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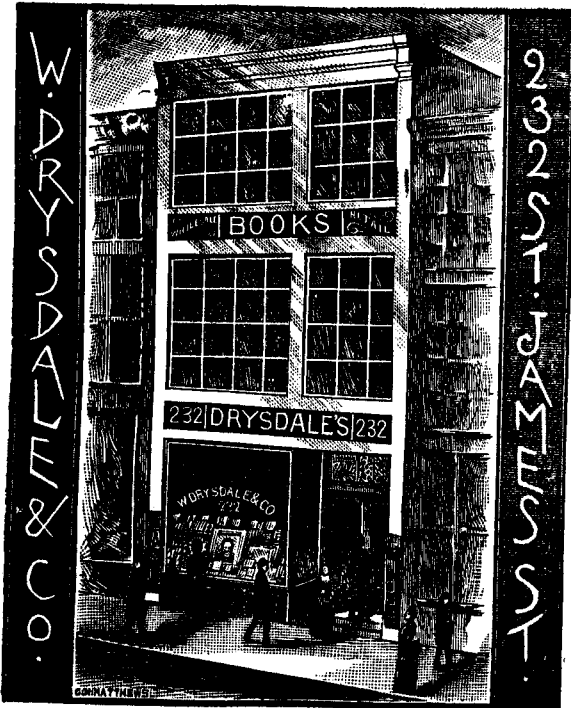
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Contributed Articles.

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ELIZABETH BARRETT BROWNING.

IT may be regarded as a fortunate characteristic of modern literary taste that the interest of the careful reader is excited not more by the positive beauty and attractiveness of the works of a poet than by the study of the nature from which they spring. In reviewing poetry it is easy to fall into grave critical errors; for not every one who wears the robe of Aristarchus is entitled to exercise literary censorship. Perhaps we have unduly cultivated the ability to find fault, and, forgetting that the highest task of criticism is not censure but intelligent and discriminating praise of what is worthy, have robbed ourselves of no little enjoyment and profit and lost the enthusiasm of those more simple natures, who, if they do not know quite as much as we do, felt far more, and therefore entered more deeply into the meaning of life as revealed in the works of genius. Do what we will to strike the golden mean of judgment, we are almost sure to be partial in our verdict; for, according to popular fable, has not Astræa long ago ascended to the heavens? But when we can turn from the work to a noble personality in the worker, we enter a region of more general interest, in which many former perplexities are removed, and criticism seems to lose itself in admiration. Whatever doubts we have in regard to the precise extent and significance of alleged blemishes in a poem, or the place which it will ultimately oc-

copy in the thoughts of men, we cannot fail to have our best faculties stirred by the spectacle of an enthusiastic nature remaining courageously and unswervingly true to its own highest aspirations, and resolved to employ every energy in the sacred task of recording them in some form, however inadequate, upon the page of the world's history.

The works of Elizabeth Barrett Browning are so evidently subjective that some analysis of her character becomes necessary in order to understand them. In the preface to an edition of her earlier poems she informs us of the way in which she viewed them: "Poetry has been as serious a thing to me as life itself, and life has been a very serious thing. I have done my work so far as work: not as mere hand and heart work, apart from the personal being, but as the *completest expression of that being* to which I could attain; and as work I offer it to the public, feeling its shortcomings more deeply than any of my readers, because measured by the height of my aspiration; but feeling also that the reverence and sincerity with which the work was done should give it some protection with the reverent and sincere." No wonder, then, that her sensitive pulse throbs in almost every line of her poetry, and that, as we read, we seem to see her pale face white with thought, her eye kindled large with intense emotion, her hand trembling in its eagerness to transcribe the records of her inmost soul. Stirred as she was to the depths of her being, her tireless energy exposes all her faults and failings, and her spirit-glance does not always find a fitting reflection in words. Like the inspired Pythoness, who sometimes grew incoherent under the frenzy of the Delphic god, her thoughts flash out in the zigzag of the lightning, rather than with the clear, steady radiance of the star. As far as style is concerned, she is curiously uninfluenced by some of her Greek models; for it is impossible to be classically statuesque, when the heart is pouring forth its passionate refrain with groanings that cannot be uttered.

There is something profoundly inspiring in the picture of this fragile girl confronting with such immovable resolution every obstacle which stood in her path, and boldly fighting out the battle between physical weakness and the immortal strength of genius. Richter somewhere says: "The world does with poets as we do with birds: it darkens their cages until they have learned what they are to sing." In the chamber of a large, dreary London house, whither the family had removed shortly after the "Prometheus" was finished, this young



Greek student, this strange dreamer, from the repose of an invalid's chair determined to work out for herself some of the problems of life and sing their answer to the world. It seemed a bold and perilous undertaking, especially for one removed from the ordinary ways of men, and shut up to the companionship of books and the play of unrestrained imagination. But it was not made in a spirit of mere empty egotism. Miss Barrett felt, as consciously as the old Hebrew seers, "the burden of the Lord;" and believing that she had a Divine word to speak to mankind, she had no thought of death till her task was done. In the absorbing passion of her work she could resign almost without a pang the gifts of physical health, and feel no envy as she heard the carriage-wheels of pleasure beneath her prison-wall, since her soul was riding triumphantly in the chariot of God.

It is scarcely possible to over-estimate the value of this spirit of heroism in the earlier career of the poetess. If we consider the usual effects of years of pain and weakness, we shall be better able to appreciate one of the most remarkable triumphs in the annals of literature. Not that Miss Barrett, is absolutely uninfluenced in her work by the conditions under which it was conceived and brought to perfection. Most of her earlier poems reveal a sensitive, delicate nature shut out from the vision of this world, and introduced to a more vivid realization of that other world from which sickness has passed away. Sometimes they are vague and ethereal, and the reader would almost tire the winged Pegasus if he attempted to soar into that nebulous region of her thought,—

"When for earth too fancy loose,  
And too low for heaven."

