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THE RELATION OF MERCY AND SACRIFICE.

A SERMON

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"I will have mercy and not sacrifice."—Matthew xii. 7.

IN these words we have the very kernel of religion. It is almost superfluous, I presume, to indicate the significance of the terms of the text. By sacrifice we understand not merely the slaying and offering of animals in honour of Jehovah, but all outward religious observance. Mercy we take to mean, not simply leniency toward an offender, but something closely akin to love, the New Testament "Charity," love to God and love to man; that disposition of heart which gives life to all religious forms, and which manifests itself equally potently in our relations with our fellow men; that disposition which lays as the foundation of God's service, a regard for the great moral principles of his universe; which believes in honouring God, not solely, but primarily, by dealing justly, kindly, lovingly, with man.

Mercy and Sacrifice.—We have here contrasted the external and the internal, letter and spirit, form and essence, ritual and morals.

In considering this subject, permit me to direct your attention to two points: First, mercy preferable to sacrifice; second, mercy incomplete without sacrifice.

I. *Mercy preferable to Sacrifice.*—This truth calls for no demonstration. It is clearly stated in the words of our text. "I will have mercy and not,

i.e., 'rather than,' sacrifice." We are here taught that God prefers the possession of the spirit to the observance of the letter, that he sets more store upon the internal than the external, that the essence is more precious in his eyes than the form, that he attaches greater value to morals than to rituals.

There are two great classes of obligations which God has imposed upon men: the moral and the positive. The former arise necessarily out of the relation in which we stand to God and to our fellows: the latter are of special appointment. The moral are eternal in their nature: the positive may be changed or abrogated altogether, as many of them have been. Love, truth, justice are examples of the one. Sacrifices, tithes, fasts, feasts, Sabbaths and sacraments are examples of the other. It should not be difficult, one would imagine, to perceive that there is a difference between these two classes of duties. Both are binding, doubtless, yet both do not stand upon the same level. The truth is they are related as end and means. God's great delight is right affections, and graces of heart and life. In his wisdom, however, he has seen best not simply to inculcate these, but to institute ordinances calculated to promote them. It must not be forgotten, however, that these ordinances are only means. The former are the end for which they exist, and hence of prior import. Christ himself pronounced them "the weightier matters of the law" forever settling their relative value, and again he has spoken in the words of our text "I will have mercy and not sacrifice."

Strange to say this very thing men have always shown a marvellous tendency to forget. They have ever manifested a decided disposition to separate positive and moral, regarding the former as alone constituting religion and having to do with eternal salvation. So far from recognizing the distinction laid down men have exhibited a fatal determination to reverse the order of the text and proceed as though God's declaration had been "I will have sacrifice and not mercy." The Pharisees at the time of Christ furnish us an example in point. In fact the whole Jewish people were largely imbued with this spirit. How careful they were with regard to religious observances no people could be more so. They went even beyond the strict requirements of the law in their zeal for forms and ceremonies. They were accustomed to fast not only when the law ordained, but twice in the week. They tithed not simply that which the law prescribed, but mint and anise and cummin and every insignificant herb that grew in the garden. Their Sabbath

must be kept, not by a holy resting all that day, but so rigidly that a man though he were starving durst not pluck an ear of corn, and though he saw a fellow being prostrated with sickness durst do nothing to relieve him. They must wash always before they ate bread. They must bathe every day upon their return from the market. Their ideas of righteousness were wholly external, however. They did not touch the heart and the life. They were more concerned about the "outside of the cup and platter than the inside." While fleeing as they would pestilence anything whose contact would defile according to their exaggerated notions of ceremonial purity, they were in no wise alarmed at the corruption within their bosoms. It never dawned on them that "nothing from without" can defile a man but "that which cometh from within."

What a lamentable figure they cut from a moral point of view? They seemed to make a clean divorce between religion and morality. Here they are "making long prayers" and at the same time "devouring widows' homes." See them in the case of the trial and crucifixion of Christ zealous for their religion, scrupulously observant of its forms, yet ready to violate every principle of right, ready to commit murder itself in order to rid them of the object of their hate. The same features characterized the Jews at many periods of their history. Isaiah describes them at his time offering sacrifices, meeting for public worship, keeping holidays and holy days, fasts and feasts and evidently imagining themselves very religious, yet all the while utterly regardless of moral principle. Of what value is a religion of that kind? a dead cold mechanical thing. What pleasure can God find in a round of external observances, wholly separate from morality and life? He himself supplies the answer: "Bring no more vain oblations; incense is an abomination unto me; the new weeks and Sabbaths, the calling of assemblies I cannot away with, it is iniquity even the solemn meeting." "Your hands are full of blood. Wash you, make you clean, put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." Our text is, as I take it, a protest against a mere outward religion. There is decided tendency in all religious systems to degenerate into such. Strictly speaking, the difficulty is not in the systems, but in those who profess them. Most great religious movements are at their inception characterized by intense earnestness. Spiritual life is deep and strong, and, as a rule, the weightier

matters of the law are what bulk most largely in men's minds. The outward forms of religion, ritual times, places, etc., are but forms through which this life flows and finds expression. Of themselves they are regarded as secondary matters. In course of time, however, coldness, worldliness and hypocrisy creep in; the life and fire die out; and, as this goes on there appears an ever increasing tendency to attach importance to the former. We reserve the skeleton all the more carefully after the life is gone. Forgetting that for which these forms were instituted they come to regard them as intrinsically meretricious. They separate more and more between religion and morals, so that no matter what a man's life may be, if he have but gone through his round of observances, they imagine he is pleasing God and safe for heaven. This simply means the death of true religion.

This conception of religion is by no means an uncommon one. We have instanced it in the case of the Jewish people. We regret to have to state that it has not been confined to them. We need not dwell upon the condition of the nations in this respect. The poor heathen will present his offerings, and pay his vows to his gods, and think he is rendering the full requirements of religion, while, all the time, he is steeped in vice. His religion is all sacrifice and no mercy. Unfortunately we do not require to go so far to find examples of the error in question. How for instance do Rome's teachings and practices square with the principle of this text? None too well we are inclined to suspect.

The Church of Rome is strongly tainted if not wholly imbued with this eternal idea of religion. With her the ceremonial rather than the moral view of holiness predominates. Virtue is to her not so much a moral quality as a mysterious something that comes from physical contact with a sacred object. Witness her shrines, relics, sacerdotalism, sacramentarianism, etc. What again does her worship consist of? Largely a series of unintelligible forms and ceremonies: counting of beads, going to masses, crossings, bowings and genuflections. On the minds of most Romanists these things constitute religion. They are not simply means for the expression and promotion of spiritual life, but, ends in themselves—they are meretricious observances possessing intrinsic power to save. Greater importance is evidently attached to these things than to moral points. We know scores of members of that church, who would not for the life of them neglect, or make light of any of her requirements; yet have no hesitation to swear, lie, cheat and steal. What

is this but exalting sacrifice above mercy? Doubtless Rome, before Protestants at least and her more intelligent children, disclaims responsibility for all this, protesting that she never has taught any such principle. Possibly in her ordinary teaching of the multitudes she has not explicitly done so. It matters little however whether it be done explicitly or implicitly. The result is one. By giving undue prominence to any department of duty we leave the impression that it is most essential just as effectually as if we directly taught it.

We cannot dismiss Rome, however, with so light a charge. It is grave enough, in all conscience, but there remains more serious still. Not only is it the tendency of her system to exalt sacrifice above mercy, but it is embodied in the system itself. Not only has she erred in implicitly conveying the idea, but she has been guilty of explicitly teaching it. How about her trade in indulgences whereby in return for mercy not only sins past, but sins future, and even sins premeditated were declared pardoned? What of her abominable doctrine that the end justifies the means? This doctrine is supposed to be peculiar to the Jesuits, but, by taking that order under her wing, Rome has become responsible for it. As a matter of fact however the whole Romish Church is leavened with this principle. How else explain her numberless crimes, and atrocities in the name of religion. I am aware that there have been recent disclaimers from members of this society as to the maxim in question being an article of their creed. Whether it be or no, one thing is sure, they have ever acted as if it were. A perusal of the constitutions of the order, however, as well as a few of their standard works, will lead us to take such disavowals with caution. Although not stating it perhaps in so many words, the odious principle is clearly endorsed. That the end justifies the means, is a maxim which Rome as a whole, but the Jesuits in particular, have long proceeded upon. The great end of course is the welfare of the church. To advance her interests you may adopt any means, fair or foul. You may commit any crime under heaven with her sanction, as thousands have done already. Think of it brethren! You may do evil that good may come. When our religious zeal leads us to this position it is surely high time to call a halt, and examine the process by which we arrived hither. What did Christ come into the world for, let me ask? Was it to save men from hell fire simply or from sin? Was it pain or was it impurity from which he came to deliver? Undoubtedly it was both, they are insepar-

ably connected ; but, if I read Scripture aright, it was sin and not suffering which engaged his first thought. He "gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works."

Think you that God sets more store upon sacraments and outward forms than he does upon righteousness? Why, these things are but the machinery employed by God in order to deliver men from sin. They are the means,—righteousness is the end. What a suicidal course, therefore, to sacrifice the latter for the former. As well destroy the house in order to embellish the scaffolding! What a perversion of the whole thought and plan of God! Resort to sin in order to advance the Church of God ; as though that Church had not been called into existence for the express purpose of waging war against sin. Resort to sin in order to save men's souls! As though deliverance from suffering were the only thing to be thought of, as though salvation were of more importance than justification, as though a salvation which did not imply deliverance from sin were worth having or would ever take a soul to heaven. Resort to sin in order to advance the Kingdom of God! What is the Kingdom of God anyhow? Is it not essentially righteousness and truth, and any departure from this, no matter for what end proposed, is a direct blow at the pillars of His throne.

We should be extremely glad were the tendency referred to found only in the instances mentioned. We should rejoice indeed were we able to assert that Protestantism had never felt its blighting influence. Facts, however, are to the contrary. This much we can say that true Protestantism is right in principle on this matter. Her standards cannot be charged with exalting sacrifice above mercy. Where it is done in practice it is due to the natural tendency of the human heart despite pure principle. With Rome the error is inwrought with the system. This makes all the difference in the world between the two cases.

But wherein you ask have Protestants transgressed? What of our friend, for example, who thinks more of apostolic succession than of apostolic likeness ; who abominates dissent more than he does unrighteousness ; who takes greater comfort from the fact that he belongs to the true church than that he possesses the spirit of Christ, and who places more reliance for salvation upon baptism, confirmation and the holy communion than upon aught else.

What of him who talks so loudly about faith and assurance ; who is so extremely devotional in prayer and class meeting, yet so slippery and unreliable in business, who is more concerned about abstinence from wine, tobacco, card playing and dancing than he is about the possession of Christian graces and manly virtues.

What again of him who well nigh makes immersion the condition of salvation, who allows it to bulk more largely in his mind than matters of character and life, who can scarce conceive of anyone entering heaven without first going under water.

And what about this other who is so steady going and decorous, so orthodox in his faith yet so barren in his life ; so pious that he will not shave on the Sabbath day, yet, as someone has said, systematically "shaves his neighbours all the week ;" who adheres so loyally to the Psalms of David, and gets so worked up over the use of hymns and organs, yet is by no means so agitated about elements in his heart and life equally discordant to God's praise.

We wish it to be understood that we do not speak disparagingly of anyone's theological tenets considered in themselves. We should be the last either to champion the cause of wine drinking, card playing, etc., or to say a word to detract from the sanctity of the Lord's days. All we desire to say is that when by anyone externals are given precedence over internals, when positive enactments, however important, are dissociated from spiritual life, when a man's zeal for religious observances overtops his regard for moral precepts he is guilty of a violation of the principle of the text. He has a "form of godliness," but is "denying the power thereof."

Some people imagine that only those are in danger of doing this who hold erroneous doctrine, or have an elaborate ritual. Not so. Doubtless ritualists stand in special danger, yet they need not necessarily be formalists. True love in the heart will give life to the most imposing service. Its absence will render the simplest dead. Even the most purely spiritual exercises, however, private prayer and reading God's word for example may be perverted from their original design and regarded as ends in themselves. What is this but exalting sacrifice above mercy.

This text with many others in Scripture brings out in bold relief the place which love to man and regard for the common obligations of life occupy in the scheme of religion. Were its spirit imbibed it would speedily remove the

charge of "other worldliness" which is often imputed to Christians. It would impart to the Christian a beauty of character which could not but excite the admiration of his fellows and would do more to commend to them the Gospel than loud-mouthed profession and endless exhortation. When, however, this is ignored, and men regard religion as a thing wholly distinct from the ordinary claims of humanity—when principles of right, and deeds of love and kindness are held cheap in comparison with religious observances, then a very ungainly exhibition of Christianity is presented and occasion is given the enemies of God to blaspheme. Have you not sometimes heard men of the world draw a comparison between two men, a professor and a non-professor of religion,—you have heard them say. "There is such a one; he makes no profession of religion but he is a good fellow nevertheless. He is upright and honest in all his dealings, he would scorn to do a mean thing. He is broad hearted and generous, he is kind and obliging. If he can do you a good turn he will do it, none more willing than he. While there is so and so, he makes great profession but he is a most contemptible character. His meanness there is no end to, you have got to watch him always. He is continually doing shabby underhand things. He is narrow, selfish and without public spirit. He is the last one to go to if you want a favour. He is one of your *Christians*." I say, were the spirit of this text more recognised we should hear less of this sort of thing.

They tell that they had rather have a good honourable square-dealing, open-hearted soul, though he made no pretence to Godliness, than the miserable specimen of professor described. And so had we. After all there is more of God's law embodied in his life. He has some regard for judgment and mercy which are among the weightier matters of the law, while the other is a stranger to them. He has some regard for his fellow men, which is a matter of no small moment. A sincere desire for the welfare of our fellows is one of the noblest features of character, and as oft as we discover indications of it in a non-professor of religion, we feel like exclaiming in the words of Christ, "Thou art not far from the kingdom of God."

In this connection Leigh Hunt's "Abou Ben Adhem" is suggested :

Abou Ben Adhem (may his tribe increase!)
 Awoke one night from a deep dream of peace
 And saw, within the moonlight of his room—
 Making it rich and like a lily in bloom—
 An Angel writing in a book of gold.

Exceeding peace had made Ben Adhem bold ;
 And to the presence in the room he said,
 " What writest thou ?" The vision raised its head,
 And, with a look made all of sweet accord,
 Answered, " The names of those who love the Lord."
 " And is mine one " asked Adhem. " Nay, not so,"
 Replied the Angel. Adhem spoke more loud,
 But cheerily still ; and said, " I pray thee, then,
 Write me as one that loves his fellow men."
 The Angel wrote, and vanished. The next night
 It came again with a great waking light,
 And showed the names whom love of God had blest .
 And, lo ! Ben Adhem's name led all the rest.

II. MERCY INCOMPLETE WITHOUT SACRIFICE

We have dwelt at considerable length upon the tendency of the world to unduly magnify sacrifice. This, however, is not the only error to which men have been prone. Not infrequently they have manifested a disposition to go to the other extreme, and exalt mercy to the entire exclusion of sacrifice.

Now to this Christ gave no countenance whatever. The words of the text are not to be misunderstood in this connection. They do not mean that God does not desire sacrifice ; that all the externals of religion are distasteful to him. God himself was the author of sacrifice and distinctly required it in its literal sense when these words were spoken, all that is signified is that he will have mercy rather than sacrifice. This is well brought out in Matthew, twenty-third Chapter and twenty-third verse, " Woe unto you scribes etc. for ye pay tithe of mint and anise and cummin and have omitted the weightier matters of the law, judgment mercy and faith ; these ought ye to have done and *not to leave the other undone.*" Notice what Christ condemns is not that they paid tithes etc., but that they neglected the weightier matters of the law. He does not tell them, however, to attend to the weightier matters and let the others go. No ! " These ought ye to have done and *not to leave the other undone*" Judgment, mercy, faith it must be remembered come first, they are of Paramount import—these ought ye to have done. But then it must not be forgotten tithing and other observances have their place, they are duties too.—"Not to leave the other undone." Or in accordance with the language of our text what he condemned was not that they observed sacrifice but that they did it to the exclusion of mercy. He does

not enjoin them to give less sacrifice however. What he asks is more mercy. Hence we find here no sanction for relaxing our religion's observances but only an exhortation to throw greater life into them, and in addition to this to let the spirit of justice and love govern all our dealings with our fellow men. The tendency toward this latter error was perhaps never more pronounced than at the present time. There seems to exist in many quarters an antipathy to all existing religious institutions. A disposition to belittle doctrines, creeds, prescribed forms of worship and all positive obligations. I do not refer to infidels and agnostics. I speak of a class of nominal Christians. Not a few popular writers belong to this class, much of the lighter literature of the day is saturated with this idea and in consequence is doing untold mischief among immature and illbalanced minds. Altogether a considerable element of society is possessed more or less with the infatuation. It is, however, for the most part confined to persons who should be denominated "feelers," rather than thinkers, who are wont to determine the articles of their creed by their "refined sensibilities," not by "thus saith the Lord;" who know more of novels than they do of scripture; and whose ideas of theology are the vaguest imaginable.

Much is talked about the essence and spirit of Christianity. Its moral precepts are greatly admired. Its founder is actually given precedence to Buddha, Confucius, Zoroaster, etc., as a great teacher of truth. The form of his system, however, is calmly set aside. It is not to be thought of for a moment. It is quite beneath persons with such profound spiritual insight, and capacity for dissociating essentials and non essentials, to be hampered by positive enactments. These are only the setting in which truth is placed for less cultured minds.

Some relieve themselves of anything like formal worship, declaring that the highest worship man can give is to deal mercifully with his fellow men. Others make profession of great reverence, adoration, and love, but what mode of expressing it they adopt remains a mystery. All unite in going into raptures over a gospel of "humanity" and underrating existing religious organizations.

Before such, an orator has simply to talk about "brotherhood," "kindness," "charity," "freedom," and contrast these with "scholastic doctrines" and "lifeless forms" and he is applauded to the echo.

There is a decided craving for this kind of thing in certain quarters. Even ministers of the gospel, I blush to say it, are sometimes found pandering

to it. It is exceedingly popular and secures a man credit for being *broad* and *liberal*. More than once have we heard men fulminating against dogmas, creeds, ritual and ecclesiastical machinery, asserting that love is of greater importance than these things, and leaving the impression if they did not state it in words that the latter are of no consequence. They are wont to tell us that practice is of more account than doctrine : that life is more essential than creed as though the churches generally taught the opposite. They delight to picture the churches as more concerned about infinitesimal points of faith than matters of character and duty. It matters little, they say, what we believe, but, a great deal what we are—mercy is more important than sacrifice.

Now without questioning for a moment the premises laid down, we confess we are somewhat at a loss to see how their conclusion is deducible therefrom. Granting that mercy is preferable to sacrifice it does not follow that sacrifice is useless or baneful and can be ignored at will. If this be logic we are prepared to admit ignorance of its first principles with no burning desire either to be initiated therein.

