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TORONTO, AUGUST, 1892.

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THE ALLEGED PROTEST OF NATURE  
AGAINST MIRACLES.

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SOME years ago, in the *Fortnightly Review*, Professor Tyndall reviewed the Bampton Lecture for 1865, by Mr. Mozley. That lecture was a defence of miracles, and the Professor's attention was directed to it "as a solid and logical presentation of the argument, possessed of such cogency" that "no future arguer against miracles can afford to pass it over." In his article Mr. Tyndall insists upon the permanency, constancy, and uniformity of physical laws, as tested by experience, and contends that any alleged event which is a violation of or departure from physical law, as known to us by experience, must be rejected as untrue—the result of imposture or deception. In other words, he asserts that miracle is excluded by the necessary uniformity of physical law. Consequently, he demands that "full weight be given to nature's protest against miracles" before we assign the proper value of testimony by men in support of miracles. Evidently the Professor is satisfied that that protest is so weighty as to wholly neutralize the conviction which may be produced by the most complete human testimony. In this he merely restates the sophism of Hume, that no amount of testimony can prove a miracle, as a miracle is physically impossible.

Let them, as Mr. Tyndall suggests, weigh carefully the protest of nature against miracles in his own scales of a tested experience; after which we shall ascertain the weight of human testimony in the same scales in favor of New Testament miracles, and setting the one against the other we shall be able to determine which is heavier and know which is the more in accordance with sound reason—to believe or deny that miracles are incontrovertible facts of history. We shall make a selection, and examine the facts regarding the crucial miracle upon which the Apostle Paul stakes the truth of Christianity. Did Christ rise from the dead? If He did not, our faith is vain. Why, then, do we believe that Christ rose again? We reply, because of the testimony of men who saw Him after He had risen from the dead. Are we justified by reason and logic in thus believing that Christ rose from the dead solely on such testimony of such men? We think we are; quite as much as when we believe in the result of Torricelli's or Sir Isaac Newton's tested experience as to the law regarding the pressure of air in the barometer or the attraction of gravitation between masses of inert matter, and we state the case as it presents itself to us.

I. What is the full weight of nature's protest against the resurrection of Jesus Christ?

(1) By experience, I learn that a dead body returns to dust; decays, and is dissolved. So far as my experience and the experience of those with whom I converse goes, this law is universal, constant, uniform. I therefore accept it as a physical law based on the uniform experience of living men.

(2) I know of no law which can be brought into operation to reverse this law. I may suspend its operation by the use of extreme cold, and retard it by antiseptics; thus for a time decomposition will be stayed. But remove those influences, and the law of decay takes effect. I may, by galvanism, produce a kind of movement in the body after death, but that is not living, voluntary motion. Life is not, and, so far as I know, cannot, be restored to the corpse. I therefore conclude, according to my tested experience, that "the dead never rise," that it is impossible to raise the dead.

(3) The full meaning of the statement I have just made is that, so far as my knowledge of facts is concerned, the thing never took



place. History (excepting the Bible), so far as my experience goes, protests against the resurrection of a dead body. Also, so far as my knowledge of science goes, resurrection cannot take place; there is no physical law of resurrection known. Science protests against it. I may then confidently say that my experience, historical and scientific, protests against fact and the possibility of a corpse rising from the dead. I cannot, on the ground of personal tested experience, believe it.

(4) But Mr. Tyndall tells us that "it must be admitted that a period may come when men will be able to raise the dead." In other words, the time may come when my present experience may be proved fallacious, and the thing against which it now protests as impossible may take place. Such arising of the dead, Mr. Tyndall says, if accomplished, will be in accordance with a physical law of which I am now ignorant; that is, the protest that my experience now makes will then be found to be based upon ignorance, and will be shown to be folly. The confident statement, therefore, which I now make, that the dead cannot rise, has only the following value, and not a whit more: In the year of grace, 1892, the raising of the dead was a thing beyond the power of man, and was at that time, by men of science, regarded as contrary to physical law, and therefore impossible. It *may* not be contrary to law; but, so far as known in 1892, it was regarded as such, and was therefore rejected by men of science as incredible.

This I take to be the full weight of nature's protest against the rising of the dead in A.D. 1892.

(5) But if my scientific knowledge *may* be defective and my scientific experience fallacious, may not my historic knowledge likewise be defective and my belief based upon my limited experience be a fallacy? If I admit that at some future time a dead man may rise again without violating any physical law, surely it is illogical and unscientific to assert that there never was an instance of a dead man rising in accordance with that physical law of resurrection. My ignorance of such an occurrence will not justify the illogical conclusion that it never occurred. If my scientific knowledge admittedly has not grasped all physical laws, my historical knowledge certainly has not grasped all facts. Resurrection may have been a fact, and there may be a physical law of

resurrection, but of both these I have no knowledge. A man may have risen, though I never saw him nor heard of him. The *possibility* of this event must be conceded on Mr. Tyndall's premises as admitted, and in spite of the supposed protest of nature, as now alleged by men of science.

(6) But we shall be told that such an event is contrary to physical law. Yes, I reply, to law as known by you and me. But unless you are prepared to take the unscientific and untenable position that the laws of nature are just as many and what you know them to be, and no other, you must admit that there may be a law of nature according to which the dead are raised of which you have no knowledge; and unless you absurdly make your knowledge the measure of what can be and what has been, and lay claim to complete historic knowledge, maintaining that you know all that ever happened in every place, you must admit that somewhere in time past a man may have risen from the dead in accordance with the constant, permanent, and uniform law of resurrection.

(7) Now, when we enquire, we find that Christians assert two things as taught in their sacred writings:

(a) There is a law according to which the dead are raised.

(b) In accordance with that law, Christ rose from the dead; and we may add :

(c) In accordance with that law, all the dead shall be raised.

(8) This law is indeed unknown to physical science. Laborious experimenters have failed to discover it. For aught we know, the law cannot be apprehended through the senses, is not verifiable by physical processes. It may not be a law of matter, though affecting matter, but a law of spirit, a law of life; not physical, but *metaphysical*, supranatural (in the limited sense of that word). The energy which works in that law may be potential (to use Mr. Tyndall's phrases) and dynamic only under conditions which do not ordinarily occur. The law may be one phase of that all-pervading energy acting upon matter under certain abnormal conditions. To produce these conditions may be necessarily beyond the range of physical science, as it has been practically. Scientific experimenters, confessedly, have not been able produce these conditions. Nevertheless, in the course of natural evolution, these conditions may have occurred in the past, and may occur again. Mr. Tyndall asserts that man may yet be able to produce

them. There was a time when only inorganic laws obtained in this terrestrial *cosmos*; by and by organic laws appeared under changed conditions when vegetables and animals came into existence; next came moral and spiritual laws when man appeared. In like manner, conditions may arise under which still higher development shall be reached, and spiritual laws, operating in dead bodies, may give them life again. Then science and law will transcend the science and laws now known as much, nay, far more than the biological and physiological science of to-day, with its laws, transcends the science and laws which had to do only with organic masses and the formation of crystals.

If the possibility of this is admitted, as it must be, and is by Mr. Tyndall, then *the full weight of nature's protest cannot invalidate rational belief in the resurrection of the dead, either in time to come or in the past, if there is sufficient evidence to attest the fact of a man having so risen.* Having thus shown the fallacy of alleging the impossibility of resurrection, the other question rises, "Is there evidence sufficient to convince an unprejudiced investigator of the fact that Jesus Christ rose again from the dead?" And we proceed

II. To assign the proper value to man's testimony in favor of this alleged fact.

(1) The Christian Scriptures teach that there is a law of resurrection; that is, that there have been and will be conditions under which the Divine energy makes dead men live again. Note well here that we believe the effect is produced by the power of God as the cause. If there is no God, or if He does not work in the laws of nature, we cannot believe in a resurrection; for Scripture does not speak of such an event apart from the energy of the power of God, and we have no reason to believe that there is such a law apart from Scripture. Nature does not teach it. It is a doctrine of revelation which every deist and atheist must refuse to acknowledge.

In I. Cor. xv. 22, 23, we are told: "In Christ shall all be made alive. But every man in his order: Christ the firstfruits; afterward they that are Christ's at his coming." The conditions under which the law comes into effect do not exist now, but will hereafter. "Thou fool, thou sowest not that body that shall be but bare grain; it may chance of wheat or of some other grain, but God giveth it a body as it hath pleased him." He work sac-

ording to natural law in this. So there are "bodies celestial and bodies terrestrial . . . so is the resurrection of the dead. . . It is sown a natural body, it is raised a spiritual body; there is a natural body, and there is a spiritual body. . . . The last Adam is a quickening spirit. . . . As we have borne the image of the earthy, we shall also bear the image of the heavenly," etc. In John xii. 24 it is said: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." Romans viii. 11, 23 says: "If the spirit that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also make alive your mortal bodies by his Spirit that dwelleth in you. . . . We are waiting for the adoption, to wit, the redemption of our body." Again, in reference to Jesus Christ, it is said: "His flesh did not see corruption. . . . It was not possible that he should be holden of death." Other passages might be quoted, but these may suffice to show that there is a law of resurrection; a constant and uniform order of procedure in raising the dead by the energy of God; and that where Jesus "was put to death in the flesh but quickened in the spirit, the conditions obtained under which the law of resurrection took effect, and He rose from the dead, the firstfruits of them that sleep"; the earnest and pledge of the ultimate fulfilment of the law of resurrection at the last day, when all that are in the graves shall come forth, and the living shall be changed.

Those who reject Christianity of course do not believe in the resurrection either of Jesus Christ or of mankind generally; but an honest enquirer may not shut his eyes to the claim put forth by the Christian religion for the existence of this law of resurrection, and the fact that one man was thus raised by the power of God.

(2) The fact that Christ rose from the dead was proclaimed immediately afterwards by men who affirmed that they saw Him after His resurrection and spoke with Him. We need not now consider the nature of the body He then had. Sufficient to know that it was a real body, capable of being apprehended by the senses; the type of all resurrection bodies. Thousands of men in the place where the resurrection was said to have taken place, and who had ample opportunity to satisfy themselves that it

really occurred, believed in the resurrection; and ever since it has formed part of the creed of Christendom.

(3) Further, we must enquire as to the character of the evidence by which the early Christians were convinced. They certainly were not fools; many of them were as skilled in weighing evidence as the jurists of this nineteenth century; yet they were so convinced of the fact that Jesus Christ rose from the dead that they suffered the loss of all things, yea, death itself, rather than deny it. Was, then, that evidence equally reliable with what Mr. Tyndall calls a "tested experience," or, to put the question in another way, was the evidence such that in every instance in which it has been tested it has been found reliable? If not, let us have the instance in which *such* evidence has been found to have deceived the honest enquirer.

It may be said that the evidence is only probable, not *demonstrative*, proof. We reply that from the nature of the case it must be so. Any event cannot be repeated; we can know that it has happened only by the testimony of those who witnessed it, and witnesses may lie, or may themselves be under a delusion, and believe what they only imagine they saw or heard. For example, no one doubts that Lord Cavendish was murdered in Phoenix Park, Dublin; but the evidence is only probable. Nevertheless, it is sufficient to exclude doubt; nay, we act in important matters every day on beliefs which rest on evidence less convincing than the testimony of the apostles; nay, if we refused to believe and act on that evidence, we should be fools. Men are hanged on evidence only probable, and immeasurably less conclusive. We act only rationally, therefore, and according to common sense, when we believe on the testimony of the apostles and martyrs that Jesus rose from the dead, although the evidence is only probable. We cannot have *demonstrative* for any past historical event.

(4) The evidence that the apostles afford is of a kind that never was known to be false. We need not give Paley's unanswerable common-sense argument at length; it is enough to say that the testimony of twelve honest, unprejudiced men, having nothing to gain, but everything earthly to lose, by giving their testimony regarding matters which they tested by their senses, and agreeing in that testimony, has never in any case proved fallacious. Such testimony produces conviction in every honest enquirer;

nor can alleged discrepancies in the written account of their teaching shake the conviction that their testimony is true, intelligent, and reliable. Our belief, therefore, rests on a "tested experience" of the reliability of all testimony such as that of the apostles. It is a law of our mental and moral nature, constant and uniform, to assent to and believe the truth of such testimony. Any man who does not do this acts irrationally and contrary to the law of his intellectual and moral nature. Our faith thus rests on testimony which, according to a uniform tested experience, never has deceived, and never can. Further, the fact that Jesus Christ rose from the dead is fully established in the face of nature's protest against its impossibility, inasmuch as that protest cannot go beyond the knowledge and experience of the objectors. If all history, including the New Testament, is taken into account, the protest of history is not universal, but limited to secular history, while even that records that belief in the resurrection has been for eighteen hundred years a fact. Again, the protest of physical science is limited to the scientific objection of men who know no law of God, no spiritual law, superior to the laws of organic nature they have discovered, which laws they assume to be supreme and constant solely because by scientific methods they have found no other. Because they know no superior law, *therefore* there is no other!