But the remarkable fact is not that we should discern at times the trembling hand and the eyes raised longingly to heaven, but that there should be so little trace of that morbid self-analysis or bitter repinings with which weaker minds, under far less provocation, would have been sure to inflict society. Sydney Smith describes a friend of his as having his intellect "improperly exposed;" and there are a great many instances of similar indelicacy in certain kinds of poetic literature. It is to be feared that women must take their share of blame for this fault, which frequently assumes a religious form, so that, if any one had the bad taste or uncharitableness to examine its main features, he would be obliged to conclude that goodness, on the whole, was rather unhealthy and by no means adapted for a person who seemed likely to linger for some time upon this side

of the tomb. It is refreshing to observe how largely Miss Barrett overcomes what, in her case, would be a half-pardonable weakness. Her poetry, as a rule, is wholesome and invigorating, and its worth, therefore, is specialized, but by no means destroyed, because it often seems to come from a voice far removed from the toil and care of humanity. In the first half of her life her chief task is to remind men, as they move about among the things which are seen and temporal, that this, after all, is the realm of phenomena, and the unseen world, the realm of true reality. She cannot understand why the ear should be quick to catch the sounds of nature and men, and be deaf to anything beyond :—

" Harken, harken !  
Shall we hear the lapsing river  
And our brother's sighing ever,  
And not the voice of God ? "

Though most people are quite content to tread in the every-day track of ordinary matters, and do not trouble themselves to listen much to the music of the spheres, there are spirits like hers who seem to seek vainly a home upon our planet. They knock at earth's gate, and failing to gain admission they dwell on the outer side of it, seeing more clearly than others see the scars and rents of humanity ; hearing more distinctly than others hear the low, moaning cry of the world's pain which rises now and then into a shriek of woe ; yet believing more firmly than others will believe that there is a final solution for human mysteries and a final solace for human woes, that

" Knowledge by suffering entereth,  
And life is perfected by death."

While the poetess desires that the motive of her work should be carefully considered before passing judgment upon it, she refuses with disdain the patronizing criticism dictated by mere courtesy. Panoplied like Joan of Arc, she enters the poetic arena and throws down a challenge to all comers. It may be that she was made a little too sensitive because of current impressions in regard to the intellectual poverty of women, though we cannot but sympathise with her implied protest against poetic ostracism on account of her sex, and her just demand to be estimated without prejudice or contempt according to her merits. In the course of an apostrophe to women, De Quincey ventures to remark : " Pardon me if I doubt whether you will ever produce a great poet from your choirs." Whatever place may be ultimately assigned to Mrs. Browning in the



temple of fame, her work obliges us to modify such a verdict. It is true that she stands almost alone among the sisterhood of song, but her triumph is, in part, a suggestion and prophecy for her sex, and there is no need to apologize for saying that she is true woman in brain as well as in heart. She might have claimed, therefore, if she had chosen, her rightful immunities; for surely, in estimating the creative powers of women, some account must be made of the diversion of their noblest energies into the sacred channels of the home, and of the poetic dower which not unfrequently through "living poems," as Longfellow calls children, they bequeath to future generations.

Believing profoundly that the message of God is essentially personal in its nature, and therefore that she may have something to say which has never been said in the same manner before, Miss Barrett does not hesitate at the outset of her career, in "The Seraphim" and "A Drama of Exile," to challenge comparison with the immortal Milton. From the standpoint of literary criticism, the result may not be altogether fortunate; but the attempt is most instructive as illustrating the intensity of the author's belief in the guidance of the heavenly Muse, and her sense of obligation to follow implicitly whithersoever it may seem to lead her. Perhaps she exaggerates her favorite idea that she has a message from the Infinite, and partly misconceives the means which the Divine Spirit is likely to employ in order to fit its minister for a special work. But no one who follows her wild, impassionate verse, even with the keenest eye to its blemishes, can doubt the strength of her enthusiasm, or the sincerity of her purpose and aim. If she had been wanting in these qualities, she might have felt more diffident in dealing with those aspects of supernatural themes which are too lofty for any human powers, and from whose analysis men, as a rule, have been inclined to shrink. But Miss Barrett's religious emotions are so intense and overmastering that she must give them utterance. Even if Adar the Strong and Zerah the Bright One fail equally with ourselves in fathoming the mystery of the Atonement, their confused and faulty dialectic does not prevent us from catching the moral inspiration of their tragic theme. The authoress explains that her special purpose in "A Drama of Exile" is to set forth, from a woman's standpoint, the tender remorse, the noble self-sacrifice, the enduring affection of the first mother, Eve. Though the poem seems partly overshadowed by the matchless precedent of "Paradise Lost," the result may be said to justify the "adventurous

song," which, in spite of its many blemishes, becomes full of pure, sweet melody when it deals with the exiled pair, whose mutual love and devotion are portrayed with such perilous success that they are made to seem more interesting and perhaps more worthy of Paradise now than before their expulsion from it. We may grow a little weary of the long dialogue between Gabriel and Lucifer, and of the almost superfluous wailing of the spirits. But the chivalry of Adam and the sublime self-abnegation of Eve enchain our thought, and prepare us, in some measure, for the gradual unfolding of the vision of humanity and sorrow in the Person of the Christ. Though the Eden-gate is closed behind the wanderers, the angel-song is ringing through the sky:—

"Patiently enduring,  
 Painfully surrounded,  
 Listen how we love you.  
 Hope the uttermost!  
 Waiting for that curing  
 Which exalts the wounded,  
 Hear us sing above you—  
 'Exiled, but not lost!'"

Though Miss Barrett seems to have placed great value upon these more elaborate works of her maidenhood, it may be doubted whether the Good Spirit is not much nearer to her in the minor poems of this period, in many of which she has freed herself from the semi-mysticism of her Greek models and the fettering influence of other writers, and begins to utter in more natural tones the wonderful words of the human heart. This much is certain, that in them she has wielded a greater influence over those who have listened to her. The voice still seems to come from a far-off region; there is still a tendency to think too little of the throbbing life of men, and to postpone the realization of heavenly things entirely to the future. We might wish to find fewer eccentricities of rhyme and diction, and prefer to have the moral lesson always borne upon the current of the song rather than in an appendix at the close. But in spite of every blemish, it is by these pure and sympathetic poems that Miss Barrett draws nearest to our heart, and on them the fame of her earlier career will chiefly rest. One need only mention such well-known productions as "The Romaunt of the Page," that thrilling tale of heroic love; "Isobel's Child," depicting the mother's early anguish and her final peace; "Bertha in the Lane," a pathetic song of the heart's renunciation; "The Lay of the Brown Rosary," telling of a devotion

so passionate that it cannot be happy even in heaven if it does not have its way ; "The Cry of the Children," so loud and shrill that it has pierced to the ears of the avaricious and cruel, and made them cower for shame ; "Rhyme of the Duchess May," whose tolling bell reminds us that woman for her honor will brave the sacrifice of death ; and, most famous of all, "Lady Geraldine's Courtship," which, though a kind of exaggerated version of "Locksley Hall," earnestly deprecates mere arbitrary classifications of society, and insists upon the right of every man, because he is a man, to some place in the republic of souls, as

"a clay above your scorning,

With God's image stamped upon it, and God's kindling breath within."