It is surprising the number of illbalanced creatures there are in the world, men who can see but one aspect of truth, who are continually taking the part for the whole and falling into hopeless error as a consequence. They get hold of one idea and are blind to everything else. They must be either at one pole or the other. They can stop at no middle point. Because one thing is better than another thing they conclude that that other is of no consequence at all. Because the spirit is more essential than the letter they infer that this may therefore be discarded. Because love, truth and justice are of greater moment than forms and dogmas they reason that these latter may be ignored. Because mercy is preferable to sacrifice, they conclude that sacrifice is non essential if not positively harmful.

As well might we reason that since the key stone is the crown of the arch, therefore it is all that is needful to constituted an arch ; that since the framework of a house is of no worth unless sheeted in with proper materials, therefore a framework is useless and can be dispensed with in building. Yet such reasoning is in no wise more absurd than many employ and act upon in spiritual things. These people seem to take it for granted that mercy and sacrifice cannot exist together, that they are hostile to each other and mutually destructive. Now we should like to ask, what necessary antagonism

there is between them. This is what our orator studiously refrains from pointing out, but by a rhetorical trick leads his audience to infer. Does belief imply the paralysis of practice? Is dogma necessarily inimical to love? Can letter and spirit not co-exist? Are externals destructive of inner life? These are questions an answer to which would surely be relevant to the point at issue. For our part we confess to a suspicion that these things are some what related. So far from there being any antagonism we incline to the opinion that there is the very reverse. Externals and internals, doctrine and life, creed and morals are not incompatibles, but means and end, cause and effect. God ordained that it should be so, and so it is. Those generous emotions and manly virtues over which sentimentalists rave so much flourish best with sturdy beliefs and diligent observance of Church ordinances. Men may rail as they will but the fact remains. Who after all are most fruitful of good works? Pharisaism and all allowed for where is most virtue to be found? within the Church or outside of it? Who are our most sterling men of business, our kindest neighbours, our truest friends, our most useful members of society? Who are they who are first to raise the voice against corruption and righteousness? Who are those who are most touched by the world's sin and sorrow, and who are doing most for its alienation? Where do our benefactors and philanthropists come from? By whom are our hospitals, asylums, universities and benevolent institutions of every kind founded, endowed, and sustained? Statistics will show them in almost every case professed Christian men. We can therefore scarcely afford to discard sacrifice. Even if not ordained by God, expediency would still demand it for the propagation of those very virtues with which its enemies delight to contrast it.

Brethren how do our lives appear in the searching light of this text? In what element is our service lacking, is it mercy or sacrifice or both? Some perhaps are not as careful about the ordinances of religion as they should be. Beware how you trifle in this matter. You cannot neglect them without sin.

Some it may be while not unmindful of the means of grace yet have little of that spirit which makes service acceptable. The exercises of God's house are gone through in the most perfunctory manner. No melody is made in the heart to the Lord.

We trust there are none who while making profession of religion are living in sin of any kinds essaying to pray to and praise God while they cherish iniquity in their hearts. If so, your service is a mockery, your sacrifice is an

abomination. "Wash you make you clean, put away the evil of your doings from before his eyes. Cease to do evil ; learn to do well. So learn that to obey is better than sacrifice, and to hearken than the fat of rams."

Georgetown, Que.

OH WHERE DID I FIND THEE ?

Oh where did I find thee, enchanting emotion
That sweeps o'er my soul as the breeze o'er the deep,
Enlivening my thoughts with a sparkling commotion
As love's glorious beams on their crests seem asleep ?

'Twas not from the world, for its strife and confusions
A lasting contentment can never impart :
Its aims and its pleasures are cruel delusions
That rend while professing to gladden the heart.

'Twas not from my deeds, for their issue was pending,
And the hillside of promise was rising between :
While every endeavor was spent in ascending,
Its joys were unknown and its raptures unseen.

'Twas not from my comrades, so gentle and loving,
Who fain would have smoothed every step of my way :
Their sorrows depressed, and were constantly proving
That nothing but Heaven our woes can allay.

But Heaven—and oh ! what description can ever
Thy glories relate, and thy raptures unfold ?
'Tis Christ who has given me "peace like a river,"
Has bought and endowed me with riches untold.

His service displaces each passion for roaming,
A calm satisfaction enshrines in the breast ;
He has soothed in his love every sorrows wild foaming,
And naught is annoying my heritage blest.

GEORGE C. PIDGEON.

Presbyterian College.

Symposium.

THE WESTMINSTER CONFESSION OF FAITH.

REV. JAMES WATSON, D.D.

THE Westminster Confession of Faith, examined and approved, in the year 1647, by the General Assembly of the Church of Scotland, is a historic document which should be preserved pure and entire. It is likewise so full of sound doctrine, so pacific and so accepted, that it cannot be easily amended. Yet from the first and from time to time this symbol has been subjected by Presbyterian Churches to some declaratory explanations. Qualified by a few of these, it is the subordinate standard of faith in the Presbyterian Church in Canada. The Bible is the supreme rule of faith. The faith itself is set forth substantially in the Confession.

As to further revisal the time does not seem to be opportune. The conscience of the Church does not call for any important change in its profession of belief. Then, we sometimes hear of union with other denominations of Christians. When we seriously attempt that, we may expect to feel the necessity for something more than a revised edition of our old confession of faith. We will find that we have been carried beyond the position of the Westminster divines, and must take part in a work somewhat like theirs, but in circumstances very different. And when we go into consultation with Episcopalians, Methodists, Congregationalists and others, we should be able, like the Church of Scotland in the seventeenth century, to refer to our old standards as containing "the received doctrine, worship, discipline and government of this Kirk." Such explanations as may be necessary can follow.

It is impossible to feel much respect for some of the principal objections made against the Westminster Confession of faith as we now hold it.

Some critics fancy that it does not give sufficient prominence to God's love. But wherein does God's love appear? Chiefly in His grace, proclaimed to us sinners by the Gospel of Christ. And so the central fact set forth in our Confession is the Covenant of grace, which shows not only the general love of God toward mankind, inviting them to believe and be saved,

but also the special love of God toward those whom he has chosen to believe and be saved. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us": and "the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." This second proof of the love of God is very properly made conspicuous in our Confession, because it is the most decisive, and yet the most apt to be denied by self-righteous mortals.

Again, it is sometimes alleged that our Confession savours too much of the jargon of the schools. Truly, there is much good logic in it, but no jargon. Systematic and pointed in the arrangement of its matter, it is also select in its diction. Acquainted with all religious thinking, ancient and modern, our divines chose what should be said, and they said it in words most guarded and intelligible. They examined the old sententiaries and also the new: but, like good Protestants, they were themselves Biblicists; not infidel ones, such as Credner and Wellhausen: but honest believers in Christ and the Holy Spirit. Anticipating the future, as well as reviewing the past, in the light of God's Word, they produced a document most scholarly, most popular, and most appropriate. Talk not of jargon, ye who would give the palm to the wilfulness of Duns Scotus and the Jesuits, rather than to the intellectuality of Thomas Aquinas and the Dominicans: as if the decrees of God were not according to eternal wisdom. Why should we be asked to abandon our Calvinistic decision, moderation and warmth, for the profane abstractions and limitations of Fichte, Schelling, Frederick Von Schlegel, Schleiermacher, Hegel and such like? The immoral and pantheistic cast of speculation is to be carefully avoided. And that it may be so, let us hold firmly by the maxim of Aurelius Augustinus: *Non fit aliquid nisi Omnipotens fieri velit, vel sinendo ut fiat, vel ipse faciendo*: Nothing is done, unless the Almighty will it to be done, either by allowing it to be done, or by doing it Himself. Augustine may have used some ambiguous language respecting the dependence of creatures on God; but he did not fall into a Stoical monergism, when he escaped from Manichaean dualism. If any doubt this, let them read attentively the *Civitas Dei*, Lib. v. Cap. viii, ix, x, xi. Depend upon it, our Confession is none the worse for being so strongly anti-pelagian and anti-popish. Let us see in it the wisdom of following the Augustinian method of criticism and interpretation and doctrine, rather than the semi-pelagian *Commonitorium* of Vincentius Lirinensis. Be assured that the true

way to make good apologists, good exegetes and good teachers is "to see with the eyes of the heart into the heart of the Holy Scriptures."

Is it to be thought incredible that our spiritual forefathers, some two hundred and fifty years ago, could be enabled to draw from the Holy Scriptures a digest of Christian doctrine which may suffice for us still? There is a great difference between the judgments of spiritual men, founded on the sure testimony of God, and the theories of natural men built on the intimations of a common understanding. The former may stand good till the end of the world; the latter may be perpetually amended as human science advances. Nothing can be more false than the pantheistic notion, that the truth is always fluctuating. Nor can anything be more dangerous than the assumption that the Word of God is not stable, or that there has never been a faith once for all delivered to the saints. *Titubabit autem fides, si divinarum Scripturarum vacillat auctoritas. Porro fide titubante, caritas etiam ipsa languescit.* Never did the Doctor of grace say anything more true. The authority of Scripture, the faith and the charity must always go together.

Upon the whole, the Westminster Confession is our best exhibit of the true Catholic Faith, of that Reformed Faith, which is fundamentally the faith of the future, as it has been the faith of the past. It contains the only saving faith. In the spirit of the Evangelical Alliance, which was suggested at Edinburgh, in Scotland, by the meeting of Presbyterians held there in July, 1843, to commemorate the great Westminster Assembly of 1643, let us feel assured that in our Basis of Union we have asserted, and re-asserted, the great principles of faith, in which all genuine Christians will come to agree, as far as is necessary in this present world. In substance at least, our system is good, divine, supernatural, and infallible. The foundation of it is Christ, in whom all the true members of the Church of God are really united. The extent of their union, in the meantime, is not complete. But it is on the increase. The progress already made is not to be slighted. On the contrary, it is to be gratefully accepted as the fair commencement of something greater, and indeed, as the way to perfection. "Whereto we have already attained, let us walk by the same rule, let us mind the same thing." With the Word of God as our rule, the winning of Christ as our aim, and the power of His resurrection to advance us, we shall do well, we shall become perfect in one.

Presbyterian College.

THROUGH THE VATICAN LIBRARY.

MOST visitors to Rome make a point of seeing the incomparable frescoes, paintings and statuary of the Vatican, but comparatively few find their way into the famous library which the enormous palace contains. Any tourist, however, who is bold enough to knock at the proper door within certain hours, may secure free admission and, accompanied by one of the authorized guides, may make the round of the most important halls in which the collection is deposited. As is the case with most libraries, the visitor will carry away a feeling of disappointment that he has seen so little of what he expected to see : but he will still have seen enough to repay him for his pains.

The building itself, which was erected mainly by Sextus V. in 1588, is probably the most magnificently finished and furnished library building in the world. The great central hall is a splendid double saloon 220 feet long, 48 feet wide and 29 feet high, with a row of heavy piers down the middle to support the roof. It is paved with rich polished marbles in various colours, and is decorated with frescoes depicting ancient libraries and councils of the church. Across the end of this double hall an immense gallery or corridor, 1200 feet long, runs out at right angles to the right and left. This gallery is open in one clear sweep from end to end on the floor, but the ceiling is divided into sections at intervals by arches richly decorated and frescoed above with views of various historical scenes and buildings. From its great length this corridor produces a curious optical illusion. The floor is really all on the same level, but as you look along its vista it seems to sink down in the middle and rise again at the further end like a huge bow. Of course the illusion is dispelled as one traverses it, but the effect at setting out is a very peculiar one. In addition to these two immense halls, the library occupies also other rooms of smaller extent, notably a series known as the *Apartamenti Borgia*, where most of the printed books are kept. These last were splendidly embellished with frescoes by Pinturicchio for Pope Alexander VI (Borgia) in 1493, but for some reason are never shown to visitors without a special order, not easily obtained. The archives are deposited in a room adjoining the central hall, but this is entirely inaccessible.

Apart from the splendour of the halls themselves, one's attention is attracted by the many objects of artistic beauty distributed through them with profusion at every available point. Here is a bronze head of Augustus, one of the finest existing portrait busts of that emperor; there a small, delicately modelled head of Venus. Here a pair of carved porphyry columns from the baths at Constantine; there a pair of marble statues representing a couple of Greek orators. At one end of the long gallery is a series of cabinets containing a collection of antique ornaments in bronze, ivory and gold; at the other a number of cases displaying interesting Christian curiosities, gems, statuettes, pictures, altar-pieces, crosses, with fragments of lamps, vases, and other relics from the Catacombs. One room is adorned with papyri of the fifth and following centuries: another with paintings by early masters of the fourteenth century belonging to the schools of Giotto, Cimabue and Fra Angelico. An adjoining apartment holds a collection of ancient pictures second only to that in the National Museum at Naples, embracing as it does the so-called *Nozze Aldobrandini*, a Greek marriage ceremony in fresco found on the Esquiline in 1606. Another, formerly the chapel of Pius V, contains a cabinet of coins and shows a stained glass window representing Pius IX in his papal robes. The main hall is adorned with a collection of splendid gifts to various popes from the sovereigns and nobility of Europe,—tables, crosses, candelabra, vases, in porcelain, granite, malachite and alabaster. One in particular is pointed out as the font in which the unhappy Prince Imperial of France was baptized, afterwards presented to Pius IX by Napoleon III. These collections alone would suffice to furnish a museum of quite unique interest. From several of the windows we get good views of the Vatican gardens.

But we are forgetting the library itself. And little wonder, for there is hardly a trace of a book to be seen anywhere. Its literary treasures are as completely out of sight as if their custodians were ashamed of them or afraid to bring them to the light. The only thing suggesting such a collection is a room lined with open glass cases, full of handsomely bound addresses sent to Pius IX from all parts of the Roman Catholic world, protesting against the occupation of Rome by Victor Emmanuel in 1870. These the guide points out with a feeling of sadness, as if the church had fallen on evil days and had been sorely humiliated. For once the great Roman Catholic church became *protestant*; unhappily its protest was not on behalf of truth and righteous-

ness, but in the interest of one of the worst tyrannies known to modern Europe, and deserved the contemptuous reception it met from the mass of the people. It is probable that even these uninteresting folios will be removed from view before long, for one has only to visit Rome to realize how completely dead is the civil power of the Pope in Italy,—beyond all hope of permanent resuscitation even by foreign bayonets.

But though invisible, there are books enough all around us, and of the highest value, too. Flat along the walls of these immense galleries are ranged a series of unobtrusive cupboards with solid wooden doors, closed and locked. So plain are they that one hardly notices them at first, and is apt to take them for the wainscotting of the rooms; but they are packed shelf above shelf with books and manuscripts, in almost every language, gathered from almost every country, and belonging to almost every century of the Christian era.

The origin of this collection is not clearly known, but there are traces of a pontifical library in the old Lateran palace, formerly occupied by the popes, as early as the middle of the fifth century. From that time on to the present it has had a continuous existence, but has suffered many vicissitudes. When the papal court was removed to Avignon in the fourteenth century, the Lateran library shared its fortunes and some of its misfortunes. On the return of the popes to Rome, they fixed their residence at the Vatican and there the library was also deposited. Up to this time, however, its extent was inconsiderable. Its real importance dates from the middle of the fifteenth century in the time of Nicholas V, and his successors, who wisely secured many of the literary treasures in manuscript, transferred to western Europe on the capture of Constantinople by the Turks in 1453. Contemporaneous with this was the invention of printing, which greatly added to the facilities for increasing the collection. By the end of the sixteenth century it had quite outgrown its accommodation, and the present magnificent building was erected for its reception. The purchases of books never seem to have been very systematically made, but there have been many large and notable additions at different times of other collections gathered by various persons in Italy and elsewhere. Of these the most important have been the Elector-palatine's library, presented by Maximilian of Bavaria, after the sack of Heidelberg in 1623 during the 'Thirty Years' War; the collection of Duke Federigo at Urbino, purchased in 1655; that of Christina,

the eccentric queen of Sweden, in 1689 : that of Cardinal Zelada in 1800 : that of Count Cicognara in 1823 : and especially that of Cardinal Mai, numbering 40,000 volumes, in 1856. The library suffered somewhat severely at the hands of the French in 1798, when they carried off many of its richest treasures to Paris. But most of these were restored in 1815.

Though very far from being the largest collection in the world, or even in Rome, the statistics of the Vatican library are somewhat imposing. It is said the books have never been actually counted, but the official estimate of printed volumes is 220,000, while the manuscripts mount up to 25,600 additional, not including the official documents in the archives, of which the number is altogether unknown. There is, unfortunately, no complete catalogue in existence, so that its contents are largely a mystery, and much of it is well nigh useless to any student who desires to consult it. There are, however, partial catalogues of important sections which give some idea of their character.

Owing to the somewhat fortuitous and spasmodic manner in which the library has been gathered, a large proportion of its works are rare and curious rather than valuable, such as the 2500 incunabula or fifteenth century books, and its 500 specimens of Aldine printing. But it contains many which are both rare and valuable. This is especially true in the manuscript department, where are to be found some of the earliest and most beautifully executed copies of important works in existence. A few of the most interesting of these are laid out in glass cases for inspection, such as a palimpsest copy of Cicero's *De Republica*, supposed to belong to the third century, a Virgil of the fourth, a Terence of the fifth, also a copy of Dante, and several missals beautifully illuminated. But its greatest treasure is undoubtedly the famous uncial copy of the Bible in Greek, now generally believed to be the oldest in existence and universally recognized as one of the most important authorities for the original text of the New Testament. The library contains many other manuscripts of the Scriptures, or of portions of them, in various languages, but the only peers of the *Codex Vaticanus* are the Sinai Bible in the Imperial Library at St. Petersburg and the Alexandrine in the British Museum.

An extraordinary interest has gathered about this work not only because of its known value, but also because of the narrow jealousy with which it was long guarded. Its origin is not certainly known, but it is supposed by many

to be one of the copies executed in the middle of the fourth century by order of the Emperor Constantine. Nor is it known how it came into the Vatican Library. It was probably one of the many mss. brought into Italy at the time of the Turkish conquests in the east. It is entered in the earliest catalogue of the library made in 1475. Its value has long been recognized by scholars, and some use made of it by critics in the determination of the New Testament text. But its contents were known only partially and almost surreptitiously. All attempts to gain access to it in any satisfactory way by competent scholars were resolutely resisted by the papal authorities, and a long story might be made of the futile efforts to secure accurate collations of its readings. They would neither publish it properly themselves nor allow any one else to do so. Happily all ground of complaint is now removed by the publication of two excellent editions of it, one in facsimile print completed in 1868, of which our library is fortunate enough to possess a copy, and the other more recent still in photograph, so that its contents are no longer doubtful. But we were naturally anxious to see the original manuscript about which so much had been said and written. The desire to do so, indeed, was the principal reason why we sought admission to the library at all. We found it still most carefully protected in a double locked case, and only on making special request was it exposed so that it could be viewed lying open in its glass receptacle. I was already familiar with its size and appearance from descriptions and photographs, but feel that it was worth something to have seen itself, though not permitted to touch it or turn a page. It put one, as if by a step, 1500 years nearer the origin of the gospels, and proves that even then our sacred books were held in highest honour as already venerable and authoritative.

