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THE PROCLAMATION OF CYRUS.

A SERMON

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"Now in the first year of Cyrus King of Persia that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus King of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus King of Persia, The Lord God of Heaven hath given me all the kingdoms of the earth, and he hath charged me to build him an house at Jerusalem, which is in Judah."—Ezra i. 1-2.

THE book of Ezra is a plain and straightforward narrative of one of the most important parts of the history of the chosen people. It tells of the return of the Jews from their long captivity. Part of the people returned under the leadership of Zerubbabel about the year 536 B. C. Another portion of the captives found their way back to their native land under the leadership of Ezra eighty years later. The book of Ezra is in brief a history of the two returns and the events immediately following. In the first chapter we have an account of the inauguration of the proceedings which issued in the return of many of the captives. "Now in the first year of Cyrus King of Persia, that the word of the Lord might be fulfilled, the Lord stirred up the spirit of Cyrus King of Persia, that he made a proclamation throughout all his kingdom." Let us fasten on the word or rather the theme—"Proclamation."

Verily we may be able to get a good command of the text from this standpoint. Notice

I. The juncture at which the proclamation was made. "Now in the first year of Cyrus King of Persia." But what was peculiar about that year more than any other year? It marked the close of the seventy years' captivity in Babylon. This proclamation was in fulfilment of prophecy; for Jeremiah had foretold, through the inspiration of God, that at the close of seventy years the captive nation would have an opportunity of returning to their own land. Jeremiah xxix. 10: "For thus saith the Lord, that after seventy years be accomplished at Babylon, I will visit you, and perform my good word towards you in causing you to return to this place." Brethren! the prophecies of Scripture are always, and will always be fulfilled. Their fulfilment in the past is a pledge of further fulfilment in the future; and fulfilled prophecy is one of the grandest proofs of the divine origin and infallibility of Scripture. To Abram, long before any heir was born to him, God pointed out for hundreds of years the unerring course of his descendants. To the wandering patriarch, Jehovah indicated that his descendants would be serfs and bondsmen in Egypt; that they would be oppressed and down trodden for a long period of time. Then God told him of the Exodus—the wonderful deliverance from bondage, and the entrance of the chosen people into the goodly land of Canaan. The successive steps of the history of the Israelites, for hundreds of years were marked out in the future, by the finger of prophecy, and in these steps the chosen people infallibly followed. Daniel's prophecy, outlined in a dream, of the successive rise and fall of the four great empires, who in turn controlled the destinies of the world, was literally fulfilled in the history of the Babylonian, Persian, Grecian and Roman Powers. Travellers, even infidel inquirers, who have with careful research examined into the ruins and silent desolation of once powerful kingdoms now extinct, whose destruction was foretold in graphic language in the sacred Scriptures thousands of years ago, bear no uncertain testimony to the fulfilment of prophecy. The very triumphs of Christianity, its rapid growth from small beginnings, the spread of the leaven of Christianity amongst the civilization and institutions of nations, its aggressive movements upon the long standing fortresses of dark paganism, the gleam of the gospel torch upon far distant shores, the uplifting and evangelization of the most degraded and barbarous

races on the face of the earth are all verification of prophecy. Christ's birth, his life of self-denial and voluntary humiliation, his death and resurrection, the nature and mission of his work are all graphically outlined in the Old Testament Scriptures. Prophecy fulfilled is one of the grandest evidences to the truth of the Bible and Christianity. I commend the careful study of this line to the sceptical and unbelieving. A great many people have but a slight appreciation of the truth of religion, because they have not examined into the evidences. Christianity comes to you with ample credentials, its truth attested by a great crowd of witnesses. Examine this evidence, study it, "try the spirits whether they be of God." Fulfilled prophecy is one of the grandest proofs for the divine origin of the Bible and Christianity, and also of the sovereignty of God who is supreme in history, and who harmonizes the apparently tangled, inextricable web of human events. The proclamation for the restoration had been foretold. It was certain to come to pass. Many a pious Jew who awoke sorrowful notes from his harp beside the willow covered banks of the waters of Babylon looked for the fulfilment of prophecy, and believed that God would fulfil his promise. The confidence of the believing Jew was not misplaced. The seventy years were completed. At the appointed time deliverance came. A proclamation was published for the return of the captives. But

II. This proclamation was made through Cyrus the King of the Persian empire. "Now in the first year of Cyrus King of Persia, the Lord stirred up the spirit of Cyrus King of Persia that he made the proclamation." Who was Cyrus, anyway? History informs us. He was the grandson of Astyages—the last King of Media. Like Moses he had a very narrow escape, when he was an infant. I suppose because, like Moses, he was to play a very important part in the history of God's chosen people. His grandfather prompted by a dream, determined to put young Cyrus to death. However God watched over this promising boy, as he watched over Moses, and Cyrus was spared, nurtured, brought up in secret by the very persons who were commissioned to put him to death. There were marvellous genius, power and resources in that growing youth. When he came to years of manhood, the affections of thousands of oppressed subjects went out towards him. Cyrus defeated and overthrew the reigning sovereign, who was cruel and despotic: and consolidated the Persian empire, after inaugurating a humane,

salutary system of government. He was a mighty conqueror. Wherever he went the tempest of war followed. The Lydian empire was subdued and added to his dominions, after the defeat of Croesus, famed for his wealth. Then came the capture of the great city of Babylon, one of the most wonderful achievements of all history. Through the channel of the river, whose waters had been turned out of their natural course, the battalions of Persia swept into the doomed city and took it by storm. Shortly afterwards Cyrus assumed the title and position of King, and although a great warrior, a continual fighter, for those were the days of perpetual warfare, he was a humane, wise governor, a generous liberator. He conquered in order to benefit, in order to rule in accordance with right principles, and to be a guardian to the best of his ability of the interests of the millions of people over whom he ruled with benignant sway. After this brief historical sketch we are prepared to consider him in relation to his divinely-appointed work. And

1st. In Cyrus we behold God's man for the crisis, God's man for the time. His mission was foretold in the words of prophecy. God spake of him long before in these words, recorded in Isaiah xlv. 28; "That saith of Cyrus, he is my shepherd, and shall perform all my pleasure, even saying to Jerusalem, thou shalt be built, and to the temple, thy foundations shall be laid." Then in the 45th chapter of Isaiah God says of Cyrus: "I guided thee though thou hast not known me." Cyrus was the divinely-appointed man for the time, for the work. In God's plan competent men are brought out to grapple with the great crises that arrive. They are not hastily developed. Perhaps they have been undergoing a long course of training for years, as Moses in the sheep pasture of Midian, beneath the sombre shadows of those mountains amid which he afterwards led the liberated Israelites; as David who was to ascend the throne at a critical time in the history of the Israelites. David was preparing for years and years in the humble walks of pastoral life for the work which was to devolve upon him later in life. God is never surprised. We are often surprised. We often miscalculate. A contingency arises that we never foresaw, and we are often overwhelmed by circumstances. In God's plan as regards human history crisis after crisis arises, but the chosen instrument of deliverance is at hand. At the termination of the seventy years' captivity, when God's time had come for a mighty movement to be made, Cyrus shot forth into the foreground with his proclamation—the announce-

ment of his determination to rebuild the temple and give the captives permission to return to their own land.

2nd. Cyrus was a fitting instrument for the work assigned. He was a man of noble character, a statesman prompt and energetic, and of great executive ability. Herodotus says "he ruled his subjects like a father," Xenophen speaks of him as a model prince, and Plutarch asserts that "in wisdom, virtue, greatness of soul, he excelled all other princes." The record before us bears testimony to his noble self-sacrifice and generosity of soul. In God's plan there is a harmony between the workman and his work. It is a mistake to suppose that God employs weak, unworthy instruments to grapple with the important crises of history. God may not employ agencies that human wisdom would select, but God chooses men of power, ability, fitting instruments to come forth upon the stage of action at critical periods, such as witnessed the bringing forward of Cyrus. The man is suited for his work. This great principle of adaptation runs through the universe. This adaption of means to an end, of the limbs, structure and functions of animals to the uses that are to be made of these, is the central idea of the design-argument, and implies the existence of a grand, omnipotent designing mind. The same is true in the moral and spiritual sphere. When there is any exception to this, *e. g.*, when a man is engaged at work for which he is not adapted—this is the result of human freedom, a perversion of the ideal order, for God has adapted every man for certain work. Cyrus was eminently fitted to do his work. Moses was the very man to undertake the arduous mission of leading forth the captive Israelites from the bondage of Egypt. No one could have grappled with the great crisis at the Reformation better than the fiery, impetuous Luther. In the divine plan, God has assigned to every one a special work. Every one has a mission to fulfil in life. The work given to each is suitable to the capacity of each. The law of adaptation reaches to the humblest as well as the greatest. The mystery is that God's plan goes forward, his work is carried out even although the individual shirks his work, although he cannot shirk his responsibility. The solution is found in the parable of the talents. The work which the unprofitable servant refused to do was given to another. "Take therefore the talent from him and give it to him that hath ten talents." Brethren, you are in danger. God has given each a work. That work is meeting you every day in the shape of opportunities, deeds of

charity that ought to be performed. You are shirking that work, running into spiritual consumption, and when called to judgment and asked to render an account of your stewardship, what will you say? You may be able to say: "Lord! Lord! we have gone to church pretty regularly, with the exception of rainy and stormy Sabbaths, we have gone to prayer meeting occasionally, we have read five or six chapters in the Bible." But what have you done? Religion is practical. Faith is known by works. Brethren! it will be a serious matter with us if we neglect to fill our divinely-appointed mission in life, if the work that we ought to have done has to be overtaken by others. The reward will be according to the work done, and if there is no work done how much reward will there be?

3rd. The divine side of the bringing together of Cyrus and his work is clearly indicated in the remarkable words—"The Lord stirred up the spirit of Cyrus King of Persia." God was in this matter. Here we have a distinct proof of the providence of God. "He does according to his will in the armies of Heaven and amongst the inhabitants of the earth." The phenomena of nature are under God's control, so also are the events of history. The inspired historian here reveals the secret working of God. This is one of the advantages of having the Bible, that we are able to trace the spiritual—the divine behind the secular. The Old Testament is largely a record of God's providential dealings with his ancient people. Supposing that we had merely a secular history of the Israelites—that God was left out of the record—we would wonder what it all meant. Why is it, we would ask, that these Israelites are leading such a chequered career, trudging for years in the pathless wilderness, again, storming the fortresses of Canaan, successively oppressed and overcome by surrounding nations. Again, they are in Babylon in captivity refusing to sing the songs of their native land. We would have wondered what it all meant. Bring God into the history, and a flood of light is thrown along the path. We understand the history of the chosen people in its ethical import. We see that there was a supreme God leading them at every step of their history. Believe me, God is in the history of every nation under heaven, controlling their destiny as he did the Israelites. There is the divine behind the secular if we could only see it. Providence descends to the minute, the individual. "The way of a man is not in himself." Man proposes the course that he will take in life, but God marks out a different track for him, and he follows in that

track, led by the divine hand, and yet in a manner harmonious with human freedom. I would observe further that Cyrus made the proclamation of his own free will. God stirred his heart, but did not compel him to take this course. What I mean is just this. God acted upon the mind of Cyrus in such a way that he willingly made the proclamation. It may have been that God influenced the heart of Cyrus indirectly rather than directly, through human means and instrumentalities. It is possible that Daniel may have had an interview with this noble prince in Babylon, and pointed out to him the grand opportunity that he had to confer special favor upon the desolate Jews, who were pining for their native land. Josephus distinctly states that Cyrus was shown the places in Isaiah where he was mentioned by name, and his duty indicated to him. Granted that this was the case, nevertheless God was behind controlling and directing all these agencies, so that they might have the desired effect. Still, we must guard against supposing that God wrought upon the mind of Cyrus in any arbitrary manner, that God compelled him to do what he was unwilling to do. It was a free, spontaneous action on the part of Cyrus. A great change came over his motives, a strange impulse came upon him, and he of his own free will issued the great proclamation. Man is free. Yet, he would not be free, if he were forced to do right. Mind cannot be governed by the same laws as matter. "Mind cannot be controlled by force." "Compulsion is an impossible element in the government of mind." You may compel a person to do a thing, but all the same, you have not carried his volitions. God has access to the human mind, to the source of motive and volition, but he acts in such a way that the human will thus acted upon will freely, and of itself, originate good action. Persuasion, drawing, not compulsion, is the divine method. God will not violate human freedom. God never compelled anyone to do a right action, nor to become a Christian. Christ himself refusing, although possessed of divine power, to use any coercive measures, mournfully said, admitting the freedom of the will to choose good or evil, "Ye will not come unto me that ye might have life" Cyrus freely, willingly, made the proclamation.

III. We come to notice briefly the substance of the proclamation. The great central topic is evidently—"the building of an house." Even the return of the captives, if we take a profound conception of the ethical signification of the record, is but a means

to the great end of building the house of God. This is referred to more than once in the text and following verses. "He hath charged me to build him an house." "Who is there among you who will go up to Jerusalem and build the house of the Lord God of Israel?" Cyrus wanted the people to go up to Jerusalem and build the house of God. At first this seems strange, inexplicable. We would have expected the people to go up and attend first of all to the putting up of buildings for their own comfort and advantage. However when we begin to examine into it, the real significance of this thing, the far-reaching meaning of the building of the house of God first and foremost, begins to dawn upon us. We begin to think of the advantages of religion, the profound influence of the house of God, and we get at the solution of why so much is made in this book of Ezra of the building of the house of the Lord God of Israel. Whatever other building they neglected to build it would never do to leave out the house of God. They might manage to get along without a court house, town hall, without grand terraces and magnificent private residences, but not without a place for worship. In one sense the temple, God's house, was the great bond of union amongst the chosen people. Especially was this the case in their times of dispersion. Even in Christ's time we see this truth exemplified. From distant lands, from regions far remote the Jews flocked up to the temple at Jerusalem, at least upon the occasions of their great annual festivals. We have the grand truth presented here, that religion is of paramount importance, that it is necessary to the existence of a nation. The people who do not serve God, who do not have their places of worship, shall perish. Supposing that our churches were obliterated, struck out of existence, what would become of our country? It would go to ruin at a headlong pace. The sacred influences that emanate from our churches, where God's word is preached, and God's people assemble, counteract those deadly evils propagated by a world that hates Christ, and in spite of all adverse forces are bringing the world gradually to a higher and better condition. Religion should be the chief aim of the nation and also of the individual. Seek Christ first, bend your loftiest endeavors to promote the cause of pure and undefiled religion, not only in the church but in your own soul, and God will withhold no other needed blessing. We have been speaking of the proclamation of Cyrus for the building of God's house, and the restoration of the captive people of God. The gospel is a proclama-

tion—like that of Cyrus—the proclamation of deliverance and restoration. The unregenerate are slaves, captives away from their true home, down in the land of bondage. Sin is captivity. The sinner is a slave. Christ came to preach deliverance to the captives—“the opening of the prison doors to them that are bound.” He came to strike the fetters from the slaves, and to confer upon them “The glorious liberty of the children of God.” His atonement—the sacrifice Christ offered for sin is a deliverance. As ambassadors for Christ, we declare to you a proclamation which, like that of Cyrus, is put on record written down by the finger of God, that you can be free. Restoration is the grand theme of the gospel. The proclamation of Cyrus had a ring of universality about it. “Who is there among you of all his people? let him go up to Jerusalem.” The grand proclamation of the gospel is to all: “Ho! every one that thirsteth come ye to the waters.” In clarion tones it peals forth its glad sound to the utmost limits of the Universe—“Look unto me and be ye saved all the ends of the earth.” Under the proclamation of Cyrus, abundant facilities were placed at the disposal of the captives to help them in their efforts to reach their native land. God holds out abundant encouragements and inducements to those who are desirous of escaping from the thralldom and slavery of sin. He places at your disposal all the resources of his grace. He offers to accompany you every step of the way. “God is able to do for you exceeding abundantly above all that you ask or think.” Once set your faces towards the land of freedom, and God himself will enable you to obtain deliverance from captivity and death.

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Contributed Articles.

PROGRESS IN REVELATION.

NO thoughtful reader of the Bible can fail to discover that God in revealing Himself to His rational creatures, gave gradual and more extensive views of His nature, character and purposes, as the years of human history multiplied.

Progress in Revelation, was doubtless due to two causes. The first cause was that the needs of the race called for a greater knowledge of God. The second was, that the capacities of the race were ever enlarging, and were able to appropriate more with each successive revelation.

Here we may see, not only, the wisdom and goodness of God, in suiting His revelations according to the necessities and capabilities of His people, in a manner similar to that of a wise teacher in instructing his pupils, but we may find also in the perfect harmony of those scattered portions, which were given at "sundry times and in divers manners," a strong proof of the divinity of the sacred scriptures.

The patriarchs and prophets and priests of the olden time could not have met in solemn convocation to pre-arrange their varied contributions in systematic form, with the view of securing agreement, but each, "moved by the Holy Ghost," who superintended all the conceptions of these holy men in relation to divine communications, and protected the transmission of God's thoughts into human language, gave to the world humbly, independently and personally what the Lord had given to him.

Thus, in periods more or less distant from each other, under circumstances sometimes the most opposite; and in forms more or less complex and diverse, the Creator manifested Himself to His rational creatures: always revealing to them all that they needed to know of doctrine and duty, and all that their gradually expanding capacities would enable them to improve.

The various names and titles of the Almighty are sure to set forth some distinguishing features of His character, of some express

quality of His nature, or some peculiar relation to His creatures. It will therefore be necessary for every Bible student, to ascertain the meaning of the names, the circumstances in which they were given, and the relation in which the new titles stand to those previously known.

In the first chapter of Genesis, where we are furnished with a panoramic view of creation, we find the Creator under the title or name "Elohim," which is the plural form of "Eloah," and is translated God. In other places the word "El" appears, both alone and in various combinations, the meaning of which is *strength* and *power*. Without doubt, the word "Elohim" is derived from "El," and consequently, this first name by which the Deity was known, was His creative name or title, in which He appeared to the race as the Creator, Preserver and Ruler of the Universe, and as the Being "in whom they lived and moved." It was the right name, to impress the patriarchs with the idea, that He who bore it, was the "Powerful one, the Almighty."

But it was necessary that more of God's character should be known than the name "Elohim" indicated, and in the second chapter of Genesis we find another name "Jehovah," which is God's strictly proper name, joined to Elohim, and translated the "Lord God." *Hengstenberg* says that the name "Elohim" indicates a lower consciousness of God, and "Jehovah" a higher stage of that consciousness. Kurtz regards the former name as belonging to the beginning, and the latter name as belonging to the development. "Elohim" is God's creative name and "Jehovah" God's covenant name. In "Elohim" we see the source of the creation, and in the name "Jehovah" we see the source of the *new creation*. In the 19th Psalm, the heavens are represented as declaring the glory of the *Elohim*, but when the Psalmist in the 7th verse comes to the spiritual he says "The law of *Jehovah* is perfect, converting the soul."

