alliance. In connection with our representation at these conventions, the custom hitherto has been to defray the full expenses of one delegate. As several of our students who are deeply interested in all Missionary endeavours desire to be present at these meetings, and as it is in the interests both of the college and of the alliance that there should be a larger attendance, the society decided to meet half the expenses of a limited number of volunteers, in order to the furtherance of this object.

A paper on "Heathenism and Christianity in the South Seas," was read by M. MacKenzie, a member of the news Committee.

Having referred to the salubrious climate and physical appearance of the island gems which stud the Southern Pacific, he proceeded to treat of their inhabitants. They are peopled by two races, the Malay of Asiatic, and the Papuan of African origin. The Malays are a later migration and brought with them a higher civilization. These speak essentially one language with slight dialectical differences, whilst among the Papuans an almost totally distinct language is spoken not only in every group, but also on every island.

The next point referred to was the heathenish customs of these races many of which must be passed over in silence. Among those of which it is allowable to speak, cannibalism was perhaps the most common. Infanticide was also very prevalent. Two-thirds of the infants are

supposed to have been destroyed. Strangulation of widows was an established practice on many islands. Among such a people human life was lightly esteemed. Thousands committed suicide, and thousands more met terrible deaths in their tribal wars which were being constantly waged. Idolatry was prevalent in many groups. Their gods were monsters of cruelty, one of whom was acknowledged to be superior. In some islands these deities were supposed to be incarnate in certain animals which they regarded with religious veneration. Villages had their gods, so also had families, and individuals. To these on special occasions human sacrifices were freely offered. Another curious custom connected with their idolatry was the Tabu. This was a system of restrictions and prohibitions as to persons, trees, and other objects, but especially as to food. With places and persons tabued all intercourse was prohibited. Pork, bananas, cocoanuts, and certain kinds of fish were prohibited to women. Another Tabu forbade men and women eating together. The penalty for violation of these restrictions was death, and if the guilty party escaped punishment from men, he was deemed certain to suffer the vengeance of their gods. Such was the state of affairs before the introduction of Christianity.

The first band of Missionaries was sent out in 1796 under the London Missionary Society. The party numbered twenty-nine persons, of whom four were ordained Missionaries, and the remainder mechanics and artisans. Too little discrimination was exercised by the society in choosing its men. Some were deficient in mental power, others in moral courage. Some abandoned the enterprise, while a few laboured on experiencing many reverses. A second band of twenty-nine was sent out in 1798, but they never reached their destination. Seized by a French privateer, they were released at Monte Video, whence sailing they were again captured by a Portuguese frigate and taken to Lisbon. From Lisbon they returned to England. This reverse tended to dampen the ardour of the Society. By degrees the original band dwindled away. Those who were left laboured zealously to disperse the darkness. Useful arts were taught, schools established, and religious services regularly conducted, but the success seemed lamentably meagre in proportion to the labour expended. Still there were some signs of progress, and the work was just beginning to expand, when Rev. John Williams arrived among them in 1817. He was a skilful artisan, an accomplished scholar, an earnest Christian, and a man of Paul-like faith and perseverance. Ten months after his arrival he was able to speak to the people in their native tongue. In a few years through his instrumentality the gospel was given to a population of nearly 300,000. With unwearied diligence, he laboured for eighteen years, having during that time a record of work done and suffering undergone such as has seldom fallen to the lot of any man.

The Wesleyans were the next to enter the field. Missionaries were sent to the Friendly Islands in 1819.

The Presbyterian Church of Nova Scotia came next. It sent out the saintly John Geddie, in 1848, who was soon afterwards joined by Rev. John Inglis of the Reformed Presbyterian Church of Scotland.

Messrs. Cargill and Cross of the Wesleyan Church entered the Fiji group in 1835. The fiftieth anniversary of this mission was held in 1885, when the report showed that the sway of the gospel extended over the whole group, and cannibalism, idolatry, and polygamy had given way before it. There were then 1200 chapels in the group and 26,000 communicants.