The administration of the Library has never been of a generous character and few facilities are offered for consulting it by the outside public. It is open only about 100 days in the year, and then merely for four hours a day. The absence of a general catalogue prevents any one from knowing what it really contains and practically only a small portion is accessible. The archives are not accessible at all. In this respect it is in marked contrast to most of the public libraries in Italy, especially those under government control, which are admirably managed. There are at present, however, indications of a more liberal policy, under which it is to be hoped that much of the hidden historical material which it must contain may become available to students.

JOHN SCRINGER.

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BENEFITS OF HOME MISSION WORK TO THE STUDENT.

THERE are transition periods in every life. There are moments in which we are called from the old round of duties into new spheres of action, into paths hitherto unknown and untrodden by us. Such a period every student for the ministry passes through, when he is called from the duties of college life to step into his first mission field. Hitherto he has been in the *role* of a learner, sitting at the feet of some Gamaliel, but when called upon to enter the mission field his position is radically changed. He rises from the position of a pupil sitting under some individual instructor, to learn from the great Gamaliel of experience. His position is one that may well make the most thoughtless, and even the most talented, pause and think. It is a position of new and enlarged responsibilities. The success of the student in his first mission field is a good index to what his future usefulness in the service of the Master may be. If he undertakes the work in the right spirit, it is doubtless one of the most important parts of his training.

The benefits derived therefrom cannot be overestimated.

(1) It enables the thoughtful student to determine whether or not he is called of God to the ministry. This may seem to many but a trivial advantage, but with the young man contemplating the Christian ministry, this should be the first point settled. The question of adaptability must be considered in this as well as in other professions. In the minds of many students there is a degree of uncertainty as to whether or not God has really called them to his ministry. In such cases the first summer in the mission field ought to help them to come to a conscientious decision in the matter. The usefulness of the mission field in this connection is abundantly attested by the fact, that many of our students after one summer in the field, come to the conclusion that the ministry is not their vocation. Although it is a matter of regret that such should be the case with any, still it is a much better time for them to come to some definite decision, than after having spent three or four years in preparation to discover that the ministry is not their calling.

On the other hand, the student may go into the mission field very undecided as to his qualifications and call to the ministry, but may find that in telling "the old, old story," and in pointing men to "the Lamb of God that taketh away the sin of the world," he experiences the deepest and purest enjoyment of his life. When he finds that God is honoring his work, by making the "foolishness of his preaching" the means of converting and saving souls, then he no longer remains undecided, but with deep humility and thanksgiving, accepts as his life work this greatest of all avocations, namely, that of carrying the Gospel of Jesus Christ to a sin-stricken world. It seems to me that a man can have no surer evidence that he is called to the ministry, than he has when God sets his seal to his work by giving him souls for his hire.

(2.) It gives the student some idea of the magnitude and responsibility of the work of the Christian ministry. When he enters the field, immediately the care of the church and all its interests devolves upon him. In many cases he has to superintend and take charge of one or two Sabbath-schools. On him falls the burden of one or more weekly prayer-meetings, at which he is often compelled to be his own precentor, besides the regular services of the Sabbath. Then he must visit and watch over his flock, reproving, admonishing, and encouraging, when necessary. He is looked upon by many outsiders as being in a certain measure responsible for the shortcomings of his congregation. It is his place in many cases to try to arrange for an amicable adjustment of petty strifes which may arise among his church members from time to time. To him the dying look for comfort, and the living for direction in life. To him the poor soul convicted of sin, in its groping after the narrow way that leads to eternal life turns for guidance. All these duties and responsibilities falling upon the student give him an insight into the magnitude and extent of the work of the Christian ministry that nothing else can ever do.

(3.) It compels a student to search the Scriptures critically and exegetically, in order that he may discover what scriptural proof he has for some of the fundamental doctrines of his creed. Hitherto he has been content to take it for granted that his doctrines are correct, but when Confessions of Faith are set aside, and the appeal is "to the law and to the testimony," he is forced to a critical examination of doctrines for himself. This is especially the case when the field is rent by dissensions on technical points of

doctrine, brought into prominence through denominationalism. When a student has it preached in one part of his field, "either be dipped or be damned," and has anxious inquiring faces turned to him from all quarters with the question, "Is water essential to salvation?" it behooves him to make diligent search of his Bible to ascertain to what extent his good brother has "diluted the pure milk of the word with much water." Then when brethren preach and testify in another part of the field, that they are as sinless and as holy as Christ was, when they refuse to say "forgive us our debts as we forgive our debtors" because they have no debts to be forgiven, it compels a student to search his Bible in order that he may find on what authority the old Shorter Catechism says, "No mere man since the fall is able in this life perfectly to keep the commandments of God, but doth daily break them in thought, word and deed."

In mingling with the people, there are continually being brought up before him dark portions of Scripture, which trouble the minds of good people, who naturally look to him for an explanation, and for a solution of their difficulties. Thus the student finds that a close examination of Scriptures, and some definitely formulated ideas on doctrinal points, is indispensable. In this way he is led into a more critical and exegetical research of the Scriptures than ever before.

(4.) Mission work deepens the spiritual life of every conscientious worker for the Master. As the student realizes the importance of the message he bears to perishing humanity, as he considers that he is an ambassador for the great King of kings, the words of the sacred writer, "who is sufficient for these things," find an echo in his heart, and in humility he seeks refuge in prayer. As he stands before the congregation and thinks of the tremendous issues at stake which are dependent upon the faithful delivery of his message, and remembers that his weak words may be used to save some soul, God comes very near, and the Holy Spirit becomes a living reality. Another feature of the work tending in this direction, is the continually coming in contact with the sick and dying. It teaches the frailty of human life, and the necessity of always being ready for the summons. But the deepest experience of all for the student comes when God has used him to awaken some soul, when the cry comes with awful earnestness, "What must I do to be saved?" and yet he is unable to lead the sin burdened soul to the light. Oh, how helpless we feel in such a case! and how effectively we are taught

that it is "not by might, nor by power, but by his Spirit," that God's work is done. All such experiences tend to deepen and broaden the spiritual life of the student.

The question may be asked what is the effect upon the field, when it is year after year supplied by students. As a rule it is perhaps not conducive to the healthy spiritual development of the people. The continual change of preachers tends to put the people into a critical frame of mind, rather than a spiritual. Their minds are apt to be taken up more with comparing one preacher with another, than with looking for spiritual nourishment. Then each student, who perhaps is going to be there only for a summer, generally preaches with a view to securing immediate results, and in this way, the solid ground work of instruction, given in congregations with settled pastors, is to a large extent overlooked.

A great drawback to the work is the shortness of the time in the field. The student is only getting well acquainted with the people, and gaining their confidence and thus getting into a position to talk personally with each one, when his summer's work ends, and he has to go, perhaps never to return. For this reason it may be wise for a student, if practicable, to be sent back to the same field a second summer, when he will find that he is in a much better position to carry on the work effectually than he was the first summer.

All mission work has its advantages and disadvantages, but everything considered, I believe the work of the mission field is just as essential to the student for the ministry, as his college training. The latter is the theoretical part, the former the practical. The one educates the head, and the other the heart.

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LUCIFER AMONG THE POETS.

EVERY race of people has its demons or evil spirits. Man is a worshipping animal and must adore some being, for there is a divinity in every man, whether it be chance or fate, the elements, celestial bodies or the author of all. The conception of a god, the Creator and All-Father who claims the homage and service of man is followed, almost of necessity, by the development of an opposite idea, that of a spirit antagonistic in principle to the object of their adoration, whose work is to destroy and bring evil upon mankind. This conclusion is almost forced upon such minds as pause to reflect on life. The mystery of evil must always possess a fearful fascination for the inquiring mind of man. Two antagonistic forces are everywhere seen in operation, the one creating, the other destroying, this a spirit of life, that of death. Growth and decay, waste and repair, life and death without him, and within the greater and more inexplicable conflict between good and evil, between reason and passion, between conscience and inclination, has always claimed and received the attention of man. Whence came this duality? he questions: What is the meaning of the conflict? Must there not be an author for these forces? And can the same power be the source of both? The mind which has formed the conception of a wise and beneficent spirit rebels at the supposition, and separates the works that tend to death from those which tend to life, as the manifestation of the power of a distinct being.

Once a separation of the two principles was made, each gathered to itself whatever was known or believed to be in harmony with its conceived nature. To the one were ascribed light, life, growth, health, happiness and good fortune; to the other, darkness, decay, death, poverty, disease and misery; the former became wholly good, the latter purely evil.

Each principle was then individualized in a presiding spirit or demon,

“Known to men by various names,
And various idols through the heathen world.”

The good and generally supreme being appears as Ahuramazda, ‘the holy spirit’; Vishnu, ‘the creator’; Zeus, ‘the god king’; Odin, ‘the all-father’; Gitchee Manito, ‘the master of life’: the Evil One is known as

'the dark spirit,' Abriman; 'the destroyer,' Siva; Mitchee Manito, 'the master of death'; Satan, 'the adversary.'

Each race has a distinct and characteristic conception of the personality of the Evil One, varying with the genius of the people and conditioned by their situation, history, and the state of their moral and intellectual culture. Among Christianized nations this natural creation has been superseded by the conception of a fallen spirit, subtle, malignant, and wholly evil, opposing and destroying the works of God, and himself doomed to everlasting torment and despair. He is revealed and denounced in the Holy Scriptures under the various titles of the 'Serpent,' 'Satan,' 'Lucifer,' the 'Devil.' From the Biblical references to the devil and his works the Christian poets have drawn their ideas of Satan; and from the indefiniteness of the knowledge there received concerning his personal attributes, history and relations to the Holy One, each writer has practically been free to form him in whatever mould, and to clothe him in whatever imagery his fancy might suggest.

The conception of the personality of the Prince of Darkness has followed two lines of development. The first is that which has resulted in the popular 'Devil' of tradition. It has gathered distinctness and detail from generation to generation and is mingled with, and based, on the tales and myths of folk-lore.

The popular Devil is represented as a grotesquely hideous and rather contemptible being, a caricature of humanity, hairy and horrible, with cloven feet, horns and a tail, and armed with a pitch-fork. He is in fact an uncouth incarnation of the physically dreadful, fitter to be the bugaboo of a superstitious savage than the spirit of evil as conceived by a civilized people.

The other form of this "idea to all souls" owes its existence to imaginative writers. The Lucifer of the poets is of a much higher order of beings than the Devil of tradition. He is the impersonation of the spiritually fearful, an intelligence second only to the Omnipotent in power, clothed in majesty, and filled with all subtlety, malignity and venomous hatred of every form of purity and goodness. The delineations of the Satanic character have varied greatly among different writers, the conception of some rising little above the cloven-hoofed demon of the ignorant, others having scarcely anything in common with it but the principle of evil. These variations have depended to a great extent on the age in which the poet lived, and the degree in which he had emancipated himself from, or was in bondage to, the influence of popular superstition.

Of the poets by whom *Lucifer* has been presented to us, the chief are, Dante among the Italians, Goethe in Germany, and among English writers, Milton, Marlowe, Byron, Mrs. Browning, Longfellow, Montgomery and Bailey.

Longfellow's sketch in the *Golden Legend* is incomplete, and can scarcely be fairly termed a delineation at all ; since *Lucifer* is not once spoken of by others and never speaks directly of himself. His mission is to distress others, not to reveal himself, and he always appears in disguise. Therefor his nature can only be inferred from the part he is made to play in the drama. His character is marked by three features. He is the spirit of mockery, delighting in raillery at humanity and blasphemy against the Divine ; he is the spirit of deceit, tempting man to destruction by false promises of life and happiness, and pressing to his lips the cup of death in the guise of a chalice of life : he is the spirit of maliciousness, "blighting all he breathes upon," the leader of a band of craven and impotent spirits, whose bravest deeds are to break the bells and "sack the house of God, and scatter wide the ashes of the dead." Only once in the course of the work is reference made by *Lucifer* to himself and there only in the third person :

" Evil is only good perverted,
 " And *Lucifer*, the bearer of light,
 " But an angel fallen and deserted,
 " Thrust from his father's house with a curse
 " Into the black and endless night."

At the close of the work we catch another glimpse of Satan's character. The action is over, the drama closed, and the recording angels are ascending with their books, when the angel of evil deeds glancing downward exclaims :

" Lo ! over the mountain steeps
 " A dark, gigantic shadow creeps
 " Beneath my feet :
 " A blackness inwardly brightening
 " With sudden heat,
 " As a storm-cloud lurid with lightning.
 " And a cry of lamentation
 " Repeated and again repeated
 " Swells and dies away in the distance
 " It is *Lucifer*,
 " The son of mystery :
 " And since God suffers him to be,
 " He too, is God's minister,
 " And labors for some good
 " By us not understood."

An entirely different creation and one far removed from ordinary ideas of the character and functions of the evil spirit is that one found in Bailey's *Iustus*. He is a calm, passionless intelligence—the necessary evil—working out in his own sphere the mysterious designs of the Omnipotent. He indulges in no bursts of impotent hatred or blasphemy against the Most High: he recognizes God and the justice of God: and acknowledges the righteousness of his own position. He is the philosopher, knowing good and evil, and discoursing of hell and heaven, of sin, of righteousness and judgment to come. God is the Almighty and Lucifer his servant and minister, fulfilling his mission in obedience to the Divine behest and acknowledging that "good is God, the great necessity." Bailey's Lucifer is characterized neither by the proud, rebellious defiance of Milton's Satan, nor by the malignant subtlety of the arch-fiend in Byron. He is a veiled spirit, working in solitude and crowned with melancholy.

" I know
 " Nor joy nor sorrow: but a changeless tone
 " Of sadness, like the night winds, is the strain
 " Of what I have of feeling. I am not
 " As other spirits—but a solitude
 " Even to myself: I the sole spirit sole."

In the vision of Dante, on the other hand, Lucifer appears as an object of physical dread; he is a shape not an intelligence. The Italian poet paints him a hideous monster, mis-shapen and grotesque, who is fearful only for his size and ugliness. It has been said that he who is elsewhere so tremendous in his conception of the terrible has here failed signally. To those who look for a Miltonic Satan his failure is indeed palpable. The god-like form and bearing; the 'shape and gesture proudly eminent': the 'brows of dauntless courage and considerate pride': the 'study of revenge, immortal hate, and courage never to submit or yield'—these are the very antithesis of the Dantesque creation. But both are faithful to the genius of their poems, each is true to himself. Milton's Satan would be as far misplaced in the Italian poet's Hell as Dante's Dis would be in *Paradise Lost*.

Dante's conception is purely sensual, he peoples hell with bodies not with spirits; the sufferings, therefore, are physical, not mental or spiritual. Fever and thirst: heat, cold and toil; castigation by whips and scorpions; the rivers of filth and blood and fire; the fiery hail and caves of ice, these are the greatest sufferings realizable in the flesh, and necessitate a corporeal

fiend. The King of Terrors must be physically dreadful. Is he not so, as far as human imagination could picture him? Listen:

“That Emperor who sways
 “The realm of sorrow, at mid-breast from the ice
 “Stood forth; and I in stature am more like
 “The giants than the giants are his arm.
 “Mark now how great that whole must be which suits
 “With such a part. If he were beautiful
 “As he is heinous now, and yet did dare
 “To scowl upon his Maker, well from him
 “May all our misery flow. Oh what a sight
 “Upon his head three faces; one in front
 “Of hue vermilion, the other two with this
 “Midway each shoulder joined and at the crest;
 “The right twixt wan and yellow seemed; the left
 “To look on such as come from whence old Nile
 “Stoops to the lowlands. Under each shot forth
 “Two mighty wings, enormous as became
 “A bird so vast; no plumes had they,
 “But were in texture like a bat; and these
 “He flapped i’ the air, that from him issued still
 “Three winds, wherewith Cocytus to its depth
 “Was frozen. At six eyes he wept: the tears
 “Adown three chins distilled with bloody foam.
 “At every mouth his teeth a sinner champed.”

The delineations of Mrs. Browning, Byron and Milton may be grouped together in virtue of many strong points of resemblance, which will sufficiently appear in speaking of them.

Mrs. Browning's conception of Lucifer, in the “kingship of his resistant agony,” is magnificent. “A spirit of scorn” he calls himself, defiant and rebellious.

“I chose this evil: I elected it
 “Of my will, not of service. What I do
 “I do volitent, not obedient,
 “And overtop thy crown with my despair.”

He is Lucifer “son of the morning”; though his brightness has turned to night he has still a glorious darkness. Resolute in his despair he bares his thunder-riven front undaunted and hurls defiance back in the teeth of God, “I and the earth can bear more curse.” He appears to Adam “a strong spirit,” mighty still though in ruin; to Eve, whose keener discernment

pierces the veil of his assumed recklessness, he is "a sad spirit," oppressed by the weight of utter despair; to both he is a "fallen angel," whose secret is revealed by

"The prodigy
"Of his vast brows and melancholy eyes,
"Which comprehend the height of some vast fall."

His hatred is grounded on despair, for he has 'fallen below hope of final re-ascent'; his jeering is the mockery of a lost spirit whose state 'can fear no second fall'—

"A spirit who expected to see God
"Though at the last point of a million years,
"Could dare no mockery of a ruined man!"

Yet he claims acquaintance with pity and is touched by the influence of love. He starts and trembles at the wail of the morning star as if

"He looked from grief to God and could not see Him!"

and during the progress of her song he fades utterly away—the spirit of evil vanishes before the voice of Love.

Lucifer as portrayed in Byron's *Cain* is a conception inferior to both Milton's and Browning's creations. He is no 'prince on throned seat, crowned with the ruined glory of his fallen majesty; nor yet a sad, strong spirit retaining still the semblance of his heavenly attributes. He is the apostate One, scornful and malignant, who though he looked 'almost a god,' was none,

"And having failed to be one would be naught
"Save what he was,"

'neither God nor his servant.' He is essentially the seducer, the serpent undisguised, suggesting strange doubts to Cain and seeking to involve him in the darkness of which he is prince. Upon his own avowal he is the chief of "Those souls who dare use their immortality; souls who dare "look the Omnipotent full in His everlasting face, and tell Him that "His evil is not good."

He offers Cain unhallowed and forbidden knowledge, as he offered it to his mother Eve, he prompts him to profane curiosity, nourishes his morose discontent, and by his false insinuations seeks to destroy his faith in the divine goodness and to involve him in like ruin with himself. The thought of the majesty and felicity of his Eternal Victor goads him to madness, and writhing under the sense of his defeat, he breaks into impotent

curses at the taunt of Cain, "Thyself though proud hast a superior."

"No! by heaven, which he
 " Holds : and the abyss, and the immensity
 " Of worlds and life which I hold with him—No!
 " I have a victor true ; but no superior.
 " Homage he has from all- -but none from me.
 " I battle it against him, as I battled
 " In highest heaven. Through all eternity,
 " And the unfathomable gulfs of Hades,
 " And the interminable realms of space,
 " And the infinity of endless ages--
 " All, all will I dispute! And world by world,
 " And star by star, and universe by universe,
 " Shall tremble in the balance, till the great
 " Conflict shall cease—if ever it shall cease--
 " Which ne'er it shall till he or I be quenched!
 " And what can quench an immortality,
 " Or mutual and irrevocable hate?"