The above discussion has been limited to one point of objection made to the Christian evidences. To a sincere enquirer, however, who reads the Gospel history with care, the evidence becomes overwhelmingly cogent. We only indicate a few lines through which conviction comes:

(1) The moral character of Christ requires the truth of His resurrection. He predicted it, and He showed Himself as risen. If He only pretended to die, then He was a deceiver, a liar of the worst kind. See this fully and powerfully developed in Liddon's Bampton lecture on the "Divinity of Christ," part 4.

(2) Had Christ not risen, the cruel zeal that crucified Him, set the watch and put the seal on the tomb, would certainly have found the body and so refuted the assertion of His followers. It was impossible for a few cowed Galilæans and helpless women to carry it off and hide it. See Dr. Pond's "Evidences."

(3) Had Christ not risen, the Lord's Supper would never have

been established in the church. That ordinance remains an irrefragable evidence, originating, as it did, at the time and in the place where the event occurred in commemoration thereof. See Leslie's "Short Method."

(4) The whole system of Gospel doctrine involves the truth of the resurrection. Take it away, and the goodly fabric of ages tumbles down. If Christ did not rise, He is not God; His death was no atonement; He cannot do more than any other dead man to help sinners; there will be no resurrection for us, no future state, no judgment. Take away a risen, living Christ, all is gone. We must grope in darkness unrelieved by hope,

"And without hope of morning,  
Oh, what would we do?"

JOHN LAING.

*Dundas, Ont.*

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"THE REST IS SILENCE."

WHEN the loved voice is heard no more,  
Whose failing tones were doubly dear,  
There falls upon the listening ear  
A silence never felt before.

It is not that the senses strain  
To catch a sound they may not hear;  
It is the grieving spirit's ear  
That longs and listens still in vain.

And lo! this silence, sudden grown,  
Threads every cry of joy or fear;  
All wonted sounds that greet the ear  
Break with a wailing undertone.

*Joseph B. Gilder.*

## THE CHINESE PROBLEM.

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THE history of the missionary effort of our church among the Chinese in British Columbia is soon told. To the late Rev. J. S. McKay, of New Westminster, belong the honor, if I am rightly informed, of breaking ground among these despised strangers. In the year 1885, Mr. McKay opened an evening school for them and taught them himself, in addition to the many labors of a fast-growing pastorate. As might be supposed, he received little or no encouragement and much opposition in his Christian, manly effort to win these visiting Mongols for Christ and to redeemed humanity. But though sown under discouraging circumstances and in unpromising soil, some seed then sown has borne fruit, and more than we can know. One young man who was first assisted by Mr. McKay is an earnest Christian, laboring for his countrymen in connection with the Methodist mission to the Chinese—a most worthy institution. After Mr. McKay's death, Methodist friends in Westminster took hold of this young man and gave him a fairly liberal education, and their efforts are now rewarded by his faithful service. Rev. S. J. Taylor, M.A., succeeded Mr. McKay and did good service, taking a bold stand and true when opposed by so-called Christian people in his good work. When the history of the Kingdom of God in this province is unfolded, the names of these brethren will not be forgotten. Since his translation to Victoria, the Rev. P. McF. McLeod has taken a deep interest in the Chinese, and has been bold in denouncing the sins of our nation against them. About a year ago, assisted by the Young People's Society of St. Andrew's Church, Mr. McLeod organized a school for the Chinese of Victoria. He engaged the services of Mr. Tom Chue, the Christian Chinaman already referred to. While Mr. Chue remained, the school prospered very well. But as Mr. Chue was educated by the Methodist Church, he felt that his first obligation was to that church, and therefore responded to her call for help. After Mr. Chue left the mission was dropped, and nothing more was done until the appointment of the writer by the Foreign Mission Commit-



tee to organize a mission to the Chinese in British Columbia. Soon after our arrival here, when we were praying for and searching in every direction for some one who could speak the Cantonese to assist in the work of organization, lo! the right man suddenly appeared in our midst, just from Canton—Mr. Colman, a name favorably known among many Presbyterians in Toronto. In a right spirit, Mr. Colman responded to our call for aid. Our school is now open every evening but Saturday. On Sabbath evening we have a preaching service. Up to this time, the average nightly attendance at the school has been 36. If we could secure more voluntary teachers, we could easily have more pupils. We have had as many as 70, and as few as 28, in an evening. From half-past seven to nine o'clock we teach them English, beginning with the first book, common school series, and as they advance leading them into Christian literature. From nine to half-past nine, Mr. Colman explains a verse of a hymn, such as, "Jesus loves me," etc.; translates a new phrase or two, and closes the school with singing and prayer. After half-past nine we sometimes have a select Bible class, composed of two or three Chinamen who have received Christian instruction at one or other of the missions along the coast. Mr. Colman speaks Cantonese very fluently, and is an earnest Christian man. The work must needs go on slowly, but God's Word shall not be taught in vain. In faith we will plant and water, and God shall give the increase. The Chinese have a character as a people which gives promise of great things when the Gospel has been rooted in their lives. They are a very conservative, steady-going, stable people; not yielding so quickly to outward influences as some other peoples, but holding with great tenacity all that they receive. The very quality which has made Chinese civilization so fixed and immobile makes the change to Christianity more difficult, perhaps, but more firm and lasting when once accomplished. Everything warns the missionary for long labor on the foundation, but in the end the Gospel will take strong and ineradicable hold on the Chinese mind, and the superstructure, composed of lively spiritual stones, shall rise a noble temple to the glory of God and seen by those of every nation. Long and costly toil will not be thrown away. The Chinamen have a great history lying behind them, but they have a vaster, nobler future just before. Since our history as a

mission is not, but is to be made, we leave it in the meantime to speak of two or three important things in connection with the Chinese problem.

Rudely awakened from her age-long, self-confident, self-complacent repose by the boom of cannon, the clash of arms, and the fever-pressure of the ambitious occident, China emerges from behind the great wall, and stands forth a colossal figure for the world to gaze upon and a problem of the first magnitude for it to solve. Whatever China has or has not been in the past, she is now a salient factor in the world's politics, and gives promise of bulking still more largely in the history of the immediate future. Her adoption into the family of nations so changes the aspect and enlarges the boundaries of great questions of every name that the statesman, the scientist, and the minister of religion of all lands dare not ignore her for a moment. But the Chinese problem, some phases of which this paper seeks to discuss, is not China's relation to and influence upon the rest of the world, but our relation and obligations to the Chinese who have sought a home, a market, or a workshop on this American continent. The Chinese are here! Why did they come? What rights have they? What obligations have we towards them? These are some of the questions requiring answers just now. Let us look at them.

I. The Chinese are here! Yes! in Canada and the United States about 400,000 strong. The constant cry along all the Pacific coast is that the Chinese are flooding America, that they are taking control of the labor market, and that they will ultimately monopolize many branches of industry and commerce. Who would not be ashamed to stand up as one of sixty-five millions of a free and enlightened people and talk with bated breath, while the knees smote one against another, of being swallowed up, or paganized, or crowded out of the great continent by a handful of inoffensive, law-abiding Chinamen? Are Canada's five millions afraid of being crowded out by the nine thousand Chinese now residing in the Dominion? Of course we are not overlooking the fact that in spite of angry, strenuous efforts, in the teeth of the most unreasonable, offensive, and drastic legislation, the Chinese still continue to come to our shores. Yet though John, through patience and perseverance, has earned the title to the irrepressible, there surely is, looking at the question.

from all sides, no ground for alarm. The Chinese who have emigrated here during the last quarter of a century are less than the number of European emigrants arriving on the Atlantic coast during some single seasons. What strange capacity of mind leads us to dread the flooding by the few from far Cathay, while we hold our doors ever open without fear to the multitudes from Europe?

II. Why did they come here? Deported as slaves, say some; starved or crowded out of their own country, say others; the offscourings of their own country—the halt, the lame, the leper, and the criminal, driven from their own land and compelled to find a home in the “land of the free.” These are all alike wrong, and are among the poisoned arrows drawn from the full quiver of the demagogue and hoodlum. Yet many Christians believe these things, and spread the slander without inquiring as to its truth or falsity.

(a) They are not slaves. Not a man of them but is here as voluntarily as any who have come to our shores from Great Britain and the continental countries. But aren't they owned and controlled by the six companies? No, not any more than the Freemason or Oddfellow is owned by his craft or guild.

(b) “They are starved and crowded out of their own country.” So is the emigrant crowded out of Europe. This ought to be an argument why we should welcome them to settle on some of the millions of acres quite beyond our power to cultivate; and are they not reserved by a beneficent God against such an hour as this? This point is not of sufficient importance to merit further remark, or we might show that the emigration from China to America is but a local affair, from a congested district, and that the Chinese are not everywhere crowded, as many in this land seem to think.

(c) “The offscourings of China—the vagabond, the criminal, and the leper.” Well, if this be true, we have a hard nut here to crack. If they are from the ranks of the vagabond, etc., then they have undergone some marvellous change on the voyage across the Pacific, for here they are industrious, peaceable, and law-abiding. We never see a noisy boisterous Chinaman on the street; nor recling along our highways possessed by the drink-demon; nor brawling and disturbing others; nor lounging around

saloons and leering at passers-by. The Chinaman is not a loafer, but a worker. He does not seek the shelter of the poor-house, or jail; he is never found begging or joining himself to any of the tramp fraternities. He does not stir up strife at the polls, nor light the fiendish slow match of the anarchist. He is not found opposing every moral reform, nor has he any connection with the fearful crimes which perpetually stain the pages of the daily press, except, indeed, when he is the unoffending victim. Of what other class of emigrants can we say as much? And yet we are asked to believe that these quiet, industrious, frugal, law-keeping men are vagabonds and moral lepers driven from their own land! The demand is too great. We cannot believe it.

Why, then, did they come here? They came here just as Scotch, English, Irish, and continental emigrants flocked to the Pacific coast during the gold fever; or as the respectable and needy poor from those countries came to settle on the ample fields of Canada and the United States, hoping thereby to better their condition. Only there is this added justification for Chinese emigration, that they came here, in the first instance, by urgent invitation. There were mines to be opened and worked; mountains to be bored or scaled to make a belted path across this great continent for the iron-horse of commerce to traverse; there were vast and difficult works in road-building and myriads of acres of untillable land to be redeemed to the labors of the husbandman. Who was to rise up and perform this great service? Not the European or American, for they had been tried and found wanting, as witness the sworn declaration of the U.S. authorities before a congressional committee. In their extremity they sent for the Chinese, who came, and through much hardship and furious opposition they executed the herculean task faithfully and well. Through their labors communication between east and west has been made easy, and millions of acres have been redeemed and made productive, thus enriching those who sent for them and laying the white man under lasting obligation to them. Those who first crossed the Pacific on the invitation of American capitalists, by industry and frugality, succeeded in saving sufficient to enable them to return to their homes and live on the gains of their hard labor and enterprise. Others of their countrymen, seeing this, were provoked to emulation. An ambitious

family would save out of their hard earnings a sufficient sum to send one of their number, as their representative, to the "King Sang" (the "Golden Hill"), as they called California, hoping that he would soon return with a snug little fortune, which would make life more comfortable for them all.

In 1849, 300 came; in 1850, 450; in 1851, 2,700. Then foreign shipping merchants in China, in collusion with speculators in America, took up the matter, and, in modern parlance, "boomed" the emigration enterprise, and by their glowing accounts of the wealth of the "Golden Hill" induced a much larger emigration, amounting in 1852 to more than 18,000. And the emigration has gone on spreading up and down the coast of America and to the islands of the Pacific Ocean. It was by such invitation and by such glowing accounts and promises that we first wooed the Mongol from his own, his native, land. And now those whom he has enriched seek to kick him into the sea. With the blindness of over-reaching greed and base ingratitude, those who are furiously laboring to drive the Chinese away do not see that they are spitting in the teeth of the wind; that they are digging a pit into which they shall themselves fall. For as the Chinese, to this present day, have largely made the wealth of this Pacific coast—whether we hold the doctrine that the soil is the primary source of all wealth; or, with Dr. Adam Smith, that labor is the universal agent in producing wealth: in either case we must acknowledge our indebtedness to the Chinese for first opening a way to and redeeming untillable soil, and increasing wealth, by their well directed labors—they are just as needful for the development of the Pacific seaboard in the immediate future as they have been in the past. From the point of view of the political economist, it would be nothing short of a national calamity if the Chinese were to rise in a body and leave our shores to-morrow.

III. What right and what rights have the Chinese in our land? Enough has already been said to show that they have some rights. But let me call brief attention to two grounds of right which entitle them to immunity from insult and from injury while dwelling among us.