The name "Jehovah" from the future tense of the Hebrew verb "to be," seems to represent God as "one who is to come:" "the coming one;" the comer. Although this is not the name of the Second Person in the Trinity, it is interesting and proper to note that He is involved in that name Jehovah.

Some Hebraists, of which Bengel is an eminent example, find in "Jehovah" the past, present and future tenses of the verb "to be," which seems to correspond with the declaration of Christ's existence,

made to the Apostle John on the Isle of Patmos: "I am Alpha and Omega, the beginning and the ending, saith the Lord, *which is, and which was, and which is to come*, the Almighty.

It is quite clear that the use of this name was not accidental or meaningless, but was a channel of conveying to man a clearer and richer conception of the divine nature and character, than he could obtain from "Elohim."

Increased light also is thrown upon the character of God in providence, by names which are combined with "El" and "Jehovah." As examples notice "Jehovah Sabaoth" (Lord of Hosts), Jehovah Rophi (The Lord our healer), Jehovah Jirah, Jehovah Shalom, Jehovah Nisi (Jehovah my Banner). These names arose from the new conceptions that men obtained of God's relation to them in varied circumstances, by which their views of the divine being were enlarged and enriched.

It will be readily seen, in studying the history of the Patriarchs, that the successive revelations of God to them, were direct and rudimentary in comparison with the dispensation that followed.

They knew their Creator to be the Omnipotent and Omniscient Jehovah, the source of all Holiness and Justice, and the object of their love and worship. Such conceptions animated these men, not only to engraven the words and works of God upon their memories as the material for tradition, but to offer their oblations and sacrifices, and to perform the vows which their devout gratitude enabled them to make. They had no written laws; no priesthood other than the head of every household: no tabernacles or temples for public worship, yet their faith in a supreme God which was counted for righteousness, their sense of moral obligation and expectation of a future state, were distinct in proportion to their light.

But God had new beauties to reveal to His people in the succeeding dispensation under Moses. The religion was to be essentially the same in substance as before, with certain mysterious additions in precept and polity through which God would give more enlarged views of His character and purposes.

A permanent Code of Laws, to direct men in general and particular duties; the establishment of the order of Priests who were ordained to treat with God in behalf of themselves and the people: a form of worship, which appealed to the outward sense and impressed the inward spirit: the regulation of those sacrifices which

set forth the beauty and efficacy of Christ's atonement, were the principal features of the Mosaic dispensation.

Here God's character shone in the light of a higher magnitude, and His will and purposes toward man's salvation were less obscure than in the patriarchal age. The great doctrines of *imputation* and substitution stood out prominently in every sacrificial service, and the necessity of a mediator was taught in the functions of the High Priest.

Associated with the Decalogue, were numerous other statutes to meet the tendency of the times. They were intended to be not only guides in all the duties and relations of social life, but to serve as warnings against the infectious customs and wickedness of their idolatrous neighbors, whose example more than once incited Israel to sin.

The Temple worship was a great advance on that of the Tabernacle, though formed after the same model. The Ark and the Mercy-Seat; the Shekinah in the Holy of Holies; the sacred fire on the altar; the Urim and Thummim; the sacred utensils; the different courts with their furniture and decorations, were all revelations, which, though not fully understood by the people, were afterwards known to represent the character of God and His relation to men in Salvation.

Although this symbolic age, when blood was shed for the remission of sin, was to be of long duration, and the type was to continue until the "Antitype" appeared, yet ever and anon, additional and new flashes of light from Heaven were thrown upon man's path. God raised up men to not only foretell the awful consequences of sin, but to declare the approaching advent of the promised Shiloh, in a clearer manner than in the obscure and general terms in which he was previously announced.

David sang of Him as the "King on the Holy Hill of Zion." Solomon saw Him as the Spouse of the Church. Isaiah had a glimpse of His mysterious birth, and named Him as the "Wonderful Counsellor, &c.," the Immanuel; the chief Corner-Stone elect and precious. Never was the "coming one" so fully described as when Isaiah called Him "the Man of Sorrows," wounded for our transgressions and bruised for our iniquities. Other Prophets added their share to the augmentation of Scripture. They followed not "cunningly devised fables," but faithfully delivered the divine message that had been supernaturally communicated to them. These

messages were full of "doctrine, reproof and instruction in righteousness."

The ages swept on, and though the shadows deepened, there were vivid outlines. The times were full. Looking at Hebrew piety, in the hope of seeing a close correspondence between it and the privileges the people possessed, we are compelled to say "the gold had become dim and the fine gold changed."

At last the period dawned—the morning of Christianity—when all previous dispensations and revelations merged into the Christian dispensation as the twilight melts into sunlight. Here the revelation of God reached its noon-tide glory. The altars on which had blazed for ages the sacrificial fires, shall smoke no more as "life and immortality are brought to light by the Gospel." The old enactment "an eye for an eye and a tooth for a tooth" must disappear before the new "Bless them that curse you and pray for them that despitefully use you and persecute you." The ancients never had anything on life and duty like Christ's sermon on the mount.

The Blood of Jesus Christ, "the Lamb of God," was more effective than the blood of beasts. And the declaration of Christ, "I am the resurrection and the life," drove away the shadows that hung over the future life like a thick veil.

The want of space precludes a further development of this subject. Suffice it to say that this last manifestation of God, in the birth, life, death, resurrection and glorification of Christ, to which may be added the writings of the Apostles, is the summit of progress in revelation; the clearest ray from the everlasting light, and the noblest stream from the fountain of heavenly wisdom and love.

If the pious ancients walked in the paths of truth and righteousness, by the light of a limited and obscure revelation, and were counted worthy to have their names enrolled in that immortal galaxy of spiritual giants in the *Epistle to the Hebrews*, "behold what manner of persons ought we to be in all holy conversation" since we are so highly favored with a more excellent dispensation.

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PRESBYTERIANISM IN BRITISH COLUMBIA.

PREVIOUS to the discovery of gold in the sand bars of the Fraser River, about thirty years ago, this, then remote and almost inaccessible part of the Continent, was little known except to a few traders and the servants of that great pioneer of civilization in British America—the Hudson's Bay Company. At that time white settlers were found only in the near vicinity of the company's trading posts scattered at longer or shorter distances both on the mainland and Vancouver Island. In addition to the regular staff of officers and servants to be found at each of its trading posts, the company, with the view of cultivating considerable tracts of good agricultural land in the vicinity of Fort Victoria, which formed the nucleus of the present beautiful and prosperous city of that name, and of opening up the rich coal mines at Fort Rupert and Nanaimo, brought out on terms of several year's engagement, a large number of immigrants composed of practical farmers and miners, a large proportion of these as well as chief officers and other servants of the company, were Scotch. It is a somewhat curious and remarkable fact that although Scotchmen are found occupying, in such large numbers, the most prominent positions in the management of the vast business of this great trading company, that the practice has invariably been to appoint Episcopal clergymen as its chaplains to minister to the spiritual wants, both of its employees and colonists. This was the case in British Columbia as well as in the Red River country. The company's first chaplain was the Rev. Mr. Stains, a man of earnest piety, and apostolic zeal, who, it appears like the early Episcopal missionaries to Rupert's Land, wisely respected the conscientious convictions of his Scottish parishioners. After laboring in the colony for a number of years he perished by the vessel on which he was returning to England, being wrecked and going to the bottom of the Pacific. He was followed soon afterwards by the Rev. Edward Cridge, a man of similar spirit, who continued for a number of years like his predecessor, to supply the spiritual wants of all the Protestants in the colony. The absence of any other service than that of the Episcopal church had the usual effect of leading a considerable number of Scottish and Irish Presbyterians to seek

a religious home in that church—being thus lost to the church of their fathers, traces however, of whose early training and influence they and their descendants retain to the present day. Such names as that of the late Sir James Douglas, Hon. Roderick Finlayson, Hon. Senator McDonald, the late Dr. Tolmie and Chief Factor Wark may be mentioned in this connection. A large number, however, of the first Scottish and Irish colonists remained loyal to the form of service and principles of the Presbyterian church, in spite of these unfavorable conditions. Mr Cridge still resides in Victoria and is now, and has been for some years, the much respected Bishop of the Reformed Episcopal church.

The discovery of gold on the Fraser River about the year 1858, brought British Columbia into prominent notice and attracted a large population from every part of the world.

As early as about the year 1859 or 1860, the duty of appointing a Presbyterian missionary to British Columbia was recognised by the late Dr. Burns, the Convener of the Foreign Mission Committee of that day, and resulted in the offer of the appointment being made to the Rev. D. H. MacVicar, now Principal of the Presbyterian College, Montreal, who had, a short time previously, graduated from Knox College. This being only one of many calls for Mr. MacVicar's services, he was led to accept of that from Knox church, Guelph—a decision, it may be stated in passing—strongly suggestive of what might have been.

As early as the year 1861, the Rev. John Hall, commissioned by the Irish Presbyterian church, arrived in Victoria, where for four years he continued to labour, surrounded by many difficulties, but with not a little success, evidence of which remains to the present in the well organized and active First Presbyterian congregation and its beautiful church edifice. Mr. Hall was followed in 1862 by the Rev. Robert Jamieson, by appointment of the Canada Presbyterian church. He began work at New Westminster on the mainland, where he continued to labour, except for a short time spent in the organization of a congregation and the erection of a church in Nanaimo, amidst the many discouragements incident to the fluctuations of a town mainly dependent upon a restless and constantly changing mining population, until obliged, in May, 1884, in consequence of ill health, to resign his charge. He left, as visible proofs of his ministry, a thoroughly organized and vigorous congregation with a comfortable church and manse. Mr. Jamieson continued to

reside in New Westminster and is now able, in addition to the discharge of his duties as chaplain to the Provincial Penitentiary, which he has held for some years, to give valuable aid in presbyterian and other work.

Mr. Jamieson was followed about the year 1865 by the Rev. Daniel Duff, also by appointment of the Canada Presbyterian Church, who laboured for upwards of a year in the then famous Cariboo gold region, and afterwards for a short time at New Westminster during Mr. Jamieson's absence in Nanaimo, when he returned to the east. On Mr. Jamieson's return, about the year 1869, from Nanaimo, to resume charge of New Westminster, he was succeeded at the former place by the Rev. Mr. Akins, also of the Canada Presbyterian Church, who, however, remained in the country only about the same length of time as Mr. Duff.

Some time after the arrival of Messrs. Hall and Jamieson, the Colonial Committee of the Church of Scotland sent out as its first missionary the Rev. Mr. Nimmo, who continued to labour in Victoria until 1865, when, on Mr. Hall's resigning his charge of the First Church with the view of removing to New Zealand, on the recommendation of the Rev. Dr. McClure, Convener of the Colonial Committee of the Irish Presbyterian Church, the Rev. Thomas Somerville, a young and recently ordained minister of the Church of Scotland, received and accepted a call from Victoria. All the Presbyterians having united under Mr. Somerville, Mr. Nimmo was withdrawn by the Colonial Committee of the Church of Scotland. Mr. Somerville continued in charge of the united congregation for upwards of a year, when circumstances arose, unhappily too common in every part of the church, which resulted in division, the formation of a second congregation, and the erection of St. Andrew's church. Of this congregation Mr. Somerville continued in charge until about the year 1870, when he returned to Scotland. He was succeeded by the Rev. S. McGregor, who, in addition to faithful and laborious work, there succeeded at different times in interesting the Colonial Committee of the Church of Scotland in British Columbia to the extent of obtaining liberal grants and the appointment of the Rev. Messrs. Clyde, McElmon, Dunn, Murray and Nicholson, to the charge respectively of Nanaimo, Comox, Langley, Nicola and Victoria District. Mr. McGregor having returned to Scotland in the year 1871, he was succeeded in the charge of St. Andrew's by the Rev. R. Stephen, who also returned to Scotland in May, 1887. Mr

Clyde, after five years' service at Nanaimo, removed to the United States, and was succeeded by the Rev. A. H. Anderson, who continued in charge until his removal about two years ago to British Guiana, the pulpit remaining vacant until the arrival from Scotland in July, 1887, of the Rev. J. Miller, who is now in charge. Mr. McElmon remained in charge of Comox for about five years, during which time a fair congregation was organized and a comfortable church erected. On his removal to Washington Territory, he was succeeded by the Rev. James Christie, who continued in charge until May, 1887, having been transferred to Wellington, formerly associated with Nanaimo. Mr. Dunn continued in charge of Langley and associated stations for about ten years, supplying an extensive district besides being largely instrumental in the erection of two comfortable churches almost, if not altogether, free from debt. Mr. Dunn having taken a well-earned furlough of six months, visited Ontario, and was received by the General Assembly of 1886 as a minister of the Presbyterian Church in Canada. Mr. Murray, after labouring for some years over an extensive district in the interior, with Nicola for his centre, returned to Nova Scotia, where he was called to the pastorate of an important congregation in New Glasgow, which he resigned, returning to his old charge at Nicola upon Mr. Chisolm's removal to Kamloops in May, 1887. Mr. Nicholson, after labouring for a short time in the Victoria district, and afterwards as teacher of the Victoria High School, returned to the Eastern Provinces. After the division of the congregation in 1866, the pulpit of the First Presbyterian Church, Victoria—except fortnightly supply from Mr. Jamieson for six months—continued vacant until the arrival of the Rev. John Reid from England in 1877. During a period of about five years the congregation, under Mr. Reid's charge, enjoyed considerable prosperity. On Mr. Reid's return to England the pulpit was supplied by the Rev. Mr. Smith—who had been a minister for some time of the Methodist Church—for about a year, and after him by the Rev. D. Gamble, a minister of the Presbyterian Church in the United States, for about the same length of time.

In the summer of 1882 the Rev. Dr. Cochrane, convener of the of the Home Mission Committee, visited British Columbia by appointment of the General Assembly. After his return a more vigorous policy was adopted in reference to work here, looking in the direction of the Committee's assuming, if not the whole respon-

sibility, at least sharing it more largely. In the spring of 1884 the late Rev. J. S. Mackay was called to the pastorate of St. Andrew's church, New Westminster, where he continued to labour with much faithfulness and success until compelled by failing health, in the autumn of 1885, to seek change of climate and rest in Southern California. After spending the winter there he returned to his home in the county of Oxford, Ont., where his short but fruitful ministry was closed by death a few months afterwards. During Mr. Mackay's absence and the ensuing vacancy, the pulpit was supplied by the Rev. J. S. Taylor, of Moose Jaw, N.W.T., for about four months; by Mr. Jamieson and by neighbouring and visiting ministers until the fall of 1886, when the congregation, by a unanimous and hearty call, secured for pastor the Rev. Thos. Scouler, of Erskine church, Hamilton. Mr. Scouler's induction took place in January, 1887. During the vacancy the congregation erected a handsome and comfortable manse, which was ready for use on the arrival of their new minister. At the same time the congregation became self-sustaining, paying a stipend of \$1,500 besides a retiring allowance annually of \$350 to Mr. Jamieson. Early in the spring of 1887, the congregation began the erection of a handsome and commodious brick church, at a cost of about \$15,000, which was opened for divine service last February. This without doubt is the best church edifice on the mainland of British Columbia—if not the best in the Province.

On the application of the congregation of the First Presbyterian church, Victoria, and by the appointment of the Home Mission Committee, the Rev. Donald Fraser, M.A., of Mount Forest, Ont., was inducted by the Presbytery of Toronto to the pastoral charge of the congregation, arriving in Victoria in August, 1884. A somewhat checkered history, including a long vacancy, frequent changes, the absence of presbyterial oversight, together with a serious loss by fire, had the usual effect upon the congregation. Mr. Fraser's energetic labours and other favouring conditions, however, brought the congregation up to a self-sustaining position, paying a stipend of \$1,800 within eight months.

The congregation is now in a prosperous state, a strong centre of religious influence in the city, and contributing liberally to the schemes of the church, and has removed a debt of about \$4,000 on the church property during Mr. Fraser's pastorate,

In the spring of 1885, the Home Mission Committee appointed

the Rev. T. G. Thomson, for a number of years minister of Brucefield, Ont., and the Rev. John Chisholm, of Osprey, Ont., to British Columbia, the former to the charge of what was then known as Granville and North Arm, and the latter to Nicola and associated stations, including Kamloops. For some years previous to Mr. Thomson's arrival, Mr. Jamieson had been giving such supply as he was able to Granville, Moodyville, on the opposite side of Burrand Inlet, North Arm and Langley, in connection with New Westminster. On Mr. Thomson's arrival, Granville was only a mere hamlet, dependant upon an extensive saw mill, and a number of lumbering camps in the vicinity. North Arm is an important agricultural district. The determination of the C. P. R. to make Granville or Coal Harbour the terminus of the road, instead of Port Moody at the head of Burrand Inlet, made the former, while it ruined the prospects of the latter. Within a year a town, indeed a city of considerable size, sprang up, the old name having been changed to Vancouver. Early in 1886 steps were taken to secure the erection of a church—a neat and comfortable building—which was scarcely finished when the disastrous fire of June followed, and swept away almost every building in the place. The missionary and the people at once set to work to rebuild, and, with some aid from the East, were successful in the course of a few months in having a comfortable and commodious hall completed, in which the congregation still worships. The city continuing to grow with wonderful rapidity, the congregation necessarily gained strength and shared in the general prosperity. In March, 1887, the congregation having attained sufficient strength to become self-sustaining, asked for separation from North Arm. This being granted, Mr. Thompson was called and inducted to the pastoral charge in May following, the congregation undertaking to build a manse, and pay a stipend of \$1,500. During Mr. Thomson's charge of North Arm, a neat and comfortable church was erected there.

Owing to the very rapid growth of the city, and want of sufficient accommodation in the First Church, it was found necessary, in the early part of last year, to open a new mission in a rented house in the east end of the city, where a very good congregation was soon gathered together, of which Mr. Thomson took the oversight until May, when the Rev. R. Y. Thomson, B.D., of Knox College, was secured to assist him. During the summer of 1887 a comfortable and commodious hall was completed, and Mr. R. Y. Thom-

son left in September, to resume his duties as lecturer in the college, and at the next meeting of the Presbytery, application was made by the new congregation, to become a separate and self-sustaining charge. In December following, a hearty and unanimous call came up from the congregation addressed to the Rev. E. D. McLaren, B.A., of Brampton, Ont., with a promise of \$2,500 for salary and expenses of removal. This call has since been accepted and Mr. McLaren inducted.

Mr. Chisholm continued to labour over an extensive cattle ranching district, with Nicola for his centre until May, 1887, when it was found that the growing importance of Kamloops, with surrounding districts, demanded his removal there. Soon after Mr. Chisholm's removal, the congregation undertook the erection of a church edifice which was completed and opened for divine worship in the early part of last year, at a cost of about \$5,000. This large amount for so new a place, with the exception of a loan of about \$1,000 from the Church and Manse Building Fund, was contributed by the people of Kamloops and neighborhood—largely through Mr. Chisholm's indefatigable efforts. In all other respects the congregation continues to grow and prosper. About \$800 were raised last year for the support of ordinances besides contributions to the schemes of the church.