Milton's portrait of Satan is the most heroic creation of the kind ever given to the world. Satan in *Paradise Lost* resembles the Lucifer of Mrs. Browning, but excels him in degree as the qualities of his legions, those 'myriads of immortal spirits matchless but with the Almighty,' transcend the frailty of the mortal beings with whom Lucifer holds converse in the *Drama of Exile*. He is a fallen god, but still a god, 'majestic though in ruin': 'He treads the halls of Hell with a free unconscious dignity, as if he still walked among the hills of heavenly paradise.'

"He, above the rest
 " In shape and gesture proudly eminent,
 " Stood like a tower : his form had not yet lost
 " All her original brightness, nor appeared
 " Less than Arch-angel ruined, and th' excess
 " Of glory obscured" * * * * "His face
 " Deep scars of thunder had intrenched, and care
 " Sat on his faded cheek, but under brows
 " Of dauntless courage, and considerate pride
 " Waiting revenge."

His hatred is implacable, his ambition unsatiable, his pride ungovernable. Though headlong hurled

"With hideous ruin and combustion down
 To bottomless perdition, there to dwell

In adamantine chains and penal fire,"
he scorns submission, and "gaining resolution from despair" elects
eternal war against the King of Heaven :

"What though the field be lost ?

"All is not lost ; the unconquerable will

"And study of revenge, immortal hate,

"And courage never to submit or yield.

"And what is else not to be overcome ;

"That glory never shall his wrath or might

"Extort from me."

In his personal attributes the Prince of Darkness still retains the shadow of
his former glory. He is mighty of stature, 'excelling human,' 'of regal
port, but faded splendor wan.'

"His fulgent head,

"And shape star-bright appeared, or brighter clad

"With what permissive glory since his fall

"Was left him "

His refulgent arms are gleaming with gold and jewels, mocking the
magnificence of heaven with their specious splendor. His commanders are
'mighty cherubim,' his legions 'angel forms,' and when he speaks it is to
'millions of spirits, princes, potentates, warriors, the flower of heaven.'
Like Lucifer in the *Drama of Exile*, Satan bewails his dire calamity. The
loss of heaven oppresses him, and to this are added present suffering and
future despair. He cannot escape from hell, for his thoughts are hell, and
they are ever present. In the abandonment of despair he breaks forth in
the agonizing cry,

"Me miserable ! which way shall I fly

"Infinite wrath and infinite despair ?

"Which way I fly is hell : myself am hell ;

"And in the lowest deep, a lower deep,

"Still threatening to devour me, opens wide,

"To which the hell I suffer seems a heaven."

His exile is irrevocable,—his fall irreparable : there let his resistance be
eternal—his hatred implacable. Wrong henceforth to him is right, and evil
good ; he lives to disturb the counsels of the Almighty and pervert his ends

"All good to me is lost ;

"Evil, be thou my good ! By thee, at least,

"Divided empire with heaven's king I hold."

ROBERT MACDOUGALL.

A HYMN.

"*Be not afraid!*"—John vi. 20.

Spirit, O Spirit, be strong!
 Stand stedfast in the fight!
 Yield not thyself before the wrong!
 Hold fast the right!

'Tho' dangers frown around,
 Halt not, O Soul, dismayed!
 'Tho' thousand terrors shake the ground,
 Be not afraid!

For thou art safe, O Soul;
 His word can never fail!
 No tempest's blast or surge's roll
 Shall thee assail.

'Tho' evil lurk unseen,
 And death, on every side,
 His hand is interposed between,
 Lest ill betide.

Down life's uneven street,
 In shadow and thro' maze,
 His eye shall guide thy trembling feet
 By perfect ways.

Thy path shall be as light,
 As morning dawn thy way:
 'The glory growing ever bright
 'To perfect day.

R. MACDOUGALL.

The Mission Crisis.

IMPORTANT QUESTIONS AND THEIR ANSWERS.

I AM constantly receiving letters of the following, or similar import and purport and having to handle many thousand letters a year, individual answers become impossible. It has seemed best therefore to reply to such correspondents in one general communication. The inquiries to which I refer are such as these :

“ 1. Having given myself to the Lord as a foreign missionary, I wish to know how to go, and where ?

“ 2. In volunteering, does a person place himself under a mission Board ?

“ 3. Do the Boards pay expenses ?

“ 4. Can one choose his field, or must he go as the Boards direct ?

“ 5. Must one wait till the Boards of the church are ready to send him out ?

“ 6. What steps must one take who desires to go ?

“ 7. What preparation is necessary, or is there any special preparation needful, any prescribed course of study, etc. ? Is a theological course a necessity ?

“ 8. Could a graduate from a high school, who has a thorough training in the higher mathematics, calculus, mechanics, architecture, besides a general knowledge of the sciences, find a useful field abroad ?

“ 9. Is there a demand for teachers, and if so, what kind ?

“ 10. Does the Y. M. C. A., in foreign lands, open a sphere for such as feel specially interested in, and qualified for, work among your men ?

“ 11. Where is there a field to begin work, and that has the following characteristics : 1, unoccupied by any other missionaries ; 2, a language that one who is a little tongue-tied could master ; 3, where missionaries have a *legal* permit to enter ?

“ 12. What books would you suggest to read ?

"13. What part of India would you advise as a field? What fields could you recommend especially as promising and inviting?"

"14. Would the expenses of husband and wife be less than those of two single persons separately? Should one go married or single?"

These inquiries will give some idea of the catechising process to which many pastors and editors are subjected. We have numbered the questions, and the respective answers will be found under corresponding numbers.

1. The first matter to be settled with any man or woman is this: Am I cordially willing to put myself absolutely at the disposal of the Lord? The more our own will is merged and lost in His will, the more *usable* we are. God does not allow an instrument long to be idle, which is thoroughly prepared for His uses. And He has ways of His own of indicating both the field of labor and the path by which it is to be reached. Were there a truer self-surrender and less self-reserve: were there more believing prayer, and less dependence on man, God's workmen would sooner get at work where He would have them, and be more successful in their spheres. This primary dependence on God's providential and spiritual guidance being assumed, we may take counsel of any one who is presumably able to advise.

2. Mission Boards are merely the representatives of the various denominations in carrying forward their missionary schemes. If a volunteer wishes to go out to a field in connection with any particular denomination he places himself at the disposal of the particular Board of that denomination. There are some independent missionaries, and the field is large enough for workmen who choose to go on their own responsibility, or in connection with a local church.

3. When missionaries are accepted by any Board, and sent forth by that Board, the support of the parties is assumed by the Board, together with expenses of transportation, and a certain reasonable allowance for outfit. The sum allowed for salary and outfit is determined by each Board according to its own scale, and sometimes differs according to the field chosen. Direct correspondence with the secretaries will elicit all needful details of information.

4. Ordinarily, the Boards choose the field and locate the workers, according to their judgment of comparative need of the various fields: otherwise one field might be overstocked and the others totally neglected. But, if for any reason a party is especially drawn toward, or fitted for any special

field, the Board will take all this into consideration, and it is well to state frankly to the secretaries the whole case. Sometimes a party offers to go to a certain field, and others offer to support him or her in that field; these proposals will always get a courteous hearing from the secretaries if they are true men, and not "wooden perfunctorians." The best way is, ordinarily, to offer oneself to go wherever the greatest need exists.

5. If a candidate puts himself at the disposal of a Board, of course he must wait until the Board is ready to send him, having a place for him, and money to pay his expenses and salary. If one is ready to go and provide for himself, as thousands should who are abundantly able, let him go. We see no reason why men and women should not, at their own charges, go and undertake the work of teaching and evangelizing. As the lack of money is the principal embarrassment, the Boards would gladly commission hundreds more workmen, if they would relieve the Boards of pecuniary obligation.

6. One who wishes to go to a foreign field would best begin by a close *self-examination*. Missions have in these days not a little romance investing them. The fascination of foreign travel, the appetite for sight-seeing, the enchantment lent by distance to the view, the contagion of enthusiasm, and many other things surround mission work with a halo; and when this is dissipated, it is not easy to settle down to the real hard monotonous work of mastering a foreign tongue, and getting into close contact with superstitious, degraded, and often dirty people. It is well to count the cost before choosing the foreign field, and ask whether the motive is really love to Christ and to souls, and whether there is a spirit of self-denial. Then the next step is, as already hinted, devout and *believing prayer* for divine guidance, and a proper waiting on God for a true preparation and for indications of His will. Then it may be well to consult one's pastor, and the secretary of the Board of the church, and learn what farther fitness is needful, and so be guided in study and preparatory work. In our opinion, nothing is more needful, however, than *at once to enter upon Christian work at home*, in the field nearest at hand. There is no more fatal mistake than to postpone direct work for souls until one enters upon his permanent field. The most important *test* of the reality of the missionary spirit, and the most important *school* for other work abroad is found in present, personal and direct endeavor to save the lost. Actual experience in evangelistic work, especially among the non-church-going classes in our towns and cities, will soon show whether a man or woman

has any adaptation for the missionary field, and is worth more than any teaching in the class-room as a training for wider service.

7. As the general preparation, we can only say that the more complete the intellectual furnishing of a man or woman the better. Preaching and teaching the Gospel is a great calling, and no fitness for it can be too ample. Here, above all fields, there is no place for novices. Often, as in India, there is the severest tax upon the intellectual resources of the missionary. He finds himself confronting intelligent, subtle, sophisticated Brahmans, and needs a well-trained and furnished mind. God is not in a hurry. Better come late to your life work and come fit for it than hurry into it prematurely. It cannot be said, however, that any course, collegiate or theological, is a "necessity." God has called men into very successful service, like Johnson in Sierra Leone, who have had no scholarship or learning. But it is foolish to neglect any intellectual preparation that is possible and practicable. Ordinarily the churches ask of candidates for the foreign field just what they ask of candidates for the home pulpits, a schooling in college and theological seminary, or its equivalent in private study. Exceptional cases are dealt with exceptionally. If a man feels impelled to go abroad, and his age, his poverty, or other obstacles make an extended course impracticable, he should at least see that he is grounded in a thorough knowledge of the Bible and of Christian doctrine. If he can familiarize himself with the great outlines of church history and learn to read the New Testament in the original Greek, and by practice acquire facility in expressing himself in public and by personal work learn how to counsel and comfort inquiring souls, he will have but little difficulty in getting an appointment to the field.

8. There is room on the foreign field for as many varieties of workmen as on any other field at home. Graduates from high schools, normal schools, schools of technology, specialists of all sorts, may find opportunity among the papal, heathen and Mohammedan population abroad for ample usefulness if consecrated to God's work. The nations of the Orient are awakening to the superiority of Occidental civilization. They are beginning to demand the introduction of the improvements and inventions of the most Christian peoples, and consequently all knowledge gained in our schools can be utilized in connection with mission work abroad. Dr. Hamlin when in Turkey was known as the man of a hundred trades, and it is surprising how his versatile genius and varied knowledge found scope for exercise.

9. Teachers are in great demand, and of all kinds, and everywhere. Japan offers to support them while learning the language if they will come and aid in the work of education. Africa needs nothing more to-day than Christian schools to train up a new generation from her millions of little children. The colleges and universities of Japan and India offer chairs to well-furnished teachers.

10. The Y. M. C. A. is spreading all over the world. There are now formed upwards of 4,000 associations, and of these 1,000 are in papal lands, and nearly 300 in Mohammedan and heathen countries. There are 21 in India and Ceylon, 12 in Turkey, 6 in Syria, 12 in Africa, 5 in China, 7 in Persia and 200 in Japan. There are going to be openings in every quarter for the young men who have a fitness for secretaries and evangelists in connection with these associations. The same condition seem likely to prevail within twenty-five years in China, India, Japan, Korea, Africa, as in New York city, for aggressive Christian work.

11. There are plenty of unoccupied fields. Districts 500 miles square in Africa, China, etc., without one missionary. Some countries, like Arabia and Thibet, have yet to be entered. Languages differ in difficulty of acquisition. The Chinese is probably the most difficult on the whole to master; the languages of Southern Europe the easiest. Missionaries have a legal permit to enter most countries, but in some cases the law is not adequate protection, not being enforced or restraining the popular prejudices. Yet in China, Japan, India, Persia, Turkey, Syria, Africa, the life of a prudent missionary is ordinarily safe.

12. The list of useful books for candidates for the mission field is very large. See the bibliography of the recent conference in London, which is the most complete list of missionary library ever published. But the reading ought largely to be determined by the field chosen. One should have a general idea of the whole field and the history of missions, and then study the particular field where his labor is likely to be cast. For example, if one is likely to go to Turkey, such volumes as Dr. Goodell's "Forty Years in the Turkish Empire" and Dr. Hamlin's "Among the Turks" are invaluable. One would hardly go to Southern Africa without reading Livingstone and Moffat: or to China without reading S. Wells Williams and Doolittle. R. N. Cust has written most valuable works on philology, etc.: Dr. George Smith on the "History of Missions" and the biography of eminent men like Duff and Wilson and Carey.

13. As to fields. Every part of India has its attractions and obstacles. The southern part has been most fruitful in missionary labor; but the northern has probably the strongest elements of popular character, and when thoroughly evangelized, will exercise more power in the Christian church. We question very much whether it be best to select fields according to the comparative attractions and promise. We grow more and more into the unalterable conviction that *comparative destitution* is the only law of choice. Fields that we regard more hopeful God may see to be most hopeless and contrariwise. Mary Lyons used to say to her pupils: "If you would serve God most successfully be prepared to go where *no one else will.*" That deserves to be engraved as the motto of a consecrated life. The most heroic missionaries have been the men and women who went to those most hopelessly lost to God without the Gospel.

14. The expenses of a married couple are generally less than those of two separate parties, abroad as at home. We believe that the question whether one should go married or single must be settled in each individual case. There is certainly room for thousands of single women; and as for men, it depends largely on the field and the character of the work. If the work be largely itinerant, a wife and a family would be an incumbrance; if the condition of society is very unsettled, as it was in the South Sea Islands fifty years ago, a man would best go single. But when a missionary settles down to a local work, among essentially the same people, the family relation is a vast help, not to him only, but to his work, as showing that Christianity can do for the household.

A. T. PIERSON.

Philadelphia, Pa.

FROM POINTE-AUX-TREMBLES.

TO THE FRIENDS AND SUPPORTERS OF THE POINTE-AUX-TREMBLES MISSION SCHOOLS.

WE seize with pleasure this opportunity to tender the supporters of our Mission the most hearty thanks of the pupils and teachers of the Pointe-aux-Trembles schools for the great transformation which their generosity has effected in the girls' building during the past summer.

We are confident that if all those who have contributed towards this most important improvement could now visit our school buildings, it would be with a feeling of deep satisfaction when comparing their cheerful appearance with their former delapidated condition. They would see that they have not worked nor prayed in vain, but that their simultaneous efforts have raised high the level of this institution.

It has always been our conviction that our Mission Schools with the principles of the Gospel for their foundation, must occupy a dignified position among the educational establishments of the Province of Quebec if they would successfully remove all the prejudices that are constantly cast upon them by the enemies of a true and sound education. We have at present one hundred and forty-one pupils, of whom eighty-three are boys and fifty-eight girls. We expected a good many more by this time but no less than fifty-three of those we agreed to admit have failed to come. The new impulse given to our work has aroused the vigilance and the opposition of the Clergy to such a degree that they seem to be ready to make any sacrifice or concession which could prevent the coming of their young people to our school. However, the proportion of Roman Catholics among our pupils has seldom been larger, about one-half being children of parents who still adhere to the doctrines of Romanism.

Our pupils are divided into four classes, taught by six Teachers, including the Principal and the directress, Miss Vessot.

The Junior class and the second class have five and a half hours recitation every day, the third and the fourth classes six and a half hours, sometimes seven and a half.

They all rise at 5.30 A.M. and retire, the junior at 8 P.M., the others at 9, except the advanced class who study till 11 P.M.

Every morning we have a Bible lesson attended by all the pupils together. The subjects taught in the school, in both French and English, are the following :

| | | | |
|--------------------|------------------|---------------------|------------|
| Bible, | Arithmetic, | Grammar, | Latin, |
| Reading, | Algebra, | Composition, | Greek, |
| Writing, | Geometry, | Literature, | Geography, |
| History of Canada, | General History. | History of England, | |
| Drawing, | Music, | Elocution. | |

On Sabbath we have regular services morning and evening, and the Sabbath school at 3 P.M. The prayer meetings on Wednesday evening and on Sabbath morning are generally conducted by the pupils themselves.

I am happy to say that we never had a more promising class of pupils and that their good behavior and their good dispositions are to all the teachers a great source of encouragement.

Those of our young people who have been employed in the missionfield during summer continue in the School their missionary work, and their influence among their companions is very good.

Everything seems to indicate that this session is going to be one of good results. Many of our pupils are well disposed to receive the Gospel and others most desirous to go and speak about Jesus to those of our countrymen who are yet in darkness.

We do everything in our power in order to encourage them in that direction and prepare them for the glorious work to which the Master is calling them. But there is a part of that preparation which depends less upon education than upon the direct action of the Holy Spirit upon the heart, and we beg of you, dear friends, to unite your prayers with ours to ask the Lord for his special blessing upon our dear pupils.

Yours respectfully,

J. BOURGOIN, *Principal.*

ROBERT MORRISON, D.D.

THE faithful biography should be a key to the character of its subject, and should record such of his actions as will best convey to the reader a fair estimate of his life. In the limited space here allowed, it becomes a matter of great difficulty to select from the story of a long and busy lifetime the facts best suited to this end, and as the writer invariably chooses those most admirable in his own eyes, he is in great danger of giving a partial view of the individual in question. Fortunately in the case of the man now before us, there seems but one view to be taken. Enemies have cavilled at some trifling flaws in his work, and oftimes even questioned his motives, but every impartial mind is constrained to applaud his heroic life and deeds whenever they are plainly laid before him.

Robert Morrison was born on January 5th, 1782, in the town of Morpeth, Northumberland. His father was there a farm-laborer, but three years later he moved his family to Newcastle-upon-Tyne, where he established a boot-tree and last manufactory. Here Robert first went to school, and soon became deeply interested in his studies, and made great progress. In early life he wandered for a time in the paths of vice, but in 1798, he began that wonderful spiritual life, and developed that vigorous godly character, which distinguished him in all his labors at home and abroad. Though apprenticed to his father at the age of fourteen, he devoted all his spare time to the study of religious works, and in 1801, he resolved to enter the ministry. Immediately he bent all his energies to prepare himself for his future work, and so indefatigable were his labors that he was able to enter Hoxton Academy in January, 1803. Just before this his godly mother died, and he received her last blessing, as with filial tenderness he watched over her in her dying hour.