(a) The rights of a man. Whilst we do not hold with those who slanderously decry the Chinese and speak of them as something less than human, so neither do we endorse the position of

those who, with a mawkish sentimentality, speak of them as though they were something more than human. But after we have had due regard to both their virtues and their vices, we see in them a branch of the human family, wearing with us a common humanity. Who is the Chinaman? The Christ within us answers: "He is thy neighbor." Where Christ dwells, there the word "foreign" is abolished and the word "neighbor" is transfigured. Our adorable Lord has put into our lips this grand catholic address, "Our Father, who art in heaven," and with that Word which, together with all revealed truth, we are to carry to earth's remotest bound and preach to *every creature*, our Lord sweeps away all specious conceits of your ethnologists touching the varieties of man. And if Mongolian and American are invited by the great Creator to call Him Father, then Mongolian and Saxon are brethren. Interrogate the son of the Middle Kingdom and he will reply:

I was born of woman, and drew milk,  
Sweet as charity, from human breasts.  
I think, articulate, I laugh and weep,  
And exercise all functions of a man.

Pierce my vein,  
Take of the crimson stream meandering there,  
And catechize it well; apply the glass,  
Search it, and prove now if it be not blood,  
Congenial with thine own; and if it be,  
What edge of sublety canst thou suppose,  
Keen enough, wise and skilful as thou art,  
To cut the link of brotherhood by which  
One common Maker bound me to the kind?"

If brethren, surely then they have as much right here as we have; for we or our fathers were emigrants once, and the land is not yet full. When we sought to justify the forcing of opium upon the Chinese and the breaking up of their exclusiveness, this doctrine was proclaimed as from the house-tops with tiresome repetition: "The whole earth is a common heritage given to man by the Creator, and no tribe or nation *has any right* to close its doors and shut up its products and blessings from the rest of the world. Nor has a nation the right to forbid its citizens from going to other lands, or those of other lands from coming within its own borders. So long as guiltless of crime, men ought to

have the undisputed right to go when and to what countries they please."

If such propositions were true for others, they must hold good for ourselves. And yet, in the face of all this, we shut our doors against the Chinese, and demand of them to open their country more fully to our trade. Out of our own mouth, like another wicked servant, we are condemned.

They have the rights, then, that are common to men.

(b) In addition to this, they have the right which a solemnly ratified treaty gives them—a right strong as truth and honor. I will only notice here the first article of the treaty between Great Britain and China—a treaty which from beginning to end is a series of concessions to England for her losses (?) in connection with the smuggled opium destroyed by the Chinese. We might say with King Pyrrhus: "A few more such victories, and we are undone."

Art. I. "There shall henceforth be peace and friendship between Her Majesty the Queen of the United Kingdom of Great Britain and Ireland and His Majesty the Emperor of China, and between their respective subjects, who shall enjoy full security and protection for their persons and property within the dominions of the other."

Surely with that treaty (many times ratified) before us, the indisputable right of the Chinese to enter and dwell in this land, as free men, must be conceded by all. The rights guaranteed to every man dwelling beneath our flag require that government should protect all who have violated no law and are rightfully and properly within our borders. How, then, stands the case? In China the heathen nation has been true to its every pledge, and has granted unto foreigners resident within her borders important privileges not named in the treaty. But in British and American dominions, though the Chinese have violated no law and are rightfully and properly within our borders, these governments have insulted and injured and utterly broken faith with this people for whose defence and protection they were solemnly pledged. Think of it! With the rights of free men they are bonded as serfs, certificated as we tag our dogs; decried because they do not become citizens, yet denied their right to citizenship; denied their right to citizenship, yet compelled to

bear the burden of citizens (the taxes in California in a single year amounted to fourteen million dollars); taxed for school fund, yet denied admission to them; guaranteed protection to person and property, yet injured in person and property destroyed practically without redress. One could fill a book with a record of brutalities which might well make us stand aghast and ask what is come upon us. In conversation recently with a brother minister in San Francisco—a Chinaman, if you please, and a graduate, last year, of San Francisco Theological Seminary—he told me that before he adopted our costume he rarely went on to the street without suffering insult and frequently injury, twice to the extent of breaking bones, yet he had not offended in word or deed, and dared not plead for justice lest he should suffer the more. I spent a delightful two hours in this brother's refined, Christian home. Before we parted he read the 7th chapter of Revelation with much feeling, and together we knelt at the throne of our common Father. Our souls were refreshed and were knit together. I saw the marks of the Lord so clearly stamped in his character, I couldn't but love him. After leaving his home, almost the first thing I witnessed was a brutal assault by four young men—fashionably dressed—upon one Chinaman, in broad daylight, on Kearney street, San Francisco. The Chinaman was a most respectable-looking merchant about 40 years of age. They tripped him so that he fell on his head, and after he was down kicked him, and then ran, laughing, into a saloon near by. I could do nothing more than shout shame and speak a kind word to the injured man, and even for that much I was jeered at by others who stopped to see the fun. Is humanity clean gone from us? Guaranteed protection, yet insult upon insult, injury upon injury are heaped upon them, and the groans of the oppressed cry to heaven for vengeance. We read with just indignation of the scattering of vile, libellous, anti-foreign literature throughout the Province of Honan. We brand that, and rightly; but in doing so we condemn ourselves an hundredfold. Those foul caricatures were circulated surreptitiously by a few obscure heathens who have strong reason for feeling bitter towards a nation that has, by the honors of war, forced an entrance into their country in order to compel a market for the greatest curse that ever blighted a nation—a war concerning which England's greatest statesman—



Gladstone—said in Parliament: "A war more unjust in its origin, a war more calculated to cover the country with permanent disgrace, I do not know and have not read of."

But though these heathen have so much ground for hating the foreigner, and only a few of them, under cover, disseminated the libellous literature, nevertheless the Governments of England and the United States demanded of the Chinese Government the destruction of the literature, the punishment of the offenders, and the restoration of any property destroyed or lost through anti-foreign riots. Whereas, on the other hand, what some obscure Chinaman did more or less secretly, our people, without any just cause against the Chinese, do openly—by lip and pen, by press, aye! and double-dyed shame, by some pulpits, the Chinese are libelled, and when riots thus instigated take place the Chinamen have no redress. Even Christians help on this evil work, and

"Damn with faint praise, assent with civil leer,  
And, without sneering, teach the rest to sneer."

I am afraid I have already transgressed reasonable limits for this paper, and yet without touching on many things which one could wish were more generally known. Ignorance here is criminal.

Oh! that the church were altogether guiltless in this matter. The Lord have mercy on us, and quicken us. "Thus saith the Lord: If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? And he that keepeth thy soul, doth not he know it? And shall not he render to every man according to his works?"

Not the least humiliating and damning fact is that mere greed of gold lies at the foot of the whole question.

"Mammon led them on;  
Mammon, the least affected spirit that fell  
From heaven; for e'en in heaven his looks and thoughts  
Were always downward bent; admiring more the riches of heaven's  
pavement, trodden gold,  
Than aught divine or holy else enjoyed  
In vision beatific."

He who has nothing to urge against the Chinese but that their residence on our shores tends to cheapen labor and impoverish the people, not only speaks a contradiction in terms, but leaves himself without shadow of excuse for wresting from his brethren

their rights—rights both inherent and acquired. The question of right, not expediency—right, not profit—is the great absorbing question. Duty must be primary and most conspicuous among the objects of human thought and pursuit. The doom of that nation is already written which dethrones right from its supremacy, and enquires first, not as to duty, but profit. Woe to the nation which follows this inverted order! If we think our interests will be furthered, our coffers filled, or our comforts augmented by putting our heel on the neck of obligations and casting the unoffending Mongolii from our shores, outraged, surely such base selfishness shall itself become the avenger of the oppressed stranger! The cry of wronged fellow-creatures will reach heaven, and the blight which falls on the soul of the wrongdoer, the desolation of his moral nature, shall be our portion—a more terrible calamity than any we could possibly inflict upon the Chinese. We may prosper, indeed, but our gold will become cankered; and in shutting the ear against the righteous demand of our fellow-creatures, we shut out the oracles of God and all the harmonies of truth and justice. No retribution could be more appalling than proud and prosperous injustice and inhumanity. Success here would be terrible, indeed. “They are waxen fat, they shine: yea, they overpass in deeds of wickedness: they plead not the cause, the cause of the fatherless, that they should prosper; *and the right of the needy do they not judge. Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this?*” Jer. 5: 28, 29. We have not settled the whole matter by high-handed and unjust dealing with the Chinese; we may build our defences high against any further intrusion on their part, but the cry of the oppressed unheard on earth is heard on the throne of inflexible and eternal justice. We have to deal not only with the Chinese, but with their Maker; if they are weak, He is strong; if they can be silenced, so cannot He. He whose power is mightier than the prejudices and oppression of ages is keeping guard. “Shall not the judge of all the earth do right?”

Lift up the voice like a trumpet, that “the hurt of the people of God be not healed slightly, saying, Peace, peace; when there is no peace.”

A. B. WINCHESTER.

Victoria, July 9th, 1892.

REMINISCENCES OF STUDENT LIFE IN CANADA  
FIFTY YEARS AGO, AND THE ORIGIN OF  
TWO PRESBYTERIAN COLLEGES.

I.—QUEEN'S COLLEGE.

FROM the year 1830 the Presbyterian Church several times discussed in its Synod the need of a theological institution in Canada for the training of young men for the Gospel ministry. At the Synod held in July, 1840, instructions were given to presbyteries to collect funds for the endowment of Queen's College, Kingston. Meantime several young men brought up in Canada had devoted themselves to the service of the Lord in the work of the ministry. Rev. Angus McColl, of Chatham, began his studies in 1835, under the care of the Presbytery of Hamilton, with Dr. Rae, Principal of the Grammar School, a teacher eminent for scholarship and urbanity. Dr. Rae had been appointed by the Synod to take charge of such young men as might wish to study for the ministry. In February, 1838, Mr. McColl was joined by the writer, and in September, 1838, by John McKinnon, late of Carleton Place. Then followed Balmer and Durno, George Bell (now Dr. Bell, Bursar of Queen's College), and Lachlan McPherson, late of Williams. Dr. Tassie, the famous teacher of the High School, Galt, was assistant to Dr. Rae.

There was then but one small Presbyterian church at Hamilton, St. Andrew's, of which Rev. Alexander Gale was pastor. Mr. Gale was a scholarly man and an excellent preacher, but, above all, a most devoted and able pastor. He held several district prayer meetings besides the weekly meeting in the church, and he got the students to assist him in conducting these. The students also taught in the Sabbath-school, under the able superintendency of James Walker, Esq., who has just passed away to his home above. Each teacher had to take his turn in opening the school by prayer. The writer found that a formidable undertaking the first time, being only seventeen; but he resolved to do his duty, however difficult.

The students also divided the city into districts and visited every family in their district, distributing tracts, praying with

the sick, and enquiring whether there were children who did not attend any Sabbath-school, and, if so, inviting them to attend St. Andrew's Sabbath-school, or the school of the church to which the family belonged. The result was that we doubled our Sabbath-school in one season, and it thus kept on increasing from year to year. The writer often spoke to boys playing on the streets on Sabbath and invited them to come to the Sabbath-school, and gave them tracts. After three years at Hamilton, the writer studied during 1841 under the care of Rev. Wm. Rintoul, of Streetsville, and the teacher of the Grammar School, Mr. Adam Simpson, following up his classical studies. The writer had the great privilege of several times accompanying Mr. Rintoul in his visits to the sick and others, and thus learned to sympathize with people in their trials, and to cheer and guide them to the great Friend of man. He did also similar work to that done at Hamilton. While at Hamilton, the Presbytery regularly held examinations of the students. Towards the end of February, 1842, the writer travelled during thirty-six hours, by open stage, from Toronto to Kingston. The mud roads were frozen, and the wheels of the wagon stuck several times in the deep ruts, and Sir George Simpson, Governor of the Hudson Bay Company, was generally the first to run to the fence to get a rail to pry up the wheels. We travelled on, day and night. I was almost frozen, so that I could scarcely eat, my jaws were so affected by the frost. Such was travelling then in Canada. On 7th March, 1842, Queen's College was opened, the professors being: Principal, Rev. Thomas Liddell, D.D., and Rev. P. C. Campbell, M.A., Professor of Classical Literature, etc. The college began with the following theological students: Angus McColl, John McKinnon, George Bell, Robert Wallace, Thomas Wardrope, William Bain, and John Corbett, the three last not having studied at Hamilton. Then followed Patrick Gray, the late esteemed pastor of Chalmer's Church, Kingston; Alexander Wallace, of Huntingdon, Quebec; and Lachlan McPherson. Most of these continued together for three sessions, until the end of April, 1844. This little band of praying students formed a happy brotherhood, very much attached to each other and to their profession, applying themselves closely to their studies, seldom taking relaxation, save for a walk together on a Saturday afternoon, more rarely a

row in a boat or a drive with a friend. Sometimes they met for an hour or two of a Friday evening at the house of some friend for music and genial intercourse, so promotive of elasticity of spirits, health, and happiness. The writer enjoyed very much the interchange of thoughts and feelings on literary, social, and religious topics, and felt that he derived much benefit from them. Young men, during their course of study, need relaxation, and nothing tends more to their education, in the broader sense, than the enjoyment of good, select society, such as will give elevation and expansion to their views and ease and grace to their manners. The leading families of our church would confer a great boon on the rising ministry, and on the church and country, if they would kindly and prudently open their houses to at least such students as may be properly introduced to them, and thus assist them in becoming acquainted with cultivated society and with its customs and privileges, as ministers ought, from their education, to be fitted for easy intercourse with all classes of society. Two of the students (George Bell and the writer) established union Sabbath-schools, the one on Point Henry, the other at Portsmouth, west of the present penitentiary. The latter, superintended by the writer, was carried on till lately by Professor Mowat.