In March, 1886, the writer of this communication was transferred from the Presbytery of Brandon, and appointed by the Home Mission Committee to the charge of an extensive district lying to the east, north and west of Victoria, with the last named place for his head-quarters. Although settled for some time by a considerable number of Presbyterian families, much of this district received previously little or no services from ministers of the Presbyterian church. In addition to the oversight of six stations in this district monthly, visits are now made to three points along the Island Railway, between Victoria and Nanaimo. This is accomplished through the aid of Mr. Fraser, who gives two services monthly to two of the stations lying nearest Victoria, in addition to his ordinary work in the city. The contributions of the people towards the support of ordinances have been very liberal indeed, taking their circumstances and other conditions into account.

At the same meeting of the committee, the Rev. J. A. Jaffray, B.A., was transferred from Sault Ste. Marie, and appointed to the charge of Spellamacheen. This is an important agricultural valley

in the interior of the Province, some four hundred miles from the coast. Although settled for many years by a number of attached members and office-bearers of the church, nothing was done previously for supplying them with religious ordinances. The people received Mr. Jaffray with great cordiality, and a feeling of strong mutual attachment and interest has since been formed which lessens very much the disadvantages and sacrifices of Mr. Jaffray's isolated position. The people's contributions towards the support of ordinances, are very liberal.

On the Rev. Alexander Dunn's return from Ontario, he was appointed to Alberni, a remote and isolated settlement, at the head of the Alberni Inlet, on the west coast of Vancouver island. This is one of the newest but not the least promising settlement in the Province. The first minister to visit it was Mr. Fraser of Victoria, who spent some weeks there in the summer of 1885. The settlers appreciate very highly the privilege of having a minister among them, the majority are Presbyterians, but Mr. Dunn ministers to all Protestants in the place, and some Roman Catholics as well. Owing to the labour of clearing the land, and long distance from market, the mission will require considerable assistance for some time.

In the autumn of 1887, the Rev. Alexander Tait, for some years minister of Mono, Ont., was appointed to the charge of Langley group of stations. This field lies on both sides of the Fraser river, above New Westminster. It is an important agricultural district, and settling up very rapidly. The work here is very heavy, the district being extensive, stations numerous, and difficulties of travelling—owing to the bad state of the roads, and the necessity of crossing the river—are very great. Besides the two, comfortable churches built, while under Mr. Dunn's charge, a very neat brick church was erected during the past summer. To meet the requirements of the people, and in justice to the missionary this field should be divided into two charges. The people raise upwards of, \$700 for the support of ordinances.

In August, 1886, an urgent application was received from Chilliwack, a very important settlement on the Fraser River, about fifty miles above New Westminster, for a minister, with a guarantee that the people would raise \$600 a year for three years for stipend, and undertake during that time to erect a church and manse at a cost of about \$6,000—and at the end of the three years be self-sustaining. After considerable delay the Rev. G. C. Paterson, of

Beaverton, Ont., was appointed in June, 1887, to this promising field. Since that time a comfortable manse has been built and now occupied by the minister, and the church which was begun before the arrival of the missionary, was completed and opened for divine worship in the early part of the summer of 1888.

After the separation of North Arm from Vancouver, the congregation there was supplied for three months by a student Catechist, and afterwards placed under the charge of the Rev. J. Cormack, formerly of Lachine, who was appointed by the Committee in June, 1887. This is one of our most active and liberal congregations raising \$700 for the support of ordinances.

After a year's arduous and successful labor, Mr. Cormack was obliged in September of 1888 to return to Ontario, owing to ill-health. The congregation has been vacant since that time—having only occasional service.

In March, 1886, the Rev. D. M. Gordon, then of Winnipeg, by appointment of the General Assembly, visited British Columbia with the view of conferring with ministers and missionaries then laboring in the Province about methods and plans for future work. Among other recommendations adopted at a meeting held in New Westminster was the erection by the next General Assembly of the Presbytery of Columbia. This recommendation was adopted, the Presbytery holding its first meeting in New Westminster in August, 1886. Among the most important and interesting of the Presbytery's duties have been the reception at its first meeting of the congregation of Langley, and in May, 1887, of Comox, and in December of the same year St. Andrew's, Victoria, with the cordial concurrence of the Colonial Committee of the Church of Scotland.

After a vacancy extending over a period of about nine months, St. Andrew's, Victoria, succeeded in securing the services of the Rev. P. McF. McLeod, of the Central Church, Toronto, as pastor. In addition to the payment of one of the largest stipends of any congregation in the church, and the purchase at a cost of upwards of \$8,000 of manse property, the congregation has during the past year taken initial steps towards the erection of a new church at an estimated cost of about \$40,000. Under Mr. McLeod's pastorate this old and influential congregation must exert a powerful Christian influence in the city and throughout the bounds of the Presbytery.

In May last, by appointment of the General Assembly's Home Mission Committee, the Rev. Alex. Fraser, for many years pastor of

the congregation of Orirco, Ont., was placed in charge of Comox. His labors there are being attended by encouraging and gratifying success. It may be stated that in addition to the work carried on in British Columbia under the direction of the Presbytery of Columbia, the Presbytery of Calgary has the oversight of a number of mission stations in the Province along the line of the Canadian Pacific Railway, and extending southward to the important Kootenay district as far as the International Boundary. The work in this new and mountainous region, has been vigorously prosecuted under the direction of that Presbytery, and that of the energetic Superintendent of Missions for Manitoba and the Northwest, since the opening of the Canadian Pacific Railway.

There are now in the Presbytery five settled self-sustaining charges, paying stipends ranging from \$1,500 to \$3,500—with, in most cases, manses—and eleven mission fields, receiving more or less aid from the Home Mission Fund,—with eight ordained missionaries.

Reference to the statistical report presented to the last General Assembly (1888) will show that the contributions of these congregations and new mission fields per family for all purposes were very considerably higher than that of any other Presbytery in the church, the average per family having been \$48.60—the next highest being Toronto at \$44.14, the third highest being that of Calgary—another new Presbytery,—the figures being \$40.00. This rate of giving—more than double that of many of the oldest and most favorably situated Presbyteries in the church,—should be a good evidence of the people's appreciation of gospel ordinances and their unwillingness to be unduly burdensome to the rest of the church.

Besides the number of charges and ministers stated there are yet, within the bounds of the Presbytery, three charges with three ministers in nominal connection with the Church of Scotland, and laboring under the direction of its Colonial Committee. These three charges are aided to a small extent by the Colonial Committee. These are Nanaimo, and Wellington on Vancouver Island, and Nicola on the mainland, with Messrs. Miller, Christie and Murray as ministers respectively. The union and consolidation of Presbyterian interests in British Columbia, is, however, a question of only a short time. When these charges have attained a self-sustaining position, which is expected to be at not a remote date, it is confidently expected that with their ministers, they like the Church of

Scotland charges already mentioned, shall seek connection with the Presbytery, with the hearty concurrence of the mother church, to which Presbyterianism in British Columbia, owes so much of its present prosperous condition and bright future prospects.

It may be stated that this hurried sketch was prepared with the practical design of deepening the interest of the readers of the COLLEGE JOURNAL in this new, remote but very important Province. With a delightful climate, rich in undeveloped resources, of field, mine and forest, and most valuable fisheries, there is every reason to expect, that in the near future, it will occupy a foremost position among the Provinces of the Dominion. It is then of the first importance that church extension should, in the future to a greater extent than in the past, keep pace with that of settlement. The opening of the Canadian Pacific Railway, and the establishment of a steamship line to Japan and China, make British Columbia the meeting place of Eastern and Western civilization. In the centres of population, and scattered all over the Province are found thousands of Chinese, besides a large population of Indians of a high grade of intelligence and, as a result of missionary effort, producing a high type of Christian character, for whom our church has yet done nothing. It may with confidence be stated that no place, at home or abroad, can present a more inviting field for missionary effort either in home or heathen evangelization. For many years British Columbia must be dependant upon the colleges of the Eastern Provinces for a supply of ministers and missionaries. It is not therefore too much to expect, on the part of those who are now striving to lay the foundations of Presbyterianism in this new country, that not a few of the students and *alumni* of the Presbyterian College, Montreal, will respond to the Macedonian call from British Columbia—"Come over and help us," thus aiding in realizing the wise and benevolent plans of thirty years ago.

D. MACRAE.

Victoria, B. C.

THE SUNDAY SCHOOL, THE CHURCH AND THE HOME.

WHEN, a little more than a century ago, Robert Raikes, of Gloucester, conceived the idea of founding Sunday Schools, his purpose was to secure the religious instruction of those children who otherwise would not receive it at all. It was to be expected that in the course of time this original conception would be modified and expanded; yet there is room for doubt whether we have not wandered too far afield, so as to be in danger of regarding the Sunday School not simply as the guide of the vicious and neglected, but as a convenient substitute in all cases for the first training ground of life, which is the home.

Now, in so far as this erroneous impression exists, it is mainly the parents and not the Sunday School teachers who are responsible for it. For at the outset this principle must be clearly laid down, that no religious agencies, however excellent, can supersede the obligations of the home, much less furnish an apology for neglecting them. The universal conscience of the race unites with the law of God in emphasizing the sacredness of the parental relationship. We rightly call that mother "unnatural" who is indifferent to the physical well-being of her offspring. We look to her, and seldom in vain, for that patience, that self-sacrifice, that brooding care which, though to another they might seem irksome, bring to her their own reward in the comfort and happiness of her children. And shall we think that mother or that father less unnatural who ignores the spiritual needs of those committed to their care? How far the distractions of this busy age and the inexorable penance which the god of society forces from its devotees—how far these things interfere with the fundamental duties of the home, let those tell who are most afflicted by them. No one, at least, can be blind to the fact that there are in every community some to whom distance alone seems to lend enchantment, and who are prepared to regard any other duties as more binding than those which lie obviously among the familiar scenes of daily life. Whether the energies are dissipated by idle frivolity or by the multiplied and bewildering agencies through which Christian work is now sought to be accomplished, the result is substantially the same, namely,

nattention to the first realm of evangelistic effort, the first realm of religious zeal, among those who dwell together under the same roof, and whose home-life is part of the plan of God. I am not one of those who believe that the former days were better than the days we live in; but in the matter of religious home-training, I think we have something to learn from the customs of our forefathers. Possibly their methods may have been sometimes unattractive, if not severe; but what they did, they did with a deep sense of responsibility, and with a sincere desire that the seed sown might bring forth fruit in the future lives of their children. And where, I ask, will you find men and women with a finer development of conscience, or more fully instructed in the Scriptures than in the land from which many of you have sprung, the land of the Bible and the Shorter Catechism taught in the homes of its people?

If, then, it may be asked, the first school of religious instruction is the home, shall we have any great need of the Sunday School at all? But I answer, yes, most assuredly, and that, too, in part, because of the home training and as a natural sequence from it. For while religious instruction begins in the home, it cannot end there. It is altogether foreign to the nature of Christianity to shut itself up within any walls, or to confine its advantages only to those who have natural opportunities for enjoying them. Next to the home comes the church, of which it is impossible not to say something in tracing the connection between the various religious influences which ought to surround our youth. The Divine institution of the home makes possible that other Divine institution, the church, which, gathering into one the moral forces of every home, is to spread the knowledge of Christian doctrine and the practice of Christian conduct from the centre to the circumference of society until it fills the whole world. And the church is for all: for parents and for children. It is erroneous and misleading to speak of the Sunday School as "the children's church," as though a distinct and separate institution were required for them. Nothing of the kind. *Their* church is their parent's church, and their parent's church is theirs. While the ministers of the word feed the sheep, the lambs are not to be neglected nor allowed to wander from the fold. We cannot too strongly emphasize the fact that the Sunday School is in no sense a substitute for the church, but an essential part of it: not "the children's church," but one of the agencies by means of which the children are to be brought into

the church by a personal profession of faith in the Lord Jesus. Among the questions which are appointed by Assembly to be answered in the Presbyteries on the subject of Sunday Schools, none, it seems to me are more important than those which deal with church relationships: "How many of your scholars attend the services of the church?" and, "How many of your scholars are members of the church?" No one will suspect such a well-known Sunday School worker as Dr. Vincent of partizanship in this matter, and this is what he said: "If it ever comes to be a question between the sanctuary of God and the Sunday School, then my voice will be for the Sanctuary."

But it need never come to be a question between them, if the respective functions of each are rightly understood. It is part of the duty of the church to consider how the young among its membership can be best trained in the knowledge and practice of true Christianity. In early life, before it was possible for them either to assent or object, they were solemnly dedicated to the service of God in the Sacrament of Baptism. The laws which were then assumed on their behalf, it is the inalienable duty of parents to seek to fulfil, and it is the business of the church to surround the children with every possible aid to a life of righteousness. They *are* members of the church already, and if the church and the home unite in fidelity to their respective tasks, it is reasonable to expect that the prayer we make in the Sacrament of Baptism will be answered, "that in due time they will heartily renew their baptismal vows, and witnessing a good confession will persevere to the end, obtaining a full and final victory through Jesus Christ our Lord.

Now to the accomplishment of this work, the Sunday School brings powerful aid, breaking up in forms adapted to the understanding of the young those truths which the church unfolds, and thus giving to the lambs of the flock that special care and guidance which, under any circumstances, they will always require. The Sunday School is the church's answer to her belief that the promise is not only to us but to our children, and not only to our children, but to all that are afar off, to the poor and destitute, to those everywhere whom the Lord our God shall call.

This, then, is the natural order of religious agencies: first, the home: then, the church: then the Sunday School; and so far from there being any separation much less antagonism among them, they are dependent on one another. No child is in a position to receive

the best results from the work of the Sunday School who is not prepared for them by the example and training of the home. I fear that if our Sunday School teachers chose to divulge some of their secrets in regard to the ignorance of the children entrusted to their care, we should have sufficient matter for grief and humiliation before God. How can it be expected that a single hour will counteract the current of the week's worldliness? It is impossible. Sunday School teachers have a *right* to look to parents as their most powerful allies in the work which is given them to do. It will be found difficult enough at any time. It will demand patience, self-sacrifice, trust in God. The least that parents can do is to hold up the hands of these faithful laborers by prayer and sympathy, and by the use of the utmost diligence in making the soil of the young heart ready to receive the seeds of truth which are planted there.

And thus, by the quickening of the parental conscience, we shall be better able to emphasize again the original idea of the Sunday School as a missionary institution. It will seem an obvious duty surely to maintain it in the necessary expenses connected with its work, so that the offerings of the children shall be devoted to the needs of the thousands even within the borders of our own land, who are as yet deprived of similar privileges. The Sunday School will stretch out its arms more widely towards the poor, the ignorant, the neglected. Alongside of the child too painfully conscious that she is well dressed, will sit the squalid orphan, the nursling of care, the victim of vice and sin, and the Master's words will come back with new force and meaning: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

Ottawa, Ont.

W. T. HERRIDGE.

The Mission Crisis.

THE SIXTY-SEVENTH PSALM.

THE sixty-seventh is not usually counted among the penitential Psalms, but it is a favorite idea with the writer that it is a Psalm of repentance—of “repentance unto life,”—and that in the mouth of the Church of God, when the church or any part of her shall really enter into this Psalm in its depths and heights, and send it, short as it is, but *whole*, up to God, there shall be such a repentance and such revivings as, perhaps, the world has not yet seen.

“God bless and pity us,
Shine on us with thy face.”

The church asks for *pity*. This is her first need. “A true sense of her sin,” “grief and hatred of it,” as well as “an apprehension of the mercy” of Him to whom she is turning from it, all find expression in that one word “*pity us*.” It is not the Laodicean church as Christ addressed her that would ever want God’s *pity*. When she sang the sixty-seventh Psalm she would *effectually* leave that word out. It is the church that has been brought to see herself and own herself “wretched and miserable and poor and blind and naked,” that can or will send up to Heaven the cry “God bless and *pity us*.”

A sense of general unworthiness might give birth to that first verse, but the simplest consideration of the one line in which the rest of the Psalm runs, makes it plain that it is no mere sense of general unworthiness that has prompted it. When we see the *results* of any repentance we are at liberty to judge as to the nature of the sin repented of. When the result of repentance is sobriety, we may understand that the sin repented of was drunkenness. When the result is a generous giving of means to the poor and needy, the sin must have been covetousness or penuriousness. When we see the results of repentance to be the making known of God’s way upon earth, and his saving health among all nations, the introduction of “all people” to the company of those who sing forth the

praises of our God, who sing because they are glad—glad because of Immanuel reigning in their midst, when the earth blossoms before it and God, even our own God, pours forth blessings, until all the ends of the earth have learned the fear of the Lord—when these are the result of repentance, what can be the sin repented of but that one sin that to the present hour dams back the tide of blessing, *the utter unfaithfulness* of the disciples of Christ to their Master's one pre-eminent commission—"All power is given unto me both 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, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway even unto the end of the world."

It is no ordinary sin that here sends the church to her knees. Her Lord and Master, her own Redeemer, moved with infinite pity for the perishing, came down to earth, and wrought out at unutterable cost, a righteous pardon, even "for the rebellious" "that the Lord God might dwell among them." This universal reprieve, signed by His name and sealed with His blood, He gave into the hands of His people to be published in the ears of every one of the death-doomed rebels making up the kingdom of the Devil. The church has been "busy here and there"—very busy here and there—and the life committed to her charge, not for judgment this time but for mercy, has gone. Generation after generation of those to whom this perfect reprieve is sent, have, because of the utter sluggishness of the messengers, been swept to everlasting destruction by the unstayed hand of justice. What must the onlooking universe think of the selfish *busy-ness* of the bearers of such a document? What would be thought here even in this cold-hearted world of the busy-here-and-there excuse of a messenger too late with a lawful pardon on the day of execution? Would not the whole civilized world cry, "shame!"—shame on the busy-ness and him who dared to plead it! What would the unfaithful messenger himself feel when he realized the irretrievable consequences of his cruel delay? Given two things, that the grace of real repentance was his, and that he had yet in his charge other reprieves to be delivered in favour of other criminals—given these two things—then he would feel as the church of God feels when she sends up this cry, "God bless and *pity us.*"

Are there not some who will say, "There is too much hope and boldness in the sixty-seventh Psalm for it to have sprung out of

such a view of utter unfaithfulness brought home to the inmost soul. Of those making such an objection the writer would ask, "Have you never, though perhaps almost unconsciously, indulged in like reflections over the fifty-first Psalm? Is not David really rather too bold and hopeful in his petitions for your idea of the way such a sinner, in view of such a sin, ought to feel? God's loving kindness and the multitude of His tender mercies are taken hold of at once. Washing, and that till not a spot shall remain, is that which is asked. The continued presence of the indwelling spirit of the Holy God, not only God's salvation, but the joy of His salvation, the opening of the life, the teaching of transgressors and the conversion of sinners unto God, deliverance even from blood guiltiness itself, the building of the walls of Jerusalem, and offerings that are to give pleasure to the heart of the living God Himself—does this miserable penitent not soar higher than is becoming *in such circumstances*? Yet this Psalm is God's own picture of true penitence.