He pursued his studies in the Academy with unflagging energy, but soon became intensely desirous of devoting his life to Foreign Missions. To this end he applied to the London Missionary Society, and after a very satisfactory examination before its Directors, he was sent to the Missionary Academy at Gosport for further preparation. He soon shewed himself eminently qualified for his chosen labor, and announced his readiness to go, although in carrying out his intention he had a painful struggle with his

relatives. His destination was for some time uncertain, and finally he was appointed to China. In August, 1805, he went to London, and studied Astronomy and Medicine, besides obtaining from a Chinaman some knowledge of the Chinese language. He was ordained on January 8th, 1807, with two Missionaries to India, Messrs. Gordon and Lee, and on January 31st on board the *Remittance* he bade farewell to his native land. After a wearisome and stormy voyage he reached New York on April 20th, and obtained from Mr. Madison, Secretary of State, a letter to the American Consul at Canton, requesting his assistance in the interests of the Mission. He then bade farewell to his two Missionary companions, and sailed in the *Trident* for Canton, where he arrived on September 8th of the same year. He first landed on the island of Macao, where he met Sir George Staunton and Mr. Chalmers, both of whom proved staunch friends in his after life. On reaching Canton, Mr. Carrington welcomed him cordially, and gave him rooms in his own house, but these he afterwards exchanged for quieter apartments in the French Factory. As the teaching of their language was a capital crime for any Chinaman, he experienced great difficulty in securing a tutor, but at length Sir George Staunton procured one for him, Abel Yun, a Roman Catholic, under whom he made considerable progress. In order to avoid public attention, he adopted the Chinese dress and mode of life, but this together with too close application to his studies and the great anxiety of his position, quickly told upon his health, and on the advice of his physician, he removed to Macao, where he lived until the end of August, 1808. His health so rapidly improved that he then was able to return to Canton, but as political difficulties between the English and Chinese again arose in November, he returned to Macao. Here he met the Morton family, and a warm affection sprang up between Miss Morton and himself, which resulted in their marriage on February 20th, 1809.

Opposition to his work was now rising in all quarters, and he was seriously thinking of returning to Penang, until a more favorable time for entering China, when, on the day of his marriage he received a request from the East India Company to become their official translator, and the offer he gladly accepted. Though the duties of his office would be arduous, yet he would readily acquire a thorough knowledge of the language, Macao and Canton would both be open as places of residence, he could live on his salary of 500 pounds a year without burdening the Society, and he would be

practically free from the intrigues of the Roman Catholics and hostility of the Chinese. But he was not allowed to preach openly, though he often privately expounded the Word of Life to his assistants.

He soon had the Acts of the Apostles translated, and an edition was issued, and copies freely circulated. He next published a tract on the subject of Redemption, and in 1812 his Anglo-Chinese grammar was ready, though from some strange delay it was not published till 1815. About this time Sir George Staunton was removed, and his salary was increased to a thousand pounds a year, as his position was more responsible.

Mr. Morrison now applied himself to the compilation of an Anglo-Chinese dictionary, and he spared no labor or expense to make it a success. As some copies of his translation of the Acts had now reached England, the Society voted 500 pounds toward the printing of the whole Bible when it should be complete, and appointed Mr. Milne as his assistant, who proved himself eminently qualified for the work.

Mr. Morrison's time was about equally divided between Canton and Macao. His wife lived at the latter place, as her health had been very poor at Canton. On July 4th they received the joyful tidings that Mr. Milne and his wife had arrived. But as soon as his arrival was known, fierce hostility broke out against him, and the result was that he was given by the authorities eighteen days to depart. He then went to Canton, but in 1814 he had to leave there also. So as Mr. Morrison's translation of the New Testament was complete, and an edition had been issued, it was arranged that Mr. Milne should travel through the islands of the Malay Archipelago, distributing Testaments and tracts, and learning all that he could about the customs and condition of their inhabitants. He chose Malacca as a suitable place for their central mission station, for there was frequent and easy communication between it and the adjacent islands, and the authorities were very friendly.

In the meantime Mr. Morrison had translated and published a number of hymns and an outline of Old Testament history. He was now busily engaged in translating the Old Testament, of which the book of Genesis was published separately in 1815. In the same year the feeling against his work grew so intense that the men engaged in cutting the type for his new edition of the New Testament and Genesis, were arrested, and to escape detection, destroyed the types which were nearly completed. This was a bitter disappointment to Mr. Morrison, but on hearing of it, the British and Foreign

Bible Society voted 1,000 pounds, which enabled him to have the type re-cut for the New Testament, Genesis and the Psalms. He was then called to accompany Lord Amherst to Peking as interpreter, and though, through the treachery of the Chinese messengers, they failed to accomplish their purpose, yet the journey gave Mr. Morrison that relaxation and exercise that he so greatly needed.

What had so long been hope deferred to Mr. Morrison was now to become a reality. Mr. Milne took up his residence in Malacca, determining to found a college there. Land was purchased, and they set about erecting such buildings as were required, as quickly as their means would allow. Their plans were as follows: A school was to be erected to prepare native missionaries for work, and Europeans for scientific, official, commercial or literary pursuits, a printing press was to be established to issue portions of the Bible, tracts, hymns, a Chinese monthly magazine, and an English periodical, a church was to be erected for Divine worship and a house for aged or sick missionaries; the whole to be called "The Ultra-Ganges Mission."

Mr. Morrison's work now began to attract attention in Europe, and several great philologists publicly recognized his merits, while the University of Glasgow created him a Doctor of Divinity. On November 25th, 1819, he was able to inform the Society that the whole Bible was translated into Chinese. Intense was the joy experienced and fervent the thanksgiving rendered by the friends of missions on the announcement of the accomplishment of this task, and congratulations poured in from all sides. The University of Glasgow conferred the degree of D.D. on Mr. Milne, who had translated several books of the Old Testament. In August, 1820, Mrs. Morrison and her two children rejoined her husband at Macao, but took ill the next year, and on June 10th passed away. Dr. Morrison seemed completely prostrated by the blow, but, though desolate his life, he resolutely persevered in his work. In March of the preceding year Dr. Milne's wife was also taken. He taught in the College, issued pamphlets, preached, edited the *Gleaner* and had the pleasure of baptizing his teacher, Leang Afa, who became the first ordained Chinese evangelist. But his health soon gave way, and he died on June 2nd, 1822.

In January, 1823, Dr. Morrison visited Singapore and in conjunction with the English Governor, founded a college there similar to the one at Malacca, and under the same management. He returned to Malacca in

February, and appointed the Rev. David Collie, who had been sent out in 1822, principal of the College. In 1823 the great Anglo-Chinese Dictionary was published complete by the East India Company at a cost of 12,000 pounds. To compile it Dr. Morrison had collected a library of 10,000 volumes, and it covered 4,595 pages, and explained 40,000 words. Having thus completed the greatest work of his life, he ordained Leang Afa, and sailed for England in the *Waterloo* in December 1823, taking with him his massive library for some English institution. Here he spent two years, addressed numerous meetings and founded "The Language Institution," which was to prepare men for foreign mission work. During his residence here, he married Miss Eliza Armstrong. He again prepared to depart, a farewell service was held in Hoxton Chapel, and he sailed with his wife in the *Orwell* on May 1st, 1826, and arrived in Singapore on August 20th. After arranging matters relating to the future working of the Colleges, he began the stupendous task of writing a commentary on the Bible in Chinese. Besides this he had to attend to his official duties, hold meetings, and contribute regularly to a new commercial paper called the *Canton Register*.

In 1829 the Rev. Messrs. Abeel and Bridgeman were sent out by the American Board of Commissioners for Foreign Missions and soon after the Rev. Edward Stevens. As soon as they arrived Dr. Morrison supplied them with the necessary books, procured for them a teacher, besides giving them all the assistance personally that he could in acquiring the language. He published about this time a tract on "*Christian Giving*," which was fiercely attacked by the *Eclectic Review*, and then the *Quarterly Review* severely criticised his translation of the Bible, to both of which he answered calmly but resolutely. The Language Institution which he established in England, and the Singapore Institute both closed their doors, causing bitter disappointment to their founder, but he was cheered by the success of the Anglo Chinese College in Malacca, which was now publicly recognized by the East India Company. He was not allowed to preach openly owing to the hostility of the Roman Catholics and the Chinese Government, so his only way to carry on his work was through the instrumentality of the press. With this aim in view he published many tracts, continued working at his commentary, and prepared a system of references to each passage in the Bible with all necessary notes, in order to more efficiently prepare all natives who were desirous to enter the Master's vineyard. He also began a dictionary of the

Canton dialect, the third part of which he completed in March 1829, and the remainder of his writings bore directly on the various branches of Christian truth. In 1830 he baptized another Chinese, Kew-a-kong, who afterwards became a very zealous worker, and a short time after Choo-seen-sang, who had long studied carefully the system of Christianity. He now published his "Domestic Instructor" and "Scripture Lessons," two extensive works, which were largely circulated by agents engaged for the purpose. He took a deep interest in all cases of suffering, and especially did he desire to care for English sailors, and warn them from the rogues who continually beset them in China. At one time he opened a Medical Dispensary to supply the wants of the poor in that line, and the results were most gratifying. His wife's health having been failing for some time, she was compelled to return to England, and sailed from Lintin on December 10th, 1833. But Dr. Morrison continued working at his commentary with great energy, and if asked if he were tired he would reply:—"Yes, tired in the work, but not of it. I delight in the work."

A change now occurred in the government which materially affected his prospects. The administration of the East India Company was exchanged for one of the English Government, under which he was employed as "Chinese Secretary and Interpreter," at a salary of 1,300 pounds a year. On July 23rd, 1834, he accompanied Lord Napier to Canton, and on the 27th conducted Divine worship with a large congregation, and was rejoiced to see his old transcriber, i.e., profess faith in Christ. Immediately after he fell ill, and, though granted leave of absence, was too weak to be removed, and at 10 o'clock Friday evening he quietly passed to his reward. He was buried by the side of his first wife in Macao.

Few missionaries have seen such meagre fruits of their labors as did Dr. Morrison. But he laid a firm foundation on which others could build, and the full results of those years of faithful labor, eternity alone can shew.

GEORGE C. PIDGEON.

Presbyterian College.

A VOICE FROM THE NIGHT.

The mallet is heavy, the iron is dull,
And my wrist is tied with a tyrannous ache.
Pale Demon of Want, is my cup not full,
Thy hellish thirst to slake ?

Clink ! clink ! I hammer and carve ;
And the tools seem at work in my echoing brain.
Sleep ! while my wife and my little ones starve,
And moan with the hunger pain ?

Clink ! clink ! And it seems to say,—
“Will another winter drift in overhead,
While you work all night and work all day
To get them clothing and bread ?”

Clink ! clink ! I am falling asleep !
O God, give me strength for a few hours more !
Scrape ! scrape ! Will I manage to keep
The wolf away from the door ?

Clink ! clink ! Tardy and slow
The rich man's epitaph sinks in the stone.
A widow's tears in the winter's snow
Will easier write my own.

WM. M. MACKERACHER.

Partie française.

DE LA LANGUE FRANÇAISE DANS LA SOCIÉTÉ MODERNE.

IV.

DE L'AVENIR DU FRANÇAIS ET DE L'ANGLAIS EN EUROPE.

J'AI montré et tenté d'expliquer le rôle que joue la langue française dans la société moderne. Ici finirait ma tâche, si je n'avais à cœur d'examiner une opinion très répandue dans l'Amérique du Nord. On affirme que l'avenir appartient à la langue anglaise.

Que répondre à cela ? D'abord, que c'est une prophétie non inspirée et que par conséquent il est difficile de se prononcer là-dessus ; de plus, on ne précise pas l'époque où elle s'accomplira, on ne l'indique pas même approximativement. C'est grand dommage : car enfin si cet événement ne doit se produire que dans cinq cents ans, ou dans mille ans, il est permis de se désintéresser un peu de la question. Que sera le monde dans cinq siècles, dans dix siècles ? Il y aura bien d'autres catastrophes qu'un simple déplacement dans le rôle des langues aujourd'hui en honneur. Qui sait si le chinois, ou le russe, que parlent tant de millions d'hommes, ne sera pas alors la langue privilégiée ? La Russie ne menace-t-elle pas l'Europe ? Sa puissance ne sera-t-elle pas redoutable quand elle aura conquis Constantinople ? Et John Chinaman n'inquiète-t-il pas déjà nos voisins des Etats-Unis ? Est-il impossible qu'il envahisse peu à peu—pacifiquement—l'Amérique du Nord ? Le champ est ouvert à toutes les hypothèses, si l'on prend plaisir à n'envisager que de simples possibilités.

Contentons-nous donc d'examiner les probabilités les plus prochaines. Eh ! bien, demandez aux Allemands quel est leur avis à ce sujet. Voici comment Klopstock, le célèbre auteur de la *Messiede*, parle de sa langue : “ L'allemand : langue d'une merveilleuse richesse, en pleine floraison, toute chargée de fruits, sonore, rythmique, souple—langue virile et noble, langue accomplie, à laquelle on peut à peine comparer la langue grecque, et bien supérieure à toutes les autres langues de l'Europe.” Il ne paraît pas pro-

hable qu'avec tant de qualités la langue allemande s'incline devant l'idiome des Anglais. Prosper Mérimée dit de la langue russe : "Elle est la plus riche des idiomes de l'Europe. Douée d'une merveilleuse concision qui s'allie à la clarté, il lui suffit d'un mot pour associer plusieurs idées qui, dans une autre langue, exigeraient des phrases entières. Le français, renforcé de grec et de latin, appelant à son aide tous ses patois du Nord et du Midi, la langue de Rabelais enfin, peut seule donner une idée de cette souplesse et de cette énergie." (Revue des Deux-Mondes, p. 252, 15 Novembre, 1885. Cité par M. de Vogüé.)

Ecoutez les Français à leur tour. C'est un grammairien qui s'explique : (Larousse, *Gram.*, p. 19) : "Aujourd'hui, on la parle (la langue française) aussi généralement et aussi purement dans les salons de Saint-Petersbourg que dans ceux de Paris ; en Angleterre, en Allemagne, elle fait partie de l'enseignement public des collèges et des universités, où elle a pris sa place entre la langue de Démosthène et celle de Virgile. Tous les autres peuples la cultivent à l'envi, et, répétons-le, si le rêve de quelques grands philosophes se réalise, si toutes les nations de l'Europe, confondant leurs intérêts et leurs idées, adoptent un jour une langue universelle qui réponde à toutes les aspirations, à tous les besoins, convienne à l'infinie diversité des esprits et des mœurs, cette langue ne pourra être que la langue française."

Vous l'entendez, c'est partout le même ton, le ton dithyrambique. Or, l'enthousiasme ne connaît pas de mesure, et la question qui nous occupe est de celles qu'il faut examiner froidement.

Je n'envisage pas les chances d'avenir de l'allemand ni du russe. Elles ne paraissent pas sérieuses aujourd'hui. Le russe, qui est la langue maternelle ou officielle de plus de quatre-vingt-dix millions d'hommes, s'éloigne trop des autres idiomes européens pour que l'Europe songe à l'adopter prochainement. Et la langue allemande est souvent si obscure, la phrase allemande est si longue, surchargée habituellement de tant d'incidentes, sauf dans la poésie, elle est si riche en consonnes et en gutturales que la bouche des peuples latins, des peuples celtiques et peut-être des peuples anglo-saxons ne s'habitueront pas de sitôt à la parler.

L'anglais et le français restent donc en présence. Seul l'anglais, dont usent plus de cent millions d'hommes, et qui "dans sa structure est, dit-on, le plus simple et le plus logique des idiomes de l'Europe, langue riche, énergique, précise, brève, poétique, malléable," mais "sourde, fatigante à

entendre dès qu'elle n'est pas parlée avec distinction" (1), peut raisonnablement espérer de supplanter le français dans un avenir plus ou moins éloigné et de jouer après lui le rôle de la langue internationale.

Pour y réussir, il aurait de redoutables obstacles à surmonter.

Premier obstacle : la prononciation, ou, si on le préfère, l'orthographe qui caractérise cet idiome ; l'orthographe anglaise, très défectueuse, rend très imparfaitement la prononciation, et il est difficile qu'elle réponde jamais convenablement à cet objet, à cause du rôle prépondérant de l'accent tonique dans la manière de prononcer. Toute langue a ses caprices, mais décidément l'anglais en a trop. La langue du *yes* a de grands mérites, mais elle réussira malaisément à faire oublier aux Européens le charme du français pour la conversation.

Second obstacle : les susceptibilités de l'amour-propre national dans les différents pays du monde. Croyez-vous que les Allemands, les Russes, les Italiens, les Espagnols, les Français, les Suédois, croyez-vous que tous les peuples consentiront à s'incliner devant les prétentions de la nouvelle venue et qu'ils lui permettront d'occuper la place éminente qu'elle convoite ? On se résigne à ce qui existe, on accepte la prépondérance du français parce que le français l'a acquise, il y a deux siècles, et qu'on a besoin d'une langue internationale, surtout depuis que les voyages sont devenus si faciles ; mais on résisterait à tout changement qui ne serait pas imposé par la force. Dans l'état présent du monde, l'anglais, pas plus que l'allemand, pas plus que le russe, n'a la perspective prochaine de remplacer le français dans la société moderne. Je n'oublie pas "qu'il est le langage civilisé par excellence dans l'Amérique du Nord, dans l'Afrique méridionale, en Australie et dans l'extrême Orient, mais en Europe, le français semble devoir rester longtemps encore la langue la plus aimée." (Elisée Reclus, t. 2, p. 114).

Tout conspire, en effet, à maintenir notre langue dans sa position privilégiée. Déjà parlée, écrite, adoptée comme langue internationale, elle n'a pas à triompher de ses rivales qui se font échec mutuellement. Soumise à l'unique autorité de l'Académie française qui tranche souverainement les questions en litige, qui se prononce sur la signification des mots, la légitimité des tournures, l'emploi des néologismes ou des archaïsmes, elle peut facilement

(1) Je laisse à MM. Vapereau et O. Reclus la responsabilité de ces appréciations (voir Vapereau, Dictionnaire de Littérature, p. 100, et O. Reclus, La Terre à Vol d'Oiseau, t. 1, p. 63.)

conserver sa pureté et sa clarté, malgré les extravagances de quelques écrivains qui prétendent s'affranchir de ce joug salutaire. "La France change, dit le *Times* de Londres. (n° du 7 mars 1874), mais non l'Académie et ses lois. C'est l'école de la France qui, au sein de tous ses malheurs, peut se glorifier d'avoir une langue sans rivale pour sa grâce toujours nouvelle, sa perpétuelle jeunesse et la subtile puissance qui vient de l'ancienneté." En outre, par ses qualités propres, la langue française répond aux besoins de notre époque, époque de découvertes scientifiques, de philosophie, d'histoire, plutôt que de poésie et de rêverie. Autant, mieux peut-être que toute autre langue ancienne ou moderne, elle peut devenir la langue préférée de la science et de la philosophie. Enfin,—pourquoi ne pas le dire?—la France par sa position géographique et surtout par le caractère sociable du peuple qui l'habite, est restée, malgré ses fautes et ses défaites, l'intermédiaire des nations européennes. Paris n'est pas seulement la sentine du monde, la Babylone moderne où affluent les hommes de proie et de joie, c'est aussi le laboratoire où l'on analyse le plus d'idées, le foyer où les savants étrangers viennent le plus volontiers s'asseoir pour échanger leurs opinions et proposer leurs découvertes. Toutes ces causes, qui ont donné l'influence à notre langue, la lui conserveront aussi longtemps que l'axe de la civilisation ne sera pas déplacé.