We also formed and carried on a prayer meeting and distributed religious tracts, and, in short, did very much the same kind of work that is now done by the Y.M.C.A. We also often talked with young men and others about their spiritual interests. Indeed, of all the reminiscences of college life, none are so delightful as those connected with efforts to advance the cause of the Redeemer and the salvation of souls. Such efforts always brought an immediate reward, and left no sense of uneasiness lest precious time had been wasted or not employed as profitably as it might have been. Students might do much good by speaking tenderly and faithfully to their friends, companions, and others whom they meet about the value of the soul, and the nature and necessity of an interest in Christ. Some things pain us in the recollection; this gives unalloyed satisfaction. Young men can often obtain readier access to the minds of others than ministers of the Gospel, their professional character acting as a hindrance in the way. The professors of Queen's College invited the students occasionally to breakfast, dinner, or tea, and endeavored to com-

bine instruction with recreation. Geological and other cabinets, thrown open at such a time, might be made highly conducive to the profit of the students. Principal Liddell was a kind, genial, fatherly man, to whom the students were much attached. He held frequent examinations on the lectures, and also required essays by the students on the subjects they had gone over. Prof. Campbell was very familiar with the Greek poets, Homer, .Eschylus, Euripides, Demosthenes, etc. He examined us in Brown's "Mental Philosophy," Blair's lectures on "Belles Lettres," and we had to write out an epitome of the lectures for examination. Dr. Liddell himself gave us occasional lectures on elocution, especially on reading the Scriptures. He also gave us a course of lectures on "Natural Science," using chiefly "Arnot's Elements of Physics," a subject which the writer found exceedingly interesting. These subjects were in addition to his lectures in theology. Professor Williamson was appointed Professor of Mathematics and Natural Science by the second session. He was both able and amiable, but the writer never studied under him. The writer was appointed successor to Thomas Wardrope (now Dr. Wardrope) to assist Wm. Bain (afterward Dr. Bain) as teacher of the preparatory school of Queen's College, taking charge of classes in both Classics and English branches, having under their care youths from various Protestant churches, and from his experience then he has ever been in favor of united education in colleges and public institutions.

Thus, quietly and profitably, did that little band that formed the first class of theological students at Queen's follow up their studies until near the end of April, 1844, when, owing to the disruption of the Church of Scotland in 1843, the relation of most of them to their "Alma Mater" was changed. Six of the seven theological students then attending Queen's College joined the Free Church. But, though constrained by conscience to be "one of the six," the writer never had a personal quarrel with those who differed from him. It seemed to him a matter between himself and the great Head of the church, and his personal friendship with those who remained continued unbroken, and he was right glad when he was able to shake hands with his old friends over the union so happily effected in 1875. In the next article an account of the origin of Knox College will be given.

## II.—KNOX COLLEGE.

At the close of my reminiscences of Queen's College I stated that at the end of April, 1844, six of the seven theological students then at Kingston joined the Free Church, which led to the immediate formation of Knox College, Toronto. The event which occasioned this was the disruption of the Church of Scotland on the 18th May, 1843, an event which has told upon vital Christianity to the ends of the earth. No event since the expulsion of the 2000 Puritan ministers from the Church of England has been so important in its character and so marked in its influence as that movement, springing, as it did, from the deepest convictions of many of the ablest and most earnest ministers of Scotland that the purity and spirituality of the church were of more importance than the favor of men, or worldly ease and comfort; yea, that duty to Christ in upholding His crown rights as the only King and Head of His church, and therefore the purity of the church and its independence of all state control or interference in its spiritual affairs, is of paramount importance. The self-sacrifice of those ministers who formed the Free Church of Scotland has been owned by the King of Zion, who has honored the church in greatly advancing the cause of vital godliness at home and abroad, granting her open doors of usefulness among the heathen and the Jews. The great English statesman, W. E. Gladstone, referred to the Free Church in Parliament as a model church both in zeal and success. The mighty wave of spiritual influence which thus had such power in Scotland could not but reach our shore, as we were a branch of the Church of Scotland, and we felt that we were in duty bound to certify our adherence to the principles for which the Free Church contended.

On the 19th and 20th of April, 1844, Dr. Robert Burns, of Paisley, visited Kingston, and addressed the public on the Free Church movement. Six of the seven theological students then at Queen's attended these meetings, announced to Dr. Burns their intention to join the Free Church, and requested that professors should be sent out from Scotland to organize a Free Church theological college in Canada. The six who came out were Angus McColl, John McKinnon, Thomas Wardrope, Patrick Gray, Lachlan McPherson, and the writer. In July, 1844, the disruption of the Synod of Canada followed that of the church

in Scotland, Dr. Bayne, of Galt, and his friends holding that our church should separate from the Church of Scotland, thus freeing it from any participation in or approval of what had occurred in Scotland, and thus prevent any need of a disruption here. During the autumn Rev. John McNaughton, of Paisley, and Rev. Andrew King, of Glasgow, were sent out by the Free Church as a deputation to visit the Presbyterians in Canada. By request of our Synod, Mr. King (afterwards principal of Halifax Free Church College) consented to remain for a time in Canada, and act as interim Professor of Theology and Hebrew.

On Friday, 8th November, 1844, Knox College was organized in a small hired house on James street, Toronto (No. 23), in rear of the present Shaftesbury Hall or Auditorium, the professors being Rev. Andrew King and Rev. Henry Esson, Professor of Moral and Mental Philosophy and General Literature. The first band of students were Angus McColl, John McKinnon, and Robert Wallace (who were in the last year of theology, and were licensed in 1845), Patrick Gray, John Black (afterwards of Kildonan), John Ross, Wm. R. Sutherland (Eckfrid), Wm. S. Ball, Wm. J. McKenzie (Milton), David Barr, David Dickson, and Andrew Hudson—fourteen in all. Thomas Wardrope had previously settled at Ottawa as headmaster of the Grammar School, and afterwards as pastor there. Professor King was highly esteemed by the students as a most able and faithful laborer in the Master's service. His prelections in theology were rich and racy, and delivered freely without any manuscript. They seemed to well up spontaneously from a well-stored mind that had thoroughly mastered the science of didactic theology. He took as the basis of his lectures the Westminster Confession of Faith, and gave a most luminous exposition of its various articles. I consider it a testimony to his ability that, with all the late works on theology, I sometimes refer to my notes taken down from his lectures. He was equally able as a preacher. Seldom have I listened to more lucid, systematic, and scriptural exposition of divine truth than we have been privileged to hear in Knox Church from our beloved Professor King. Professor Esson greatly endeared himself to his students by his warm, genial, loving disposition, and his earnest desire to promote the happiness of all with whom he came in contact. His manner



was animated and his style discursive, and he delighted to dwell on the wisdom and goodness of God as displayed in the works of His hands, as well as in the government of the world and the church. His mind seemed a vast storehouse of learning, and so delighted was he to impart instruction that he often forgot when the hour expired, and had to be reminded by the students holding up their watches to let him know, as they had to attend another class.

During the first session of Knox College, the students formed prayer meetings in several localities; and the fourteen students of Knox College united with the six students of the Congregational Church, under the care of Dr. Lillie. Dividing the city into ten districts, and going two and two together, we visited nearly all the families, distributing religious tracts among them, and as we had opportunity engaging in conversation, reading the Scriptures, and prayer. They originated the Toronto City Mission, which for years did good service in the cause of Christ and humanity under the faithful labors of that devoted city missionary, Rev. William Johnston, a student of Knox College. The same kind of work is now carried on by the Toronto City Mission, the Y.M.C.A., and the Women's Associations. Mr. Johnston not only formed and carried on Sabbath-school and prayer meetings, visiting many families neglecting the means of grace, and often getting them to attend some church service, but he also visited the prison, the Magdalen Asylum, etc. The writer felt it to be one of the privileges of his life to have originated that movement by first visiting families, distributing religious tracts for some time, and then calling on F. H. Marling and inviting his co-operation and that of the other Congregational students. We met at Knox College, and formed the union referred to above—the precursor of the Y.M.C.A. of the present day—Mr. Marling (afterwards minister of Bond Street Congregational Church, and now of New York) and the writer going around together on the same beat. The missionary spirit which has so largely characterized Knox College began during that first session. The students took a deep interest in the French-Canadian mission, and sent John Black to forward the work in Quebec Province, and thus was he prepared to offer himself as a missionary to the Red River, where he spent his life doing good work

for the church. We also had our students' prayer meeting, in which the various missions were earnestly remembered.

During the summer of 1845 Dr. Burns returned to Canada, having accepted a call to become pastor of Knox Church, and at the same time was appointed Professor of Theology in Knox College. Of his earnest and devoted labors on behalf of the college it is unnecessary for me to write, as they are well known throughout Canada. With him was associated a devoted fellow-laborer, who has been long since called to enter into the joy of his Lord—the Rev. William Rintoul, Professor of Hebrew and Exegetical Theology. He was a man of very respectable scholarship, most upright in all his dealings, of a modest and amiable disposition, dignified in his manners, most orderly, systematic, and conscientious in the arrangement and use of his time, and faithful in the discharge of all his duties as a pastor, generally devoting the mornings from an early hour to study, and the afternoons to visiting among his people and other similar duties. He was also a kind and generous friend to the student: and this poor tribute to his memory is but a faint expression of the gratitude which the writer will ever cherish for his kindness to him when studying at Streetsville under his supervision in 1841.

In the fall of 1845 Knox College was transferred from the humble edifice on James street to a more suitable building, "The Ontario Terrace Academy," on Front street (now the Queen's Hotel), the academy and boarding house for the students being under the supervision of a very able and judicious man, the Rev. Alexander Gale, previously pastor of St. Andrew's Church, Hamilton. During the second session there were 22 students, and up to the present time, April, 1892. Knox College has sent forth some 480 graduates, and a considerable number, nearly 100 more, have taken part of their course at this college—that is the greatest number sent forth by any Presbyterian theological college in the Dominion. Soon after the events related, in the year 1857, the church, through Dr. Bayne, of Galt (the leader of the Free Church in Canada), secured the services of one of the ablest theologians in Scotland, Dr. Willis, who for many years presided over the college, and imparted sound scriptural instruction to a large number of the present ministry of our church. Such, then, was the origin of two Presbyterian colleges in Canada. Several

graduates of these colleges are now laboring in various parts of Canada, extending from the Atlantic to the Pacific; others in India and China, and in several cities of the United States and Britain. Some hold the honorable position of professors, not only in their own colleges, but also in the colleges of the American and other Presbyterian Churches. We rejoice, too, that our professors walk in the old paths, and teach scriptural theology, and are not carried away by the unwise and unscriptural speculations of German theologians. When we look back on the wonderful progress of our church during the past fifty or sixty years, we have reason to thank God and take courage; and when we anticipate what the next fifty years have in store for us, we see rising before our mind's eye a mighty agency for good, numbering thousands of congregations and ministers, proclaiming throughout the broad continent of British America the glorious Gospel of the blessed God, and cordially co-operating with all other branches of the evangelical church of Christ in establishing the glorious kingdom of our blessed Lord throughout our entire Dominion.

ROBERT WALLACE.

*Toronto.*

OUT OF SORROW.

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AS violets crushed are sweet;  
 As petals of the rose  
 Shed fragrance on the wind  
 That o'er it roughly blows;  
 As perfume from the lilies bent  
 Ascends upon the air—  
 So from the chastened soul doth rise  
 Incense of song and prayer.

*Lydia T. Robinson.*

## THE NEED OF BIBLICAL STUDY IN OUR CONGREGATIONS.

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THERE has been such a craze in many quarters for Biblical study that one is met with this answer to our proposition, "That there never was a time when the search light of investigation from all sides was turned with such clear scrutiny upon every part of the Bible. Our Sabbath-schools devote six months of the year to each Testament. Our summer schools and conferences are filled with eager minds, taking up the original languages, and finding much delight and knowledge in the added light thrown on scriptural truth from the great advance in philology, and the modern natural sciences." Per contra, we contend that all this is not *Biblical study*, in the true meaning of the term, for our congregations.