These poems cannot fail to stir the depths of conscience, and arouse the spiritual energies. They appeal with especial force to the author's own sex, and strike almost every note in the scale of woman's thought and emotion. They are full of an earnestness which is sanctified by the overshadowing presence of the future world, and interpret the vision of a heart which in its purity sees God.

W. T. HERRIDGE.

*Ottawa.*

#### A PRAYER.

It is not generally known that the hymn "Work for the Night is Coming," was written by a Canadian author. The following lines are by the same poet :

No more at eve

Thy form is with us on the dusty road ;

The dead sleep on, though loving hearts may grieve ;

The suffering bear their load.

Yet Thou art near ;

Master ! forgive our weak and failing sight ;

Forgive, and make our darkness noonday clear

With Thy celestial light.

*Annie L. Walker.*

## SHALL THE FRENCH BE EVANGELIZED BY ENGLISH MISSIONARIES?

**T**HE suggestive and comprehensive character of the question into which the title of the following article has been thrown, has, not unfortunately, confined the discussion within very narrow limits. By asking through whose instrumentality the French Canadians shall be evangelized, it insinuates, *first*, that these, our fellow-countrymen, are destitute of the blessings of the gospel of Christ; and *secondly*, that that religious system of extravagant pretensions, founded by the selfishness of the priesthood, maintained through the ignorance of the people, and claiming their unquestioning obedience, —that gigantic “ecclesiastical machine,” which, operated from the council chambers of the Vatican by means of many secret agencies, hurls its thunderbolts of excommunication against all who place the word of God and the voice of conscience above the commands of the Pope, is no part of the Church of Christ. These two propositions implied in the heading of this paper, I shall not attempt to establish. The task now before me is rather, taking the truth of these as granted, to consider which is more likely to be successful in disseminating the saving truths of God’s Word among the French Canadian Roman Catholics—a missionary of their own, or of another nationality.

Does some pious reader exclaim that this enquiry is unnecessary, reminding us that the salvation of a single soul, much less of a nation, is not the work of man but of God, to whose infinite mind the question of relative success never arises, and that He who enabled Samson to slay a thousand Philistines with the the jaw-bone of an ass can use any man, no matter what his mother tongue may be, to carry the gift of life eternal to our French Canadian citizens?

Quite true, salvation is of God, *only* and *entirely* of God, and “He hath chosen the foolish things of the world to confound the wise,” and “the weak things of the world to confound the mighty.” True, the spirit of God having “come mightily upon him” Samson slaughtered “heaps upon heaps” of the Philistines with the jaw-bone of an ass; but had there been a well equipped gatling gun at



hand, do you suppose he would have bothered looking for a bone with which to wreak his vengeance upon his enemies? Or if he had, would God have imparted to it such mighty destructive power? God never works by miracle except when the ordinary means have been proved insufficient. The means or instruments which He has been pleased to dignify by using to carry out his grand scheme of redemption are men; and the man of greater power will accomplish greater results than his less highly favored neighbor. The work of differently gifted men will be the parable of the talents exemplified. Now, for the evangelization of the French, who possesses the greater talent, the Englishman or the Frenchman?

The general principle involved in this enquiry may, I think, be easily settled by a glance at the history of missions to other peoples. The experience of the past shows that any race can be reached more effectively by missionaries of their own nationality than by foreigners. Thus the most successful of our foreign missions are those in which bands of native converts are trained to carry on the work of evangelizing their countrymen. The vigorous despatches of Dr. McKay are soul-stirring appeals for Canada's prayers and Canada's money to build churches and schools; but Canada's sons may expend their energies in other fields. Will not this method which has been found to be so successful in Formosa, India, and China, apply equally to Canada?

But, it may be objected, the French are possessed of certain national peculiarities and prejudices which render a comparison with any other nation of no practical value in the pursuit of truth; and the marvelous work carried on in France by Mr. McCall may be pointed out as illustrative of this anomaly of French character.

In answer to this objection let me ask, what people are destitute of 'national peculiarities and prejudices?' Have not the Hindoos or the Chinese as great, or even greater, peculiarities and prejudices than our French Canadians? But deeper, broader, and more abiding than any national eccentricity of Hindoo, Chinaman, or Frenchman are the elements of manhood, universal and permanent, on the ground of which this comparison is made. The great evangelical movement in France of which a foreigner, Mr. McCall, is the inspiring soul cannot be overlooked. We must thank God for it, and earnestly pray that this New France in our midst may share in the awakening of the mother-land to which she seems so deeply attached. I have not contended that an Englishman can do *no* good among the

French. Doubtless if a man of the McCall stamp were to arise among us, he would, in the hand of the Lord, become the blessed instrument of spreading the gospel throughout Lower Canada. At the same time it must not be forgotten that Mr. McCall's staff of helpers is largely made up of French converts. Thus, this seeming exception is in reality a full and unanswerable confirmation of the rule that any nation can be evangelized more easily by missionaries of their own than of another race.

In addition to this general consideration there are others, less comprehensive perhaps, which not less clearly show the desirability of having French missionaries to spread the gospel throughout the Province of Quebec. One of the chief characteristics of the French Canadians is their profound attachment to their own nationality. To become denationalized is a catastrophe as supremely to be dreaded as excommunication. This intense fear of losing race connection the priests are not slow to take hold of, and turn to their own advantage. By means of declamatory harangues from the pulpit, they arouse this sentiment of loyalty into a flame of enthusiasm, reaching the climax in the declaration that the great bulwark of French nationality is Roman Catholicism, and, therefore, he who relinquishes the latter deprives himself of the former. In this opinion, as detrimental to the work of French evangelization as it is false, they will be confirmed, if the gospel is presented to them by those who speak a different language.