V.

DE L'AVENIR DU FRANÇAIS AU CANADA.

Je ne puis, dans cette étude, passer sous silence une question qui nous préoccupe tous à juste titre—et sur laquelle les avis sont très partagés : qu'advient-il de la langue française au Canada ?

Les prophéties à long terme, nous l'avons dit, échappent à toute appréciation, parce que les contingences de l'avenir nous sont inconnues. Mais il n'est pas interdit de se prononcer sur les probabilités les plus prochaines. Or, ces probabilités me paraissent être actuellement toutes en faveur du maintien de notre langue dans la province de Québec.

Voici les principales raisons qui justifient, à mon sens, cette manière de voir.

Depuis la cession, le français s'est conservé sans altération sensible dans les campagnes. Le peuple le parle ici comme le fait la classe correspondante dans la Normandie et dans la Saintonge et mieux que dans plusieurs provinces du Midi de la France à quelques anglicismes près. Les Canadiens-Français

cultivés redoublent d'efforts pour le mieux connaître. Leurs journaux sont mieux rédigés qu'ils ne l'étaient il y a vingt ans. Les jeunes juges s'expriment comme leurs collègues de France. L'Académie française, en couronnant le poète Fréchette, a reconnu dans le français du Canada l'héritier des saines traditions littéraires de la mère patrie.

Le présent fait donc bien augurer de l'avenir. Que faut-il pour assurer le maintien et les progrès de notre langue de ce côté de l'Atlantique? Il suffit que les Canadiens-Français forment un *groupe compact* dans la province de Québec et qu'ils conservent, avec l'habitude d'étudier nos bons auteurs, l'usage de leur langue maternelle dans la famille, dans l'école, dans l'église, dans les cours de justice, au parlement provincial, dans la presse.

N'est-il pas vraisemblable que ces conditions seront remplies pendant des années, des siècles peut-être, s'il ne se produit pas de changement notable dans l'état social et politique du pays? On apprendra davantage l'anglais dont la connaissance est nécessaire en vue du commerce et de l'industrie, et l'on aura raison. C'est un précieux avantage que de savoir deux langues. Mais rien ne fait prévoir aujourd'hui que les Canadiens-Français désertent en masse la province de Québec pour se disperser sur ce vaste continent et s'absorber dans la race anglo-saxonne. Bien au contraire, si d'importants capitaux français, comme on l'affirme, prennent la voie du Saint-Laurent, ils seront suivis de capitalistes de même origine qui donneront une impulsion nouvelle au commerce et à l'industrie du Bas-Canada au profit de la population qui s'y trouve en majorité. Les Canadiens-Français *restant groupés* conserveront leurs écoles, leurs églises et leurs journaux : ils parleront français *chez eux et entre eux* ; ils formeront comme une nation dans la nation. Je ne dis pas que ce soit là l'idéal aux yeux du gouvernement, mais c'est la une chose possible, et même très probable. C'est ce que l'on voit en Autriche, où la Bohême et la Hongrie se refusent obstinément à devenir allemandes ; c'est ce qui existe en Russie où, dans certaines provinces, on ne parle guère que l'allemand ou le polonais ; c'est ce que nous pouvons observer dans la Confédération helvétique, où coexistent trois races et trois langues, juxtaposées sans se confondre.

M. de Molinari, économiste belge, paraît croire que les deux populations ne se développeront pas d'une manière parallèle, et qu'on peut reconnaître "à des signes visibles que l'une est destinée à dominer et à supplanter l'autre." Et quels sont ces signes? "Lorsque, dit-il, le voyageur arrive à

Montréal—il est surpris de n'entendre parler que l'anglais. Les colossales affiches illustrées qui tapissent ses murailles sont en anglais. En anglais aussi les enseignes des magasins, des institutions de crédit, des compagnies d'assurances. Qu'il descende à Windsor Hotel, à Saint-Lawrence Hall ou à Ottawa Hotel, c'est à peine s'il trouvera un garçon qui entende le premier mot de notre langue. A Québec, même phénomène : à l'hôtel Saint-Louis le français est aussi inconnu que le chinois. Mes compagnons franco-canadiens sont obligés de parler anglais aux gens de service. Et il trouve l'explication de ce fait dans la composition de la société riche du Canada : cette société étant presque exclusivement anglaise, l'élément français qui s'y mêle est bien obligé de parler la langue de la majorité.

Qui prouve trop risque de ne rien prouver. Est-il vrai qu'à Montréal et à Québec "on n'entende parler que l'anglais?" Est-il vrai que dans les plus grands hôtels on "trouve à peine un garçon qui entende le premier mot de notre langue?" Est-il raisonnable de juger de tous les hôtels du pays par quatre hôtels anglais, de toute une province par deux villes, et de toute la population canadienne française par quelques riches Canadiens-Français? Si "la question semble déjà résolue," comme l'admet M. de Molinari, comment expliquer, je reproduis ses expressions "la vivacité du sentiment français dans cette Alsace-Lorraine transatlantique?" Comment se fait-il que les écoles françaises ne se ferment pas, que dis-je, se multiplient? Comment se fait-il que "tous les actes officiels et les débats du parlement soient publiés dans les deux langues?" Comment se fait-il que tant de Canadiens-Anglais se donnent de plus en plus la peine d'apprendre le français? Comment se fait-il que l'élément anglais tende à décroître à Québec et dans la province en général? Tout cela est bien étrange et bien contradictoire. Oui, le haut commerce et la fortune sont aux mains des Anglais qui font de leurs richesses un noble usage en général. Oui, la langue anglaise se répand toujours plus dans cette province. Mais le français garde tous ses droits et conserve tout son empire sur la population. Les Canadiens le parlent chez eux et entre eux et ne semblent pas disposés à l'abandonner.

L'avenir de la langue française au Canada dépend, à mon avis, d'un seul fait : *le groupement* d'un ou de plusieurs millions de Canadiens-Français dans la province de Québec. Leur *dispersion* dans le pays ou *l'envahissement progressif* de l'élément anglais opérerait sûrement la fusion au profit de

celui-ci, et la langue française disparaîtrait un jour du Canada, "comme elle a disparu de la Caroline du Sud, comme elle est en train de disparaître de la Louisiane," précisément sous l'action de ces causes-là. Au contraire, le *groupement et l'accroissement continu et rapide* des familles canadiennes-françaises possédant la plus grande partie du sol qu'elles habitent, et ayant des écoles, des églises, des tribunaux, un parlement et des journaux rendent cette absorption improbable au plus haut degré.

C'est sans parti pris, si je ne m'abuse, que je me livre à l'examen de ces délicates questions. Je n'ai pas la faiblesse de croire à l'immortalité, non plus qu'à l'universalité de la langue française. Je me souviens des mélancoliques accents du poète Horace: "Quand, au déclin des années, les forêts perdent leurs feuilles, ce sont les premières venues qui tombent les premières: ainsi passent les mots vieillis, tandis que les nouveaux s'épanouissent, tout brillants de force et de jeunesse. Nous sommes voués à la mort, nous et tout ce qui vient de nous. . . . Hélas! tous les ouvrages des mortels périront: et la langue seule garderait une fraîcheur, une grâce inaltérable!" (Art poétique, vers 50 et suivants). Non, toutes les langues des mortels cesseront, au témoignage de St-Paul. Seule la langue du ciel, vivifiée par l'amour qui ne périt jamais, conservera sa fraîcheur et sa jeunesse, et sera comprise par tous les rachetés. Que Dieu nous donne, dans son infinie miséricorde, de la parler un jour avec les hommes de volonté franche qui aux divers âges du monde, ont tourné leurs regards vers la patrie éternelle et ardemment soupiré après le Père qui est aux cieux.--En attendant ce jour, aimons notre langue sans dédaigner les autres, soyons fiers de l'honneur dont elle est revêtue et dont elle est digne, cultivons-la pour la mieux apprécier et la mieux conserver.

D. COUSSIRAT.

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A corriger, dans le numéro de Janvier 1891, page 221, ligne 14: lire *quatre* au lieu de *deux*.

L'ŒUVRE D'ÉVANGÉLISATION.

C'EST avec joie que nous apprenons de la plupart de nos missionnaires l'heureuse nouvelle du progrès de notre œuvre d'Évangélisation française. La phase critique par laquelle nous passons semble être inévitable ; tout y contribue, la nature et les dispositions prédominantes de nos compatriotes qui ont si longtemps croupi dans l'ignorance et sous le despotisme tyrannique, de ce qu'ils nomment la Sainte Eglise. Il leur est presque impossible d'accepter la vérité même quand elle se présente clairement à eux : car le Catholique Romain ayant cru dès son bas âge aux enseignements de son Eglise qu'il lui dit qu'il ne doit point penser : il lui semble que ce qu'il voit est une hallucination. Ce n'est que lorsqu'il comprendra qu'il est libre, qu'il saisira l'importance qu'il y a à penser librement. Et voilà justement où nous en sommes aujourd'hui ; devons-nous demeurer sous la domination du prêtre ou devons-nous être libres ? C'est la question indirecte que notre peuple Canadien-Français se pose. La politique y jouera un grand rôle, c'est elle qui doit frayer le chemin par lequel passeront toutes les brebis de Rome longtemps retenues des parcs herbeux.

Il y a silence il est vrai, mais nous croyons au vieux proverbe anglais : "there is a calm before a storm"—presque tous les grands mouvements ont été précédés d'un calme peu rassurant. Quoique les résultats de l'œuvre ne se manifestent pas partout, tous ceux qui ont de l'expérience dans l'œuvre d'évangélisation constatent le fait d'un travail et d'une agitation considérables qui s'opèrent dans l'esprit de notre peuple. Le peuple est mécontent, un malaise général se fait sentir partout, et partout l'on crie contre l'oppression du clergé, oppression dans la politique, dans la religion et dans les affaires privées des familles. Il y a un levain, une force, qui soulève les sentiments de nos Canadiens-Français et cette force c'est l'éducation ; ce sont nos missionnaires qui ont fait pénétrer ici et là un jet de lumière. C'est l'esprit de Dieu qui travaille. Ah ! il ne faut pas seulement regarder l'étendue de terrain parcourue pour se demander s'il y a progrès, il faut regarder les obstacles franchis et les difficultés aplanies. Les préjugés nationaux, l'ignorance dans nos campagnes, l'influence du clergé sur le peuple, et hélas la lâcheté

de plusieurs ; ont été de grandes entraves à notre œuvre mais cependant nous avons gagnés beaucoup depuis des années. Voilà la politique qui se mêle de mettre le clergé à sa place, c'est lui donner son coup de mort. Aujourd'hui nous réussissons à nous faire écouter de nos compatriotes dont plusieurs ont l'Évangile et la lisent : et si nous ne voyons pas les résultats immédiats, rappelons-nous que l'œuvre que nous faisons est de Dieu, puisque notre but est de répandre sa Parole afin que par elle notre peuple soit sanctifié par les vérités qu'elle énonce.

Rappelons-nous que nous plantons, un autre arosera, mais que c'est Dieu qui donne l'accroissement.

Et de plus disons avec le grand docteur des Israélites, à tous nos ennemis : Si cette œuvre de Dieu vous ne pouvez la détruire. Mais prenez garde de n'être trouves faisant la guerre à Dieu.

En avant donc, courage ! prudence ! amour ! nous allons vaincre car nous n'avons d'autre but que le progrès et le bonheur de nos compatriotes.

C'est le principe qui donnera le triomphe final à tout système, soit de politique soit de religion.

Editorial Department.

OUR MISSIONARIES.

THAT the religion of Jesus Christ is ultimately to overspread the whole earth and possess all nations, is a fact which no one who makes even an outward profession of Christianity can think for a moment of disputing. "The very soul of our religion," says Max Muller, "is missionary, progressive, world-embracing: it would cease to exist if it ceased to be missionary, if it disregarded the parting words of its Founder." The evangelization of the world is now felt to be the supreme aim of the Christian Church; and the practical accomplishment of this great end is the explicit purpose as well as the animating motive of all modern missions. The kingdoms of this world are to become the kingdoms of Christ. No narrower view will satisfy our Saviour's precept: "For to this end He both died and rose, that He might be Lord both of the dead and living." 'Christ for the world and the world for Christ' must ever be the church's watch-word. If we examine the sacred writings of the Old Testament we will find that they everywhere abound with prophecies which will not be fulfilled until this aim has been effected. Accomplishment is the only adequate exponent of sacred prediction. Accordingly when Christ commenced His public ministry, as we might naturally expect He at once announced Himself the Founder of a world-wide and imperishable society, which He designated the 'Kingdom of God' or 'Kingdom of Heaven'; and His whole after ministerial work may be said to have been one long proclamation of this kingdom. Hence the significance of his final commission: "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."

In these parting words to the disciples, spoken by the Son of Man well nigh nineteen centuries ago, we have the great charter of Christian missions. Very slowly however has the church realized the weighty significance of the charter which has been entrusted to her. Indeed it is only within very recent years that she has begun to fully awaken to the conviction

that upon her devolves the task of fulfilling this great command. This may seem almost incredible, but every one acquainted with the history of our church knows it to be too true. If we except the age of the apostles, little or nothing was attempted in the way of carrying the Gospel to the dark places of the earth until the commencement of last century.

In consequence the success which has attended the great missionary movement within recent years is simply marvellous, and stands without any parallel in the whole previous history of the Christian Church. Compare the church as we see her to-day with the church of two hundred years ago. As late as the seventeenth century, statistics informs us, this continent of America, Africa, the greater part of Asia, as well as the teeming millions of China and India, were utterly inaccessible to any evangelistic agency. Now the Kingdom of Christ may be said to embrace three continents. He has received the outward submission at least of the whole of Europe. America and Australia acknowledge his sway. In Africa and in India we see the banner of the Cross gradually making its way into the territory of the Crescent. China and Japan where Confucius or Buddha once swayed the sceptre of religious empire is now beleaguered with various forms of missionary enterprise. The numerous isles of the sea are fast coming to bear the glad tidings of salvation: nations which in the past have been sitting in gross darkness are rejoicing to behold the light of Gospel of Christ; the superstitious systems of Paganism are crumbling before the onward march of the heralds of the Cross; false gods and false faiths are fleeing away at the glorious advent of the King of Kings; Christianity in short is now coming to be the dominant religion of the world.

Another significant fact and one which may well serve as a source of encouragement to the Church of Christ, is that the leading powers of the world to-day are Christian. The nations into whose hands God has committed the shaping of the future are subject to Christ. England's empire girdles the world, and wherever her influence is felt there Christianity stands forth as the acknowledged religious faith. The same may be said of Germany and the American Republic. The life of these great powers is permeated with Christian thought, their institutions controlled by Christian ideas. This fact speaks for itself: its bearing on the evangelization of the world is too plain to be ignored.

But notwithstanding the many noble achievement of missionary enter-

prise within recent years, there probably never was any age in the history of the Church when the Macedonian appeal was stronger than it is to-day. This arises from the present state of the foreign field. Barriers which a few years ago prevented the missionary of the Cross from gaining access to heathen lands are now broken down; the hostility of foreign governments is to a large extent a thing of the past; antipathies have been relaxed; the heathen are casting away their false faiths and are crying for the Gospel of Christ; the shackles which have long held them fast in the darkness of superstition and error are being broken; the world in short is ripe for the reception of Christianity. The Church of God, it is pleasing to note, seems to be taking in the situation; the Macedonian wail must not be allowed to pass by unheeded; the great heart of Christendom is throbbing in response; already we see the dawn of a new era of missionary enterprise, the inauguration of a new epoch in the diffusion of Christianity.

Our colleges have caught the inspiration. The volunteer movement originating a few years ago with about a hundred members now numbers, we are informed, above 5,000 students of the highest culture in the length and breadth of the land, who have pledged themselves for foreign service should Providence open the way. We will not be accused of boasting when we assert that our own college has not been lacking in this missionary zeal. Of the students who have left our halls within the past three years, seven have gone to foreign fields. In the summer of '88 the Rev. Geo. MacKelvie sailed for India. The following years he was followed by Messrs. McKenzie, McDougall, McVicar and Forbes, the last of whom has since fallen at his post. Since the commencement of this present session the Rev. J. C. Martin, B.A., for two years pastor of the large and important congregation of Dundee, and Rev. W. J. Jameison, a member of last year's graduating class, have left, the former for Tarsus, Asia Minor, the latter for India. Our readers are doubtless already familiar with the names of these two gentlemen, but a word regarding them may not be out of place here.

Mr. Martin is a native of Prince Edward Island, a province which has always taken a foremost part in the work of foreign missions and has furnished more than one martyr to the cause of Christ in heathen lands. His whole collegiate course both in arts and theology, to say the least, was brilliant. Five years ago he graduated B.A. from McGill University with first rank honours in English literature, and three years later he completed his theological course in this college, being gold medalist of his class which, we may

say, was one of unusual strength and ability. It is certainly a source of great encouragement to all interested in foreign work, to see young men of high intellectual attainments and extensive scholarship sacrifice places of prominence at home and offer themselves for service in distant lands.

Mr. Jamieson spent his early years in Inverness, Megantic County, Que., where he was born in the year 1860. He received his literary education in McGill University, while his theological course was divided between this institution and Morrin College, Quebec. He was distinguished as a conscientious, dilligent and faithful student, and was very highly respected and esteemed by all his fellows. A preacher of more than ordinary power, a man of sound judgment, a Christian who knows from his own experience the power of the Gospel, he is certainly qualified in every way for the great work to which he has consecrated his life, and we expect to hear of his labours being crowned with success. Both of these young men, we are confident, leave for their respective fields supported by the prayers and sympathies of the home church. Their departure will have the effect of stimulating those of us who remain behind to greater zeal in this noble work, and we feel sure that their example will lead many other of our Alumni, as well as some who are now students of our college, to turn their attention towards the foreign field.

REFORMING A REFORMATION.

A GOOD resolution resembles a new horse in this respect, that a month is sufficient time in which to test it. And the month-gone New Year, among the many charges for which it is answerable, has none greater than this, that it leads many otherwise respectable, well behaved people into the annual folly of making good resolutions. But you have probably, dear reader, by this time given up these follies, we mean the resolutions—and we may be permitted a few words, admonitory and otherwise, concerning these same vows.