It is not an attempt to find out the thoughts of God through the language He has employed to convey these thoughts to us: *i.e.*, our mother tongue. His statement to us is, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17. The object of our Bible is to perfect the Christian worker by completely furnishing him for all Christian service. When we communicate our thoughts to each other in spoken or written words, we receive from each other the meaning intended, so far as our fallible minds can express the meaning we intend by words. But when God speaks to us in human words they are from an infallible mind, and are breathed by His Spirit through the men who "spake as they were moved by the Holy Ghost." Hence the significance of the Bible as a sacred book. It is an infallible standard and rule for faith and conduct. When men are in darkness of mind and know not what to believe, and are led by the Holy Spirit to behold Christ their Saviour, they hear Him say, "The words that I speak unto you, they are Spirit and they are life." And when the worldly-minded followers forsook our Lord because they could not bear

His plain words, to His question, "Will ye also go away?" Peter answered, "To whom shall we go? Thou hast the words of eternal life." This saying of our Lord fits the Christian society of our day. Novelties and sensations are sought as attractions for the restless and careless spirits of this age. The cry of many is, "What shall we believe?" "To whom shall we go?" The answer is one for the ages: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them," Isa. 8: 20.

This tendency to obscure the plain meaning of the Scriptures by the teachings of men is not new nor peculiar to these last days. It has been Satan's method since the first falsehood in Eden. He is an adept at quoting Scripture for his own ends, as we see in the temptation of our Lord. But we are to foil him, as our Lord did; by cleaving to the written Word. Christ attempted no exposition of God's words when He smote the devil with the sword of the Spirit. He simply used that sword, "Which is the word of God," Eph. 6: 17, and the work was well done, because He defeated our great tempter *for us*. There is a bewilderment upon the minds of many students of the Word in our churches and in our colleges because of the language in which the doctrinal truths of the Bible are clothed. Thus the doctrine of the atonement is explained in various ways to suit the intellectual states and sentimental feelings of different persons. There are many so-called *theories* of the atonement. But the Bible declares the great fact in such clear language as this, when the fact is received in the simple faith of Christ, "Who loved me, and gave himself for me." A child can understand from this "That Christ died for our sins according to the scriptures," 1 Cor. 15: 3. So when the proud Pharisee says, "This contradicts my reason, my sense of justice, my idea of a good, holy, just, and perfect Being whom I worship as God," God answers him with infallible words, by a fallible man, "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men: and the weakness of God is stronger than men," 1 Cor. 1: 23-25.

A young minister lately hearing this great doctrine taught in

the simple, plain words of the Bible, after going through with the traditional theories propounded by the learned philosophers of the church, sought the preacher, who was a stranger to him, and earnestly thanked him for the refreshing comfort he had derived from the old Gospel set forth in Biblical words. And this desire for rest and certainty, in the theological drift of the age, is the strong craving of many minds in our congregations who are becoming unsettled by seeing so many leaders in the church disposed to adopt speculations which deny the plainest statement of the Bible. When these men of finished culture smilingly assent to theories of human invention, and class the plain, infallible declarations of Scripture as theories also held by good and faithful teachers, and invite a selection—affirming that either one is correct or all are equally true—there is such suspicion aroused in honest minds as leads to contempt for those who thus evade or pervert the truth. And when those who thus deride and insult the common sense of their hearers, as well as deny the fundamental truths of the Gospel, are brought to book, and required, to face their ordination vows, the criminal dishonesty with which they accept the Confession and are discharged, as in full harmony with evangelical doctrines, is only equalled by the placid effrontery with which the charges of corruption and boodling in political affairs are burked and dismissed, while the offenders rejoice in the enlarged opportunities for repeating with greater immunity their offences. There is great need of enforcing in Presbyterian circles the word over the Divine instruction to Timothy, "Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so-called: which some professing have erred concerning the faith," 1 Tim. 6: 20, 21.

A plain Christian man, a stranger to me, recently accosted me on the street with this question, "Can we not have a class during the week open to all Christians in which the fundamental truths of Scripture essential to salvation can be taught in scriptural words?" Now there is just this need in every congregation, and young ministers especially cannot do better service in entering upon active duties of a charge than in striving to have one diet of worship, devoted to the examination of a continuous portion of Scripture, with question and answer, and perfect free-

dom to elicit the meaning by comparison with other Scriptures. What is needed in addition to holding "fast the form of sound words" in the catechism is to be thoroughly furnished from the *inspired writings* given for that very object. If the members of our churches are "witnesses holding forth the word of life"; if they are to be living epistles "known and read of all men," then the words of the Living Word must be graven on the tablets of the heart by the Holy Spirit. To this end personal attention and search of the Scriptures must become a part of daily service in the family, and also in the house of God on the Lord's day. This subject is one of such deep importance that regular and systematic training in the handling of the English Bible, in order to correct interpretation, should be obligatory on every student in preparation for the ministry of the Word. A most important result of this Biblical search would be the qualifying, in the best way, of adult members in each congregation to become teachers of the Bible; and so a large number of Christians would be in readiness for the great struggle with infidelity and skepticism now threatening Christendom.

H. M. PARSONS.

*Toronto.*

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TRUST.

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STRENGTH for the day is all that we need,  
 As there never will be a to-morrow;  
 For to-morrow will be but another to-day,  
 With its measure of joy and of sorrow.  
 Then why be forecasting the trials of life,  
 With so sad and so grievous persistence?  
 Why anxiously wait for the coming of ill  
 That never may have an existence?  
 Far better to trust to the wisdom and love  
 Of the Providence ever beside us,  
 With no anxious thought what the future may bring,  
 For He guides all events that betide us.

*Word and Work.*

## MR. THOMAS LOGIE.

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AFTER a struggle, many years prolonged, actively to serve his Master, amid bodily weakness and disease, Mr. Thomas Logie, a former distinguished student of Toronto University and Knox College, passed away on Sabbath, July 10th.

Born near Rodgerville in 1863, his early years were spent on one of the many beautiful farms of that neighborhood. The ordinary common school education of the district, and High School training, later received at Clinton, were supplemented in his case by a liberal use of the literature at his disposal as a son of the manse. The settlement of an elder brother in Manitoba, together with the great prominence into which that land had suddenly arisen, afterwards drew the young lad westward, and for a short time he engaged in business life at Gladstone.

Soon, however, his student love reasserted itself, and this, with a deepening conviction of the supreme purpose of his life, led him to enter Manitoba College, where he studied a year, completing his undergraduate course afterwards in Toronto University. Dr. King had just been placed over the college, and, in addition to his regular duties, undertook the teaching in Mental and Moral Philosophy, in which young Logie at once enrolled himself as an honor student. The one class in which all the honor philosophical students were united happened that year to be taking up the most advanced work on the curriculum. Thus it came about that his introduction to Metaphysics was made through the strong meat of Kant and Hamilton. But, under the wise guidance and incessant questioning of Dr. King, he mastered their subtle refinements and involved trains of thought in a way that was at once the delight of his instructor and the amazement and despair of his classmates.

In Toronto he became yet further fired with that enthusiastic devotion to the study with which Dr. Young was wont to inspire his pupils. The Professor, however, during the first session never learned the name of the quiet, retiring student, whose thoughtful, interested face he had marked in the class-room, so



that when the class lists appeared next spring he gave expression to his bewildered surprise that "some unknown chap named Logie" should have carried away the scholarship from his best students. He soon came to know the modest student better, and when, next year, Mr. Logie graduated, again with first position. he was, on Dr. Young's recommendation, appointed University Fellow in Mental and Moral Science, a position whose duties he discharged for two years with great acceptance, before going on to his theological studies.

Almost from the commencement of his college life Mr. Logie had to contend with enfeebled health, but now it became still more threatening. The climates of Manitoba and Colorado in turn were resorted to; the latter with such marked benefit that he was encouraged to return to Toronto and go on with his studies in Knox College. He succeeded in reaching the end of the second session two years ago, and, fondly hoping that he might be able to remain with them, his fellow-students elected him President of the College Literary Society. His desire to be actively engaged in the Master's service led him to assume the mission of Mimico, which he had also supplied the preceding summer. Very soon, however, alarming symptoms again appeared, and the doctors hurried him away a second time to Colorado, as the only hope of prolonging his life. At the first, strength revived, and after a season he consented to undertake the pastorate of a rural congregation near the Rocky Mountains, which urgently sought his services. For a time he was able to perform these services with considerable bodily comfort. But, ere long, the old weary struggle recommenced, and slowly, somewhat intermittently, yet surely, strength failed, until, as the spring of the present year wore on, he was no longer able, even by sitting on a chair, to address his people. Realizing that the end was very near, he longed, both for himself and for his wife and family, to be once more with the friends at home, so the return journey was undertaken in June. A few precious weeks were allowed to renew and strengthen the intimacies of earlier life, and then the lovable, much-enduring spirit passed away.

Mr. Logie's mental and spiritual attainments were of a very high order. To a tenacious memory, and a mind of singular clearness and penetrative power, he added an intense love of

knowledge, and a habit of patiently thinking his way all round every subject of thought that he took up. Such qualities naturally resulted in a thorough grasp of his more special lines of study, and a well-matured judgment on them. They also led to many an excursion into other lines, in which the ardent mind was often tempted to go beyond what the weaker body could bear.

No doubt the fact that he so long felt himself to be standing on the brink of the eternal world had much to do with his intense realization of the duty and blessedness of living a Christ-like life, and with the high measure in which this was exemplified in his own case. But his was also by nature one of those gentle and meek dispositions which, developing amidst the ennobling and refining influences of a cultured Christian home, when transformed by the graces of the Spirit, take on, in an unusual degree, the beauty and attractiveness of salvation.

Two little ones remain to console the partner who so nobly shared his struggles, and so well upheld his arms amidst them all.

PROFESSOR THOMSON, M.A., B.D.

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#### WAVES AND LEAVES.

WAVES, waves, waves !  
 Graceful arches lit with night's pale gold  
 Boom like thunder through the mountains rolled,  
 Hiss and make their music manifold,  
 Sing and work for God along the strand.

Leaves, leaves, leaves !  
 Beautified by autumn's scorching breath,  
 Ivory skeletons carven fair by death,  
 Float and drift at a sublime command.

Thoughts, thoughts, thoughts !  
 Rolling wave-like on the mind's strange shore,  
 Rustling leaf-like through it evermore,  
 Oh, that they might follow God's good hand !

*The Bishop of Derry and Raphoe.*

## ROMAN CATHOLIC OPPOSITION IN THE FOREIGN FIELD. \*

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THE discussion of this problem demands, above all else, moral candor and Christian love. Romanism will have very different associations for different persons. To some it may stand especially for misguided zeal, for feelings of piety and reverence linked to unworthy objects; to others, again, it may stand for the fetters of religious liberty, and the torture of the Inquisition. But whatever be our estimate of Rome, nothing will be gained by exaggeration of statement or uncharity of feeling, and to approach this subject with anything but Christian love would only be to warp our judgments from the truth. Let us, then, attend to it with a consciousness of its relation to immortal souls, and knowing that for the endeavor we make to save from error we must give an account at the solemn gathering of the last great day.

What, then, is the attitude of Rome? Is she Christian or non-Christian? Is she *for* Christ or *against* Him? For an organization so wide in its reach, so complete in its administration, so persistent in its efforts must be a powerful influence either for good or for evil.

I know that some of you would close my lips against saying anything severe, and so would I. You would point me to her self-denial and zeal, which shames us all. You would rehearse to me the life of the strangely zealous grandee of Spain, Francis Xavier, kneeling with Loyola, and swearing by the consecrated bread to resign all earthly joy and aim and give himself to the conversion of the heathen, becoming poor among the poor of India, traversing the length of China, and finally perishing in a miserable shed upon that far-off coast.

You might tell me of the unflinching courage of the priests, Brebeuf and Garnier, and of the heroism of the Romish nuns, of the cold and hunger and perils they endured among the savage Mohawks and Hurons in the early days of the settlement of this continent.

\* Read before the Inter-Seminary Missionary Alliance, at Gettysburg, Pa.

Or you may tell of the pioneer priests of Korea, Father Tsion and Bishop Berneaux, and of their followers, fearlessly facing death rather than deny their religion, and you describe qualities in man which we all admire even though dragged in the train of unworthy motive. We own their merits; withhold not their due.

But alas! how often has the most splendid genius or the most brilliant fancy been lent to some ignoble purpose! Alas! that Francis Xavier should have given his splendid talents to establish the Inquisition in India; that in Rome we should so often find zeal without knowledge of the forgiving spirit of Christ! Let no appearance of zeal or courage *alone*, then, delude us from the facts. Because the face of Rome appears at times to look the way of charity and good works, be not too certain that, Janus-like, she has not another face, veiled at times, but ever firmly set upon intolerance of religious liberty and destruction of all Protestantism.