It is in the New Hebrides group that we are most interested. Three denominations have martyr missionaries lying there awaiting a glorious resurrection. Rev. John Geddie was the first to obtain a permanent footing here. He settled on Aneityum in 1848. After twenty-four years of faithful labour, he entered into his rest on December 15th, 1872. "When he landed in 1848 there were no Christians here; when he left in 1872 there were no heathen." This inscription on his memorial tablet best indicates his noble work. Dr. Inglis, who joined Dr. Geddie in 1852, retired from the island in 1877, in which year Rev. Joseph Annand was appointed to the station.

The work on *Efate* was begun in 1845 by four native teachers. Rev. Donald Morrison, of Cape Breton was the first ordained missionary. He settled there in 1864, and died in 1869, after four years of unwearied service. Rev. J. W. Mackenzie was next appointed to the station, and he still labours there with marked success.

Erromanga next claims our attention. It has gained an unenviable notoriety in the history of missions. Here the Rev. John Williams was clubbed to death shortly after landing in 1839. After his death the work, which was hardly begun, was carried on chiefly by native teachers. In 1857, Rev. G. W. Gordon, of P. E. I., commenced work there. He studied in Halifax and prepared himself thoroughly for his life work. He was skilled in most of the useful arts, and consequently well fitted for a pioneer missionary life. For four years he prosecuted his work with untiring zeal, when on May 20th, 1861, himself and his devoted wife were brutally murdered by a treacherous band of heathens. When the news reached P. E. I., a mother wept for her noble son, and a brother was led to succeed him. Rev. J. D. Gordon reached Erromanga in 1864. He at once began his arduous work, and laboured earnestly and cheerfully for eight years with considerable success. He, too, was crowned with the martyr's crown on the 7th of March, 1872. He was succeeded by the Rev. Hugh A. Robertson, whose labours God has been pleased to own in a very special manner. About six hundred persons at present

attend Christian ordinances. Truly, on this island "the blood of the martyr has been the seed of the Church." Six different Presbyterian churches have missionaries at work in the New Hebrides, and the labours of all are richly blessed. About twenty additional missionaries are required to supply, in any adequate measure, with the means of grace the islands that are still heathen. The call is pressing, the opportunities are great, and the Master's commission unmistakable. Who will go, and who will send?

An excellent paper on "Mohammedanism" was also read by J. MacDougall, B.A., which will be published in a future issue of the JOURNAL.

J. A. NICHOLSON.

MORE ABOUT ENGLISH MISSIONARIES FOR THE FRENCH.

As the printer is making these pages ready for the press, a communication reaches us from Rev. J. L. Morin, M. A., Lowell, Mass., taking exception to the article of Rev. W. H. Geddes, in our last number, in which allusion is made to the "French graduates now laboring in the United States, where the need of workers is small indeed, compared with the wants of Quebec Province," and the remark added, "There is some consolation in the thought that a few of our French brethren yet remain loyal to their countrymen." We regret that Mr. Morin's letter has come too late for insertion in full, and that even this notice of it must be cramped. He calls attention to the fact "that there are no less than ONE MILLION of French Canadians in the United States, 500,000 of them in New England alone; and that these emigrants need the Gospel as well as those of their countrymen who remain in Canada." He regards French Evangelization more hopeful in the land of freedom than in this Province of religious slavery. "Why, then," he asks, "should we not be classified by Mr. Geddes with the blessed 'few' who have remained 'loyal to their perishing countrymen'?"

J. H. M.

Talks about Books.