Never do it again. However excellent in themselves, or fair-appearing when drawn up on paper, do not yield to the temptation, let your last attempt be your final one. You could not have a worse training in moral reformation

than that received in trying to manage more good resolutions than you can carry. Another simile—a good resolution resembles a wife in this regard, that it is as much as any ordinary man can do to manage one at a time. A man doesn't legally come by more than one at the same time. Love tends to end in marriage—that is its natural remedy ; and a good resolution faithfully adhered to is the cure for an evil habit,—there being this difference between the two, that love is a homeopathist while sin is not. Resolutions to be good must be put into practice as soon as they are made and made as soon as they are needed. They get stale by keeping just as bread does, and the victim of New Year resolutions is on a par with the housekeeper who should keep her bread for a fortnight, while the family was starving, in order that she might commence using it all at the new moon. The food has become stale, and she finds also that she can still but use each day her daily bread.

There is indeed something wrong if one finds it necessary to make many good resolutions at the New Year, for it implies serious neglect of the moral sanitation. For there is this about a good resolution that it must be timely to be efficacious. As well might one hope to keep in good health by taking a mighty dose of a score of different medicines once a year, letting his ailments run the rest of the time unattended to as expect a moral reformation, if the work is delayed till the New Year shall give sanction to its inception. The one is folly of as deep a dye as the other.

We remember seeing a herd-boy once endeavouring to keep a number of young pigs together, and every effort to restrain one saw three or four others escape, till, to his distraction, he beheld them all scattered beyond his reach. And good resolutions are so marvellously like these young porkers that happy is he who retains his hold on so much as one of the flock with which he greeted the New Year. Those who are addicted to forming these resolutions are such as have faltered in the war with evil and awaited the New Year to make a fresh start ; they thus bring to the undertaking an inherent spirit of failure which should lead them to mistrust their own powers. They who are wise will stop each breach in the walls of Mansoul as soon as the first stone is struck from its place, instead of waiting, like their infatuated brethren, till a new moon shall have come to give auspicious omens to the work, which, it may be, has now become a Cyclopean task.

There is a daily salvation of the life from the thralldom of sinful habit, and for this, as for deliverance from the condemnation of sin, now is the

accepted time. There is only one principle which can succeed, and that is the favorite of Irish fairs—"wherever you see a head hit it." Never delay: a good resolution is doubly good if made and acted on the moment its desirability is seen. Nothing can be gained by delay, but much is certain to be lost. Make a finger of your resolution and stop the breach when the first trickle of the wasting water is seen.

In the moral world every night is the close of a year, every fresh morning the opening of a new one. We are only too much given to observe times and seasons, without imperilling the health of our moral life by delaying action in order to obtain their benison. To-day ends this year in the records of time: to-morrow it will be with the eternal past and a new circle of days begun. Let not the sun go down upon your life unreformed. If you have weaknesses seek strength against them now: if you are subject to evil habits strike the first blow against their tyranny to-night; and to-morrow's New Year shall crown your efforts with success, instead of finding you wailing in unmanly despair over your ignoble defeat!

In another column will be found a communication from the Principal of the Pointe-aux-Trembles schools. The marked success of these schools in the work of French Evangelization gives them a strong claim for liberal support by those who are walking in the light. Quite a number of Sabbath schools are maintaining pupils in this school at their own expense, and it is very desirable that many more should engage in this work. If Superintendants would induce their Sabbath schools to undertake the support of a pupil in this mission school, they would do them more good in this way, than by delivering to them quite a large number of addresses on the French work. Contributions to the work are always in order, and should be sent direct to the Treasurer, the Rev. Dr. Warden, 198 St. James Street, Montreal.

We are sorry that in our January issue, quite a number of typographical errors crept into the article on the Resurrection of Christ, in consequence of the writer's not having had the opportunity of correcting the proof, such as—"vivacious" for "veracious," "Drios" for "Lios," "her" for "his," "from" for "four," "mormenite" for "Mormonite," "sins" for "isms," "stata dio" for "stato die," "treaties" for "treatises," "penal" for "final."

EXCHANGES.

“A GOOD thing carried too far may become an evil,” and the JOURNAL, in pursuing the policy adopted by our contemporary of *Queen's*, has possibly laid its breast open to the knife of censure. To cut down the space allotted to the exchange editor, if he be addicted to slashing and untimely criticism, is a good thing, especially for the exchanges; yet to overlook them altogether is—but we are speaking of ourselves and doing work which others will be only to glad to do for us, so let us forbear. May others follow our example!

It is not that our exchanges have failed to appear; they have come regularly. The silence has been our negligence, in this case, we fear, far from golden, particularly in the eyes of our contemporaries; for a word of praise is sweet to everybody, and never sweeter than from the lips of a rival. Just now matters have reached a crisis, for the piles of college magazines are crowding our manuscripts off the table, and we must make away with some of them.

Our blue-coated friend from Dalhousie is evenly good and reliable, without aiming at a style of literary work beyond the scope of a college paper to sustain. The *Gazette* might form a model to some of its sister exchanges in the department of the college news, in which it is generally full and interesting. It is an all round, good college paper, and we may perhaps, for its good qualities, forgive one which seems evil. A college magazine must always be allowed a certain latitude in regard to local hits, which are unintelligible to all *extra muros*, but we weary sometimes for a joke among their jokes. Could you not buy a pair of scissors and subscribe for an American comic paper?

Few of the magazines on our table are more interesting to the casual reader than the *Acta Victoriana*. Following up the policy which led the editors to reduce the exchange department to a small accessory of the editorial section, as it is in our own magazine, they enter only into such college matter as is of general interest or necessary to retain the character of a true college paper, and correspondingly extend the space devoted to general literary matter. The articles printed are, as a rule, readable in form and interesting in substance. The literary clippings and notices are just the things one wants to read.

The purely literary element of a college paper cannot safely be neglected or cut down. The average magazine depends nearly as much on graduates and outsiders for support as on the students themselves, and its matter must be selected with a view to the tastes of the former as well as of those within the colleges. Of course, as the Manitoba journal says, the backbone of the paper lies in its student supporters, in the main, and they must first be looked to; but not to the exclusion of their co-supporters beyond the walls. *Queen's College Journal* complains, in this regard, of the poor support which the students of the University accord their organ. It is the same story the college world over—only twenty-five per cent. of the whole are subscribers. This is not, the *Journal* rightly says, as it ought to be. The *Journal* this year is certainly holding its own, and justifies the editors' modestly expressed hope that it is not making a break in the steady progress it has made since its inception eighteen years ago. The *Journal* is nearly of age now and need not be ashamed of its growth.

Toronto has resuscitated her college weekly again and the magazine in altering its constitution has not changed its name. *Varsity* deserves to be successful and we extend the good wishes of those who have suffered like things, for its prosperity. Its pages are replete with racy college matter and betoken an active University spirit. The page and a half literary department seems rather limited, but this is supported by the quaint Sanctum Philosopher, who is quite an acquisition to the pages of *Varsity*.

The Halifax *Theologian* sends us the first numbers of its second volume in good Presbyterian blue. The words of encouragement, for which the editors return thanks in their opening number, were deserved, for the magazine is a creditable one, both in style and matter. Though the last of our exchanges, in respect of age, it is by no means least as regards merit. No reflection is intended on any other exchange by this remark. We know no least among us, for are we not all great? Yea, verily!

The *Manitoba College Journal* has been measured for a new coat and fills it admirably. The staff of editors has been doubled, and, we doubt not, with the increase in the scope of the magazine they will still find their hands full. The *Journal* this year devotes especial attention to the department of college reports and news, with the aim of becoming a distinctively students' paper. This certainly is the primary aim of every college magazine, yet as it grows older its circle of subscribers extends beyond the college walls by the natural process of graduation, and it becomes necessary, for this very reason of retaining its true character as a college paper, to widen its scope and devote more proportionate space to general subjects than the strictly students' paper professes to deal with.

College Note Book.

STUDENT LIFE.

“ This world is like a crowded 'bus :
A few good men perhaps
May get a seat, but most of us
Must hang on by the straps ”

THERE is a good deal of truth in these lines. And it is important that those of us who have unreasonable aspirations should recognize it. And most of us *have* unreasonable aspirations. Therefore, it being my duty as Local Editor of this organ to disseminate moral teaching among my fellow students, I would strive to impress the idea of the above more indelibly upon their minds by the use of a figure drawn from nearer home. The simile, which will have especial weight with the men of the old building, may be expressed as follows :—

This world is like a college hall :
A dozen men, or more,
May own a chair, but nearly all
Must sit upon the floor.

The genial pastor of St. Gabriel recently honored us with his presence in the dining hall. He extended to us a most cordial invitation in his own name and that of the young people of the congregation to partake of an evening's entertainment in the lecture hall of the church. Those of us who went enjoyed ourselves and came home with the conviction that Dr. Campbell and his people continue to be distinguished by sociability and kindness.

One of our students mourns the loss of a father, and the good people of Ste. Philomene deplore the removal of a friend and spiritual director in the death of old Mr. St. Aubin, one of the pioneers of French Protestantism in the Chateauguay valley.

The new year has added one to our number. Mr. W. C. Sutherland “ has come out of the west ” to study in these fanes which shelter the wise men of the east (they'd need some shelter in this sort of weather). It is only to be hoped that he will follow in the footsteps of his “ big brother.”

Suitable New Year presents were made by the students to the servant maids and the janitor's man. As to the work of the latter, it may be remarked that we can go over to McGill on foot this year (not that we used to drive). He is evidently not young in the art, but does it up *bravou*.

At the request of the worthy President, the Rev. J. A. McLean, who visited the College recently, gave us an after-dinner speech on "Things in General."

Faith, they talked av annixaishun and impairial fideraishun,
 And oi listened most rhespectively to al they hed to say,
 Till wan said that "Ould To-morrah" wass the foinist man, begorra!
 In Americky—. Be jabers! thin oi thought oi'd come away.

VOICES FROM THE HALLS.

What! the Local Editor here—and unarmed?
 Who laid the Gunpowder Plot?
 Who stole the President's jam?
 Bang! bang! What do you take me for? A Freshman.
 What Capital is required to produce sufficient Interest to keep a certain
 Dean's Flat man there for 15 days? Rate of Interest 100%.
 Why, the Dominion Capital, I suppose.
 And so I see ye hae been slashin' aroon wi' your goose quill agin, Sir.
 * * * Ou, ay, that's a' richt. "The pen is mightier than the sword,"
 but I hae niver seed it backed agin a dooble-barrelled gun

Ragged Gown this month tells us something about his first experiences in College and gives his impressions of some of the men he met during the first day, without mentioning any names. He says if there are any misprints he'll be like his Sophomore who was made to "shout" instead of "strut" in the last issue. He lays great stress on his rhymes. A prize, he says, was once offered for rhyming with window, but it was before his day. Here is the piece:

I came to college last September
 Seventeenth, if I remember.
 I'd never been to town before;
 My trunk was heavy; so I swore
 I wouldn't walk. So up McTavish
 I drove in state. With bounty lavish
 I gave two quarters to my driver,
 Who looked as though he'd like a "fiver,"
 And claimd that they were only twenties.
Sermonem vitæ prætendentes
 I read above the door. By Gum!
 This isn't where I wished to come.
 I want the Presbyterian College—
 In angry tones I must acknowledge—
 I muttered to myself. However,
 I'll knock, and by some means endeavor
 To gain direction to the place.
 I did so, when a laughing face

Appeared from out an upper window :
 And, as I looked, the way he grinned, Oh !
 Enraged me more than I can tell ;
 And then he hollered ring the bell.
 I *rang*. A presences most invincible
 (At first I thought he was the Frincipal)
 Appeared. He quickly made me easy,
 And, in a manner that would please a
 Freshman, Senior, or a Don,
 Showed me to my room upon
 The Dean's flat. There, a funny beggar
 Was introduced me as ————,
 With whom the Steward left me. Now
 I'm nothing loathe to have a row
 With my first friend, considering what
 He told me of the fights he'd fought
 In vigorous prime of youthful days,
 And so I'll give him naught but praise.
 He was a Scotchman through and through—
 A Highland Scotchman. That will do.
 "This flat, he said, has a' the snobs on :
 Let's gang and veesit Mr. ————."
 We found him in. He was most gracious,
 And from that thoughtful eye sagacious
 He beamed a welcome, tipped his chair,
 And clasped his hands among his hair,
 And asked me, leaning thus imperilled,
 If I received the *Christian Herald*.
 When we had left his room, I said,
 "Who was that fellow on the bed,
 Who sang so loud and laughed so deep,
 Then looked as if he'd like a sleep?"
 "A bonnie chiel, though somewhat splutt'hry,
 And strang is yon. He's Donald ————."
 "And who was that who walked the floor,
 And thumped the table or the door
 When'er he spoke, and talked so loud
 Of Talmage?" "N. A. B. ————."
 Just here a smile and shadow pass'd.
 A glance back my companion cast
 Then with his usual hearty snicker,
 Said, "Yon's my cronie, wee ————."
 Here, rushing by us in a stew,
 My friend encountered Mr. ————,
 He said, "Come in. Sit down. Dear Percy,
 Receive the gentlemen. O Mercy!
 Excuse the muss. And you intend
 To take the church, my youthful friend.
 I hope you're leading a good life.
 Do eat an orange. Take a knife."

If we survive the row infernal
Which greets this issue of the *Journal*,
Some further phases of our text
Will be developed in the next.

The author told us confidentially that he was leaving the majority of the West Wing men and others of furious and unscrupulous disposition until the last number, as he wished to get over all the College. He also suggested that attention be drawn to the fact that the "students' directory" appeared in the January issue, but we decided, for various reasons, that this would be unwise.

W. M. MACKERACHER.

REPORTERS' FOLIO.

MISSIONARY SOCIETY.

AS there are no meetings of this society to report, it might be well to mention the various institutions with which it is connected in the city: *St. Jean Baptiste School*.--During the vacation, a Christmas tree entertainment was given in this school, by Mr. and Mrs. Charles. As many of the students as could avail themselves, were present, and although there were many other attractions in the city of a more showy nature, yet it is the opinion of those who walked the two miles or more to St. Jean Baptiste, that a more profitable time could not have been spent elsewhere. It was indeed pleasing to see the group of eager listeners as Mr. Charles, in kindly tones, spoke to them, urging the claims of the Gospel, as untrammelled by human rites and ceremonies. After such preliminary exercises music was discoursed by Mrs. Charles on the organ, together with singing of hymns. Mr. Rond eau, also, rendered a solo in the French language. The great event of the evening, however, was the Christmas tree, which was unveiled in the usual manner, with the original Santa Claus in his whilom costume. Mr. McLaren in this role, acted with a considerable degree of success, much to the delight of the audience. Although there were over one hundred persons in the room, still every family was remembered with suitable presents. Accompanying each gift was a tract, which fact showed forethought and earnestness on the part of those who decorated the tree.

Mr. and Mrs. Charles cannot be praised too highly for their labor, in thus cheering many hearts which otherwise must have experienced a dreary and uneventful Christmas season. Such thoughtfulness from time to time, accompanied by the Grace of God, cannot but excite kindlier feelings, and smooth over difficulties which otherwise must prove unsurmountable barriers. The school is still progressing as favorably as could be expected under exist

ing circumstances. There is great need of better accommodation, which is anxiously looked forward to, although no definite advancements have as yet been made.

Petite Cole. This is another district in which the society is interested. It is situated some three or four miles distant from the College and is supplied with preaching by the students every Sabbath evening. The services are attended by those who are connected with churches in the city, but who find the distance too great during the winter to attend the evening services of their respective churches.

MacKay Institute. This institution for the deaf and dumb is visited by the students in turn, on Sabbath afternoon every month.

The House of Refuge is likewise regularly supplied with services.

Besides these home obligations, the students also support two native helpers in the new Hebrides mission.

PHILOSOPHICAL AND LITERARY SOCIETY.

The first meeting of this society in the new year, was held on Friday evening, January 16th. After preliminary exercises, a spirited reading followed by Mr. Dobson. An Essay was then read on "The influence of Sir Walter Scott." The subject merited much better treatment than that given on the occasion, but as the Essayist is a divinity student, it is too late to make suggestions as to style and arrangement of matter; as a man at such a stage of his college career might be said to have his literary style already formed. We might suggest, however, that the like should never occur again.

The debate "Resolved that Canada should be independent," being a live subject, was accordingly treated in a lively manner. Mr. N. A. McLeod as leader of the affirmative, gave a sound exegesis of the subject in hand. Mr. McLean leader of the negative, ably upheld the existing state of affairs.

He was followed on the affirmative by Mr. MacIntosh who made an eloquent appeal for independence, unveiling the future Eldorado, stripped of every obligation, and existing "in all the nakedness and solitude of metaphysical abstraction."

Mr. Mahaffy then spoke on the negative. Combining coolness and deliberation, he was enabled to make some telling arguments against his opponents' policy. The decision was given in favor of the affirmative. The debate was a complete success throughout. Mr. McLennan who acted as critic gave a fair and minute criticism of the programme, as presented in its varied aspects.

W. T. D. Moss

OUR GRADUATES.

DURING the past month we have had the pleasure of a couple of visits from Rev. J. A. McLean, of New Richmond, Que. A few days ago he was with us, and spent a day or two about the halls. The manner in which he was hailed in the dinning-hall, gave proof of the pleasure which his visits afford. He gave a few words of practical advice to the students in his usual taking style and wound up his remarks by telling them not to work too hard. "The less you know the less you will have to forget."

On Tuesday the 13th January, the Montreal Presbytery met in the Morrice Hall. A number of our graduates were present and on the arrival of dinner hour took their places at the old familiar tables to which they were accustomed to repair *ter in die* in days gone by. They seem to be as full of happiness now as they could possibly have been in their student days (and why should they not be so), and in looking at them and listening to them one finds an ample verification of the statement made by one of them a little while ago that the happiest days—days of fuller satisfaction and deeper joy are still before us.

Another of our graduates has gone to the far West to continue the Lord's work in another field of labour. We refer to the Rev. A. Lee B.A., who has wrought assiduously in the Province of Quebec for several years, and whose departure from the congregation at Sherbrooke caused wide-spread regret throughout the community. He is now installed in his new congregation at Kamloops B. C., and we heartily wish him much future success, and many visible tokens of the Divine blessing to make his heart glad.

During the period in which Mr. Lee had the oversight of the congregation at Sherbrooke, the work of the church there made marked and steady progress. Within the last few years a new church has been built at a cost of over \$17,000: and altogether, matters have been left by him in a very prosperous and encouraging condition.

On Sabbath, the 11th of January, Rev. Mr. Herridge, B.D.B.A., preached at Buckingham, in St. Andrew's Church—the handsome edifice recently erected through the exertions of the able pastor of the congregation, Rev. Mr. Doudiet. Mr. Doudiet occupied Mr. Herridge's place in St. Andrew's Church, Ottawa.

We notice with much pleasure the success which has attended the labours of the Rev. F. H. Larkin, B.A., since his settlement in the pastorate of the congregation of First Presbyterian Church, Chatham, Ont. The annual congregational meeting took place at the end of the year, and the reports of the different branches of Church work, which show the congregation to be in

a most flourishing state, must be very gratifying to both pastor and people. The finances are in a thoroughly satisfactory condition, and, (what is more important) large additions have been made to the church membership, which latter fact, more surely than any financial prosperity, is an encouraging evidence that the blessing of God is granted upon the work. A new church is on the eve of being erected.