The Roman Catholic Church, as a *church*, cannot be other than a determined opposition to Protestant missions. There are many of her members more tolerant than their creed, but as a *church* she must make no truce with Protestantism except to gain time: for Rome as a church curses and consigns to damnation the whole Protestant world. There is not time, nor is it the object of this paper, to review the whole field of Roman Catholic dogma in justification of this position. Let few cases suffice. In the Papal bull, "In Cœna Domini," which has now been ratified and signed by twenty-five or more Popes, there occurs the following section:

"We do on the part of Almighty God, Father, Son, and Holy Spirit, and also by the authority of the blessed apostles, Peter and Paul, and by our own, excommunicate and curse all Hussites, Wycliffites, Lutherans, Zwinglians, Calvinists, Anabaptists, Trinitarians, and Apostates from the faith of Christ, and all sundry and other heretics, by whatsoever name they may be reckoned and of whatever sect they may be, and those who believe in them and their receivers, abettors, and, in general, all their defenders whatsoever, and those who without our authority and that of the apostolic see knowingly read or retain, or print, or in any way defend the books containing their heresy or treating of religion."

Moreover, the teaching of the Romish catechisms with which to-day Rome poisons the minds of her youth with hatred towards Protestantism is of the same general strain, and though many are constrained by the Christlike lives of their Protestant neighbors and a feeling of common humanity to disregard such bitter teaching, yet from the standpoint of this paper we must judge the opposition of Rome by the attitude of her *ruling* and *acting* classes.

In Protestant countries or for political intrigue, Rome may often appear different from her former self. At her great lay council, or when speaking for Protestant ears, she feigns much interest in the elevation of man and conceals the weapon so stained with blood; and with such opiates would she lull us to sleep. Alas! has she not done so already? How scrupulously we avoid all collision with her or her views! Have we come to believe that Rome is right? I do not say this to invite controversy, for that is always a thorny path, and we wish to avoid it: but what *effort* are we making? Is it because we have lost the courage of our forefathers? Nay, with the Master's command ringing in our ears, *can* we be indifferent as to how many Rome entraps in the net of her sacramentalism?

I do not wish to harrow up the past, but as we read the reports from foreign fields and hear of the discouragements and opposition thrown by Rome in the way of our brother laborers we are reminded that to her boasted motto, "*Quod semper, quod ubique, quod ab omnibus,*" Rome is, in some respects, only too true. From first to last her policy *as a church*, since the Reformation, has been one of hostility and opposition. We remember with what ruthless hand she stood by the cradle of Protestantism and sought to silence its first whispers and check all missionary effort; we remember the hushed tread of Christian David and his faithful ten leaving their beloved Moravia in the dead of night, without even bidding their relatives good-bye for fear of detection, that they might reach a more friendly spot, where at Herrnhut they founded the faithful little Moravian Church from which, long before Carey and Judson, there went forth its many missionaries beyond the seas.

The same policy that drove the Waldenses from their paternal vales and that besmeared the name of France's holiday

with the blood of 70,000 Huguenots is still, according to her own teaching, the policy of Rome.

In short, we need only judge Rome by the New Testament maxim, "By their fruits ye shall know them," to be convinced that she is a deadly opponent of all true Christian progress. We may differ in this day of "open doors" as to what proportion of money and effort should be given to combating her system or seeking to evangelize her adherents, but as regards her attitude we are one.

Having to some extent identified the opposition, and been satisfied to some extent of her hostility, we next ask, what is the strength of Rome in the foreign field? and here we are met with such a diversity of estimates as to render numerical exactness impossible. Her own reports are the most optimistic, and glow with a satisfaction peculiarly her own; but, whether through oversight or wilful misrepresentation, their numbers are very variously given. One thing, however, that impresses you in reading *their own* journals is that they are using every means, lawful and unlawful, and are eagerly pressing into every corner of the globe, *feeling certain of success*. Rome, as you know, is strongest in the two great mission fields of India and China. In India she has 996 European priests (1890), European or American (I may speak of them briefly as European, for France furnishes the majority of the missionaries). In India, then, Rome has 996 European priests, besides 93 native priests, being rather more than the total number of Protestant ordained male missionaries, European and American; the total number of Protestant missionaries in India being: Ordained missionaries, 816; lay, 69; wives, 460; other lady missionaries, 243; and ordained natives, 912. In China Rome has: European priests, 471; native priests, 281; as against Protestant ordained missionaries, 537; lay, 78; wives, 353; other lady missionaries, 298; and ordained natives, 247. In Japan Rome has 78 European priests, in Madagascar 40, in Burmah 38, in Siam 43, in Tonquin 82, and so on, without burdening you with figures, which, however, do not give the number of nuns and other lay workers.

She is establishing herself in almost every field—in Korea, in the Fiji Islands (where in 1890 she claims 800 conversions), in Natal (where by cunning intrigue she has succeeded in baptiz-

ing the child princess and heir to the throne), in the Congo, in Cape Coast (where she claims great accessions from the Wesleyan missions, especially the chief of Montfort and his following), in Basutoland, in Uganda, to say nothing of her work in South America and the more Papal states of Europe.

Abundant means seem always at her hand. How it is contributed is not known. Much is given by religious societies. The Society for the Propagation of the Faith contributes more than any other. The Pope makes large grants. The Propaganda have large funds at their disposal, while many bishops and cardinals contribute freely. But however varied the sources of her contributions, her administration is worked directly from Rome. The Congregatio de Propaganda Fide direct every effort.

Wherever Rome goes, she panders to heathen prejudices. She employs Jesuitical methods which we would scorn to use. Knowing that many parents who care little for themselves desire well for their children she baptizes those children indiscriminately, with all the fascinating influence of an imposing ceremony, and as they grow up teaches them that for freedom from original sin they are indebted to their mother church.

Is Romanism, then, a force which we can afford to discountenance? Can we be indifferent towards this large organization, or ignorant of her wiles?

And this brings us to notice more definitely some phases of her opposition in the foreign field. Even if Rome did not maliciously design against Protestantism, she would yet be a noxious plant whose seeds would unconsciously be blown here and there over the fields being prepared by the labors of our missionaries. There would be an unconscious opposition to be met. Wherever Rome has gone she has given a wrong impression of what Christianity is, which must be removed! She has not honored sufficiently its founder, the Lord from heaven. She has made His Word void through her tradition. She has taught a threefold doctrine of sin, which has encouraged the insincere to seek baptism to escape original sin, while other sins are regarded so trifling by her that the heathen think our command, "Be ye holy," as *too severe*.

Rome's policy in foreign fields is Jesuitical in the extreme. In the September number, '91, of their journal, "Annals of the Pro-

pagation of the Faith," one of their own priests, writing from India, gives with greatest approval an account of the procession of the Virgin, headed by the image of Mary and the Infant Jesus, and to gain the crowd attended with all the heathen rites prevailing there; while Dr. B. C. Henry, in his "The Cross and the Dragon," cites an instance where even the heathens' image was used, only rechristened. The discouraging influence of their unscrupulous means must be to the honest missionary painful indeed. In other fields they give impressions of Christianity which prejudice the heathen against us, as one has said in speaking of Mexico: "The name of Jesus has been identified with Jesuitry, and the Gospel has been gall."

Who can think without sore regret of the prejudice they aroused in the mind of the Japanese against the very name of Christian, when more than two centuries ago, having gained many converts, they so far betrayed their trust as to conspire to overthrow the civil power. When their conspiracy was discovered they were treated with a cruelty which we, of course, cannot excuse, but as one of themselves, a scholar and a Christian, has said: "In this way the Japanese learned to associate Christianity with intrigue and rebellion." Hence the very presence of Rome in the vicinity alone is a baneful opposition to Protestant missions.

When we seek to evangelize those whom she has won to her belief, or who have for generations been of her creed, *new obstacles* beset our way. There is that painful wrenching from a former belief—a belief made dear because held by parents or the past leaders of their country. To change one's religion needs more courage than to dash into the battle. "So you are going to change your religion?" This, says a writer in the *McAll Record*, "is the rock on which many a newborn faith has been shipwrecked." To convert the Roman Catholic, to overcome the bitter prejudices inculcated by Rome, is vastly more difficult than to persuade the darkened savage that he needs the blood of Jesus. We sometimes wonder why it is that the Romanist is so hard to convert. Is it, we wonder, because there is sufficient in his teaching to satisfy the longing of the immortal soul? But if we could sit as pupils in their schools, see the misshapen form of Protestantism presented, hear them describe us as all that is hate-



ful and repulsive, as they do in their fast-increasing schools in foreign fields, we would not wonder. And so it is the wisdom of the hour that is voiced by Rev. Mr. Underwood and other missionaries to hasten the work lest we have *Roman Catholic* countries instead of *heathen* to convert.

In civilized countries, distinctively Roman Catholic, the first obstacle that meets the Protestant missionary is the illiteracy of the people—in Mexico, *e.g.*, only one-eighth can read; and even if the colporteur does dispose of some Bibles or religious literature with the hope that they may find some person who can read to them, the confessional is the ready means whereby the priests discover it. The confessional is their great detective.

Miss Johnston, writing in the *McAll Record*, says: "There is a difficulty applicable to all work in Roman Catholic countries. We arouse the sleeping conscience, and very often drive them to the only remedy they have—the confessional." Of course, the tact of the priest is generally equal to the occasion, and very often the inquiring ones become fourfold more the children of Rome than before. Or if, perchance, where Rome has long held sway she has, like the poisonous Australian serpent, destroyed herself, then a still darker sight meets the Protestant missionary. It is either unbelief, distrust of all that is called religion, black atheism, as a result of Rome, that there opposes his efforts.

But all this is *friendship* compared with the hostile intent with which, if ever the Protestant missionary slumbers, or even while awake, Rome busily sows her tares. Rome regards all outside the pale of her sacraments as heathen. Her missionary maps are so constructed. She regards as *terra missionis* all lands where the temporal power does not do her bidding and lend its aid, and she is contesting almost every portion of territory won by the honest efforts of our Protestant missionaries. Dr. A. C. Thompson says: "The Propaganda avows the design of establishing a counter movement beside every Protestant station in the heathen world."

At the meeting of the World's Conference in 1888 Rev. G. Warneck, of Germany, said: "The enmity of Rome against evangelical missions shows itself to-day more vindictive than ever, and goes so far as to manifest this animosity by systematic aggression into spheres of evangelical missions." It is high time that we

should have our eyes opened to the enormous dangers which threaten us from Rome.

In a paper read before the Continental Missionary Conference at Bremen, the writer said: "Since the Vatican Council, a pre-meditated Roman Catholic intrusion into evangelical missions is taking place, organized from Rome." Proof was adduced from Hindu missions. The writer continued: "Hostile attempts against evangelical native Christians, buying of souls, disturbance of family peace in mixed marriages are chief means of Jesuitical work of destruction, whose outspoken aim is the annihilation of Protestantism." Authoritative statements by men competent to speak are not lacking to show that her policy of proselytizing (over which Rome gloats in her own journals) is being put into actual practice. Rome has persistently followed Protestant missionaries to almost every land, and her opposition has been largely regulated by the success of our missions. She followed upon the tracks of the pioneers in India and China; she pursued us to Madagascar and Cape Coast: she beset the trying pathway of Mackay in Uganda, and fulfilled his prophecy called forth by the presence of a Jesuit priest as he halted at Malta on his way to Africa. "We go," he says, "to plant the church of the living God in Central Africa, but we go sowing the good seed knowing only too well that thy hand will soon come and sow tares among the wheat." Three years later they were really upon the field, and speaking of them then Mackay said: "It is part of their policy to send men where Protestant missions are already planned or at work." The conduct of those priests at first was offensive in the extreme. They refused to kneel at prayers in worship when conducted by Mackay at court. They told Mtesa, the king of Uganda, that they did not join in that religion because it was not true. "We do not know that book (the Protestant Bible), because it is a book of lies. For hundreds of years they (the Protestants) were with us, but *now* they believe and teach only lies."

Again, when Thomas Comber, of the famous Comber family, the Baptist pioneer of the Congo, made San Salvador the basis of his more inland operations, immediately the Roman Catholic priests appeared upon the scene to create distrust. From a neighboring settlement they wrote to the king of Congo at San

Salvador, feigning friendship for him and denouncing Comber and Grenfell, the Protestant missionaries, as servants of the devil, misrepresenting the doctrines of Protestantism and the Reformation, and blackening the character of Luther, Calvin, and Zwingli. Thus they thought to drive Comber from his post as they had driven Saker from Fernando Po not long before.