And so the church, brought to "a true sense of her sin," and also to "an apprehension of the mercy of God in Christ," turns from it unto God with the cry, not only for mercy, but also for the blessing of the Lord, and the gracious shining of His face. Mercy first, *aye, mercy first*. But then nothing short of His blessing and the lifting up of His loving countenance will satisfy her. And would anything short of that enable her to do the work, the neglect of which has brought her to the dust? If as a convicted criminal she *should* be more than content with the barest exhibition of mercy, yet, as a commissioned servant, to be content with that is to be content with certain continued failure. Blessing in its fullness and the shining of God's face in its brightness—nothing short of this will ensure faithfulness and efficiency now. For His name's sake she must have a rich baptism from on high. For the work's sake she must be filled afresh from the Fountain of living waters.

These are the two elements that are both seriously lacking in much of our missionary activity—confusion of face before God because of unfaithfulness past, and yet the pressing for full and deep spiritual blessing now in order to faithfulness and efficiency in the future. If we are going to take this work up right, we need, with a look up to the Almighty Spirit to "help our infirmities,"—we need to "consider our ways," and lay to heart the utter criminality of our past conduct, and then the cry for mercy may be short for it

will be real. Shall a hired servant, who has "fooled" away the long harvest day, come to his master with unblushing face and a show of zeal as the sun is sinking low and ask for food and tools and directions in going to work at the neglected grain? If the master is to own him as a labourer at all must he not first own his unfaithfulness? Surely "confusion of face belongeth unto us."

"We with our fathers sinned have
And of iniquity
Too long we have the workers been,
We have done wickedly."

If our missionary work does not begin with a heartfelt cry for mercy, it will not end in "all the ends of the earth" fearing the Lord.

And then we need, *in order to the work*, to press upon Him "who giveth to all men liberally and upbraideth not," for large and deep supplies of grace. Can the smoking flax that has been thrust under a bed or smothered under a bushel for so many generations suddenly shine to the far corners of the earth by simply being lifted up into the dews and winds of outer night? Will it not be better, after taking to ourselves and to our fathers the shame of its smokiness, to go first to Him who sells oil without money as well as wine and milk, and getting our lamp into a strong glow from the heavenly feeding, *then* raise it in Christ's name that it may give light unto all that are in the earth.

"God bless and pity us,
Shine on us with thy face."

What for? What is to be the direct outcome of the shining of God's face upon this suppliant for mercy? "Shine on us,"—and so shine on us—"that thy way may be known upon earth thy saving health among all nations." O for *such* prayers for revivals! Then revivings shall come. Shall we not take up this prayer? It is an efficient prayer. We shall know when we get the answer to it. The answer to it will be such an exhibition to ourselves of the gospel of God's grace that the hunger and thirst to impart it to others will be as fire in our bones. Our prayers for revivals are mostly miserably selfish things. Let us begin in earnest after this fashion: "Shine on us, *that th' earth thy way and nations all may know thy saving grace.*" The usual prayer for a revival is as though the parched earth were to ask rain, but, forgetting the withering crops depending for life upon the replenishing of its reservoirs, were to be content to ask simply a shower sufficient to

lay its own dust. Or as if the pretty comfortable father of a famishing family were to ask bread, but, forgetting the hunger and death among those properly dependent on him, were to ask simply enough to satisfy his own appetite, with every intention when it shall be given him, of sitting down far enough away from the poor famishing sufferers not to be too much disturbed by their cries, and there to eat h's fill and give thanks! O, but we are selfish. " Blessings for myself, O, yes! and for my own dear little children, and for my kind friends and neighbors, but that will do, Lord. Thou wouldst give enough grace to send me off to China or Quebec, but that would be very inconvenient. I would rather just take enough for home use! Honestly, is not this really our attitude when we pray for revivals? Is it any wonder that God largely shuts the windows of heaven? " We have not, because we ask not: we ask and receive not, because we ask amiss, to consume it upon our lusts." Does not this passage properly apply to the subject? We ask for grace *that we may consume it upon ourselves*, instead of asking abundant grace that we may become a fountain of blessing to the ends of the earth. O, let us begin in earnest to pray this prayer of the sixty-seventh Psalm: " Shine on us with thy face, *that th' earth thy way and nations all may know thy saving grace,*" and see if God will not open to us the windows of heaven and pour us out a blessing that there shall not be room to receive it. That is just what we want—just what the world needs—enough to overflow and overflow, till "the earth shall be filled with the knowledge of the Lord as the waters cover the sea."

" Let people praise thee, Lord,
Let people all thee praise."

What does the church mean now? *Let them!* Does God hinder them? How often in the Psalms alone does He *call* them to do this very thing! " All people," " All people that on earth do dwell," " All the earth," " the multitude of the isles," " the kindreds of the earth," all ranks and ages, from the kings to the vulgar throng, from " old men to children small,"—all invited and commanded to join in the heartfelt praise of the living God and the " feast of fat things " which alone can inspire the song. What does the church mean by looking up to God who has made such proclamations, and still saying " Let people praise thee, Lord." Ah, but she has a meaning, and there is deep confession and contrition in it.

The light from heaven sent to flash gladness out upon the peoples who "sit in darkness" has been committed to me *for them*. But I have been a *dark* lantern to them. Put thou the lantern right, Lord, that the light may shine out to them. "Let people praise thee, Lord." Some will say, "Why bring your own work to the Lord to do? Go to work yourself, you wretch, and make your lantern shine." But the poor church in the Psalm is better taught than that. She brings herself a smoke-begrimmed lantern to Him whose alone is "all power in heaven and in earth," and puts it into His hand to be cleansed and filled. "The hindrances to the song are all in me Deal with me, Lord, use me, until the light has chased away the darkness. 'Let people praise thee, Lord.'"

"Thou wilt the people judge.
On earth rule nations all."

This sixty-seventh Psalm is genuine prayer. It does not spend itself in petition till there is no time or strength left to think about an answer. The answer shapes itself out before the eye of faith even while she pleads. And what does she see? A Throne, and One upon it, the hem of whose garment is sweet to her lips. She sees the law going from His mouth and all nations moulded by it. The sceptre in His hand and all nations bowing to it. Is it any wonder that her voice goes up a second time in the cry,

"Let people praise thee, Lord let them
Praise thee both great and small."

It is a distinct recollection with the writer, the puzzle this verse used to be. Also that wonderful call to the whole earth and all therein for joy "before the Lord for He cometh, for He cometh to judge the earth," at the close of the ninety-sixth Psalm, repeated with even an increase of enthusiasm if that were possible at the close of the ninety-eighth. Joy before the Lord come to judgment! the very mention of it seemed a mockery. No sympathy with it was ever felt till a few years ago. A short newspaper paragraph was read in the writer's hearing. It gave an account of a menial nun in Italy who, either as penance or punishment, had been sentenced to a certain term of starvation. Whether this sentence had gone the length that might be accounted serious cruelty or not, was not stated, but shortness of bread was the penalty that was to be endured. The poor girl stole bread from the pantry, and, as a punishment for this offence, her face was held over the fire until her

eyesight was completely destroyed by the heat. It was then added that the indignation roused among the sisters had been so strong that, as very rarely happens, it had found its way to the outer world. This poor girl's case entered into my soul.

"For poor oppressed and for the sighs
Of needy rise will I."

and my very heart answers, "Come, Lord, and set this poor world right.

"Thou't justly people judge
On earth rule nations all.
Let people praise thee, Lord let them
Praise thee both great and small."

The king upon His throne and all nations joyfully owning His sway—that is *the* object upon which the eye of faith rests as the answer to the prayer just offered. The king is upon His throne. He has attained in God's way what the Devil offered Him long ago in a much shorter way—"all the kingdoms of the world and the glory of them," for but one act of worship to himself. He has not failed nor been discouraged till now He has set judgment in the earth. The king upon His throne, that is the great fact, but the Psalm closes with one sweeping survey of His dominions.

"The earth her fruit shall yield,
Our God shall blessing send,
God shall us bless, men shall Him fear
Unto earth's utmost end."

The earth is yielding her increase. No more caterpillars, no more blight. "God, even our own God" is smiling down the blessings that "maketh rich, and He addeth no sorrow with it." "God shall bless us." It is down the second time, for that is the heart and glory of all the prosperity. And what is the result of this double blessing of the Lord our God? Ah, that is the best of it. As the fields and farms of Christ's dominions are blossoming under the blessing and waving with a hundred-fold increase, so, under the the same blessing, the nations and families are yielding too their full tribute of fear and love and praise to the utmost corners of the earth. "God shall bless us and all the ends of the earth shall fear Him."

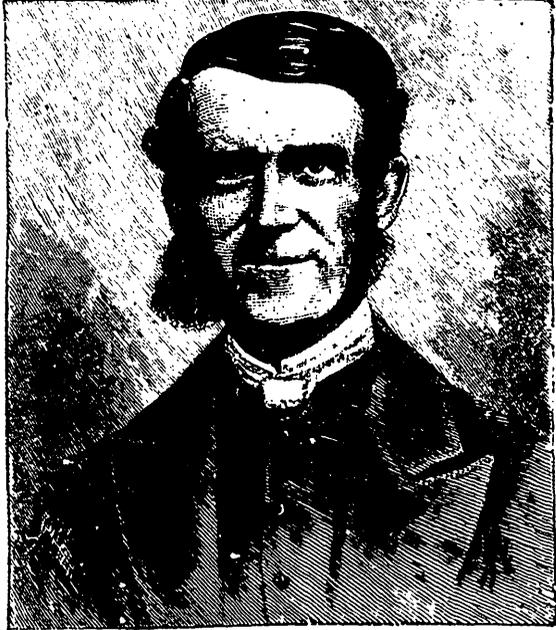
ANNA ROSS.

Our Foreign Missions.

1839. THE NEW HEBRIDES MISSION. 1889.

BY THE REV. ROBERT STEEL, D.D., PH. D., SYDNEY.

IT was in November, 1839, fifty years ago, the Apostle of Polynesia—JOHN WILLIAMS—gave his life in an endeavor to pioneer the gospel of Jesus Christ in the New Hebrides. He had heard of the cannibal people, and of many atrocities committed by them. But as he had seen the power of the gospel among other islanders of the South Pacific, he was anxious to win these islands to Christ. He had awakened an immense interest in South Sea missions on his visit to England, and by the publication of



REV. JOHN GEDDIE.

his "Missionary Enterprises." No book of the kind ever made so great a sensation. It reached the hands of peer as well as people, and the Archbishop of Canterbury after perusing it, declared that it was like another chapter added to the Acts of the Apostles. In a few years 40,000 copies were sold. John Williams became the hero of the hour. After his return to the South Seas, he steadfastly set his heart to visit the New Hebrides. "It is our duty," he had said, "to visit surrounding islands. . . . For my own part, I

cannot content myself within the limits of a single reef." As he neared the group in the mission vessel, he was all anxiety whether the savages would receive him in a friendly spirit, that he might leave some native teachers. A friendly feeling was produced at Yutuna, the first of the New Hebrides group at which the vessel called. The Tannese took three teachers, and the chiefs at Port Resolution promised protection. Mr. Williams then wrote in his journal: "This is a memorable day, a day which will be transmitted



REV. HUGH A. ROBERTSON.

to posterity, and the record of the events which have this day transpired will exist after those who have taken part in them have retired into the shades of oblivion." He little thought what the attempt at Eromanga so soon after would involve, or that his name would get new interest and everlasting memorial from the sad event of November 20th, 1839. John Williams was that day a martyr to his zeal for the gospel in the New Hebrides. His death awakened great sorrow all through the Christian Islands of the South Pacific,

and throughout England. But as of old, "the blood of the martyrs was the seed of the church." It was resolved by the mission brethren in Samoa that another effort should be made to place Christian teachers on the blood stained isle of Eromanga, and the Rev. T. Heath agreed to lead the forlorn hope, on the condition that if he also fell, another man should take the colours! In England it was resolved to plant the standard of the cross as near as possible to the spot where the Apostolic Williams fell. For this purpose Messrs. Nisbet and Turner were sent. They reached Tanna in June, 1862, and got a favourable reception. But Dr. Turner says: "We had not been twenty-four hours on the shore until we had found that we were among a set of notorious thieves, perfect Spartans in the

trade, and like the ancient code of Lycurgus, the crime seemed not to be the stealing, but the being found out!" During seven months the missionaries and their brave young wives resided there, doing all they could to conciliate the natives, but it was in vain. Difficulties increased, and their lives were in danger. At last they had to seek safety in flight in an open boat at dead of night, but being driven back, they providentially got away in a trading vessel to Samoa.

The London Missionary Society's vessel called from time to time and placed native teachers at favorable openings in the New Hebrides. Meantime God was preparing a missionary. The REV. JOHN GEDDIE, a young minister of the Secession Church in Prince Edward Island, had his heart drawn to foreign missions, and he endeavoured to stir up his church to do something. When, after great difficulty, he carried his point, and a missionary was sought, he



REV. J. ANNAND

at length offered himself. He set out with his young wife on a pilgrimage of faith, not knowing whither he went. When he reached Samoa, the brethren there suggested an Island of the New Hebrides. He settled on Ancityum in 1848, and had the assistance of the Rev. Thomas Powell, of the Samoan mission, for a year. Mr. Geddie had to pass through a very hard and trying experience in dealing with a low and savage people. Their property was stolen, their houses threatened with fire, and their lives imperilled. Nevertheless they persevered. The gospel at last prevailed, and some hearts yielded and converts were baptized. In 1852 the Rev. John Inglis joined the mission and took up a station on the island. He belonged to the Reformed Presbyterian Church in Scotland, and was conveyed, with all his furniture, in the Bishop of New Zealand's schooner from Auckland to the New Hebrides, free of any charge. The two missionaries occupied different sides of the island. These

good men preached, taught in school, translated Scripture as they reduced the language to writing, composed and printed class books, and exercised a Christian influence, until the whole island was evangelized. The young people were all taught to read and write, a church with elders and deacons was constituted, as many as fifty schools were established, buildings were erected for the worship of God, and over 2,000 admitted by baptism into the church of Christ. It was a marvellous change among the degraded and cannibal people. The Presbyterian Church of the Lower Provinces of British North America and the Reformed Presbyterian Church in Scotland had the honour, by their self-denying missionaries, of winning this island to Christ. The whole Scriptures were translated, printed by the British and Foreign Bible Society, and paid for by the contributions of arrowroot prepared by the Christian converts. Dr. Geddie, after a noble career of service, retired in 1872, prematurely aged by his toils and exposure. He died at Geelong in Australia at the end of that year. His widow and family reside in Melbourne, Victoria, provided for by the kindness of the church the missionary and his wife served so well. Dr. Geddie deserves to be held in remembrance in Nova Scotia where he did so much to awaken a missionary spirit, and to illustrate and evoke Christian liberality. He deserves a memorial in the New Hebrides. I had the pleasure, by the kind gifts of a few friends, of placing a tablet beside the pulpit of the church in which he ministered at Aneityum where the record of his work is told in the language of the people. It closes with these words:—"WHEN HE LANDED IN 1848 THERE WERE NO CHRISTIANS HERE, AND WHEN HE LEFT IN 1872, THERE WERE NO HEATHENS."

Dr. Inglis retired in 1877 and carried the Old Testament through the press in London, and also a translation of the Shorter Catechism, an abridgment by Mr. Geddie of the first part of the Pilgrim's Progress, and some hymns. He still serves the cause of missions by his word and writings. The work on the island has been well sustained, and now the contributions of arrowroot by the people nearly support the missionary.

The population even in this Christian island has largely diminished. It is now only one-half of what it was twenty-five years ago. The births are few, and the females are only 60 per cent. of the males. It has not been considered necessary, therefore, to have two resident missionaries. One, with the assistance of

native teachers, can suffice to superintend all the people. The two churches in Scotland and Nova Scotia had each a station on the island, but by a mutual arrangement the Rev. James H. Lawrie, the missionary of the Free Church of Scotland, has had the entire charge. His place of residence is where Dr. Geddie lived. Trading companies have a station on the island, and as the harbour is good it is the first port of call for the regular steamer which monthly passes through the group.

The way was not open for the settlement of a missionary on Eromanga, where John Williams fell, till eighteen years after his tragic death. But by the pioneering efforts of native teachers, and the frequent visits of the mission vessels of the London Missionary Society, and of the Bishop of New Zealand, it was then considered safe for a missionary to reside. The Rev. George N. Gordon, from Nova Scotia, was ready for the perilous enterprise. He had made special preparation for the work, and had also studied medicine for a time in London, where he found a congenial, Christian wife. They reached Eromanga in 1857, and were settled at Dillon's Bay under the protection of the chief. For four years they continued to labour in faith and hope, though amidst trials and fears. Alas! they both were martyrs to their zeal, and were put to death by natives of an unfriendly tribe who thought that they had introduced sickness among the people. This occurred in May, 1861. A few converts had been gathered, and Mr. Gordon had prepared school books and had translated some books of Scripture. When the sad intelligence reached Nova Scotia, a brother of the deceased missionary, the Rev. James Douglas Gordon, volunteered to take his place, thus reproducing in the church what had often taken place in the Scottish fields of conflict, when among Douglasses and Gordons brother took the place of brother to fight for the king. Mr. James D. Gordon reached the island in the Presbyterian mission vessel "Dayspring," then on her first voyage to the New Hebrides in 1866. After eight years of self-denying labour, shared for some time by the Rev. James McNair, who died in 1870, Mr. James D. Gordon also fell by the hands of savage heathen at Portinia Bay in 1872. Mr. Gordon had just been revising the seventh chapter of the Acts of the Apostles, where the violent death of the first Christian martyr is recorded, when he also joined the martyr throng.

Though so many obstacles arose to missionary work on Ero-

manga, though so much blood had been shed, another man was ready to take the colours. The Rev. Hugh A. Robertson and his wife arrived in the year of Mr. Gordon's death, and they offered to settle at Dillon's Bay. Their courage and devotion have been rewarded. It has pleased the Great Head of the Church to bless their patient, persevering labours and their conciliatory spirit. *Eromunga is now a Christian island!* There are two hundred communicants, and thirty-three of them are native teachers, who cover the island with a network of Christian influence. Several books of the New and Old Testaments have been translated and printed, besides catechisms and hymns. There is a neat church at Dillon's Bay, erected by the liberality of friends in New South Wales to the memory of the martyrs who there sealed their testimony with their blood. A tablet has been placed beside the pulpit recording the names of Williams, Harris, McNair and the Gordons. The descendants of the man who killed John Williams worship God in that church. The blood of the martyrs has been the seed of the church.