No less real, and, as a motive power, no less influential than their fondness of their own nationality, is their intense hatred of the English people. Even in this city, where the demands of business and social life cause the different elements of our population to intermingle somewhat freely, and where, we therefore might suppose race distinctions to be almost entirely obliterated, every anti-British agitation no matter what its immediate object may be, is warmly supported by the vast majority of our French citizens. The struggle on the plains of Abraham has not been forgotten. In the defeat of Montcalm they became a conquered people; and they still regard the victors with that feeling of hopeless hate\* which we might have excused a century ago—a poor requital for the leniency with which they have ever been treated by the British Government. This spirit of enmity is also care-

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\* Avant la conquête ils (les Canadiens-français) regardaient la religion des Américains avec plus de compassion que de haine, et ne se distinguaient nullement par leur fanatisme religieux; depuis, ils ont confondu le protestantisme avec leurs conquérants et les ont enveloppés d'une haine commune — Rev. A. B. Cruicket in *Journal*, Vol. V, p. 51.

fully watched and nourished by the Roman Catholic clergy, under the influence of whose teaching the people refuse to accept the gospel at the hands of Englishmen, through fear of accepting at the same time the hated rationality of those who offer it to them.

These considerations, then, leave me no alternative but to answer negatively the question which was asked me in the heading of this article,—The French should *not* be evangelized by English missionaries, if we wish to accomplish the maximum of results with the minimum of effort.

But this conclusion, arrived at through the foregoing inquiry, rests not only on such speculative arguments as have just been adduced. French evangelization is not a work yet to be begun. The testimony of the past fifty years may be appealed to, and not in vain. The historical argument, in deciding practical issues, will be considered of greater weight than the most elaborate generalizations of mere speculation. Whatever blunders the experience of the past may have revealed it surely has *not* shown that the policy of employing French missionaries to the French is unwise. Fifty years ago there was scarcely a French Canadian protestant. To-day, chiefly through the instrumentality of faithful laborers of their own race, there are not less than thirty thousand, who have been brought from the darkness and bondage of Romanism, and made to rejoice in the marvellous light and liberty of the gospel! Thus does experience add her quota of testimony in support of the method of French Mission Work herein advocated. Shall now the French be evangelized by English missionaries?

Behold, then, French fellow-students, the work which by Heaven's appointment is surely yours, its magnitude and its dignity—to break the power of Rome, and stay the rising tide of infidelity in this, your native province, by spreading among the people the pure and simple doctrines of the religion of Jesus of Nazareth! From the educated circles of French protestantism must come the men and the women who will engage in this holy enterprise. You know the darkness and the bondage in which your countrymen are made to grovel by their ecclesiastical masters. You know that it is next thing to the impossible for a votary of Rome to thread his way through the labyrinth of saints to the Cross of Christ, which, instead of being lifted up that all may see it and live, is carefully hidden in the midst of a vast accumulation of gorgeous ceremony and other human inventions. You have not the difficulty of acquiring a foreign language to overcome;

and your intense patriotism, which the world regards with admiration, must surely incite you to this work, in comparison with which every other effort of philanthropy sinks into insignificance. Will that patriotism allow you to look with indifference upon the work of the Catholic Church in this Province? Will not your protestant and aggressive Christianity compel you to cry out with Esther, though in dread of more terrible perdition than Haman's treachery could ever have effected, "How can I bear to see the destruction of my people?" and to labor, with the zeal of a Nehemiah, for the redemption of your countrymen from the thralldom of Romanism?

W. L. CLAY.

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#### TRUE ART.

In these lines as printed by us last month the sense was obscured by a typographical error. It is only fair to the author, therefore, that they should reappear.

To paint the picture of a life  
 Sincere in word, in deed sublime,  
 Noble to reach the after-time,  
 And find a rest beyond the strife :—

This is the highest goal of art,—  
 To mould a form of rare device,  
 The fruit of early sacrifice,—  
 The true devotion of the heart.

We work in shadow and in doubt,  
 But view our Model, and with trust  
 Toil on, till He, the Good, the Just,  
 Shall bring the perfect fulness out.

W. T. HERRIDGE.

*Ottawa.*



## WHO WAS JESUS CHRIST ?

### I.

IT does appear, doubtless, to be somewhat strange that in this, the nineteenth century of the Christian era, men should still be asking the question, "Who was Jesus Christ?" When Jesus was in the coasts of Caesarea Philippi, He asked His disciples, "Whom do men say that I the son of man am?" And they said, "Some say that thou art John the Baptist, some Elias, and other Jeremiah or one of the prophets." And when He said "But whom say ye that I am?" Simon Peter answered, "Thou art the Christ, the Son of the living God." It might have been expected that this answer of Simon Peter, approved as it was by Jesus Himself, and confirmed as it has been by the testimony of history, in all succeeding ages, would have been sufficient to settle the question as to the divinity of Jesus Christ. As a matter of fact, however, there are to-day very different answers given to the question "Who was Jesus Christ?"

It must be admitted, I think, that the eagerness with which this question is now debated, affords presumptive evidence, at least, in support of the claims which the Evangelists represent Jesus as having put forth. Men are not now debating the question, "Who was Socrates?" or "Who was Buddha?" They are not now devoting their energies to prove that Socrates and Buddha were merely men. Why is it then that volumes are being written to prove that Jesus was merely a man? Is it not because Jesus occupies an entirely different position from Socrates and Buddha? Is it not because while the death of Socrates was that of a sage, the life and death of Christ were those of a God?

The opposition of the miraculous, so strongly characteristic of the present age, is leading men to employ new methods for the overthrow of Christianity. The earlier rationalists sought to explain away the Gospel miracles. More recently, however, they have begun to see that Christ Himself is the great miracle of Christianity, and that so long as He is left, little is gained by disposing of the other miracles. Now therefore, they are aiming at Christ, the corner stone, hoping thus to bring the entire building to the ground.

It is impossible to overestimate the importance of the question, "Who was Jesus Christ?" As has been said by a recent writer upon the Life of our Lord, "Here it is that even the more abstract questions, that try the faith of our own times, questions as abstract as the degree of inspiration of the Written Word, or the nature of the efficacies of the Atonement, which that Word declares to us, must seek for their ultimate adjustment."

The relation of Christ to Christianity is peculiar. In other systems of philosophy and religion, the founders are quite distinct from the systems which they have founded. But this is not the case in Christianity. As has been said by another writer upon the Divinity of our Lord, "Christ is Christianity. Detach Christ from Christianity and it vanishes before your eyes into intellectual vapor. It is not a doctrine bequeathed by Him to the world with which He has ceased to have dealings; it perishes outright when men attempt to abstract it from the living person of its Founder."

There are four answers which have been given to the question, "Who was Jesus Christ?" to each of which I wish to invite attention. It has been asserted by some that He was a wilful impostor; by others that He was a misguided enthusiast; by others that He was merely a perfect man; and by others that He was the Son of God.