The report from India shows Rome's persistent hostility there. The Rev. Mr. Williams, of the Church Missionary Society, Bengal, when addressing the World's Conference in 1888, said: "In a very short time after the establishment of the mission, some Roman Catholic priests entered the district and began their work, and from that time to this they have been working against our Protestant Christians. They do not move a finger for the conversion of the Hindus or the Mohammedans. Their way of working is not preaching the Gospel, but waiting till some disturbance occurs. *E.g.*, some years ago a caste disturbance occurred. The Roman Catholics were ready. They told the discontented to keep their caste and become Roman Catholics." Thus do they sow discord among brethren. And when Mrs. Williams one day remonstrated with some nuns, and asked them why they did not go among the *heathen* to try to convert *them*, the taunting reply was, "The Hindus and Mohammedans may be saved by the light of nature, but there is no hope for you Protestants." In this way they intrude themselves upon Protestant fields, and at once the heathen are puzzled over two Christian bodies at variance with each other, and we, the younger and dissenting body, appear at a disadvantage.

From Basutoland the warning is equally clear. One writing from that mission has said: "The Roman Catholics are making great efforts to undermine the hold of the Protestant mission upon the Basutos. Nothing seems to have stimulated them so much as the recent religious awakening among the Basutos which has so rejoiced the friends of the Protestant missions. They (the Roman Catholics) have established five stations, *carrying out a plan of settling down opposite every Protestant station.*" And in that same mission in order to be successful, the same writer tells us, they licensed heathen barbarities dear to the heathen, but condemned by the Protestants.

Moreover, Rome holds out the arts of civilization as a bribe. She has done much proselytizing among some African tribes by

assuring her chiefs that she will teach them, not so much to sing hymns, as the Protestants do, but to be a great people. In Natal the Romish mission has 20,000 acres of land, where they have erected schools and works.

But the most effective means of all which Rome is beginning to use is education. Her old motto, "Ignorance is the mother of devotion," will do at home in Papal countries. But in her many missions, she is actively establishing schools to gain the young. With her immense wealth, the gift of her all-more-liberal-than-we adherents, she establishes her convents. Her terms are liberal, her buildings are stately, and her inducements great, and so does she bid for the daughters of even Protestant parents; and, alas! sometimes, for music and painting, some Protestant parents do barter their daughters' souls, and Rome gains the future mothers and their children. If she can only get the children within her schools they will not easily become Protestants, and thus they compass sea and land to make their proselytes.

The *printing press*, which she so long despised, is now being vigorously used. It is not the *Bible* so much that comes forth from her press, but secular literature, church dogma, and, most of all, misrepresentations of Protestantism. *E.g.*, Rev. John Hesse, formerly a missionary in India, in addressing the London Conference some years ago, told that among other books which he found circulated one entitled, "The History of the Fallen" (*i.e.*, the Protestant). In it the character of Luther was blackened with almost every sin, while Calvin and Knox were little better. This, with all the necessary trials, is what the Protestant missionary has to meet. Tell me not that the Jesuit hostility has ceased! Nay! as Parkman, the historian, has said: "The church to rule the world, the Pope to rule the church, and the Jesuits to rule the Pope. This *was* and *is* their policy."

With all her determination to follow our missionaries wherever they go, with all her unscrupulous means of tarnishing the name of Protestant, with the money she ever has at hand to further her schemes, with an authority over her members which finds men to go at her bidding, with all her determination to foil the efforts of Protestants, with all the success she has had and the proselytes she has made, tell me not that Rome is a factor that we can afford to omit from the problem of missions!

To meet this opposition we cannot stoop to use her unchristian methods; we can only obey the Master's will. But we can be more vigilant of her wiles, we can be more watchful of our young converts not fully established, and still within the reach of her intrigue. We can as Protestants *unite* more closely in common love for the Saviour and against the common opposition. We can make a more determined endeavor to evangelize the world. We can take the zeal of Rome and sanctify it to a nobler purpose. May this opposition only make us more faithful in our efforts to save, more diligent in acquiring a knowledge of her evil tactics; may it constrain us to lead more holy lives, in which others shall see reflected the mind of Christ; may it lead us to seek more the Spirit's aid, without which all effort must be in vain; and may it drive more of us, thus equipped, into foreign lands to win them for Christ before they are brought under the thralldom of Rome!

With the example before us of Zinzendorf, and Beckwith, and Melinda Rankin, and Boileau, and Father Chiniquy, and Dr. Mc-All, whose lives have been purified by the opposition which they have met; with the example before us of the noble army of missionaries who have patiently borne like discouragement for Him who died that we might live, and whose feet have been beautiful upon the mountains as they have hastened to summon the clans of the Lord, let us take from their hand that radiant cross; let us as heralds not slacken our pace; let us carry it, not for self, but for Christ; not through strife, but through love!

W. D. KERSWILL.

*London, Ont.*

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In the elder days of Art,  
Builders wrought with greatest care  
Each unseen and minute part—  
For the gods see everywhere.

Let us do our work as well,  
Both the unseen and the seen;  
Make the house where God may dwell  
Beautiful, entire, and clean.

*H. W. Longfellow.*

## DIVINE AGENCY IN MODERN MISSIONS.\*

THE agency of God is not more manifest in creation than in history. Signs of His handiwork may be seen in every age. Historians bear testimony that the whole period bears marks of a comprehensive, all-embracing plan, with a unity and harmony which no human foresight could have designed, nor human energy have wrought out.

The design of this paper is to show forth this Divine agency as revealed in that part of history which relates to modern missions. In the mission work of the early Christian church, whose record is in Acts, the presence and agency of God were clearly manifested and recognized. The entire work in its inception, history, and progress was of God. He selected and prepared the missionaries, gave them a door of access to the Gentiles, and accompanied their preaching with mighty signs following.

In the history and progress of modern missions, the same supernatural agency is as clearly visible. The workings of Him who alone doth wondrous things may be traced all along the line. The whole period is as a burning bush, every twig of which is aflame with the Divine presence.

A field so vast and varied might be viewed from many stand-points; but it will not be possible, in the space of this paper, to do more than indicate, in broad outline, the leading paths of Divine activity.

Viewing the history of modern missions as a whole, the agency of God is first seen in preparing the church to engage in this work. For centuries previous to the modern-mission era, little mission work had been either attempted or accomplished. The reason is not difficult to find. The church was asleep. Spiritual death was brooding over her. Probably at no time since the Reformation was spiritual life so low as about the middle of last century. Spiritual desolation was widespread. In France, infidelity permeated the nation; in Britain, ritualism, free thought, Socinian and other "isms" paralyzed the life of the church; in America, as

\*Read at a public meeting of the Knox College Students' Missionary Society, February, 1892.

everywhere, there existed the form of religion without the power. The hope of missions lay in a quickened and renewed church. From whence could such a quickening and renewing come? Not from within herself, nor from her environment; for these tended to death rather than life. The God of grace must pour upon His people the spirit of grace and supplication ere the work be undertaken. This God did. The spirit of supplication rested upon a chosen few. In answer to prayer, the day of Pentecost was exemplified; men filled with the Holy Ghost, anointed with the tongue of fire, went everywhere preaching the Word with mighty signs following, until the church of Britain and America began to throb with new life and became enthused with a heaven-born zeal.

The revival of missions accompanied this revival of spiritual life. So soon as the church was raised up and rejoiced in fellowship with her living Head and Saviour, her sympathy went out toward the heathen, and she began to carry out His will with Carey as the pioneer from Britain to India.

The interest in missions at that time was at a low ebb, but during the century the preparation has been continued, the tide gradually rising toward flood mark, until to-day the whole church is becoming alive to this work, and from almost every part within her borders men are going forth to fulfil the great commission of our ascended Lord, "Go ye into all the world, and preach the gospel to every creature."

In addition to this general preparation of the church, the agency of God is seen in the special preparation of the missionary. Work on the field is varied. The qualifications for one sphere are not adapted to another. Each missionary must be fitted for his particular sphere. The history of modern missions abounds with instances of this peculiar adaptation between the workman and his work. He was prepared for work, as manifestly prepared for him. All such adaptation requires a plan, as well as skill to carry it out. In the case of the missionary, whose plan? whose efficiency? Not his own, for he knew not his work until engaged at it. His fitness depended on a higher plan, on a more efficient skill, even that of Him whose purpose spans the ages, and whose mighty, yet quiet, agency is exercised at every point to accomplish His design. He who foresees what the work is can alone qualify

the workman to do it. Particulars in individual cases may be given to show that God has thus been at work, and to magnify His handiwork. Some missionaries, like Hunt, have been unconsciously prepared—

“Guided by hands they did not see,  
By voices called, to them unknown ;  
Strange opening doors of circumstance,  
Small happenings that were never chance ;  
God's daily, hourly providence  
Led in His way, not their own.”

Notwithstanding unconscious preparation, like the stones of Solomon's temple, they fitted the place they were called upon to fill. *Others* had their hearts set upon and prepared for different spheres than those designed for them. Livingstone longed and fitted himself for medical work in China, yet how singularly adapted was he to open up the dark jungles of Africa! Another well-known case rises up before us. The particulars read like fiction rather than fact, and are substantially to this effect:

About thirty-six years ago, Dr. Jewitt, a veteran missionary in India, ascending a mountain peak, viewed the country beneath. The great need of the people burdened him, and he sought relief in prayer. He asked the Lord of the harvest to send a missionary to Ongole. For thirteen years that prayer appeared to be lost, but God was not unmindful; He was preparing a workman for his particular field. At the right time, Mr. Clough, a civil engineer, heard the cry of this needy people and applied to the mission board to send him forth. At first they refused, thinking him unfit. He applied again and was accepted (with many misgivings). Shortly after his arrival, a famine spread over the land. Starvation and death were on every hand. In the midst of this distress the missionary went to the government and proposed to undertake three and a half miles of the Buckingham canal, that employment and food might be furnished to the starving people. His offer was accepted. After the day's toil, the people assembled together while the missionary preached to them the Word of life. The Spirit of God accompanied the Word with power, and many were led out of darkness into the light and liberty of the Gospel.

Only an engineer could have filled this sphere. No human foresight could have foreseen the qualifications needed, nor human skill prepared the laborer. With such facts and instances before



us, what shall we conclude? Like the magicians of Egypt, all must admit that "this is the finger of God."

Again, viewing the history of modern missions, we behold the agency of God in giving access to the heathen world. At the inception of modern missions, the lands of darkness were practically closed and opposed to the missionary. Behind walls without and fortresses within, all stood hostile to approach. India, that "Gibraltar of heathenism," in possession of the East India Company—a power opposed to Christianity—and under the influence of two religions, the most subtle and despotic on the pages of history; China, for centuries separated from every other nation, and so impenetrable that the aged Xavier was led to exclaim, "O Rock! when wilt thou open to my Master?"; the islands of the sea, whose inhabitants were more to be feared than the wild beasts of the forest. To-day, the whole aspect is changed. Closed doors are now opened; hostility dying away; India open, and ruled by a Protestant nation; China's walls laid low, and protection afforded the servant of Christ; the ports of Japan free of access, the edict against the missionary removed, and people eager to embrace the spirit of western progress. The islands of the sea ready to receive and welcome the missionary of the cross. Step by step, country after country has been opened, until now there is access to all. These are facts which history presents. How are they to be accounted for?

Various natural elements and agencies have played their part in this work. To accomplish this end, the civilized nations of the world have joined hands—often unwillingly—with the missionary. In many instances their agency has been foremost. Mainly selfish were the motives which led them to knock at the closed doors and demand admission, that their ambition and covetousness might be satisfied.

In other cases the agency of the missionary has been in the van. Single-handed, he has gone forth and gained admission to hostile lands, often at the sacrifice of his life; while in not a few instances no human agency was used, doors, like the iron gate before Peter, opening at the approach of the apostles of the Lord. In every case the result has been the same. Elements and agencies, both diverse and adverse, have worked together in harmony for the accomplishment of one grand purpose. Is it reasonable

that such would have been effected were there no presiding hand? Must not all be constrained to acknowledge that behind all these human agencies there is a Divine actor and controller holding the sceptre of the universe in His hand, and using, controlling, and overruling these forces that they shall work together in accomplishing His gracious design to give "a door of access to the Gentiles"? The opening up of heathen lands to the missionary often gave no real access to the people themselves. The outer walls only were thrown down: the citadel remained intact. The citadel of heathenism lies within the heart—a fortress so encased with pride, superstition, idolatry, and sin that it were vain for the missionary to seek an entrance with his message unless the Lord unlock the door. That the door has been unlocked history testifies. It gives assurance that the high caste of India and China have stooped to hear and believe; that the low and degraded of all lands have been raised up to listen to and receive the Gospel of the grace of God. Facts such as these require only to be stated to show that the God of Israel has been moving before and with the missionary, opening the door to the promised inheritance.