Reinforcements come to the New Hebrides mission from Nova Scotia from time to time. The Rev. Messrs. Johnston and Matheson, with their wives, are settled on Tanna. The Rev. Donald Morrison and his wife were the first who resided on Efate. All of these have died in the Lord. The Rev. J. W. Mackenzie and his wife succeeded the Morrisons, and have now a Christian community on the very spot where the savage cannibals had killed, cooked and devoured a shipwrecked crew. The Rev. J. D. Murray succeeded Dr. Geddie, but he had to retire on account of his wife's health, and he found a sphere in New South Wales. The Rev. J. Anand, M.A., arrived in 1873, and after a useful career in Tila Harbour and Ancityum, has gone to pioneer the missionary work in the largest island of the group, Espiritu Santo, and has acquired a third language for making known the gospel of Christ.

The Reformed Presbyterian Church which had sent the Rev. John Inglis, also sent reinforcements from Scotland. Though as a church very little among the thousands of Israel, it had a liberal missionary spirit. The Rev. Joseph Copeland and the Rev. John G. Paton joined the mission on the New Hebrides in 1858. They were for a short time in the difficult and trying sphere on the island of Tanna. Mr. Copeland, however, had to leave in order to take

the place successfully of Messrs. Inglis and Geddie on Aneityum while these brethren had a long furlough to recruit their health, and to tell the story of their trials and triumphs to the churches which had commissioned them. They also carried portions of Scripture through the press for their people. Mr. Paton, after the death of Mr. Johnston and of Mrs. Paton, had to flee for his life. So also had the Rev. J. W. Matheson and his wife. The mission on Tanna was again completely broken up by the hostility of the natives.

The calamities of the mission reached their acme in 1861-2. Mr. Paton was deputed to visit the rising Presbyterian churches of Australia to tell the story of disaster, and to awaken sympathy. His melting appeals went to the hearts of the people, and resulted in large contributions for a missionary vessel, for more missionaries and native teachers. The colonial churches undertook to support missionaries and to aid in keeping the vessel afloat. The missionary vessel was built in New Glasgow, Nova Scotia, and arrived with three new missionaries in 1866. Three new brethren also came from Scotland in 1866. At the same time Messrs. Geddie and Paton with their families, were ready to return to the sphere of their labours. One of the new missionaries, the Rev. T. Neilson, married a daughter of Dr. Geddie. He was settled at Port Resolution in the Island of Tanna, and remained there in peace for fifteen years, when he returned to Victoria where he is now a minister.

By degrees the Presbyterian churches in Australasia contributed missionaries to the New Hebrides. A great amount of prayerful interest and Christian liberality was called out chiefly by the visits of the Rev. J. G. Paton and also of Rev. J. Copeland, who itinerated through the colonies. Mr. Copeland had to retire altogether on account of his health in 1879. Mr. Paton became the agent of the Presbyterian church of Victoria, and succeeded in getting several new missionaries from that church which now supports five on the New Hebrides, and has given £500 a year to the "Dayspring" for twenty-five years. The churches in New South Wales, South Australia and Tasmania have each a missionary on the group, and have also subsidized the vessel. The Presbyterian church of Otago has three missionaries, and the Presbyterian church of New Zealand (north) has had two. Thus there are now eighteen including Mr. Paton employed in the work, and all are safe and esteemed among the natives.

The islands of Aneityeum, Aniwa, Eromanga, Efate, Nguna, Metaso and Makum are almost entirely Christian. Converts have been gained on Futuna, Tanna, Mai, Epi, Tongoa. Missionaries are laboring on Mallicollo, Ambrym, Malo and Espiritu Santo with some encouragement. Native teachers are also pioneering the work on other islands. Bishop Selwyn, of the Melanesian mission, retired to the north of the group as the Presbyterian church advanced, and he still operates on the islands of Aoba, Aragha and Mauvo, on each of which baptisms have taken place and numbers have been taught. There is at present a great opportunity and much encouragement, and it is hoped that every island in the New Hebrides will soon have the gospel of Christ in their native language.

The first mission vessel was wrecked in 1873, but by the efforts of Rev. J. G. Paton money was raised in Australasia for a new one, and a sum of £3,000, begun by Mr. Copeland, for insurance. Mr. Paton, while on a visit to the United Kingdom in 1884-5, received £9,000, of which £6,000 were given for a steam vessel to serve the mission. The question of a steamer is not yet decided, as steam navigation companies have put on a service monthly to the islands, subsidized by the governments of New South Wales and Victoria. A subsidy has also been voted by New South Wales for the service of a steamer among all the islands, and it is now to be tried whether the latter may not now serve the mission without the "Dayspring. Stores and letters may thus reach the islands monthly.

The French, who annexed New Caledonia at a time when Great Britain thought too little about the Australasian colonies, have been agitating to annex the New Hebrides to their penal colony of New Caledonia. A trading company has been very active for this of late. They have purchased large tracts of land near good anchorages on the islands and have established plantations. A small steamer regularly plies from Norvea among these stations. Hitherto the annexation scheme has failed, chiefly on account of the remonstrances of the governments and people of the British colonies in Australasia, and the appeals of the missionaries and of the Presbyterian churches. The agitation, however, has not ceased. The treaty entered into by the British and French governments some years ago that neither should seize the islands now provides a joint protectorate. British vessels first began commerce in the groups: the ships of the British navy printed surveys and administered

justice; British missionaries have done all the work of evangelizing, and it would be wrong to allow the French, whom the natives dislike, to take possession. It would most likely ruin the Protestant mission.

The mission has also long been disturbed by the Polynesian labor traffic which deported so many of the natives of the New Hebrides to Queensland and Fiji to work on sugar plantations within the tropics in these colonies. Many evils were perpetrated at first, and natives were decoyed and even kidnapped. Protests and appeals addressed to colonial and Imperial Governments caused some of the evils to be removed; but missionaries feel it to be a great hindrance to their work that so many young men are taken away for years. Many of these youths, however, have behaved well: and planters in Queensland have subscribed for missionary labour among them, of which they have seen good fruit. The Presbyterian church of Queensland has also appointed a missionary for the benefit of Polynesians. In Sydney, New South Wales, numbers of these islanders have entered domestic service. Classes have been held for them, and over thirty have been baptized. Thus in various ways missionary work has advanced among natives of the New Hebrides.

There are over one hundred native Christian teachers employed. These faithful labourers raise their own food, and receive only about £6 a year from the mission funds. The statistics of the mission for the year 1888 show about 1,500 communicants in the group, 4,000 scholars, 200 baptisms for the year throughout the group. The population of the islands is steadily diminishing, and cannot be correctly stated. It is estimated to be under 100,000. The islands, which contain fine volcanic soil, are capable of growing all kinds of tropical fruits, and will doubtless ultimately fall into the hands of some of the great maritime powers. Missionary labor is thus preparing for the future, as it did so conspicuously in Fiji, now progressing as a British colony. The persons and property of those who now reside on the islands for the benefit of the natives are quite safe. The European has become guide, philosopher and friend as well as pastor to the Papuan.

The New Hebrides mission has had special difficulties from the climate of the islands, from the degraded and cannibal nature of the people and from the great variety of languages, but God has re-

warded the patient work of his servants and is daily adding to the church. There is no mission in the Pacific where there are so many ordained missionaries labouring among so many languages within so limited a number of people. The jubilee of the mission in 1889 furnishes many causes for thanksgiving and of hope. The Christian converts of the Presbyterian church in the New Hebrides join our grateful Hallelujahs that the word of God is proclaimed in some twenty different tongues. May the jubilee year be the starting point of a great expansion which will add all the islands to the kingdom of Christ!

A considerable amount of literature has been devoted to the New Hebrides islands and the missions. The journals of Captain Cook contained the first accounts of the group through which he sailed twice. His descriptions are remarkably accurate, and may still be read with interest. Officers of Her Majesty's navy have contributed volumes—as Admiral Erskine's *Voyage of H. M. S. 'Havannah';* Captain Palmer's "Kidnapping in the South Seas;" Captain Markham's "Cruise of the 'Rosario.'" Naturalists who accompanied some of the naval officers have also enriched science from the New Hebrides, as Brenchly in his "Cruise of the 'Curaçoa,'" and McGillivray in his "Voyage of H. M. S. 'Rattlesnake.'" Missionaries have given volumes of their labors and experience, as the Rev. A. W. Murray in his "Mission in Western Polynesia;" the Rev. John Inglis, D.D., in two volumes entitled "In the New Hebrides," full of personal reminiscences; the Rev. J. G. Paton has created quite a sensation by the thrilling story of his autobiography, and the Rev. D. Macdonald has furnished in his "Oceanica" some notes on the languages of the group. The Rev. Dr. Codrington, of the Melanesian mission, has included several languages of the New Hebrides group in his learned work on "Melanesian Languages." Biographies of missionaries have also been published, as *The Lives of Johnston and Matheson*, and of Dr. Geddie, by Rev. George Patterson, D.D.; the *Life of the Rev. G. N. Gordon*, by his brother; Travellers have added a few books, such as Mr. F. A. Campbell's "Year in the New Hebrides," and Mr. Julian Thomas' "Cannibals and Convicts." It has also been the privilege of the writer of this article to endeavour to sum up the whole history of the group and of the evangelistic efforts there in a volume issued ten years ago entitled "The New Hebrides and Christian Missions."

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

PRAYER MEETING TOPICS FOR DECEMBER 1889.

II.—DEC. 8.—FELLOW-WORKERS IN CHRIST.—ROM. XVI. 1-27.

WORKERS, not (*a*) idlers, Matt. xx. 6; I Tim. v. 13; nor (*b*) talkers, Titus, i. 10; nor (*c*) busybodies, I Tim. v. 13; II Thes. iii. 11; but (*d*) workers, Matt. ix. 37-38; xx. 1, 2, 8; xxi. 28. Such is the great need of the church,—earnest, devoted workers.

2. *Workers,—both male and female.* Paul mentions several of both sexes, vv. 1-16. Room for all; work which one can do better than the other. Phebe occupied an official position in the church, a deaconess, vv. 1-2.

3. *Fellow workers, v. 3.* There must not be independence, rivalry, jealousy or opposition, but fellowship among such workers. II Cor. viii. 4; Gal. ii. 9; I Cor. iii. 9; II Cor. vi. 1.

4. *Fellow-workers in Christ, v. 3.* Called by Christ to the work; prepared by Christ for the work; doing the work in the Spirit of Christ and for His glory. Give references. *In Christ*, such is the bond of union and the spirit of unity of all Christian workers.

5. Christian workers should love one another. How truly Paul loved all these workers! A spirit of jealousy, rivalry, ill-will among Christian workers is a great evil. They should be courteous to each other. How very respectful was Paul to these workers! vv. 3-16. The Spirit of Christ alone can make a true gentleman,—a perfect lady.

6. Christian workers should help each other, vv. 1-2. They should be received in the Lord, and given all possible assistance. Philp. iv. 3; II Cor. i. 11; I Cor. xvi. 16. The work is one and all should rejoice in seeing it prosper.

7. Evil workers must be avoided, vv. 17-20. Such appear even in Christian churches, Philp. iii. 1-2; I Tim. iv. 1-5; II Thes. iii. 6; II Tim. iii. 5; Titus, iii. 9-11.

III.—DEC. 15.—CASTING OUT SIN.—I COR. V. 1-19.

Verse 8 contains the lesson derived from this whole chapter, and substantially means: Let us live a pure life, which can only be done by watching against sin and rooting it out of ourselves. This will furnish the necessary condition for purity of church life.

1. *Sin must be dealt with promptly.* It must not be tolerated in the individual believer, nor in the corporate life of believers—the church. God did so. Gen. iii. 8-9; Num. xii. 16; Josh. vii. 25-26; II Sam. xii. 1-13. Paul enjoins it here. Rom. vi. 11-14.

2. *Sin must be entirely cast out.* Offender out of the church at Corinth. There must be no winking at sin, no compromise in case of any individual in the church no matter what his position. Also out of believer's heart, "Purge out the old leaven." Job xiii. 23; Ps. li. 2; Jno. v. 14, viii. 11; Heb. xii. 1.

3. *Avoid the society of erring brethren.* No companionship so injurious to a young believer's life, as that of an erring brother. Must watch, and not suffer ourselves to be drawn aside from our steadfastness. Follow Christ, not men. II Thess. iii. 6, 7, 11; I Tim. vi. 5; II Tim. iii. 5; Col. ii. 6.

4. *Aim at a holy life.* In order to this, strive to cleanse the heart and keep it clean. Before the Passover, every Jew searched his house, that every particle of leaven might be cast out. Ex. xii. 15; xiii. 6-7. Christ is our Passover, once for all sacrificed, never to be repeated. Heb. ix. 25-26. Hence leaven *i. e.* sin, is to be put away entirely! Ps. xix. 12-13; cxxxix. 23-24 "The Paschal Lamb slain, and the leaven not purged out! What a contradiction is this!" Christ our Passover sacrificed for us, and sin not repented of! What grave inconsistency! Rom. vi. 6, 7, 11; II Cor. vi. 16-18; vii. 1. "Therefore let us keep the feast," *i. e.* let us live the Christian life, not with the old leaven, but with the unleavened bread of sincerity and truth."

IV.—DEC. 22.—CHRISTMAS DUTIES.—LUKE II. 8-20.

Humble honest shepherds first celebrated Christmas and performed its duties. From the example of these pious men we may learn how to discharge our Christmas duties;

1. *By a child-like acceptance of the Babe of Bethlehem as our Saviour.* We have stronger evidence than the shepherds, that He

who was born in Bethlehem of Judea is the Messiah, the Saviour of the world. They had a vision of angels, we have the words and works of the Lord Himself (John xiv. 11 ; Heb. i. 1-2), together with the fulfilment of prophecy for eighteen centuries (II Pet. i. 19 ; Rev. xix. 10). They had a sign given them by which they might know the Babe, who is Christ the Lord, but we have a more unmistakable sign of His Messiahship in His resurrection from the dead and ascension into heaven. The glory of the Lord, which shone about those watchers on the fields of Bethlehem, has been revealed in many lands and to many darkened minds, since that time, in brightness and power sufficient to lead men to accept Jesus as their Saviour. Matt. xii. 38-40.

2. *By personal loyalty to Christ the Lord.* The shepherds left their flocks upon the hills and hastened to Bethlehem to see Him whom God made known to them (v. 15). Their loyalty to Christ like that of the disciples (Luke v. 11) led them to forsake all and go to Christ. Allegiance to Christ is our first duty (Luke xiv. 26), nor should we let Christmas pass without declaring our personal loyalty to Christ the Lord.

3. *By proclaiming to others the good news made known to us* These shepherds became the first preachers of the gospel. Having satisfied themselves by personal acquaintance with Christ they made known what had been revealed to them (v. 17). Those, who truly find Christ, delight to perform this duty (John iv. 29 ; Acts iii. 9). Christmas is peculiarly fitted for personal conversation regarding Christ, for sending cards, greetings, and letters to our friends bearing on our relation to Christ.

4. *By suitable expressions of our gratitude to God and adoration of His Son our Saviour.* As the shepherds returned glorifying and praising God (v. 20), so should Christians both in private and public make Christmas a day of thanksgiving and praise. Congregations do well to assemble on that day to worship the God who so loved the world (John iii. 16) that he gave His Son, by whose wisdom, love, self-sacrifice, obedience and death, the glory of the Father is revealed ; by whose words, example and spirit of love, peace is brought to the world ; and by whose sympathy and tender acts, the goodwill of God to man is exhibited (Heb. i. 3 ; Rom. v. 10 ; I John iv. 10). What a travesty upon Christmas celebration are balls, sensual indulgence in eating and drinking, masquerades and worldly amusements of every kind.

5. *By remembering with gifts those poorer than ourselves.* The gift of God was first announced to humble keepers of sheep (v. 9), angels visited these lowly men. Let every member of the Society of Christian Endeavor try to show kindness to the poor, the friendless, the orphan (Luke xiv. 13; Matt. xxv. 40), and it will make our Christmas celebration resemble that of the angels' mission to the plains of Bethlehem.

6. *By social gatherings which exemplify Christian Unity and Brotherhood.* Family reunions, Sabbath School and congregational meetings, where the unity and brotherhood of Christians may find expression, all appropriately celebrate that first gathering of God's people in the court at Bethlehem on Christmas night. But above all let us see that Christ, over whose cradle the pious shepherds bent, is the centre of our admiration and theme of our praise. Then will we discharge our Christmas duties aright.

V.—DEC. 29.—LAYING ASIDE EVERY WEIGHT.—HEB. XII. 1-14.

The Christian life is here represented by *a race*; this is not uncommon in Scripture. I Cor. ix. 24-26; Gal. v. 7; Phil. ii. 16; iii. 12-14. The figure used is drawn from the Greek and Roman games.

The *cloud of witnesses* is evidently a reference to the Old Testament saints spoken of in cap. xi. It also vividly suggests the Roman Amphitheatre thronged with spectators of the race. We might also include, in the cloud of witnesses surrounding us, angels, our brethren in Christ, and the world.

The apostle here gives instructions to competitors, in other words, *hints to runners*.

I. "*Lay aside every weight*," for instance get rid of ceremonialism, religious prejudices and errors, fear of man, the distractions of pleasure and of business, &c. Matt. iv. 20-22; Mark ix. 42-48; x. 50; Eph. iv. 22. "*And the sin, &c.*," that is, in general, beware of and shun "the sin," which everywhere and always surrounds you, but in particular cut loose from that stubbornly clinging sin that trips you up so often; that ever present enemy to your progress. See well to it that it be not some pet sin which is very apt to deceive. The besetting sin may be *unbelief*, as was the case with the Jews (Heb. iii. 12-14); *Pride, anger, evil speaking, covetousness, intemperance, &c.* This is certain, ALL external and internal

cumbrances are to be laid aside, if you wish to win the prize. Col. iii. 8-10.

II. A good start is not enough. Kings Saul and Solomon started out tolerably well, but they lacked the persevering endurance required. This race must be run "with patience," *i. e.*, "with persevering endurance." James i. 2-4, 12; v. 7, 8, 10; Matt. x. 22. Compare verses 3 and 4 for further exhortation and encouragement to perseverance. We have here the example of Christ's patient endurance, and are reminded that our difficulties are insignificant compared with what they might be (3-4).

III. The eye must be fixed steadily on the goal, Christ,—the finisher (*i. e.* perfecter) of our faith. The surrounding cloud of witnesses may be an imposing, an inspiring sight, yet, if you would win the race, keep your eye on Christ. "Looking unto Jesus." Keep in view His *work*,—"the author and finisher of our faith,"—*his history*, "who for the joy that was set before Him, endured the cross, &c.": *His present glory and exaltation*, "and is set down at the right hand of the throne of God." (Vs. 3).

IV. In verses 5-11 the writer is still encouraging to patient perseverance in the Divine life. He reminds us that having entered upon this life we are God's sons, and as such, being yet fallible, must expect chastisement at his hands, (7). Instead of being dismayed at this chastisement we should be encouraged as it is an evidence of sonship and of our Heavenly Father's love, (6). Coming as it often does in unpleasant form and season, it may seem to us grievous and calculated to defeat our aims, yet the unmistakable assurance is that it is designed by God to perfect us in holiness and in the fruits of righteousness, (10-11).