I. *It has been asserted by some that Jesus Christ was a wilful impostor.* This was asserted by Celsus a heathen opponent of Christianity, who flourished in the second century; and in the eighteenth century it was repeated in the celebrated Wolfenbutted fragments. It seems to be the theory likewise which Mr. F. H. Newman advocates in his "Phases of Faith." Let me quote from Newman's book. He says, "When asked for miracles, He (Jesus) sighs and groans at the unreasonableness of it; yet does not honestly and plainly renounce pretension to miracle, as Mr. Martineau would, but leaves room for credit to himself, for as many miracles as the credulous are willing to impute to Him. It is possible that here the narration is unjust to His memory. So far from being the picture of perfection, it sometimes seems to me the picture of a conscious and wilful impostor. His general character is too high for *this*. I therefore make deductions from the account. Still I do not see how the present narrative could have grown up, if He had been really simple and straightforward and not perverted by His essentially false position. Enigma and mist seem to be His element; and when I find His high satisfaction at all personal recognition and bowing before His indiv-

iduality, I almost doubt whether if one wished to draw the character of a vain and vacillating pretender, it would be possible to draw anything more to the purpose than this."

There are several facts which are quite irreconcilable with the theory of wilful imposture.

In the first place, the line of conduct which Jesus adopted, is entirely different from that which would have been adopted by a wilful impostor. There can be no doubt as to how an impostor would have acted had he appeared when Jesus did. The Messiah for whom the Jews so ardently longed, was a temporal prince, who should restore the throne of David and free them from the Romish yoke. A wilful impostor would certainly have accommodated himself to the Messianic ideas of the Jews. He would have taken advantage of the popular enthusiasm, and allowed the multitude to proclaim him king. It would have been his aim to conciliate the religious leaders of the people and to enlist their sympathies in his cause. Was this, then, the line of conduct which Jesus adopted? No, He claimed to be the promised Messiah, but he set himself in direct opposition to the Messianic ideas of the Jews. He aspired to reign in the hearts of men, and to establish His kingdom, not by force of arms, but by preaching the truth. He said to Pilate, "My kingdom is not of this world, if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews, but now is my kingdom not from hence."

He awakened the hostility of the Scribes and Pharisees, by acting in direct opposition to their strongest prejudices. He wounded their prejudices by performing miracles of mercy on the Sabbath day, by going to a meal at the house of a publican, and by receiving sinners and eating with them. He permitted his disciples to transgress the tradition of the elders, by eating bread with unwashed hands.

But this was not all. He exposed the hypocrisy of the Scribes and Pharisees in the severest terms. He likened them unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. He charged them with being the children of them which killed the prophets, and said, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell!" He began His public ministry by saying, "Repent ye, for the kingdom of Heaven is at hand." So far from pandering to the vices of the times, He pointed out the necessity of a complete reformation of principles and manners.

In the second place, the character of Jesus, as depicted by the Evangelists, is entirely different from that of a wilful impostor. We will all feel, I am sure, the force of the words of Channing, "When I read these books with care, when I trace the unaffected majesty which runs through the life of Jesus, and see Him amongst scorn and in His last agony, I have a feeling of the reality of His character, which I cannot express." The very perfection of His character makes it difficult to dwell upon any particular excellence. We may mention, however, two or three virtues which characterized Jesus which are irreconcilable with the theory of wilful imposture.

Jesus was characterized by absolute unselfishness. His life was one prolonged act of self-sacrifice. He pleased not Himself. He made Himself of no reputation. He became poor. He lived on casual bounty and had not where to lay His head. He died an absolute pauper, His clothes forfeit as a perquisite to His executioners, His only resting place a borrowed grave. His miracles were not performed for His own sake, but for the sake of others. He multiplied the loaves that the fainting multitude might be fed; but He would not command that the stones be made bread to satisfy His own hunger. "He devoted Himself to the work of blessing man; and in both regions of His life, in His acts and in His words, in the healing spiritual truths which he imparted, and in the unnumbered material kindnesses which He bestowed, we discover one reigning motive,—love of man, deep, enduring, redeeming love." It is under the influence of some selfish motive that men practice imposture; but we search in vain for anything like selfishness in the life of Jesus Christ.

Jesus was characterized by perfect sincerity. As we read the accounts of His life, we see the force of the statements, which He made as to His being Himself the truth, and as to His having come into the world to bear witness to the truth. There is nothing in His life which seems to be artificial or disingenuous. He made no attempt to conceal anything, which might be unfavorable to His reputation and success. He appeared simply as a Galilean peasant, without the advantages arising from social distinction or extensive scholarship. His sincerity appears not only in the denunciations which He uttered against the Scribes and Pharisees, but also in His exposure of the self-deception of some who would have embraced His cause. He spoke to the young ruler about the necessity of selling all that he had, in order to the attainment of perfection. On one occa-



sion, when great multitudes went with Him, He warned them that all human affections must be sacrificed to His service, and that without taking up the cross they could not be His disciples.

In the case of an impostor, there would have been apparent at times an inconsistency between his true character and his assumed one. There would have been something strained and forced, showing that he was not in his true sphere. But in the case of Jesus, there was no such inconsistency. His life was one perfect and harmonious whole.

Jesus was characterized by deep humility. He spoke of humility as being indispensable to obtaining an entrance into His Kingdom. When the disciples asked Him, "Who is the greatest in the Kingdom of Heaven?" He set a little child in the midst of them and said, "Except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of Heaven." When the disciples disputed as to which of them should be accounted greatest, He said "Whither is greater, he that sitteth at meat or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth."

Jesus shrank from notoriety, the honor which cometh from men had no charm for Him. He frequently enjoined silence upon those whom He healed of bodily disease. He refused to grant the request of the Scribes and Pharisees for a sign. He gave no answer to Herod who questioned Him in many words and hoped to have seen some miracles done by Him.

The line of conduct which Jesus adopted, as well as the character of Jesus Himself, are quite irreconcilable with this theory of wilful imposture. Not until it can be shown that an impostor may be characterized by absolute unselfishness, by perfect sincerity, by deep humility, will this theory of the life of Jesus be worthy of the least regard.

II. *It has been asserted by others that Jesus Christ was a misguided enthusiast.* This seems to be the stand-point of Strauss and Renan, who are well known as advocates of the mystical and legendary theories of the Gospels.