IT was a matter of astonishment to me that the printer's boy did not turn up with proof during last month. But it turns out that, somewhere between the editorial staff and the printing house, there is a bold spirit who dared attempt what has never been successfully done before. Larramendi wrote a Basque grammar and called it "The impossible overcome;" and, had this bold spirit succeeded in reading the fairly enough written copy placed in the editor's hands, he might have taken to himself equal praise. As it is, he has made the author guilty of many words he never intended; thus "real or imitated" should be "real or simulated," and "poetic circumstance" should be "poetic circumlocution." How could he make me guilty of saying "There *is* some good thoughts," and "pity me and take me down," instead of "take mine down?" There appear Bon Gaultier for Gaultier, and Aytan for Aytown. "Earth near again" should be "Earth new again," and Alma Mater Song Book lacks the possessive after Mater. Of the punctuation it is better to say nothing; but he was a bold man who risked the German *wahrheit* as *wahrheit*, Calw as Calir, and *verlay* as *vorlay*, to say nothing of that pleasing German word, *dossolbe*, which must send a thrill of pleasure through every Teutonic breast, as an entirely new and spirited creation. Please, Mr. Editor, don't let this sort of thing occur any more. It is sometimes a heavy enough responsibility to shoulder one's own sayings. A triangular fight between author, editor and printer, in which the first of these has his hands tied behind his back, is unfair and unedifying. In the daily papers one naturally expects to be misrepresented and is rarely disappointed, but better things are hoped of the COLLEGE JOURNAL.

Those enterprising publishers, Messrs. Drysdale & Co., send Romanism Unmasked or the Letters of Marcus, a book which I am informed is sold in cloth binding for a dollar, in paper for half that amount. As the copy furnished is in paper, it is out of my power to say anything of the merits of that in cloth. The binder is perhaps a homeopath, for he meets the errors of the Scarlet Woman with the brightest and most uncompromising of reds. A well known and much respected minister of the Methodist Church has been for years past engaged in a one-sided controversy with Archbishop Fabre, inasmuch as that dignitary consulted wisdom and comfort, as well as dignity, in declining to reply to the Letters of Marcus. Some reviewers have condemned the spirit of the book. Now I am very

far from being a Catholic hater, but I confess I find no fault in this respect with Marcus. He abominates the system of Rome, and he is right; for it is the vilest, most iniquitous system that ever arrogated to itself the sacred name of Christianity. That there are passages in *Romanism Unmasked* which cannot be quoted in these pages, and which would only injure young and innocent minds, is the fault not of the author, but of that diabolic invention called Moral Theology, by which Rome replaces the Jewish traditions of the fathers. The tone of Marcus is calm; his facts are generally trustworthy; and his reasoning, cogent. His proof-reader has not always done him justice, for Elizabeth, Cataline and Heliogabalus appear for Elizabeth, Catiline and Heliogabalus. The author has taken some of the opinions of the authorities he quotes with a faith more honouring to his heart than to his critical judgment, such as the statement of Mosheim that the Mennonites are descendants of the Waldenses. As the passage on page 58 reads, one would imagine that Louis XIV persecuted these Mennonites, and that the Edict of Nantes was framed against them. Marcus says that the Waldenses date their origin from the beginning of the fourth century. The value of *Romanism Unmasked* would have been enhanced a hundred fold had the author cited all his authorities by book and page, for Monastier and other historians of the Vaudois Church do not know this interesting fact. A popular but anonymous writer is quoted as saying, "but who Papias was, whilst there are various conjectures, nobody knows" This is absurdly untrue, for Jerome has him among his *Illustrious Authors*, chap. XVIII, and Eusebius states several particulars concerning him in his *Ecclesiastical History*, Book III, chap. 36, 39, to say nothing of references in Irenæus, and in some of the more obscure writers in early Christian centuries. While Marcus is deserving of all commendation for his manly and honest protest against unrighteousness and spiritual tyranny, and for his success in unmasking Rome and showing her true character, it is more than doubtful that works of this kind written by Protestants will hasten her most desirable reformation. Most men resent being told by a stranger that they would be all the better of a bath, and if the informant were to condescend to particulars, it would probably lead to blows. If Romanists are to be won to a purer faith, it must be by appealing to the good that is in them, not by breaking the already bruised reed or quenching the spark of the almost extinguished wick, which heavenly grace, stronger than Rome's strong and corrupt man who keeps the house, and farther reaching than the broadest human charity, yet keeps alive, a feeble lamp in the soul of many an honest unreasoning victim of Papal tyranny.¹

¹ Letters, describing Romanism in its origin, character and end, addressed to Rev. E. C. Fabre, Roman Catholic Archbishop of Montreal, by Marcus: W. Drysdale & Co., Montreal.