V. Therefore, why supinely despair? Rather be up and doing, (12). Let us press on toward the prize (Phil. iii. 14): difficulties but making us the stronger and more determined. And let it be our Christian aim and endeavour to help others in the race (13-14).

Partie Française.

M. CHARLES SecrÉTAN.

M. SecrÉTAN est à la fois célèbre et connu. On ne se contente pas de louer son œuvre, on lit ses ouvrages.

De l'homme, je ne sais que ce qu'on trouve dans les encyclopédies et dans les journaux. Né le 19 janvier 1815, à Lausanne, fils d'un docteur en droit, lui-même licencié en droit, professeur de philosophie et d'histoire, tantôt à Neuchâtel, tantôt dans sa ville natale, il a vécu surtout par la pensée et n'a guère agi que par la parole et par la plume. Ses actes sont ses cours et ses livres. (1)

M. Secrétan n'est pas orateur. La nature des sujets qu'il étudie et la manière dont il les traite n'ont rien de populaire. Il n'écrit ni ne parle pour les illettrés. En enseignant il lit son manuscrit, et de très près. Myope il voit bien l'idée pure, mais il ne paraît pas apercevoir son auditoire. On assure pourtant que l'aspect de ce grand vieillard de 74 ans, à longue barbe blanche, produit une impression saisissante et que sa parole charme ceux qui réussissent à la comprendre.

C'est pour la Suisse—et en particulier pour le canton de Vaud—un fort grand honneur que d'avoir donné naissance, en notre siècle, à deux hommes comme Alexandre Vinet et Charles Secrétan. Ce ne sont point des gloires de clocher ni de province. Ils appartiennent l'un et l'autre à la France par la pure langue qu'ils ont parlée, et à l'humanité par la hauteur de leurs conceptions.

Deux mots caractérisent M. Secrétan : il est philosophe et il est chrétien, philosophe métaphysicien et moraliste, chrétien hors cadre. C'est ce qu'il nous faut expliquer brièvement.

(1) *Leçons sur la vie de Leibniz* (1849); *la Philosophie de la liberté* (2 vol. 1849); *Recherches de la méthode* (1857); *La Raison et le christianisme* (1863); *Précis de philosophie* (1868); *Discours laïques* (1877); *La Civilisation et la croyance* (1888). Beaucoup d'articles de Revues, etc.

I.

M. Secrétan est le philosophe de la liberté. Il part de la liberté absolue de Dieu pour aboutir à la liberté relative de l'homme.

Dieu est ce qu'il veut être. Sa volonté préexiste à sa nature. Il détermine tout sans que rien le détermine. A-t-il des raisons de vouloir ce qu'il veut? Sans doute; on ne conçoit pas qu'il agisse sans raison. Malgré cela, sa liberté reste entière; il est ce qu'il a voulu être, et je crois même que M. Secrétan va jusqu'à admettre qu'il aurait pu vouloir ne pas être.

Nous ne pouvons le suivre jusque-là. Cette audace de spéculation, à la suite de Duns Scott, effraye notre esprit trop timide peut-être. Nous préférons reconnaître ici le mystère des mystères. Nous n'osons affirmer que Dieu aurait pu vouloir que le bien fût mal et le mal bien, qu'il aurait pu nous faire une obligation du mensonge, du vol, du vice, du crime enfin. Nous croyons que la nature et la volonté de Dieu coexistent dans un rapport aussi réel qu'inexplicable, et que cette parole: "Toutes choses sont possibles à Dieu," ne saurait porter atteinte à l'ordre moral qui nous oblige.

Où nous l'approuvons sans réserve, c'est dans le choix qu'il fait des preuves de l'existence de Dieu. Il ne repousse aucune de celles qui ont conquis l'assentiment des plus illustres penseurs, mais il les met à leur vraie place et les ramène à leur juste signification. La grande preuve pour lui est celle qui se tire de la loi morale. La loi morale nous oblige; nous ne nous la sommes pas donnée; nous ne pouvons la supprimer; il n'est même pas en notre pouvoir de la modifier; elle suppose donc une volonté sainte, un législateur.

L'existence de cette loi morale, en même temps qu'elle prouve Dieu, atteste la liberté de l'homme. L'obligation morale en nous suppose aussi le libre arbitre. Il n'y a d'obligation que pour des êtres libres. Pour les autres il n'y a pas obligation, mais contrainte, sans révolte possible, sans mérite ni démérite. Certes, la liberté humaine est limitée par la nature humaine et par la faiblesse humaine: mais elle est comme la liberté de Dieu, aussi réelle qu'inexplicable.

Les savantes et profondes considérations de M. Secrétan sur ce sujet sont admirables; elles subsisteront tout entières, dans l'éroulement de son système métaphysique qu'il a, du reste, plusieurs fois modifié et laissé tomber, dit-il, avec indifférence.

Le fait de l'obligation morale, quelle qu'en soit la genèse, fût-il

même le produit de l'évolution, est pour lui le fondement de la philosophie. Tout honnête homme l'accepte et repousse les théories qui le nient ou qui l'ébranlent, car, comme on l'a dit, le premier devoir est de croire au devoir.

Le monde, ainsi que l'homme, est le produit de la liberté de Dieu. Il n'est que parce qu'il est voulu librement.

M. Secrétan se pose donc en adversaire résolu du panthéisme d'après lequel l'univers n'est qu'une manière d'être de Dieu, sa manifestation nécessaire et éternelle, à moins qu'il ne soit Dieu lui-même, avec des attributs opposés et inconciliables.

Et cependant, M. Secrétan paraît se rapprocher du panthéisme, en affirmant que, la création *ex nihilo* étant inintelligible, il faut bien admettre que le monde et ce qu'il contient sont de substance divine, car ils doivent l'être à la volonté souveraine. Ils ont donc pour substance, comme pour raison d'être, la volonté divine. Encore un point de métaphysique qu'il serait aussi facile de discuter que difficile d'établir.

Avec la hardiesse qui le distingue, M. Secrétan n'hésite pas à professer la doctrine de l'évolution. Il est Darwinien. Non qu'il estime démontrée par la science cette célèbre théorie, mais il la considère comme hautement probable, parce qu'elle lui paraît expliquer mieux que toute autre l'œuvre de la création. C'est aussi l'opinion d'un nombre croissant de penseurs sérieux qui veulent et prétendent rester en même temps croyants sincères.

II.

Le grand problème de la philosophie, selon M. Secrétan, est la conciliation de l'idéal et du réel, de ce qui devrait être et de ce qui est, de la justice et de la bonté de Dieu et de l'existence du mal.

M. Secrétan ne dissimule pas le tragique intérêt de ce problème comme l'école spiritualiste, et ne se contente pas de la banale solution de l'optimisme leibnizien, qui fait du mal une imperfection, un moindre bien, un premier pas vers le bien.

Après de longues déductions purement philosophiques, il conclut, avec la tradition biblique, à une chute de l'humanité, à la solidarité des membres de la famille humaine, qu'il explique par l'unité morale et substantielle de l'espèce et par la loi de la charité.

Nous ne pouvons ici reproduire les beaux développements qu'il donne à ces vérités fondamentales que les partisans d'un individua-

lisme excessif essayent en vain d'ébranler. Pascal l'avait vu de son regard d'aigle : chute et rédemption, solidarité dans le mal et dans le bien, voilà la seule explication du mal compatible avec la justice et la bonté de Dieu.

C'est ainsi que la spéculation philosophique conduit M. Secrétan à la tradition chrétienne. Il n'accepte pas celle-ci sur l'autorité des textes sacrés, mais pour répondre aux exigences de la raison. Il se distingue en cela du théologien pur et du croyant ordinaire. Sa méthode, toujours rationnelle, n'est jamais et ne veut pas être scripturaire. Il prétend résoudre les problèmes de l'esprit par le raisonnement seul. S'il croit au christianisme, c'est parce que le christianisme contient la seule philosophie qui explique tout ce qui est explicable. La preuve historique ne l'intéresse aucunement ; bonne pour d'autres peut-être, elle ne lui est d'aucun secours, parce que la vérité s'impose à lui par son évidence propre. Elle se démontre en se montrant.

Certes, nous tenons en grande estime la preuve dite interne qui met en lumière la merveilleuse adaptation des enseignements de l'Évangile aux besoins permanents de l'âme humaine. Mais pourquoi négliger les autres preuves—celles que l'on tire de l'histoire et de l'expérience personnelle ? L'Évangile est un fait historique ; il est aussi une puissance régénératrice ; on peut, on doit donc en établir la vérité et par le témoignage des apôtres et par la vie de la foi.

Un théologien, aussi modeste que profond, M. Jalaguier, professeur à Montauban, s'éleva avec force, il y a quelque trente ans, contre la prétention de fonder la vérité du christianisme exclusivement sur la preuve interne. Il établit que cette méthode est dangereuse, parce qu'elle conduit à un subjectivisme outré et à des résultats contraires aux enseignements les plus clairs de l'Évangile.

Je crois qu'il avait raison. M. Secrétan lui-même nous en fournit la preuve. Il ne serait pas sûr de le prendre pour guide en matière de foi. On ne peut même pas le classer dans les grandes divisions existantes. Il n'est ni orthodoxe ni libéral. Il n'est pas orthodoxe, parce qu'il n'accepte que l'autorité du raisonnement, et qu'il réduit la divinité de Jésus-Christ à sa sainteté parfaite. Il n'est pas libéral non plus, car il admet le surnaturel et la résurrection de Jésus-Christ, aussi bien que la chute et la rédemption. Il fournit des armes offensives et défensives à tous les partis.

En achevant cette rapide esquisse, je veux marquer ce qui me paraît être le trait caractéristique du penseur vaudois. Plus j'ai lu ses livres, plus j'ai été frappé de l'intrépidité de sa pensée. Les objections qu'il aperçoit, il les signale, les met dans tout leur jour, en tire toutes les conséquences. Jamais il ne recule devant les difficultés, et si elles lui paraissent insurmontables, il l'avoue sans hésitation. Tel de ses chapitres épouvante ; on dirait qu'il fait le jeu de ses adversaires. Mais cette parfaite sincérité dans la clairvoyance communique à sa parole une autorité extraordinaire. Elle inspire une entière confiance dans le guide, même quand on le juge téméraire et qu'on se refuse à le suivre.

On parle souvent de l'autorité magistrale de Bossuet. Son style éblouit et entraîne, il est vrai ; mais souvent le grand orateur on ne voit pas ou ne montre pas les difficultés les plus formidables que son système soulève. Dans son *Histoire des Variations*, par exemple, on le surprend en flagrant délit de mauvaise foi. M. Secrétan me rappelle plutôt Jacques Saurin. Leur méthode est opposée : Saurin part de l'Écriture pour la concilier avec la raison ; M. Secrétan part de la raison pour aboutir à l'Écriture ; mais l'un et l'autre ont la même audace dans le raisonnement, le même besoin d'exposer et de réfuter loyalement toutes les objections, la même foi à la certitude du devoir.

On a célébré récemment à Lausanne le cinquantième anniversaire de l'entrée de M. Secrétan dans la carrière du professorat. A l'occasion de ces fêtes, le vieux philosophe chrétien a été l'objet de nombreux témoignages d'admiration et d'affection. La bienfaisante influence de son œuvre et la noblesse de son caractère justifient pleinement tous les éloges qu'on lui a fait entendre, tous les respects dont on l'a entouré.

D. COUSSIRAT.

NOUVELLES PERSONNELLES.

LE 1er novembre M. le pasteur Cruchet a célébré le dixième anniversaire de son pastorat dans l'église du Sauveur, Mont-réal. Le banquet fut des plus agréables. L'église était comble. M. Cruchet y fit l'historique des dix dernières années de son ministère. Ses nombreux amis lui offrirent, ainsi qu'à son troupeau, leurs meilleurs vœux. Des chants, des récitations, des morceaux de violon

et de piano firent de la soirée un succès complet. Nous y étions tous.

La consécration de M. J. Bourgoin a eu lieu le 9 novembre, à la Pointe-aux-Trembles, avec toute la solennité d'usage. La présence dans la chapelle des cent cinquante jeunes filles et garçons ajoutait à la cérémonie un caractère à la fois noble et touchant. On avait là l'homme et son œuvre. Dans son discours, le Rév. J. Bourgoin parla de ses études en France, de ses débuts au Canada, des dix-huit années passées à la Pointe-aux-Trembles et de ses projets d'avenir. Il fit preuve de tant de sincérité, d'amour et de dévouement, qu'il en émut son auditoire jusqu'aux larmes.

Au nombre des délégués envoyés à Toronto, à la convention des séminaires, se trouvait notre vice-président, M. Ch. Vessot. Quoique l'évangélisation française ne figurât pas au programme, il eut l'occasion de faire un discours en faveur de cette œuvre que nous avons tous à cœur.

Le 15 novembre, le Russell Hall, autrement nommé l'église St-Jean, regorgeait de monde. Un concert organisé par le pasteur, M. Morin, et donné sous la présidence de notre professeur, M. D. Cousirat, fit les délices de tous ceux qui y assistaient. La recette, au profit de l'église, s'éleva à une cinquantaine de dollars. MM. S. P. Rondeau, L. Bouchard, A. Massicotte et G. Charles, étudiants, figuraient au programme.

Dans le courant du mois, nous avons eu la visite au collège des Rév. MM. Jos. Vessot et E. F. Seylaz. Nous fûmes contents de voir que la santé de ce dernier s'est considérablement améliorée.

M. T. S. St-Aubin représenta avec succès l'œuvre d'évangélisation française à l'assemblée annuelle de la société missionnaire de l'église St-Gabriel, et à celle de l'église Chalmers, Montréal.

Editorial Department.

DOLLAR, PLEASE!

IN last month's JOURNAL we enclosed addressed envelopes to all subscribers outside of the city. These envelopes were intended to be used for sending in their subscriptions. A very large number have not yet answered. We would be pleased if they would forward the cash at their earliest convenience. If by any mistake any one who receives this copy has not received a copy of the November number they will oblige us by dropping a card stating that fact, and the number will be sent at once. We shall look upon it as a favor if subscribers will advise us of any irregularity in the delivery of the JOURNAL.

We regret that on account of a fire in the printing office this number has been somewhat delayed.

"THE PRESBYTERIAN REVIEW."

LAST month we received as an exchange the final number of the *Presbyterian Review*. This quarterly magazine was in existence for ten years; and while conducted by an association of theological seminaries, was under the direct management of a professor of Union and Princeton respectively. The immediate cause of its suspension, which is a matter for deep regret, is due, it appears, not to any theological differences of the two editors, although they are many, but to the resignation by both editors owing to a personal difference. Princeton Faculty seemed desirous that the publication of the *Review* should be continued, inasmuch as they elected another professor in the place of their late representative editor. Union Seminary, however, was unable to find a man who would undertake to act as successor to Dr. Briggs, who represented her in the editorial chair during the whole lifetime of the *Review*. For the arduous and unremitting labor which was necessitated by the duties of such a responsible position neither of the editors received any pecuniary remuneration. Their only reward is the satisfaction of knowing that they have supplied what theologians regard as the most scholarly theological review published in the English language. It is generally expected that the disappearance of the *Review* will be followed by the publication of two monthlies, one by Union and one by Princeton Seminary, which will represent the liberal and the conservative schools, respectively, of Presbyterian theological thought.

EVANGELIST MEIKLE.

THIS noted Christian preacher has at last come to Montreal. His career has no doubt not been unknown to the Presbyterians of this city. The good work which he accomplished in the Lower Provinces made his name known throughout the land. Thousands were added to the church and more than one of the students at present attending this college recognise in this devoted man their spiritual father. By invitation he came west and has been conducting evangelistic services in the principal centres in the Ottawa Valley. Some hundreds were brought to a knowledge of the truth in Ottawa City alone, and the churches there look upon his advent as a crisis in their history. Mr. Meikle is eminently qualified for the special work to which he has devoted himself. He combines the zeal and earnestness of the true evangelist with a thorough literary and theological training. His presentation of truth is simple and straightforward; his manner is easy and natural. Physically he is a fine specimen of a man. All these characteristics make him a special favorite with young men, with whom he has been specially successful. At present he is conducting services in Taylor Church. The other Protestant churches in the east end have united in the work and the attendance is very encouraging. Mr. Meikle intends holding union evangelistic services at Point St. Charles this month. Let the Christians of Montreal support Mr. Meikle with their prayers and there is no doubt that a good work will be done. We would be delighted to hear of his being invited to a more central part of the city, so that a larger number might have the opportunity of hearing him.

HALIFAX COLLEGE JOURNALISM.

THE Presbyterian College down by the sea is not very often thrust upon the public notice. Her learned Principal seems to prefer the quiet of his study to the clamor of church courts. The genial Chairman of her Board of Management—one of our raciest contributors, by the way—is not very apt to take exception publicly to so-called invidious comparisons made by students of other colleges. Most of her graduates, numbering about one hundred more than our own, are doing their work quietly, and are establishing firmly, but without the flourish of trumpets, the cause of Presbyterianism in the Lower Provinces. Moreover, her students have hitherto had no organ of opinion by which to bring their *alma mater* into promi-

ment notice. Their long silence, however, is about to be broken. They have declared in favor of a college journal; and the Maritime Synod has so far approved of the plan as to appoint two of the alumni to assist in the undertaking. In a few days, therefore, we expect to place that magazine on our exchange list. We congratulate the Halifax students on their new departure, and extend our best wishes for their success. The fact of their having a college paper will have the desirable tendency to bring their *alma mater* into closer contact with her sister colleges in Upper Canada as well as greatly to widen her sphere of usefulness in the Maritime Church. There is the first Presbyterian college in Canada in order of time, and she more than any other is peculiarly enshrouded by missionary traditions of the past. She has ever held a foremost place among the colleges of the Canadian church; and we have no hesitation in prophesying that the student periodical which shall issue from the cosy quarters of Pine Hill will not be unworthy of so historic an institution.

THE INTER-COLLEGIATE MISSIONARY ALLIANCE.

AMONG the many evidences of increased interest in mission work, what is known as the student movement is one of the most encouraging. Many of our greatest reforms and most widespread evangelistic movements have originated in the seats of learning. The German Reformation began in the University of Wittenburg. The great revival of the 18th century had its beginning in the University of Oxford. And when we find that the universities of the land are being permeated by a zealous missionary spirit we may look forward to magnificent results in the field of evangelistic work.

From the 7th to the 10th of last month, the fifth annual convention of the Inter-Collegiate Missionary Alliance of Canada met in Toronto. No less than twenty-six different educational institutions were represented. Most of the Episcopalian, Baptist, Methodist and Presbyterian theological colleges in Ontario and Montreal city sent representatives. The medical colleges of Toronto and Kingston were represented, and two delegates were present from the Guelph Agricultural College. Toronto University, Albert College, Belleville, Victoria College, Cobourg, Queen's College, Kingston, and McGill College, Montreal, each sent a contingent. Then there were fair delegates from the ladies' colleges of Hamilton, Toronto and Whitby.