Viewing again the history of modern missions, we behold the agency of God in the attainment of results. The religions of this world are considered successful as their converts are numerous. Many have judged Christianity by the same. Unfair as this criterion is to determine the success of modern missions, for the purpose before us we hesitate not to adopt it, knowing that even the numbers tabulated as having embraced Christianity cannot be accounted for without acknowledging a Divine factor. The converts in heathen lands are to-day reckoned at 4,000,000—people won from every nation, from every class, from every religion, and scattered throughout heathendom. The instrumentality used, a feeble band of missionaries, with no weapon of conquest save the Gospel, opposed in its universality to all other religions, and in its essential character to the natural pride and corruption of the human heart. On the other hand, that feeble band had the difficulties of a foreign language to overcome, the opposition of heathen religions to meet, and the human heart to reach ere one convert could be made. In the face of such odds, what hope to even gain one convert? How shall we account for so many?

Surely the God of Gideon has been moving in modern missions, "choosing the weak to confound the mighty," and enabling "one to chase a thousand and two to put ten thousand to flight." Divine agency is not so manifest in the numerical as in the real results of modern missions. These are moral and spiritual, and are seen in the changed lives of individuals won to Christianity, and of communities influenced by it. Volumes might be written filled with illustrations of the regenerating and sanctifying effect of the Gospel upon individuals, and of its uplifting and transforming power upon communities.

Individuals savage, brutal, vile, have been made peaceful, compassionate, and pure. Africaner, the "demon" of the Dark Continent, was one of this class. No vileness too low for him to reach; no work too brutal to undertake. Murder was his delight, that he might make a drum-head of the skin, and a drinking cup of the skull of his victim. Robert Moffat, with strong faith in God and in the grace of God, went to visit him, and finally took up his abode with him. Soon a change came over this "monster." He became a man of peace, the friend, helper, and nurse of Moffat, and a winner of souls. Other missionaries bear testimony that similar results have been wrought under their ministry; that trees of righteousness growing in the desert of heathenism have bloomed and flourished like the palm, shining with the beauty of holiness, and abounding in the fruits of righteousness. Are not such facts a sufficient demonstration that there is a Divine Husbandman at work bringing to pass the saying that is written: "Instead of the thorn shall come up the fir tree, and instead of the brier shall come the myrtle tree: and these shall be for a sign that shall never be cut off"? Not only have individuals been regenerated and sanctified, but whole peoples and communities have been raised to a higher plane of life and transformed in character. The New Hebrides group furnishes bright illustrations of this transforming work. Anaitijum, on Geddie's arrival, contained no Christians, her people given up to idolatry and vice. On his departure there were no heathen, no idols, and the character of people entirely changed. Erromanga, a few years ago her people were savage, idolatrous, and vile. To-day the whole island is evangelized, and all traces of heathenism passed away. Terra del Fuego furnishes another

illustrious example. The great naturalist Darwin described her people as the most brutal and degraded on the face of the earth, and worse than beasts of the field. To-day history gives assurance that these savages were not too low for the Gospel to reach, nor too degraded for its transforming power; that the whole island has been evangelized, and is now a radiating centre.

The list might be almost indefinitely prolonged with the story of Fiji, Madagascar, Japan, Sierra Leone, Formosa, and many other bright examples. If the changed life of the individual is a marked proof of Divine power, how much more changed peoples and communities! Such supernatural effects require a supernatural cause. Admit a Divine agency at work, realizing the fulfilment of the promise, "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," and all is evident; reject such agency, and facts remain unexplained and inexplicable.

D. CARSWELL.

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"ABIIT AD PLURES."

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CALM are the holy dead  
 When the passion of Life is o'er,  
 When the green turf flowers o'er the resting head,  
 And the turbulent dreams of the world have fled,  
 And the wild heart throbs no more!

Blessed are the holy dead,  
 Though dark were their lot before;  
 For healed are the wounds that on earth have bled,  
 And dried are the tears that on earth were shed  
 For the sorrows that erst they bore!

Wise are the holy dead,  
 Ah! wise with a noble lore;  
 For to their clear glances are open spread  
 The scrolls where the secrets of God are read,  
 In the heavens where the angels soar!

Oh, who will bemoan the dead,  
 As stricken with anguish sore?  
 Though the sod or the marble be o'er his head,  
 His beautiful soul with a song hath fled  
 To the rest that it loved of yore!

*Ven. Archdeacon Farrar, D.D.*

## OUR COLLEGE.

**J.** R. SINCLAIR, of Ancaster, was down on the 18th and 19th ult. He evidently enjoyed his short stay very much.

THE Rev. M. McGre<sub>g</sub>, Tilsonburg, is supplying Bloor Street Presbyterian Church during the absence of the pastor, Rev. W. G. Wallace.

THE Rev. J. C. Stinson accepted the call from Horning's Mills and Primrose, and was duly inducted. Being an energetic worker, we expect favorable reports.

J. F. SCOTT, of Mt. Albert and Ballantrae, spent his holidays in and around the city. E. A. Harrison, of Mimico, exchanged with him on Sabbath, 24th ult., and brought back a very encouraging report from Mr. Scott's field.

REV. JOHN DAVIDSON, B.A., was inducted into the pastoral charge of Sydenham and St. Vincent on July 29th. We were pleased to learn that under his administration the work is making rapid progress. We congratulate the above-mentioned congregations in securing the services of a man like Mr. Davidson.

THE committee appointed to look after the museum are sorry they cannot report any success re the petition sent in last spring. We have heard nothing for three months, and in all probability will not now, in time to secure any specimens this summer. We trust yet to hear that some steps will be taken to make our museum what it ought to be, and not leave it in its present dilapidated condition.

FOR a few days last week the corridors of our college resounded to the tread of many feet. One almost expected to hear the merry "Halloa! when did you get back?" words we hear so often in October. But no such sound was heard. A number of the fathers of the church, with grave faces, paced our halls between the sittings of the Foreign Mission Committee. Judging from the remarks we heard and the lengthened meetings, there were some hard knots to untie, or tangled skeins to unravel.

ON July 6th, Rev. H. S. McKittrick was ordained as a missionary. Mr. McKittrick intends taking a course in medicine prior to his going to the foreign field. Before resuming his course of study, he will give one year to home mission work, having under his charge Daywood, Johnston, and Woodford. A large and substantial shed has been built at Johnston, capable of furnishing shelter for the horses of those who attend the services of the house of God at that station.

ON the same day, at the same place that Mr. McKittrick was ordained, Mr. A. McNabb was licensed to preach. Meaford has had the benefit of Mr. McNabb's services for two months. A new pulpit has been put in, and the general appearance of the west end of the church changed. Mr. McNabb intends taking a few Sabbaths' rest, and will visit the camp meetings near Orillia, held under the auspices of the Y.M.C.A. of that place, Magnus Leith (another of our students) being the manager.

THIS month the students of the college are called upon to sympathize with one of their number in his bereavement. Mr. John Bell, B.A., came to us from Queen's College last winter, and won a place in our admiration and affection for diligence and manly bearing. During the summer he has been engaged in mission work at Holland Centre, but a few weeks ago was called home by the serious illness of his father, Rev. Alex. Bell, late pastor of St. Andrew's, Peterboro. His father had been a sufferer for some time, and at last his fine constitution fell before disease. From the scenes of earth he has passed to those above. "Blessed are the dead that die in the Lord from henceforth: that they may rest from their labors: for their works follow with them." Our friend may feel assured that he and the sorrowing family have the sympathy of the students of Knox College in this their dark hour. Many of us have passed through the same valley, and know how to feel for a fellow-student in sorrow. The reverend gentleman was in the prime of life, and richly endowed with the gifts and graces which are wont to adorn the Christian minister. We are ever grateful to our indulgent Father for such gifts. The gift of a noble, intelligent, true Christian is His best gift to the world.

WE likewise extend our sympathy to the sorrowing relatives of the late Thos. Logie, B.A. Many of the students sat at his feet while he was fellow in University College and were permitted to know something of his ability as a scholar, and likewise his peculiar adaptation for the position of lecturer. We wished in our hearts his health would permit him to further his studies, that he might eventually fill a professor's chair. But God called him to a higher position. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Mr. Logie's integrity, uprightness, and gentlemanly conduct won the esteem and affection of all who knew him. We all mourn his loss. We feel the church has lost a great and a good man, and hope his example will be a stimulus to all who work for the Master to make the most of our short time. May the God of all grace comfort the bereaved ones, and buoy them up with the glorious hope of a reunion around the throne of God!

## THE EDITOR'S BOOKSHELF.

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ON so great a subject it is not too much to have two volumes issued from the press within a few months of each other by two men of different training, but both ardent sympathizers with the pioneer toilers for Negro Emancipation. We therefore followed up the reading of Goldwin Smith's polished paragraphs with a less exact, but not less instructive course through *William Lloyd Garrison, the Abolitionist\**, by Archibald H. Grimke, M.A. This volume is twice the size of the other one, and enters more minutely into the record of details. Mr. Grimke comes of staunch abolitionist stock, and writes *con amore*. He, too, has been digging in the same mine as Goldwin Smith, and if he has carried out more inferior ore he has also secured some valuable nuggets discarded by the more critical Canadian. This volume is in the "American Reformers" series, edited by Carlos Martyn, and published by Funk & Wagnalls. To many readers who prefer the rush and fire of the exciting movement to the quiet, chastened light of the critical historian's study, and who are not as familiar with the leading men and events in the history of the United States as the author of "The Moral Crusader" presupposes, this more elaborate and withal well-written and interesting biography will be most useful. The story is well told, and readers will not only find it reliable history, but a good moral tonic. Canada's political and moral outlook would be less doubtful were the rising generation taught to reverence the name and imitate the devotion of such dauntless reformers as William Lloyd Garrison.

THERE is little need to do more than mention the title of a new book by F. B. Meyer. Those who know previous volumes are familiar with his style of thought and method of treatment. His biographical expositions of the lives of Abraham, Israel, Joseph, Elijah, have had very wide circulation, and his more recent volumes on I. Peter, the Psalms, and the present, on the first twelve chapters of the Gospel by John, show no signs of weakening. They have all evidently served as pulpit expositions, and, although there may be homiletical defects, they are delightfully fresh, suggestive, and helpful. Meyer's style is so unaffectedly simple and his purpose so lofty that no Christian can read his books without being at once

\*William Lloyd Garrison, the Abolitionist. By Archibald H. Grimke, M.A. Toronto: Funk & Wagnalls.

instructed and strengthened. There are evidences of true culture in every chapter, but the charm is spiritual and devotional, not literary. This latest volume, *The Life and Light of Men*\*, is uniform with earlier ones. It contains thirty-six expositions of average sermon length, and more than average beauty and suggestiveness.

WHILE we are at sermons, here is a volume bearing the striking but somewhat uncertain title, *The Philanthropy of God*.† The preacher's name is now quite familiar, being the foremost in younger British Methodism. Hugh Price Hughes is an interesting character. An Oxford man, with an Oxford air, clean, quick, sympathetic, liberal, courageous, he has helped forward the cause of Nonconformity and of vital Christianity in London as few men of his generation have done. He has made his mark at once as an editor, a preacher, and a social reformer; and in each character he exhibits the elements peculiar to the others. His sermons have the direct, packed style and deft home-thrust of the skilled journalist, and breathe the liberal life and genuine sympathy of the large-hearted London philanthropist. Of late years the great St. James' Hall, the headquarters of the West London Mission, has been the centre of his preaching activity, and it was there we had the pleasure of hearing several of the sermons included in the present volume. These sermons are not as solid as Mr. Moinet's, and are of less permanent value; nor are they so warmly devotional as Meyer's. But there is more dash and sparkle, and a sense of gladiatorial strife is sometimes apparent. When he launches out against Lord Wolseley's "deadly militarism" and the war spirit of John Bull, there is a flash as of a drawn sword. The themes of these sermons are very varied, social, biographical, political, besides several bearing more closely on the title of the volume. Hughes is not by any means a profound thinker, being rather a man of affairs with a good Oxford training. But he has an intense, passionate nature that has caught "a touch of phantasy and flame." He has been brought face to face with the London problem, and he sees for it no real solution apart from a personal Christ and the power of His resurrection. In that sure faith he brings all his power to bear on the work of evangelism in London, and high over every cry to legislate or to educate he calls, and stakes everything on that call, Regenerate!

\*London: Morgan & Scott. Toronto: Willard Tract Depository.

†The Philanthropy of God: Described and illustrated in a series of sermons. By the Rev. Hugh Price Hughes. London: Hodder & Stoughton. Toronto: Upper Canada Tract Society.



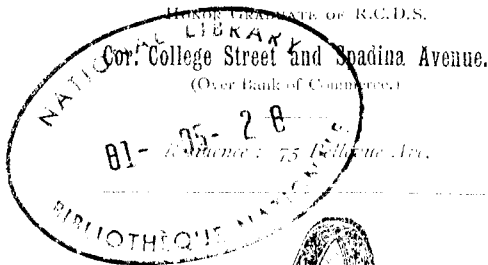
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