The Rev. G. J. A. Thompson B.D. B.A., Ph.D., has resigned the pastoral charge of the congregation of Birr, Ontario.

The Rev. T. A. Nelson, late of Windsor, N. S., has been inducted into the pastoral charge of the congregation of Bristol Que., which had been for a considerable period without a pastor. The call was a unanimous one, being signed by 251 communicants and 101 adherents.

A long letter, full of interest and full of life has been received from the Rev. D. H. Hodge, of Oak Lake, Man. He urges students to consider the pressing needs of the North West, and assures those who desire a relish for foreign work that "they can find such among the Indians who are to be found their in all their heathen notions and spiritual blindness." He concludes his touching and inspiring letter with the words :

"Come, brothers, to the rescue."

The Rev. W. M. Rochester B.A., who has lately left for the North West was made the recipient of a substantial token of the esteem in which he is held, in the shape of a purse of \$325 which was presented to him before his departure by the young people of Erskine Church congregation, in which, as is known, he has laboured for a couple of years. He has also brought with him something which is an indispensable adjunct to a minister in the North West, or indeed anywhere, as on the 13th of January he was united in marriage with Miss Bueley of Massena, New York.

We tender him our congratulations and assure him that our prayers and good wishes go with him to his new sphere of labour.

The Rev. P. N. Cayer, who about a year ago became pastor of a French congregation in Ware, Mass., is greatly encouraged by the rapid progress of the work in his neighbourhood. Letters received by one or two of the French students show that he is thoroughly satisfied with the aspect of affairs.

In Ottawa, a somewhat special work is being carried on by the Rev. S. Rondeau, B.A. In the course of extensive visitation, he has discovered a great number of French Roman Catholics who are in thorough sympathy with the work. He has recently sold a large number of copies of the New Testament, and a great many have already received the Gospel.

JOHN A. CLELAND.

Correspondence

LIFE IN RESIDENCE.

MR. EDITOR.--At times this session within the college walls there has been discussion about the benefits of "resident" life. Your editorial "Be not hasty" of the November issue was perhaps inspired by some of this discussion. And though treating all phases, the discussion has confined itself particularly to spiritual development. It has been pointed out that we are free from the presence of the grosser sins; that our sympathies are enlarged and that the apostolic injunction "let brotherly love continue" might be altered to "let brotherly love increase" and that it would find its fulfilment: that the life is a happy one, and taken all in all a pure and holy one as much as a number of individuals can so live. With all this Mr. Editor, I agree, but to become the men that we ought to, to be good ministers, are there not surroundings that we lack? Are there not experiences that should be ours for full development? May I name what in my opinion are some of these?

First. We come in contact with next to nothing, many of us with nothing, of skepticism, and not coming in contact with it, we do not know of the many honest doubts and anguish-begetting questions that it raises in thousands of hearts around us. It is true these doubts and questions are not absent from our halls, and from our own lives, but are not talks over them few and far between? Is there not a spirit of unspoken unanimity that we ought to be orthodox, that we often quietly make ourselves forget these difficulties and accept them because we understand that some good person before us or around us has accepted them? I do not desire to laud skepticism, but I do desire to say that we should not act in this way. The forgetting of such things now, will cause a rude and unpleasant remembering of them when we come face to face with some strong spirit who does not think as we do, and who asks a reason for our faith in particular matter under discussion. An answer that good doctor so and so believes it, and that therefore we do, will not be accepted. Then there are skeptical views of which we do not know, and to learn them and as a sequence learn how to answer them, contact with the outside world is necessary.

Second. We do not get the varied experience of human nature, I thought, inclinations, and aspirations that is to be acquired at, say, the average boarding house. We fail also to experience so much of "roughing it." Here "in residence" all are aspiring to the same calling in life; there, there are varieties of aspirations. To be, as already said, the men that we ought to be,

this experience has to be acquired at some time, and a percentage of it should be attained while still at college. Many a well-intentioned person has entered his first charge and done harm that might have been avoided, and would have been replaced by good, had this experience but been his. And tact and wisdom in dealing with men are like other knowledge, more easily acquired when young than when old, more easily at twenty than at thirty.

Third. The proximity of our College to our University keeps the majority of us from having any more contact with the other fellows of the University than that which we get in the halls and classrooms, and that time is so limited that very few intimate acquaintances are formed there. How much better do fellows get to know each other who walk the same road and jostle for the same platform everyday! And though friendships are possible in spite of this, very few of us form intimate friendships with fellows living outside. There are, say, eighty connected with the college. Would it be too small a number to say that twelve in a year visit some outside fellows, not to mention the number of visits that these twelve make? How many in the theological colleges affiliated with McGill make it a point to visit a fellows-arts man whom they know to have missed a few days' lectures and who they have reason to think are unwell? Then this lack of acquaintance with college companions means, that though we are Christians and are desirous of telling others what God would do for them, that we cannot and do not do this. I fear that sin here lies at our door. "To him that knoweth to do good and doeth it not, to him it is sin:" "if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity: but his blood will I required at thy hand."

The above, Mr. Editor, has not been written in any spirit of discontent with our College. Far from it. I love her, her "boys," and those who have provided, and are providing for us—never too much can these last be thanked—but I feel that disadvantages do exist, some of which are directly chargeable to life "in residence," and I would state, for my closing sentence, that for that development of soul and character which we should have, every fellow should honestly consider this question for himself and according to the decision he arrives at from weighing these and other disadvantages of 'residency' against its advantages, make the resolve to do the better.

I trust something further will be said on this subject. There is a happy mean

Very sincerely,

JAMES TAYLOR.

Presbyterian College.

Talks about Books.

THERE is no end to the books about the Holy Land. In the time of Ritter's Comparative Geography of Palestine, the bibliography was vast, but Rohricht, in his *Bibliotheca Geographica Palestinæ*, refers to over 3,500 books on the subject. Even our own church has furnished Mr. Burnfield's scholarly *Voices from the Orient*, Sir W. Dawson's *Egypt and Syria*, and Mr. Mortimer Clark's *Letters*, not yet collected into a volume. I have read a great many such books by Robinson, Thompson, Osborn, DeSauley, Burton, Lamartine, Roberts, Porter, Finn, Palmer, and many others, but have found none more interesting, or less tiresome to read, than the book now before me, Mr. E. L. Wilson's "In Scripture Lands." First of all, Mr. Wilson's range of travel is great, extending from the Karnak and Luxor, which mark the site of ancient Thebes in Egypt, all along the Nile Valley, through the land of Goshen, the Sinaitic Peninsula, Edom with its capital Petra, and thence, through Palestine proper, up to Damascus in Syria. The whole course was not only gone over by Mr. Wilson in person, but was also illustrated by his wonderful camera, which furnished to the work no fewer than a hundred and fifty faithful pictures of places visited. The faithfulness of these illustrations is a very important feature in the book, and all who have so far reviewed it have regarded that as its chief merit. Probably Mr. Wilson, as an artist, would be disposed to do so himself. But it should not be lost sight of that the author, possessing the artist's soul, also possesses the artist's power of observation, an invaluable gift in one who seeks to make a scene live in the imagination of another, and is able graphically to set forth what he has beheld and experienced. Mr. Wilson is plainly a diligent student of the Scriptures, a thoroughly well informed man in general literature, and one whose avocations and pursuits have brought him into pleasant relations with many other eminent men, the mention of whose names in connection with that of the courageous explorer of hidden recesses, helps to light up the well written and most interesting pages of his book. Some of the most valuable parts of "In Bible Lands" are those which treat of the discovery of the mummy of the enslaver of Israel, of Arabia Petrea, of Petra, of Calvary, and of Nazareth. The description of Petra is unique, and lays the world under lasting obligation to the fearless traveller, whose courage dared and whose prudent foresight successfully achieved the arduous task of placing that world in possession of its scenes in faithful depiction. Mr. Wilson was no mere holiday seeker, as so many to whom we owe our knowledge of Palestinian sites have been, but an explorer, a worker and a hard worker on scientific and artistic principles. His work therefore, is calculated to excite more than the languid interest attaching to the ephemeral "In Bible Lands" is a handsome large octavo volume of nearly 400 pages, published by Messrs. Scribner of New York, and for sale, I believe, by Messrs. Drysdale & Co. and other booksellers in Montreal and elsewhere in Canada.

A graduate of our College, the Rev. D. G. Cameron of Strabane, sends me a volume of 218 pages, with frontispiece representing the subject of the narrative, published by Messrs. Griffin and Kidner of Hamilton. This is

entitled "A Teacher's Life, Jessie E. Robertson, with extracts from diaries, essays, and letters, by her Sisters and Friends." There is a brief preface by Mr. Robert McQueen, the superintendent of the Kirkwall Sunday School, and the book is dedicated to the Valens' Bible Class. The tenth chapter, consisting of a criticism of Miss Robertson's writings, is, I am informed, the work of Professor Thomas Shaw of the Guelph Agricultural College. Reference is made in the book to the Rev. Mr. McLean, who, Mr. Cameron informs me, was the first minister of Strabane, to the Rev. J. L. Robertson, and the Rev. J. W. Cathcart, who intervened between Mr. McLean and Mr. Cameron, the present minister. Miss Robertson, who died, however, a Mrs. Robertson, sister-in-law to the minister of Strabane, seems to have possessed a singularly fine natural disposition towards character and culture, to which the grace of God in special exercise lent its chief charm and ornament. She was by no means a passive Christian, like so many subjects of Christian feminine biography, but one intensely active, both in seeking the cultivation of her own powers and the welfare of others. She was ambitious but utterly unselfish, romantic and enthusiastic yet remarkably practical, beloved by all her pupils and, withal, a thorough disciplinarian. The editor of her life is her sister, now the wife of the Rev. D. G. McQueen of Edmonton, N.W.T., and she has faithfully performed her task. Mrs. McQueen and her collaborators in preparing the volume desired to put on permanent record a memory that to them and to many others was fragrant, to give to female teachers a life from which they could learn many valuable lessons, and to add to the ranks of Christian biography one that, by its simple naturalness, must have a charm for ingenuous minds. I confess I am not in love with diaries. I kept one for a great many years, till a better spirit come over me: then I gathered my self complacent idols together and made a mighty bonfire of them. But the Teacher's diary, or rather its extracts, exhibit a singularly candid and truthful nature, ever yearning towards better things. I most cordially recommend this book, not as an artistic whole, but as a pleasing glimpse of the best side that our present Canadian home and school life presents. I suppose it can be procured from any bookseller. The proceeds of the book, after expenses of publication are paid, are to be devoted to the cause of missions. Mr. Cameron kindly directs my attention to some misprints, for which the editor is not responsible. If the writer of Talks on Books, and the other contributors to the JOURNAL, were held responsible for the misprints which rather frequently appear in its numbers, we should be set down as a set of boobies, deficient in a common school education.

No less a man than the Rt. Hon. W. E. Gladstone is the author of our next book, *The Impregnable Rock of Holy Scripture*. This consists of a series of articles originally published in *Good Words*. Mr. Gladstone makes no pretence as a specialist in Hebrew or in Natural Science, but thinks that his general training and acquired culture as an investigator of ancient history, having special reference to his Homeric studies, fit him for bringing impartiality to a consideration of the Bible record. On first reading over the last book of the venerable and most industrious writer, I thought I detected signs of weakness and a tendency to be garrulous. But, perusing it a second time, that impression vanished, and I found that the arguments are tersely put, in good order, and, of course, in excellent English. The Creation Story chapter is an excellent popular vindication of the relations between geological data and the statements of Genesis. The chapter on Recent Corrobor-

ation of Scripture by History and Natural Science deals once more with Creation, with the Deluge, Dispersion of Humanity, and the Sinaitic Journey, and quotes the Chaldean Creation and Deluge Tablets and Sir William Dawson's *Modern Science in Bible Lands*. He quotes Lenormant against Huxley, placing history against the palaeontological and geological record, in favour of the Deluge; but repeats the old rubbish that Josephus or his rabbinical predecessors evolved out of their imaginations regarding the dispersion of the Toldoth Beni Noah. In his last chapter, however, the veteran statesman rounds upon Professor Huxley on a matter of elementary hydraulics, taking the word of a practical man, an engineer in charge of part of an English river, who replaces the professor's furious torrent that, at the deluge, would have cleared the Mesopotamian plain in a few hours, by a current of two miles an hour. He rightly advises the scientist not to be too proud of his "weapons of precision." The Office and Work of the Old Testament Mr. Gladstone takes to be the setting forth of the sinfulness of sin with a view to evoke in man a desire for and a hope of redemption from its power. He extols the Psalms as well as he may, and is inclined to deal very tenderly with those of an imprecatory character, although he has not the sanction of Christ for retaining these. By means of the Samaritan Pentateuch and other historical documents, he shews the impossibility of bringing the Mosaic Legislation down to a late regal or even postexilic period in Jewish history. Altogether, *The Impregnable Rock* will repay perusal, and, like Mr. Mowat's *Lecture on the Christian Evidences*, is a valuable testimony from an enlightened statesman to the earthly record of the King of Kings.

Part 1 of the thirteenth volume of the *Proceedings of the Society of Biblical Archaeology* contains an article on Nile Mythology by the President, P. Le Page Renouf, one on Le Naja, and other serpents and reptiles mentioned in the Egyptian texts, by Dr. Pleyte. Dr. Wiedemann translates the contents of steles and other Egyptian remains preserved at Friburg in Baden; and Dr. Karl Piehl continues his notes on Egyptian Philology. He and Dr. Pleyte write in French. Mr. F. L. Griffith translates parts of the *Prisse Papyrus*; and the Rev. C. J. Ball proceeds with his comparison of Chinese and Accadian, turning, however, from the study of the ordinary vocabulary to that of proper names, mythological or protohistoric. But the article of chief interest is that of Mr. B. T. A. Evetts on the discovery of Babylonian Antiquities in the City of London. These are three black stones containing cruciform inscriptions in the old Accadian tongue, showing that they belong to a very ancient period, which Mr. Evetts does not hesitate to refer to the absurd antiquity of between 4,500 and 5,000 B. C. Mr. George Smith placed Gudea, whose name is on one of them, immediately before Kudur Nanhundi, and as he is the Bible Chedorlaomer, this will only carry him and his inscription back to about 1950 B. C. People know very little about ancient history who talk so glibly about 4000 and 5000 B. C. The tablets were found in the course of pulling down some old houses in Knight-riding Street, and it appears that they must have been there prior to the great fire of London. Some Dutch tiles were found at the same place; so the inference is that a Dutch merchant doing business with a factory which the Netherlands' East India Company had established at Bassora, the port of Bagdad, had shipped them from thence, either as ballast or curiosities and brought them to his home in London. Last year also a description of the Assyrian Sargon was found built into the foundation of a convent in Jerusa-

lem, as stated in the October Quarterly Statement of the Palestine Exploration Fund.

What is the matter with Professor Drummond's *Pax Vobiscum*? as the boys say: 'The true answer is "it's all right;" but a good many people think it isn't. Yet Drummond's books all sell well, and are read by thousands of good people. They are not particularly elaborate, and contain no very deep or novel thought, yet people like them, and these are the people who have created Drummond. What kind of people are they? They are people, like Mr. Moody, who read their Bibles by sanctified common sense, and care no single rap for all the dicta of Augustine and Calvin, of Episcopius and Wesley. This kind of thing is on the increase, and is going to conquer. Some occupants of theological chairs not far away recognize the importance of the strictly Biblical system and practise it, but it is a hard thing to shake off the trammels of venerable systems of formulated theology. Moody and Drummond never had a system to shake off: hence their popularity and their usefulness. Yet they belong to no half hearted school: they are the intense men, the hard working men. They see that the great question for the world, Christian and heathen, is the old question of Joshua and Elijah. "Choose this day whom ye will serve." "What is it to be for you and for all the world, righteousness or sin, life or death, Christ or Belial?" I would go to the world with a very single gospel on my lips; asking those, who through fear of death are all their lifetime subject to bondage, to range themselves on His side who is the life, who came to bestow life and life more abundantly, and at whose second coming by the world's invitation Death will die forever. Thank God for Moody and Drummond, who are gathering the hosts of the elect to the battle of Armageddon against the hosts of evil.

The December Century has an article by Dr. Lyman Abbott, entitled 'Can a Nation have a Religion?' The author does not want the state or nation to have a church, but he maintains that the great questions that come before the Americans and other earnest peoples are religious questions. He recognizes, as Mr. Blaine and President Harrison do not, the brotherhood of our humanity, and shews that this also is a religious subject, bringing the world together under God. He goes farther, and discovers that "the truest mercy is also the only justice," a badly put sentence which really means that it is a more righteous thing to be merciful and seek the amendment of the criminal than to subject him to death or other penalty from consideration of stern retributive justice. And he maintains that unless the American people be educated in the precepts of true religion, a time may come, and that not far distant, when either anarchy or despotism will replace republican institutions. "Religion" said George Washington "is indispensable to political prosperity." There are some very good things in the Century, whose moral tone is pure, although it glorifies the American flag at the expense of the grander British colours, and sometimes at the expense of what is greater than both, namely Truth.

I am glad to say a good word for the Sunday School Times published at Philadelphia, which keeps up its character as a valuable help to the Sunday School teacher. Personally I do not use it or any other help in my Bible Class work, because the sources whence it draws its information are as open to me as to it. But every minister has not time to be a specialist, and every Sunday School and Bible Class teacher cannot be expected to possess the library, and the knowledge how to use it, that would put him on a par

with Drs. Schaff and Green, Geikie, McLaren, Warren and Tristram; The January numbers are well up to the mark, and it is evident that the Editor and the Publisher spare no pains to make the Times attractive and thorough. The worst thing that can be said of it is that it is printed on poor paper.

Just as I was about handing my Ms. to the Editor, he gave me a tasteful little volume of 140 pages published by the Presbyterian Board of Philadelphia. It is written by a well known minister of our church, the Rev. W. A. MacKay, B.A., of Woodstock, Ont., and its title is Outpourings of the Spirit. This well written book, which bears evidence of careful and ample research in the history of the Church Universal, is a plea for revivals of religion. Its argument is largely historical, a strengthening of the soul by remembering the days of old, the years of ancient times. This makes it an interesting work and one fitted to be useful, especially as it shows the chief revivals to have been brought about by the devotion to God and zeal for souls of the recognized officers of the Church. Revivals have often been the effect of a new statement of truth, and departure from the conventionalities of everyday theology. What is to hinder every Sabbath day being a season of the Spirit's outpouring, every sermon being a revival sermon? It is not mere feeling that is wanted for this but intense conviction of truth, chiefly a realization of the great needs of soul and body and of the fact that Christ is waiting to supply these needs. I am sure that my quondam parishoner, Mr. MacKay, has the best wishes of all the earnest men in the Church, and I think this class will take in very nearly, if not all, of its ministers and a great body of elders and other workers, for the success of his book, and their prayers that it, with the ordinary means of grace, may tend to the outpouring he so fervently desires.

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