Who will dare to say that such an assemblage of students at a time when college work is pressing upon them means nothing. Does it not speak volumes for the Christianity of our educational institutions to find representative men sent from so many of the great universities and colleges of the country to discuss the work of sending the gospel to their fellows. As theological students we were delighted to see delegations from arts and medical faculties of the universities and from the Agricultural College. Missionary doctors and missionary farmers are as much needed as missionary ministers.

Every session of the Convention was interesting. The papers read were well prepared, and gave evidence of careful study and rich missionary spirit. Mr. W. M. Rochester, B. A., showed the scriptural basis of missions in a paper which will appear in the next issue of the JOURNAL. Mr. W. R. Ellinwood, of McGill, furnished a description of the life and work of Bishop Taylor. Miss Coulter, of Hamilton, drew attention to the necessity for and the *modus operandi* of gospel temperance missions in large cities. Mr. W. J. Patterson, B. A., of Kingston, gave an excellent paper on Missions in Mohammedan Countries. South American Missions were discussed by Mr. J. B. Hodgins, B.A., of Wycliffe College, Toronto; Mr. M. P. Floyd, of Albert College, Belleville, showed how mission work had been extended during the past decade, and Mr. S. W. Mack, of the Congregational College of this city, furnished a paper on educational work in Japan. Mr. Kono, a Japanese student of Victoria College, Cobourg, spoke of the work done in his native land and won the sympathy and admiration of the whole Convention by his modesty, his clearness and his earnestness. Our own Mr. Vescott was allowed only six minutes to present the claims of French Evangelization. He made good use of the time. We hope that next year, when the alliance is to be held in Montreal, that this important work will receive its just share of attention and that every opportunity will be given to visiting delegates to see for themselves what is being done in this department of mission work.

A number of noted missionary workers addressed the Alliance. Rev. A. J. Gordon, D.D., of Boston, Mass., spoke on different occasions. Dr. Gordon is one of the most noted missionary advocates of the present day. The success which he has achieved in his own congregation proves his power and causes him to be eagerly sought

after by missionary workers. His addresses were impressive and convincing appeals rendered vivid and interesting by well chosen illustrations. Rev. Mr. Smith, of Maratha Mission College, Central India, gave some account of his work and of the progress of Christianity in India. Rev. S. H. Kellogg, D.D., Toronto, warned intending missionaries to make the most thorough preparation as they would be sure to find scope for the very widest scholarship. Rev. Dr. Sutherland gave his impression of the religious condition of the Empire of Japan. Mr. R. P. Wilder, of Union Seminary, New York, of missionary parentage and who has given himself to the foreign work received quite an ovation when he entered the hall. To him as much as to any one man is owing the success of the student movement. He has visited most of the colleges in the United States and Canada and has procured the names of nearly four thousand who have declared themselves willing, God permitting, to go to the foreign field. Besides this, some forty institutions have sent a representative to the foreign field and together they contribute about \$26,000. Mr. Wilder presents the claims of the foreign field in a simple straightforward and intensely earnest manner. After his address on Saturday evening, fifteen new names were added to the roll of volunteers.

We feel sure that all the delegates realized that it was good for them to come together and discuss this great work and that they went away more thoroughly consecrated to mission work than ever before. We hope that the influence of all these religious organizations in connection with our colleges may be greatly increased and that so the young men who are to be the leaders of thought in the future may possess that fear of God which is the only true foundation for wisdom.

THE LATE MR. M. J. McLEOD, B.A.

THE news long expected and as long dreaded has arrived. Mr. M. J. McLeod, B.A., of the class of '89 is dead. After a protracted struggle with insidious consumption, maintained for months in the certainty of ultimate defeat he passed away, at the home of his boyhood, Valleyfield, P. E. I., November 16th, at the age of twenty-eight.

Mr. McLeod while yet a mere boy had his naturally earnest mind directed to the Christian ministry as the sphere of his life work. Believing this to be a call from God he threw himself into

the work of preparation with all the enthusiasm of his ardent temperament. Having passed successively through Mt. Buchanan Grammar School, and Prince of Wales College, Charlottetown, he entered McGill University in the fall of '83, where he obtained the degree of B. A. in April, '87. His theological course in this college was interrupted by declining health; and little more than a year ago, he was obliged to abandon his studies and seek the more congenial climate of California. The change of residence, however, did not effect the desired change in health. Finding even that climate too moist for him, he removed inland to the dry, hot plains of Arizona. At Fort Yuma and Gila Bend, his spirit was so stirred within him when he saw the people, white settlers as well as Yuma Indians, wholly given over to the immoralities of paganism, that, contrary to the advice of physicians and the promptings of his own reason, he was impelled to proclaim once more that love of God to sinful men which thrilled his own heart. The effort was too much for him; and he never again tried to address a public assembly. While sojourning in Fort Yuma, having been granted his diploma by special vote of the College Senate, he was licensed to preach by the Presbytery of Arizona.

Finding the excessive heat of that region more than his enfeebled constitution could bear, and not being able to procure competent medical treatment, he returned to Los Angeles, Cal. It was then that hope, usually so delusive to victims of this particular disease, began to die even in his breast, and after a few weeks of anxious waiting, being fully aware that his end was near, he set out for his island home, where amid the scenes of brighter days and the kind attention of loving friends his short life closed.

As a student Mr. McLeod was diligent and faithful; as a friend, true and affectionate; as a man generous and honorable. But it was perhaps in pastoral and pulpit work that his most characteristic excellencies were displayed. A preacher of more than ordinary power, in living sympathy both with the gospel he proclaimed and the people to whom he ministered, of eminent tact in dealing with individual souls, of indomitable courage and zeal in the prosecution of his work, Mr. McLeod's memory will long be fragrant in the numerous mission fields of Ontario, Quebec, and Prince Edward Island, in which he has labored.

Few men have been more devoted to their lifework than he. Few have seen the object of long cherished aspirations so nearly within their grasp then so suddenly shattered. It was hard for him to become reconciled to his exclusion from the pulpit. But He who causeth all things to work together for good to those who love Him has called our brother from the service of the earthly sanctuary to the higher service of the heavenly. "Even so Father for so it seemeth good in thy sight."

College Note Book.

STUDENT LIFE.

IN undertaking this department, we need only say that this column will, as usual, be devoted to Student Life. Should we ever be so unfortunate as to express an unjust opinion with regard to any matter, we hereby apologize in advance. If any student, deeming this apology insufficient, determine to interview us, he must send due notice of his intentions, "not necessarily for publication," but to afford sufficient time to make good our escape.

It is necessary that a minister should be able, not only to think deeply and clearly on a subject, but also to express these thoughts with elegance and ease. Although the ability to do that may not count for much in a college examination, it is a very important element of success in after life. No student, therefore, can afford to ignore the meetings of the Literary and Philosophical Society, which afford an excellent field for the development of this faculty.

Hallowe'en has come and gone without any incident worth recording, except the very unusual circumstance of a choice collection of fruits being ordered for one of the Freshmen by a benevolent Theolog.

On Tuesday evening, November 12th, in Knox Church, and on the following evening in Crescent Street Church, receptions were held, and a large number of students availed themselves of these opportunities of cultivating the social side of life.

Mr. A. D. Fraser spent a few days during the first part of November on a hunting expedition, and is now supplied with a sufficiently large collection of incidents by flood and field to regale his dining-room companions for the rest of the session.

Mr. Parker, of the firm of Reid and Parker, has received from the Mercier Government, the appointment of School Inspector for Megantic, duties to begin in the spring. We congratulate Mr. Parker, and feel sure that, in his case at least, there will be an entire absence of that pomposity

so characteristic of the average inspector, and which is so productive, of temporary mental paralysis in the ordinary pupil.

A student who heard Bill Nye and J. Whitecomb Riley, says that they make a very strong team—one of them being Nye (nigh), and the other, like all poets, a little off. I do not know how nigh this pun is to being original.

W. M. Rochester, B.A., C. W. Whyte, B.A., C. H. Vessot and W. J. Jamieson, as representatives of the Missionary Society, and J. Taylor, as a representative of McGill, Y. M. C. A., were in Toronto during the first week of November, attending the Inter-Seminary Missionary Alliance Convention. We are pleased to hear that they have successfully presented the claims of Montreal as the next place of meeting.

J. A. Internoscia, T. A. Mitchell, W. A. Cook, R. Frew and W. D. Reid are teaching night schools, and J. A. Morrison, B.A., and E. A. Mackenzie are teaching in the Eliock School, in addition to their ordinary work.

Before they die, swans sing;
 'Twere no bad thing
 Did certain persons die
 Before they sing.

Thus wrote Coleridge, a man of the mildest disposition. The almost savage malignity of these lines can be easily accounted for if we remember that he once resided in a college, and, no doubt, had been often worried to desperation by the unseasonable musical efforts of his fellow students.

The first annual convention of the Montreal Christian Endeavor Unions, of which W. M. Rochester, B.A., is treasurer, and C. W. Whyte, U.A., one of the vice-presidents, was held in the Erskine and American Presbyterian churches on Sunday and Monday, December 1st and 2nd. The Rev. F. E. Clarke, originator of the Christian Endeavor movement, came from Boston purposely to be present. Mr. Rochester read a on paper Monday forenoon.

The French students have lately enjoyed a visit from the Rev. Jos. Vessot, one of the oldest French Canadian missionaries. His accounts of experiences among Roman Catholics are interesting and instructive. Eighty years have not much weakened his activity or dampened his enthusiasm in his great work.

Two members of the graduating class have had their rooms photographed.

We are glad to hear from our old friend Mr. Colin McKerchar. He finds that the climate of Manitoba agrees with his health better than that of Quebec, and so he has entered Manitoba College to try a session there.

A Glee Club has been formed under the leadership of Mr. Smith, our lecturer in Music.

Mr. W. Paterson paid us a visit during the last week of October; he was in Montreal attending the convention of the teachers of the Province of Quebec, and after it spent several days among his friends. He is teaching in North Wakefield, County of Ottawa, and will not be in with us this year, to the regret especially of second Arts. Other hearts besides those in the college were made glad by his visit.

On the 20th and 21st inst., the Y. M. C. A. of McGill had an inter-collegiate visit from Mr. H. B. Fraser, of University College Y. M. C. A., Toronto, and Mr. Cole, the Provincial Secretary for Ontario and Quebec. Several meetings were held and as an outcome of their visit we believe that steps will be taken to secure a Y. M. C. A. building for McGill. Mr. Fraser and Mr. Cole made several warm friends among us.

E. A. MACKENZIE.

REPORTER'S FOLIO.

PHILOSOPHICAL AND LITERARY SOCIETY.

The second regular meeting of this society was held on Friday evening, October 25th, the Vice-President, Mr. W. A. Cook, in the chair.

The principal items of business were the election of new members and the appointment of a local editor for the *JOURNAL*, to fill the vacancy caused by the resignation of Mr. W. E. Deeks, B. A. In view of the multiplicity of Mr. Deeks' duties, and the fact that he is unable to reside in the building this session, the society accepted his resignation and appointed Mr. E. A. Mackenzie as his successor.

Mr. C. W. Whyte, B. A., presented an encouraging report from the *JOURNAL* staff. The friends and well-wishers of this magazine will, no doubt, be pleased to learn that the financial outlook for the present year is bright, and that the number of subscribers has been materially increased.

Then followed the presentation of the programme. Mr. C. W. Whyte B. A., led off with an interesting essay on "Historical Ships." Next came a French reading "A la colonne de la place Vendonne," by Mr. Bouchard, and a song, "The Storm," by Mr. S. P. Rondeau, both of which were well received.

The second part of the programme was a debate on the subject — "Resolved, that prohibition infringes on the liberties of the people." The first speaker on the affirmative was Mr. G. Charles, B. A., who first defined liberty, and then proceeded to show that a prohibitory law must of necessity infringe upon the freedom which he claimed for it. The speaker's style was highly philosophical, and his speech presented a formidable array of arguments in favor of the position he had taken. His views were supported by Messrs. Mahaffy and Townsend, who presented some skilful illustrations in support of the position taken by their leader.

Mr. Frew, the leader of the negative, at once assailed his opponent's view of liberty, which he said amounted to unrestricted leave for each individual to do as he pleases. That would be anarchy. In defining liberty the community must be taken as a unit. Man is part of a great whole, and personal liberty must be submerged in the liberty of the state. The liquor traffic is a national curse. It infringes on the liberties of the people, and, therefore, they have a right to suppress it. This view was supported by Messrs. Mackenzie and Tener, whose speeches perceptibly influenced the decision of the audience, which was given in favor of the negative.

The society held another meeting on the evening of November 8th, with the President, Mr. Jas. Naismith, B. A., in the chair, and Mr. A. McGregor, critic. Taking as our criterion the consensus of the opinion of all the members in attendance, this meeting was the most successful in the recent history of the society. The attendance was comparatively large, and the programme on the whole of a superior order. This was due to a certain extent, no doubt, to the character of the items which it contained, but more particularly to the manifestly thorough preparation made by nearly all who took part in it. The French element was well represented by Mr. Saviñnac, whose recitation of "Napoleon III." by Victor Hugo, was, we are informed, all that could be desired. Then followed a song by Mr. Eadie, whose rendering of "The Bonnie Lass of Ballochmyle," was much appreciated. But the second part of the programme furnished the richest treat of the evening. It appeared in the shape of a Symposium on Sir Walter Scott, by Messrs. Cleland, Reeves, Mackeracher and Moss. Mr. Cleland dealt with his life. The style of his paper was pleasing, and the facts presented highly interesting.

Mr. A. C. Reeves, in treating of his poems, dealt respectively with "The Lay of the last Minstrel," "Marmion," and "The Lady of the Lake."

His paper was interspersed with appropriate quotations setting forth the prominent features of the author's poetry, such as his vivid description, color and thorough knowledge of former customs.

Mr. W. Mackeracher read an excellent paper on his prose works, after which the Symposium was brought to a close by Mr. Moss, whose treatment of the author's influence elicited much favorable comment.

On the evening of November 8th a pro re nata meeting of the society was held to consider what action was to be taken respecting an invitation from the McGill Literary Society to participate with them in an inter-collegiate public debate. After a brief discussion it was resolved to accept the invitation, and Messrs. J. Naismith, B.A., and C. W. Whyte, B.A., were appointed to represent this society.

THE MISSIONARY SOCIETY.

The second regular meeting of the Missionary Society was held on the evening of November 8th, the President, Mr. W. M. Rochester, B. A., presiding.

The first item on the programme was a paper on French Evangelization by Mr. G. Charles, B. A. The work of Evangelization, he said, was an important one. The commission which our Lord gave to His apostles, and to their successors, the ministers of the gospel, whose duty it is to transmit the gospel to every creature, should constantly resound in our ears. "The harvest, truly, is plenteous, but the laborers are few." More laborers are needed, and these as far as possible should be French. Frenchmen have much in common, as language, education, manners and affections. They sympathize more with one another, and what one knows he will transmit more readily to the other. To convert a Frenchman, the Englishman or the German will have little influence compared with that of a French convert, and none are so apt to make converts as converts themselves. Those who have been educated as Roman Catholics and have been converted to Protestantism are, as a rule, the most zealous and successful workers. Mr. Charles eulogized the work done by the French graduates of this college. He had met many of them not only in Canada but also in the United States, and he was able to testify to their zeal and the excellent work which they were accomplishing.

The remainder of the evening was spent in hearing the reports of delegates to the Inter-Seminary Missionary Alliance which met at Toronto on the 7th of November. Mr. C. W. Whyte, B. A., spoke on "The Delegates." Mr. Jamieson then gave an epitome of papers read, and Mr. W. M. Rochester, B. A., of the addresses delivered, after which the meeting closed.

D. MACVICAR.

OUR GRADUATES

REV. J. Morrison has resigned the pastorate of the congregation at Danville, Quebec.

We are pleased to learn that Rev. A. Lee, B. A., of Sherbrooke, has recovered from his illness, and is at work again.

Rev. S. J. Taylor, B. A., has been inducted into the charge at Moosejaw, N. W. T., where he has been laboring as an ordained missionary since '81.

Rev. D. McRae, of Victoria, whose interesting "History of the Presbyterian Church in British Columbia" appears in this number of the JOURNAL, is busy at work once more after his six months furlough in the East.

The Windsor *Tribune* of November 8th, contains a report of a sermon by Rev. T. A. Nelson, in which he discusses Infidelity's Epitaph—"They are dead which sought the young child's life." Mr. Nelson deals with the enemies of our religion in a fearless and able manner.

Mr. D. Campbell, who labored during the summer at Manitou, Man., was inducted at Pinkerton, Ont., on November 5th. The call was signed by one hundred and seventy-seven members and eighty-one adherents. The congregation gave Mr. Campbell a very hearty welcome.

A unanimous call from the congregations at Strabane and Kilbride, has been extended to Rev. D. G. Cameron of Dungannon, Ont. Mr. Cameron has labored at Dungannon for five years, and has done good work in the face of many difficulties.

On the eve of his departure for Waverly, N. Y., Rev. P. R. Ross, of Ingersoll, Ont., was presented by his friends with a valuable gold watch and chain. Mr. Ross's plea for leaving was that a way might be opened for a union between the two Presbyterian congregations of the town, Mr. H. C. Ross having likewise resigned the pastorate of the other to take a charge in Uncle Sam's dominions. A basis of union is now being considered.

A French Protestant college was opened in September last at Springfield, Mass., under the presidency of Rev. C. E. Amaron, formerly of Lowell,

assisted by five professors and instructors. It began with a freshman class of forty, and its special object is to provide a liberal Christian education which will fit men for leadership in the various walks of life.

An interesting series of three lectures appeared recently in the *West Durham News* on "Sundays Abroad," by the Rev. R. D. Fraser, M. A., of Bowmanville, Ont. The lectures are the outcome of observations made by Mr. Fraser during his recent six months sojourn in Europe and are descriptive of Sabbaths in Britain, Switzerland, Italy, and France. The object of the lectures was to encourage Christian service, and to lead the people to set a higher value on the sacred day.

On the 27th of October, Rev. F. H. Larkin, B. A., was inducted into the charge of the First Presbyterian Church at Chatham, Ont. The large attendance showed the warm interest the people took in the settlement of their new pastor. A meeting of session was held at which Mr. Larkin was presented with a cheque for the first quarter's salary in advance. In the evening a welcome social was held.

On October 27th special re-opening services were conducted by the Rev. Father Chiniquy in the French Presbyterian Church at Ottawa, of which the Rev. S. Rondeau, B. A., is pastor. The church has undergone a renovation and re-seating, which makes it very neat and comfortable. The ladies of Coligny College now attend it regularly. As the result of conferences conducted by Mr. Chiniquy in the church about twenty persons decided to become followers of the gospel. Of the proceeds of these conferences, Mr. Chiniquy gave one hundred dollars towards the liquidation of the small debt resting on the church.

At the close of a stirring sermon on Christian Giving, Rev. R. Johnston, B. A., of Lindsay, Ont., expressed the wish that during the present year the congregation would contribute one thousand dollars to the schemes of the church. Next Sabbath morning Mr. Johnston was able to announce that there was already the prospect of more than this amount. This contribution is more than double that of former years, and is a striking evidence both of the liberality of the congregation, and of the power which the young pastor's zeal and ability have already won for him over his flock.