I am indebted once more to that good friend of the JOURNAL, Mr. Croil, for a genuine Polyglott, not Walton's or the Complutensian, but hailing from Copenhagen ; and must needs refresh memory with the Danish dictionary that has long rested undisturbed on my library shelf. It is the Report of the eighth general assembly of the Evangelical Alliance at Copenhagen, beginning on the first of September, 1884. This report, the work of a man of no small learning, is drawn up by one who modestly calls himself J. Vahl, but who seems to be the Provost or Dean of that name. It is a most cheering thing to find Danish Lutheranism on the side of the Evangelical Alliance, for Lutheranism, since the rough old Martin that founded it said to Zwingle, "Your spirit is not ours," has generally maintained an attitude of hostility to the Reformed Church. No fewer than 1383 Danish delegates sat in the Assembly. Sweden came next with 251, then Great Britain and Ireland with 120, Germany with 87, Norway with 31, America (*sic!*) with 20, Holland with 18, Switzerland with 15, France with 14, those two great empires Canada and Russia with 5 each, the smaller states of Italy and Belgium each with 4, and Greece with 1 ; all honour to the Greek. This convocation of the nations joined in singing "Vor Gud han er saa fast en Borg," the Danish version of Luther's 46th Psalm, but so arranged that it could be sung in Danish, English, French and German. It must have been a sort of Pentecost for the good Danes. Then Dr. Kalkar delivered a most interesting and eloquent Indledningstale or prefatory discourse, after which Britain spoke through the Lord Mayor of London, the United States through Dr. Hall of New York, Germany through Count Bernstorff of Berlin, France through Pastor Recolin of Paris, Switzerland through Colonel Von Buren of Berne, and Holland through Count Bijland of the Hague ; the accomplished Dean Vahl and Dr. Kalkar, appropriately welcoming the polyglotts in their own tongues. Among the papers read appears one on the Religious condition of Denmark, by Dean Vahl, and another, which causes me to revive my Swedish, by Pastor Oestberg, on the Ecclesiastical State of Sweden in recent years. Both of these contain much valuable information. A similarly important paper is that of Pastor Recolin, entitled a glance at the Present Religious condition of France. Professor Scharling of Copenhagen, gives an account of the education of the clergy in the northern universities, full of interest ; and Pfarrer Baumann of Berlin, contributes an elaborate Report on evangelical church life in Germany. Of work in Greece, Dr. Kalopothakes gives a brief account, and Pastor Flidner of Madrid, tells the story of the Gospel in Spain, and gives a verse of the Spanish "Hold the Fort."

"Camaradas, en los cielos ved la ensena ya
Hay refuerzo, nuestro el triunfo, no dudeis sera :
Estad firmes, yo voy pronto, dice el Salvador,
Estaremos por tu gracia firmes con valor."

Pastor Anet of Brussels, has another statistical report on The Religious State of Belgium, only too brief. Dr. Schaff follows with a paper on The mission of the Evangelical Alliance; and after him comes Pastor H. Monod on Our perils, our duties, our hopes. Professor Christlieb, treats of Religious Indifference and the best means of overcoming it. The State of Religion in Italy is a paper by Professor Geymonat of Florence, and Dr. Godet of Neuchâtel concludes the part of the report published, with an article on The bases of the authority of the New Testament in the Church. The Report thus contains a number of papers setting forth very fully, yet within brief compass, the history of vital religion in many lands, furnishing the Church historian with data of great importance.²