According to the mystical theory of Strauss, there are only a few facts, which form the basis of the Gospel history. The miraculous stories which abound in the writings of the Evangelists, are due to the imagination of the early Christians who regarded Jesus as the one in whom the Old Testament prophecies were fulfilled. Finding pas-

sages in the Old Testament, which spoke about the sufferings and death of God's servants, they supposed that the sufferings and death of Jesus were foreordained; and from the accounts, which some of them gave of apparitions which they had seen, the story of the resurrection arose. This led to the formation of additional fictions. The miraculous narrations of the Old Testament were applied to Jesus. The turning of the water into wine by Jesus originated in the turning of the water into blood by Moses. "There was no rest for a word or a figure of speech in primitive Christian tradition, until if possible it had been developed into the story of a miracle." In course of time, as the ideas originally embodied in the myths were lost sight of, the myths degenerated into mere legends,—and from these our four Gospels were composed in the second century.

The fundamental principle with which Strauss sets out, is the denial of the miraculous. He says: "We now know for certain at least, what Jesus was not and did not, viz., nothing superhuman nor supernatural." This is the preconceived idea, with which he begins his examination of the Gospel records. In dealing with Strauss we might show the falseness of this preconceived idea; but passing this over, we will mention some of the fatal objections to the theory which he propounds.

In the first place, the character of the people among whom the Gospels were originally circulated, is a fatal objection to the mythical theory of Strauss. Myths spring up in the early periods of a nation's history, when belief is regulated largely by the imagination, and when "credulity is at its maximum, as well in the narrator himself as in his hearers." The famous saying of Macaulay, with regard to poetry, applies with equal force to myths. "As civilization advances, myths necessarily decline." Now, what was the character of the age to which the Gospel records refer? Was it an age of barbarism, or of superstition, or of mental stagnation? No, it was the very opposite. It was an age of intellectual activity. It was the age when Josephus, the historian, flourished in Palestine, and when Tacitus and Juvenal were writing in the Roman world. It was an age of widespread scepticism. Sadduceism was strong in Judea, and heathen writers were turning into ridicule the former beliefs. It is incredible that in such an age, the life of Jesus should have become surrounded by myths.

But, again, myths invariably reflect the prevailing ideas of the age in which they spring up. This is so with the myths of Greece and

Egypt, and with the monstrous fables concerning the fantastic gods of India. Can it be said, however, that the Gospels reflect the prevailing ideas of their age? No. So far from reflecting these prevailing ideas, they are in many respects in direct opposition to them. The Messiah, whom they describe, was not the Messiah whom the Jews expected. The religion which he came to establish was not national but universal—adapted to men of every clime and stage of cultivation. If the Gospels are myths, they are entirely different from the myths which have sprung up among any other nations.

In the second place, the time requisite for the formation of such a number of myths is a fatal objection to the mythical theory of Strauss. The process of the formation of myths among other nations has invariably been slow. The myths of Greece, India and Egypt, were the growth of centuries. There has always been a reluctance on the part of nations to alter their hereditary beliefs. If the mythical theory be true, our Gospels must form the one solitary exception to this rule. According to Strauss, the majority of these myths sprang up within the thirty years which elapsed between the death of Christ and the destruction of Jerusalem. And he accounts for this rapid formation by asserting that their foundations were laid in the legends of the Old Testament, before and after the Babylonish exile; and that the transference of these legends, with suitable modifications, to the expected Messiah, was made in the course of the centuries which elapsed between the exile and the time of Jesus. But this assertion is quite unwarranted, and is in opposition to universal experience. In all other cases, myths have arisen from the impression which some individual has produced upon the mind of the community. According to Strauss, the community formed the myths, and in course of time applied them to the individual. On the supposition that the principal events in the life of Jesus were predicted in the Old Testament, there is no difficulty in understanding how the thin and shadowy outline given in the Old Testament came out in bright and full perspective in the New. But if the assertion of Strauss be true, the vague ideas which had been in the minds of the people for centuries, suddenly assumed definite forms, and without reason clustered around Jesus.

It would hardly be in place to enter into any lengthened consideration of the assertion of Strauss, that the Gospels were not composed until the middle of the second century. There is abundant evidence to show that the oldest of them appeared within a generation after

the death of Christ. If then, they were made up of myths, the enemies of Christianity have had ample opportunity of exposing their falseness. By appealing to the surviving contemporaries of Jesus or to their own immediate ancestors, they would have been able to contradict the statements of the Gospels as to the miracles and the resurrection of Jesus. But we find that even the most bitter enemies of Christianity attempt nothing of the kind.

In the third place the character of the Evangelists is a fatal objection to the mystical theory of Strauss. If the Gospels are made up of myths, the Evangelists must have been at fault either intellectually or morally. They must either have been deceived themselves, or else they must have intended to deceive others. It is impossible to believe that they could have been so destitute of all historic sense and feeling as to have woven the myths unconsciously into their narratives. The teaching of Jesus Himself was surely calculated to sharpen their perception of the difference between firmly established truths and human fictions. Nor could they have been so destitute of moral principle as to palm off upon others fictions for facts. The New Testament breathes the purest morality. "My friend," said Rousseau, "such things cannot be invented. Never could Jewish writers have fabricated discourses and moral teachings, such as these. The Gospel contains so great, so astonishing, and perfectly inimitable traits of truths, that its inventor would be even more wonderful than its Hero."

Let us now consider the manner in which Renan deals with the Gospel records. He holds that the life of Christ as the Evangelists relate it, is essentially historical but in no way supernatural. The Gospels are essentially genuine writings, but they contain a number of legends which distort the real history of Christ. He says, "In histories of this nature, the great proof that we are right is, that we have succeeded in so combining the text, that they form a logical and probable account without any discrepancy." "In such an effort, in order to bring to life again the lofty souls of former ages, a certain amount of divination and of conjecture must be allowed."

The objections which are fatal to the mythical theory of Strauss, apply with equal force to the legendary theory of Renan. In this principle of "divination and conjecture" which Renan applies to the Gospel records, there is a fundamental mistake. He deals with the Gospel records in such a way as no other historical records have ever been dealt with. What right has he to substitute "divination and

conjecture" apart from the facts, for a rational induction from the whole of the facts? He disregards many of the plainest statements of the Evangelists and substitutes statements from his own imagination. Desiring to make out Jesus a historical character but only human, he is able to see only one side of that wondrous life.