Orange blossoms once more. On November 6th Rev. M. McLennan, B. A., B. D., of St. Elmo, Ont., was united in marriage to Miss Cassie Link, of Gravenhurst. We were likewise informed since the issue of our

last number that during the summer Rev. J. A. MacFarlane, M. A., and Rev. J. F. Langton, B. A., had joined the benedicts. We are pleased to see our graduates being made happy, but we hope they will not make it necessary to open a special column in the JOURNAL for marriage notices.

On the 9th of November the French students of the college went *en masse* to Pointe-aux-Trembles to attend the ordination of Mr. Bourgoin. Many former pupils and other friends were likewise present from various parts of Quebec. Revs. Profs. Coussirat and Scrimger and Revs. A. B. Cruchet and C. Heine conducted the services. After they were over Mr. Bourgoin was asked to speak, and his touching address moved his audience to tears. He is to retain his position as Principal of this school.

On the occasion of the anniversary of the Gunpowder Plot, November 3rd, the Orangemen of Hamilton assembled to listen to a sermon by Rev. W. J. Dey, M. A. Taking Prov. xiv. 34 as his text, the speaker proceeded to show how popery is a sin and a reproach to any people. Outbursts of applause, despite the speaker's protest, gave evidence of the appreciation of the sermon. Mr. Dey has recently received calls to Sudbury and to St. Paul's Church, Simcoe, Ont.

Letters have been received from Yokohama, Japan, from our missionaries who are *en route* to China. They are filled with descriptions of the fierce storm which was encountered on the deep. So furiously did it rage that for twelve days the hatches were battened down and the port holes closed. As a consequence, all of the missionaries suffered much from sea sickness, some of them being unwell during almost the entire voyage. They were to remain at Yokohama for two weeks, and then sail for China. Since the above was set up, word has come that they have arrived safe at Tientsin.

Tidings have likewise been received from the South Seas from Mr. J. J. Forbes. After a somewhat uneventful voyage, the "Morning Star" reached Kusaie, a small island eighty miles from Ponape, about the first of October. As Mrs. Forbes had become ill, it was thought best that they should remain at this island for the present where she would be under the care of Dr. Pease. They will proceed to Ponape when the "Morning Star" returns in March next, and in the meantime will devote their time to the study of the language under a Ponapean instructor. Mr. Forbes took a trip to Ponape with the luggage, and was delighted with the prospect of his work.

H. C. SUTHERLAND.

Talks about Books.

THE Christian man of the day should be a thoughtful and active-minded man, for the air is full of conflict, and only he who keeps his intellectual weapons sharp and polished can hope to engage in it successfully. One of the battles not long since ended is the controversy between Christianity and Agnosticism. On the side of belief, stand the Rev. Dr. Wace of King's College, London, the Bishop of Peterborough, somewhat dragged into it, and Mr. W. H. Mallock, who, like the Paulicians of old and the Anabaptists of Reformation times, has been steadily energizing towards the light. On the other side are Professor Huxley and Mrs. Humphrey Ward, but Professor Huxley has four papers to Dr. Wace's two and to two microscopical answers from Bishop Magee. Perhaps a little goes a long way from a bishop. The controversy began with Dr. Wace's paper on Agnosticism before the Anglican Church Congress which Dr. Magee approved, stigmatizing Agnosticism at the same time as cowardly. Professor Huxley vainly tries to show that an agnostic is not an atheist, disavows Comte, Harrison, Laing, Spencer, in fact everybody but himself on his side, and maintains that it is not cowardly to be true to your convictions. To the last of these Mr. Mallock replies, maintaining that Agnosticism shirks the problem in all its aspects, present and future, presented by the moral and spiritual phenomena of the world. Professor Huxley says he can't accept the New Testament account of Christ on canons of literary criticism, and, with a great show of learning of the Tubingen order, tries to prove that the gospels are not original but compilations, probably from apocryphal sources in part, that they were made up in the second century, and repeats uncritically and *ad nauseam* all that work of imagination called the higher criticism which Westcott, Gausson, Salmon, and even Reuss and Renan have shewn, by a great weight of historical and literary testimony, to be baseless as the fabric of a vision. Next, he tries the gospels by the canons of historical criticism and finds them to abound in marvels similar to these described by Eginhard, the secretary and biographer of Charlemagne. No doubt Mrs. Ward supplied the Agnostic Jove with this thunderbolt, for it is exactly in the line of Robert Elsmere and her contribution to the controversy entitled *The New Reformation*. In reviewing her work last winter I dealt with this argument, putting Sulpitius Severus' *Life of Martin of Tours* in opposition to the Gospels. Sulpitius died in the early part of the fifth century, Eginhard in the middle of the ninth. The periods when these compared

works were written are vastly different in point of culture and credulity; the miracles compared differ in professed origin, in moral and spiritual quality, and in the nature of their spoken surroundings; and while the Gospel wonders were the foundation, including the resurrection, of the greatest system of life and beneficence the world has seen, those of Sulpitius and Eginhard's narratives have begotten nothing but degrading superstition and intellectual apathy. Why were these agnostics not honest enough to republish, like Blount and Berwick, the Life of Apollonius of Tyana, who was the contemporary of Jesus Christ? No, they take the miracles of Christian writers of the fifth and ninth centuries, whose miracles forged out of credulity and ostentation would have been valueless had not the genuine article once existed.

Having gone over the field of criticism from a literary and historical standpoint, in which Dr. Wace is more than his match, Professor Huxley views miracles from the side of science, taking as the one best suited to his purpose the possession of the Gadarene swine by the legion of devils. He waxes merry over the transmission from the human subject to *pigs* of something worse than *trichina*, and utterly rejects demonology. This is because he never saw a devil either in man or swine, but he surely believes some things that he has not seen. Professor Huxley may not admit it, but this world is full of sin, and that sin is the cause of disease, decay, death, of everything abnormal and opposed to life and happiness. He can't help admitting disease and the rest of the ills of humanity. Are these the works of God? No, they are negations of His work, interferences with his plan. Nor are they primarily man's work, although he too often lends a helping hand. Neither God nor man ever made the disease germs that fill the atmosphere. God created something which sin converted into a disease germ. But whose sin, for abstract sin exists only in the imagination? Evil men may be found malicious enough to do it, but they have not the power. The only scientific solution of this problem of destructive organic origins is a world unseen of malignant and powerful beings, under whose yoke the whole creation as well as man groans and travails in pain. A follower of Mr. Huxley, tormented by a common but pertinacious nocturnal summer visitor, once remarked "The devil must be in that mosquito." His language was orthodox for once; and the same father of lies was at the professor's elbow or in more intimate communion when he denied the fiend's existence and the possibility of his followers possessing swine. There is a thief in this world whose work is to steal and kill and destroy, and that Christ whose existence Mr. Huxley seems to doubt was manifested to destroy the works of the devil. If there be no prince of this world whom Christ is to bruise under our feet shortly, the world's outlook, in spite of physical science, is the blackness of darkness, more terrible than any demonology ever believed in. Though not visible or apparent to the senses in his spiri-

tual personality there are a hundredfold more reasons for believing in the existence of the father of lies than in that of the father of agnosticism.

Light literature has been patting infidels on the back lately, yet with a good intent. Edna Lyall, in *Donovan and We Two*, shews how the selfish, uncharitable, and generally un-Christlike spirit of professing Christians may drive souls filled with high and honourable impulses out of Christian communion and into the dreary waste of infidelity. This waste they seek to reclaim by working, generally as writers and speakers, yet often more practically and directly, for the good of humanity. There may be many such men and women among those who have lost their faith, I trust there are,—people like Donovan Farrant and the Raeburns, in whom the Giver of every good and perfect gift works by the Holy Spirit, even while in word they deny Him. I have known some such, even among personal friends, but as soon as they became earnest and humble, they sought and found God. True, Edna Lyall brings Farrant and Raeburn's daughter to the light of men, yet she fails to show the extent to which self sufficiency and pride go in constituting infidelity, and the destructive and, therefore, satanic tendency of the whole infidel movement. Agnosticism pretends it has given us science, when in reality it has employed the facts discovered by Christian scientific men as foundations of hypothesis by which to undermine the pillars of that godliness which is of more value than all physical science, being profitable unto all things, having promise of the life that now is and of that which is to come. Yet, better Edna Lyall's books than those that abuse the poor fellows who, even by pride of intellect, are all befogged regarding God and the spiritual world. They are our brethren and our suffering brethren, the more reason they should have our largest sympathy. It does no man any good to knock him down. But, on the other hand, it can hardly help the truth to set an infidel on a pinnacle unattainable by Christians and pay him hero worship. If he be a gentleman treat him as such and nothing more. If he is not, don't let him think that neither are you. *In mediis tutissimus ibis.*

Mr. W. P. McKenzie, B.A., has once more sent forth a treasury of verse entitled *Voices and Undertones*. I wish he had not allowed his friends to induce him to make his portrait the frontispiece. To people who do not know him it will give the appearance of conceit. Mr. McKenzie does not possess this property. If he ever had it, rough work in the North-West mission fields and in the Riel campaign must have taken it out of him. His last small volume was very much of an undertone and in a minor key. But the mournfully humming grub has burst his bonds and out comes a butterfly, although butterflies by the way don't sing, a butterfly that perfectly revels in a world once dark and dreary enough. Love makes

all the difference, and not that love alone that deifies the woman of a man's choice so that :

“ His heart would hear her and beat were it earth in an earthy bed,
His heart would hear her and beat had it lain for a century dead ;”

but a great wide-reaching 'love that would stretch from the humblest of humanity up to the throne of God. It would be impertinent to ask whence comes the blessed change, did not the poet make no secret of its cause in many tender verses, such as :

“ Beloved one, how tenderly and true
I love thee with a love beyond compare,
For thou more holy art than any prayer
That ever sainted nun in cloister knew ;
And I do find my heaven in eyes of blue
That shine from out the darkness of thy hair.

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But I have cleansed my soul in loving thee,
And so from thee and good can never swerve ;
My heart is ever thrilling with the verve
Of nobleness—if but thine eye would see !
I do thee homage now on bended knee,
And stronger groweth love the more I serve.”

I can imagine the boys, as they affectionately term one another, reading these smoothly flowing lines and saying in an undertone, “ pretty strong language for a theolog.” There are some good Christian thoughts well expressed “ In His Name :”

“ I loathe the very thought of sin,
Yet not the vilest dare defame ;
For daily conquests he may win,
To higher living enter in
Than I who help him ‘ In His Name.’”

The city of God exhibits the poet's realization of the complete fulfilling of the law and upbuilding of Christian character :

“ The city hath foundations, and above
The perfect light is throbbing from the throne ;
Man dwells on earth to lay each precious stone
Of his foundation, till he build to love.”

Mr. McKenzie's measure is either stately almost to Spenserism stiffness or more rhapsodical than Coleridge's *Kublai Khan* ; he has little of the middle way. Yet he rarely loses himself in rhapsody so as to neglect the laws of versification, nor are the heroics deficient in dignity. Occasionally

he reminds one of George Macdonald, as in his Lowland dialect post-scriptum :

" O lassie ayont the sea,
Wi' the freshness an' joy o' the sea i' thy life,
Come owre to me
Like a breeze o' the sea,
'Like a breeze o' the sea
Untrammeled and fr
Come owre like a breeze o' the sea !"

Untrammeled is rather a long word for a Lowland Scot and hardly agrees with "lassie." Lovers of Canadian poetry, more numerous than they used to be, should order the book, of which Messrs. Hart & Company of Toronto are the publishers. They will find evidence of growing poetical power, accompanying fervour of earthly affection and devout appreciation of the love of God, in sufficient variety of subject and measure to make Voices and Undertones worth reading.

The Rev. John McLean, M.A., Ph.D., Methodist minister at Moosejaw, N. W. T., author of *The Indians, Who Are They?* has reprinted from the Proceedings of the Canadian Institute his paper on *The Blackfoot Sun Dance*, which he as an eye-witness describes. As the Blackfoots are Algonquins and not originally sun worshippers, they must have borrowed this rite from the Dacotahs who have ever been such. Indeed, as a rule, the worship of the sun, which characterizes the people of Northern Asia from the Urals to Japan, when found on this continent, as among the Hurons, Dacotahs, Mexicans, Peruvians, &c., indicates an Asiatic and continental extraction, while that of Gitche Manitou, as among all the Algonquins, points to a Malay-Polynesian, and thus an insular derivation. As a good old Highlander gone to his blessed reward used to say, "Mind, I'm telling you this, not him." The sun dance, horrible relic of centuries of cruelty arising out of a total misconception of the nature of Deity, has been often described by Catlin and other travellers, but it is at once interesting and painful to find an account of it in the literature of the day. It is to be hoped that Mr. McLean and his brother missionaries will so proclaim the love of God and the truth that His creatures' sufferings are His sufferings as to bring the Blackfeet into the number of the pure-hearted, clean-handed, and white-robed.

The Society of Biblical Archaeology has issued the eighth part of its eleventh volume of Proceedings. The Rev. G. W. Collins rightly concludes that the *asherah* or pillars of the Bible have no connection with Ashtoroth, the goddess. Had he studied the Canaanites a little more, he would have known that *asherah* is a Semitic loan word from them, being the Japanese Yamato, or Hamathite *hashira*, a wooden column, the Basque *hezaul* meaning the same, and the Aztec *quetzalli* of identical signification.

The White god Quetzal-coatl, somewhat in disguise to a non-philologist, preserves the memory of the old word. Professor Maspero on some terms of Egyptian literature, Professor Sayce on Greek graffiti at Abydos, and some of the other contributors tell little of general interest. But the Rev. C. J. Ball on inscriptions of Nebuchadnezzar the Great, Dr. Wiedemann on Texts of the second part of the 18th Egyptian dynasty, and Professor Sayce on cuneiform tablets of Tel el Amarna, now in the Boulaq, are worth listening to. Professor Sayce has done good service in partially translating the Tel el Amarna tablets, which indicate a number of petty kingdoms in Syria and eastwards that made use of Semitic dialects in the time of the Egyptian Amenophids who preceded the Exodus, but plain history has not yet been made out of them, although they contain valuable notices of Hittite and other monarchs. The Amenophids were themselves of Hittite origin but their language was not Semitic. Some of the inscriptions are in a kind of *Lingua franca*, partly Assyrian and partly Hittite. At the latter Professor Sayce makes guesses sometimes clever, sometimes ludicrous. He has no apprehension of the fact that in Hittite a nominative cannot possibly precede its genitive unless that genitive is followed by a postposition as its regimen. All men translate by the language they know best. We do the same in common social life and alas! in theology also. The Thirty-nine Articles, Confession of Faith, Luther's Catechisms, and Wesley's Sermons translate the Bible. There is a Spirit of Truth higher than these. Just as Dr. Sayce, instead of finding the spirit of what he would translate, rushes his Semitic grammar over the Turanian text, so with the ploughshare of an ancient logical system we rip into dark uniform furrows the green pastures of the Word, as if there were no spirit now to lead us over them into all truth.

Some years ago I received from Russia copies of all the Siberian runic inscriptions then discovered, through the kindness of Mr. Vladimir Youferow of the Imperial Society of Geography at St. Petersburg. These I have succeeded in translating for the first time, and the translations with the text will appear in my book on *The Eastern Track of the Hittites*. To day I am the happy possessor of an elegant folio, published at the expense of the Government of Finland and under the auspices of the Finnish Archaeological Society at Helsingfors, containing photographs of a large number of new Siberian inscriptions, with separately printed texts of them and a memoir giving an account of all that has been done up to date, 1889, in the field of Siberian Archaeology. It embraces thirty-two inscriptions, two at least of which are of over four hundred syllabic characters, extensive and exact enough to fill the heart of the epigrapher with joy. The photographs are magnificently executed, and the introductory memoir is illustrated with rock carvings identical in style with those found on the more ancient American inscribed rocks. The post brought the book from Helsingfors.

but whether from the hands of Mr. Aspelin, the state archæologist and explorer, from Professor Donner, the editor, or from the Finnish Archæological Society, deponent knoweth not. Whoever he be, let him accept the blessing of the recipient of *Inscriptions de l'Jenisei recueillies et publiées par la Société Finlandaise d'Archæologie*, and have the satisfaction of knowing that he has contributed something to the revenue of the Cote St. Antoine branch of the Montreal Gas Company.



Dr. Alexander T. McGill of Princeton, shortly before his demise, compiled from his Lectures in Theological Seminaries a treatise of 560 pages in which he says "the substance of over forty years' teaching in church government is condensed." It is issued, in admirable form, by the Philadelphia Presbyterian Board of Publication. Forty years of diligent research in one subject, supplemented by the practical experience gained by teaching, surely entitles a man of more than ordinary ability to be counted a specialist, and warrants him to offer his conclusions to the public without being suspected of presumption. Were all authors equally watchful against immaturity we should escaped being bored by masses of feeble trash in the form of unnecessary books. This is a work of real merit—clear, concise, comprehensive, and sufficiently learned. It is "condensed," and all the better on that account, seeing the condensation is made without sacrifice of vivacity of style or completeness of statement. Why should our time be wasted and our patience be put to the test in making our way through dense metaphysical clouds or a turgid sea of verbiage in search of a few thoughts. Let us, by all means, have knowledge compressed and presented in definite and vivid terms. Dr. McGill has followed this rule with gratifying success. His treatise will not likely fascinate mere novel readers, but it will be perused with real profit and delight by all who desire to understand the constitution and polity of the Church of God. The opening pages are the least attractive; but the first chapter forcibly arrests attention and furnishes conclusive evidence of the necessity of a form of Church

Government. There is nothing specially new in the following chapter except the prominence given to the benefits supposed to result from the fact that "the visible church, alike in general and in particular build, has a motley interior. Essential conditions of the visible in this world are mixture and mistake."

This is true, and to be firmly maintained in opposition to the pernicious pretensions to sinlessness in the individual believer or in the aggregate of a Christian church which are making headway in some quarters. But the inference drawn by Dr. McGill from the mingled state of the church as containing good and bad, may be startling to those whose zeal for purity of communion deserves the utmost respect. He does not hesitate to say that "this latitude of the visible church, is to the world a boon of incalculable benefit. It is a restraint upon sin: men are obviously kept from misdemeanor by a formal profession."

The discussion of the officers of the church, of prelatical succession, and the true doctrine of succession in the ministry is well conducted and occupies considerable space. It supplies good and profitable reading for those bent upon bringing about speedily an incorporative union of Presbyterians, Episcopalians, &c. For the same purpose we commend a careful consideration of the views advanced regarding the parity of ministers, their non-sacerdotal character, election by the people and ordination of officers, and the places assigned to ruling elders, deacons and deaconesses.

Without endorsing in detail all that the eminent Princeton Professor has advanced I wish that his book were widely read among Protestant denominations in Canada.

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