Through the same channel comes "Bietigheim." This is a book likely to take in the incautious reader at first, for he does not observe that its published date is 1932, and that of the battle of Bietigheim, the story of which it tells, is 1891. It is a battle of Dorking style of prophetic fable. Bismarck gets into trouble with the United States by arresting a naturalized American citizen, and finally shooting him. Then the Americans rise in their might, and make a grand alliance with Great Britain, France, Italy, Turkey, and Spain, conciliating the first named power by refusing to allow the Fenians, banished from England and Ireland, to settle on their shores, so that these expatriated Irishmen have to take refuge in Mexico and Central America. Bismarck, with Russia and Austria, constitute the Triple Alliance of Imperialism against Democracy, so sweetly represented by Turkey. The United States send a large army into Europe, which co-operates with the French army, under General Boulanger; and in the decisive battle of Bietigheim, in northern Wurtemberg, American valour prevails over German discipline and Russian doggedness, compelling the unconditional surrender of the three great powers. Thereafter the greater part of Europe becomes a confederation of republics, the United States of Europe. A certain Emanuel Winterhoff establishes a republic of guilds, which is a new phase of the socialistic movement. It does not seem to work very well, for all Europe is on the point of starvation, when the United States step in, and with unwonted generosity, supply the wants of the famishing multitude. The aim of the book is to realize Tennyson's "Federation of the World," by human inventions, a thing that can never be, until the kingdoms of this world become the Kingdoms of our Lord and of His Christ. Some parts of the book are well written, but it is the work of youth, and ascribes to the people of the United States a character for chivalry and world-wide public spirit, which, with all their virtues, and these are not few, they have so far failed to exhibit. The author is evidently well acquainted with

² Beretning om Den evangeliske Alliances ottende almindelige Møde i Kjöbenhavn i September, 1884, ved J. Vahl: Kjöbenhavn, i Kommission hos Indre Missions Boghandel.

Germany, and is, if the translations into several languages of pretended newspaper paragraphs, be his own, a linguist of no mean ability.³

Dr. Thorburn, of Ottawa, sends me, from the Geological and Natural History Survey, Mr. Macoun's Catalogue of Canadian Plants, Part III. Apetalæ. Botany was the first serious study I took up apart from academic work, and it was one of the most pleasant. Several of our ministers are accomplished botanists, and, while deriving much enjoyment from the study, do not find it interfere with their duties, but rather prove helpful, by bringing their minds continually into contact with the freshness of nature. Students in their summer fields of labour, generally in the country, would find a new interest infused into their walks, even in pastoral visitation, if the equivalent for England's "primrose by the river's brim" were to them more than a yellow primrose. I recall with great satisfaction botanical expeditions of more than twenty years ago, with Hubbard and Buchan, gone to their rest, with Roger Tytler, McMurrich, Ellis, Spotton, and other worthies whose names appear here and there in Mr. Macoun's catalogue; and the joy with which two of us took to Professor Hincks—then the botanist of Canada—specimens of the beautiful *Rhexia Virginica*, which was supposed not to grow farther north than the coast of Massachusetts. The Rev. Mr. Bell, up in Mono, father of Professor Bell of the Survey, was one of the earliest and most indefatigable students of natural science in the Church. He infused his knowledge and his love for nature into the people round about him, so that I was astonished as a missionary, accompanied by an elder in the course of pastoral visitation, to find that my worthy companion, otherwise a plain farmer, knew the strata and their fossils, the flowers and their habitats, as well as I did. Another botanist was the Rev. Mr. Scott, formerly of Napanee, who nearly got me late for a grand church opening social by the botanic zeal with which he led me into green fields and pastures new. Mr. Macoun is the Canadian botanist of to-day, his researches extending over the whole of our wide Dominion. In the three catalogues of the Exogenous plants, Polypetalæ, Gamcpetalæ, and Apetalæ, he has done his work well, not attempting description, which is not the work of a catalogue, but giving an exhaustive list with Synonyms, and with the habitats of the plants in full. The Geological and Natural History Survey is to be congratulated on this addition to botanical lore.⁴



³ Bietigheim: New York, Funk and Wagnalls.

⁴ Catalogue of Canadian Plants, Part III. Apetalæ, by John Macoun, M.A., F.L.S. F.R.S.C.: Montreal, Dawson Bros.

PRESBYTERIAN COLLEGE JOURNAL.

PROSPECTUS FOR 1888-1889.

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This Journal

Is PUBLISHED under the auspices of The Philosophical and Literary Society of the Presbyterian College, Montreal.

During the current session it has been greatly enlarged and has, we trust, met with approbation from its readers. Pleasing were the words of praise and gratulation which have come from exchanges, subscribers and friends.

The staff of Editors appointed for the session of 1888-1889 hope to merit the commendation which has been given to their predecessors, and wish at this early date to present to friends, old and new, their plans for the coming session.