There are passages in the books of both Strauss and Renan, in which they speak of Jesus as an enthusiast. Referring to the discourses of Jesus upon His second coming, Strauss says, "Here we stand at a decisive point. For us Christ exists either as a man only or not at all. Such things as He predicts of Himself here cannot be said of any man. If notwithstanding, He did expect and predict these things, we must consider Him a visionary, just as had He said them without the full conviction of their truth, He would have been a bragging deceiver. . . . What offends us in all these discourses is only the one point, that Christ should have attached that miraculous change, the appearance of that ideal day of retribution, to His own person, and that He should have designated Himself as the Judge, who would come in the clouds of Heaven accompanied by angels to raise the dead and judge the world. The man, who expects such things of himself, is not only a visionary, but is guilty of undue self exaltation, in presuming to except himself from all others so far as to place himself as their future judge."

Renan uses language even stronger than this in charging Jesus with enthusiasm. He says, "His natural sweetness seemed to have forsaken Him: He was sometimes severe and wilful. At times His disciples could not comprehend Him, and in His presence experienced a species of dread. Sometimes His displeasure at the smallest resistance hurried Him into acts unaccountable and apparently absurd. It was not that His virtue was lowered, but His struggle for the ideal against the reality became insupportable."

Jesus Christ an enthusiast! If enthusiasm consist in complete self abnegation, intense abhorrence of evil, evident love to God and man, then Jesus Christ was an enthusiast. But this is not the sense, in which Strauss and Renan use the word. When they charge Jesus with being an enthusiast, they represent Him as one, whose imagination was unduly heated, and whose passions outran His understanding. In this sense Jesus was no enthusiast. In referring to the charge of enthusiasm brought against Jesus, Channing well says, "Except in cases, when it amounts to insanity, enthusiasm works in a greater or less degree, according to a man's previous conceptions and

modes of thoughts. In Judea when the minds of men were burning with feverish expectations of a Messiah, I can easily conceive of a Jew imagining that in himself this ardent conception, this ideal of glory was to be realized. But that a Jew should fancy himself the Messiah, and at the same time should strip that character of all the attributes, which had fixed his youthful imagination and heart,—that he should start aside from all the feelings and hopes of his age, and should acquire a consciousness of being destined to a wholly new career, and one as unbounded as it was new,—this is exceedingly improbable; and one thing is certain, that an imagination so erratic, so ungoverned, and able to generate the conviction of being destined to a work so immeasurably disproportioned to the power of the individual, must have partaken of insanity.”

The character of Jesus is as different from that of a misguided enthusiast, as it is from that of a wilful impostor. As we read the Gospels, we are impressed with the calmness, self possession and clearness of insight which Jesus ever manifested. He showed Himself at all times to be superior to the circumstances in which He was placed. He was not elated by popular applause, nor discouraged by the opposition of His enemies. His faith in the success of His mission never wavered, but He expected to achieve that success by His sufferings and death.

See Him as He stood before the Roman governor. A misguided enthusiast would not have suffered so. What a dignified silence did He maintain while His enemies brought their accusations against Him. In answer to the question of Pilate, “Art thou a king, then?” He said, “Thou sayest that I am a king. To this end was I born and for this cause came I into the world that I should bear witness unto the truth.”

During His life He was persistently watched by His enemies. They were ever on the alert to find something which might be interpreted as a sedition against the Roman government, or as an infringement of the Mosaic Law. It is evident from the charges which they brought against Him at the last, that their efforts had signally failed.

The teaching of Jesus clearly shows that He was not a misguided enthusiast. In all ages His teaching has called forth the admiration of men. Rousseau says, “What sweetness, what purity in His ways, what touching grace in His teachings! What a loftiness in His maxims, what profound wisdom in His words! What presence of mind, what delicacy and aptness in His replies! What an empire

over His passions!" His teaching differed from that of the old Greek and Roman philosophers, as a Revelation differs from an Inquiry His were not the uncertain utterances of the mere spectator; but the weighty utterances of one who spoke that He did know, and testified that He had seen. When twelve years old He went up to Jerusalem with His parents, after the custom of the feast. After they had started on their journey home, He continued in the temple, sitting in the midst of the doctors, both hearing them and asking them questions "And all that heard Him were astonished at His understanding and answers." After He had finished the Sermon on the Mount, the people were astonished at His doctrine. "For He taught them as one having authority, and not as the Scribes." At one time, as His countrymen listened to Him in their synagogue, they were astonished and said: "Whence hath this man this wisdom and these mighty works?" The words of Jesus had not been possessed of this authority had He been a misguided enthusiast. The moderation of the words of Jesus is not less striking than the authority with which they were uttered. It is impossible to find among His utterances any vehement expression of religious feeling. While He spoke as one familiar with the unseen world, He avoided giving minute descriptions or vivid pictures of the departed. He always adapted His teaching to the character of those whom He addressed. He said to the disciples, "I have yet many things to say unto you, but ye cannot bear them now." There is a marked difference between His teaching in the earlier and later stages of His ministry. He developed the truth as the minds of the disciples were able to bear it. Had Jesus been a misguided enthusiast, His words had not been characterized by such moderation.

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## THE STUDY OF WORDS.

**L**ANGUAGE is an electric chain reaching from soul to soul, of which the words are links, over which flash the workings of the intellect, and of the heart. God gave it birth, and imbedded it in the nature of man, making human speech and human nature inseparable. So man is the only one of God's creatures who has the power of conveying to his fellow-beings knowledge of his thought and feeling.

The languages of the tribes of earth vary in point of excellence, and perhaps our own language—drawn from so many sources—is one of the richest of them all. It is rich in words, rich in strength, and rich in flexibility. By it we can convey to our fellow-beings almost every shade of thought we can conceive, from those of the deepest tenderness to those of the wildest harshness. "It can drop the honied words of peace and gentleness, and it can visit with its withering, seathing, burning, blasting curse." Byron gives a happy illustration of its capabilities in a passage in which he praises the Italian language, which

"Sounds as if it should be writ on satin,  
With syllables that *breathe* of the *sweet south*,  
And *gentle liquids gliding* all so pat in,  
That not a single syllable seems uncouth,  
Like our *harsh, northern, whistling, grunting, guttural*  
Which we're obliged to *hiss, and spit, and sputter all.*"

The gentle melody of the first four lines, and the strong harshness of the last two comment upon the cynic's ostensible compliment.