The Montreal Presbyterian Pulpit.

The opening article in each number will be one of a series of sermons by the Presbyterian ministers of the city.

Contributed Articles.

In this department subjects of interest to all Christians will be discussed in short and readable articles. There will be papers on practical church work, college interests, and general literary subjects. These will be supplied by graduates of the College, and by eminent clerical and lay writers in Canada and elsewhere. The students have promised to prepare articles during the summer months, and our readers may expect a fair share of writing from their hands.

The Mission Crisis

Will continue to direct attention to the pressing need of Heathendom and to the duty of the Church in its behalf. Interesting facts from the fields of labour will be given each month. The students who are preparing for foreign mission work will be large contributors to this department.

Partie Française.

Nous sommes heureux de pouvoir annoncer à nos lecteurs que l'élément française continuera à être représenté l'année prochaine dans les colonnes du JOURNAL DU COLLEGE, ou nous disposerons de quatre pages ce qui nous permettra de publier un joli article.

Nous aurons des articles, comme à l'ordinaire, des différents pasteurs française du Canada et des Etats-Unis, et des étudiants sur divers sujets que nous ne leur prescrivons pas sachant bien qu'ils sauront choisir des sujets convenables à notre journal et propres à intéresser nos lecteurs.

Editorial Department.

The JOURNAL will continue to be an organ of student opinion, and the editors will keep this in view. College affairs will be freely discussed.

Protestantism in Canada, and especially in the Province of Quebec, will be faithfully supported, and the conduct of the Roman Catholic Church fearlessly criticised. The practical work of our own Church will also receive attention.

College Note Book.

Events of interest in and around the College will be reported in concise and racy form by the Local Editor, who will also examine the exchanges and give an unbiased opinion as to their merit.

The Reporting Editor will give a correct account of all Society meetings and Collegiate gatherings.

Our Graduates.

One of the attractions in next year's JOURNAL will be a *Catalogue* of all the graduates of the College, giving a short account of their college and pastoral life. This will be prepared and published under the supervision of the College Senate.

The *Personal Column* will be fully sustained, and every effort will be made to procure late and trustworthy information as to the doings of graduates. We take this opportunity of introducing to the Alumni our Corresponding Editor, Mr. W. Russell, B.A., who will have charge of this department, and we bespeak for him their hearty co-operation.

Talks about Books.

We are happy to state that the Rev. John Campbell, M.A., S.T.P., will continue his delightful Talks on Current Literature, which have attracted so much attention during the past session.

In conclusion, we desire to thank our friends for their support in the past, and to respectfully solicit their continued patronage in the future.

Every graduate and student of this College is an authorized agent for the JOURNAL.

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All business communications should be sent to the Treasurer, JAMES NAISMITH, B.A., 67 McTavish street, Montreal, P.Q.

All matter for publication should be addressed to the Editor-in-Chief, C. W. WHITE, B.A., 67 McTavish street, Montreal, P.Q.

OPINIONS OF THE PRESS.

The PRESBYTERIAN COLLEGE JOURNAL occupies a prominent position among academic papers. It is conducted with great ability and spirit. Its articles are written with much care, and embrace a wide range of subjects. Its missionary intelligence is fresh and interesting. It has also its French column for its French readers. In short, as its conductors hold that there "is no particular merit in being seriously unreadable," this journal aims, and with success, at holding the middle path between pompous, heavy, lettered dulness and flippant, supposedly smart, triviality. We wish it all success in what we have no doubt is regarded by its conductors as a work of faith and labour of love.—*Toronto Globe*.

A rich college journal—now one of the best extant.—*Montreal Witness*.

Much enlarged and greatly improved in style and appearance, with many other pleasing indications of fresh vigor and vitality. It is virtually a new magazine, and a credit to all concerned in its production.—*Toronto Presbyterian Review*.

Entitled to rank with the very best ecclesiastical periodicals of the day.—*Montreal Presbyterian Record*.

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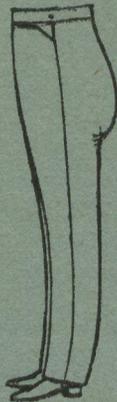
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