This copious and expressive language is the means placed within the reach of the ambassador for Christ, by which he is able to convey to his fellow-men tidings of the salvation of God. It does not come by the light of nature, nor is there any royal road to its mastery. Not one in a thousand ever masters it, perhaps not one in million. Most people have a limited vocabulary, and have only a limited control over that. Probably the average vocabulary does not contain over two thousand words out of the seventy-five thousand of our language. Now, the herald of the glad tidings should have the closest acquaintance with his native tongue. He should be able to wield its purest, freshest, and most powerful idioms, in complete sub-

servience to the workings of his understanding. He has a message which touches every part of our nature. His theme sometimes requires all the sweet words of tenderness, sometimes all the glowing words of splendor, sometimes all the martial words of battle, and sometimes all the intense words of suffering. Consequently, he should study the exact force of every word, in every position in which it can be used. Our language is peculiarly rich in words which differ only by slight shades of meaning. Take, for instance, the three words sweetness, suavity and amenity. These convey the same general idea of pleasantness, and yet it would be absurd to speak of the sweetness of a prospect, of the suavity of honey, or of the amenities of a man's temper. Take, again, the words found, establish, and institute. These might sometimes be used each indiscriminately, and yet there are cases in which each in its turn would be most suitable. By a close study of words one is enabled to express very minute varieties of thought. He is enabled to conceive finer shades of thought,—for we think in words,—and having conceived them, to convey them to others.

The aim of the preacher of righteousness in his study of words, should be to qualify himself better for bringing home to the hearts and consciences of men ideas of the Gospel—not to erect himself on the throne of their admiration. If he speak with the eloquence of a seraph, and have any other aim than to give men a fresh glimpse of Christ, what shall it profit? If his glowing words enrapture the fancy, and enchain the attention of his audience, so that he may lead it whither he will, and he lead it not to the glories of the cross, he is “become as sounding brass, or a tinkling cymbal.” Yet, true eloquence is an excellent thing, if used to lead into the light of God. Preaching the Gospel eloquently is like feeding the people with a golden spoon. It is not speaking in high-sounding phrase, with starched epithets, but it is speaking as Paul spoke, simply, naturally, directly, clearly and strongly. Perfect language is like clear glass; without taking any account of it, the eye rests on the object beyond; any superfluous flower of speech is like beautiful painting on the glass, it draws the attention to itself; any inelegance of speech is like the discoloring of dirt on the glass, it also draws the attention from the object.

This transparency of language is best secured by the use mainly of the Saxon element of our speech. However, the best and most beautiful word to use in every case, is the word which conveys the exact

meaning of the speaker, no matter what its origin may be, or of what number of syllables it may be composed. In simplicity, beauty, and power, the Saxon element of our language is almost matchless. It bears the thought straight to the heart. Some of the masterpieces of English verse are written in almost pure Saxon. Witness its exquisite beauty in the third and fourth lines of this stanza from Byron :

" Adieu ! adieu ! my native shore  
Fades o'er the waters blue ;  
The night winds sigh, the breakers roar,  
And shrieks the wild sea-men."

What an absurd fancy the modern writer had who tells us he found a lovely woman "in a state of lachrymation." What a cumbrous substitute for the beautiful and expressive Saxon word *tear* ! " I could think of that word," says Robert Hall, " until I wept."

The mass of the people must be reached in Saxon-English, or not reached at all. That is their mother tongue, and they understand no other. The wise preacher uses language so simple that the humble may understand, and so chaste that that the fastidious may not be offended, that his words may be like " apples of gold in baskets of silver."

Let us lay our language at the feet of the Son of God, and consecrate every word of it to Him, praying that our words may be His words, and that the entrance of His words may give light.

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## COLLEGE CARES.

SOME years ago a Western Presbytery resolved to enter upon the important and much needed work of Presbyterial visitation. A committee was appointed to draw up a list of questions to be submitted to pastors, elders, managers and other office-bearers. The committee reported, and one of the questions for managers was this: What is the amount of stipend provided, and do you regard it as sufficient to relieve your minister's mind from *care* in regard to his temporal support? A member of Presbytery noted for his orthodoxy and good sense—two things not always found together—objected to this question on the ground that a minister had no right to expect to be free from *all* care in regard to his financial affairs. The Presbytery sustained the objection and changed "care" into "undue anxiety." The Presbytery evidently thought that a reasonable amount of care is a good thing for a minister; and if a good thing for a minister, it cannot be a bad thing for a student. A student without cares of any kind is in great danger of degenerating into a dude. Cares will come quickly and thickly enough when the student becomes a pastor and it is well that during college days he should learn how cares should be met and mastered. To know how to keep cheery and courageous under multiplying and irritating cares is quite as important for a minister as to know something about Elxai, Cerdo, Marcion, Bardesanes and other heterodox men of the early days. No degree of intimacy with these people will make compensation for the loss of sound sleep and ministers who do not know how to manage their cares seldom sleep soundly.

College cares sometimes begin before college days. These preliminary cares are often of a financial character. The typical Canadian student is mercifully delivered from all undue anxiety in regard to investing money. The thing that usually troubles him, is to get some money to invest. When he gets the money, there is seldom any difficulty in finding a place to put it. No problem wrestled with in a college class-room is more perplexing than the one that many a good student has to grapple with before term begins: How am I to make both ends meet this session? Many a brave fellow has stuck on that problem who passed *puns usinorum* without any difficulty.

And still a reasonable amount of even financial care during college

days is not an unmixed evil. It makes a student careful, economical, and may also make him more prayerful than he would be, if he never knew how many cents are in a dollar. We say a *reasonable* amount of financial care, because we utterly repudiate the theory that poverty is a good thing in itself for a student, or indeed for anybody. Pinching poverty is almost certain to make people more or less bitter and envious. To say that it is good for a student to be so poor that he cannot provide himself with books, with reasonably comfortable quarters, and with good clothes is to talk cruel nonsense. Next to a good conscience there is nothing that helps one's self-respect more than a good coat and a well-filled pocket-book. Men who have to fight a fierce battle in their early days are very likely to be fighting men until the end of their days. Fighting men are useful at times, but it is quite possible to have too many of them both in church and state.

The session opens and then come the cares of the class room and the examination room. No student should complain about these cares. No honest, manly student ever does. As well might a lawyer complain about having too many briefs, or a doctor that he had too many patients, or a merchant that his customers bought too many goods. It is the business of a student to study, and when he does not study he neglects his business. It is his duty to study and if he neglects his reading, he neglects his duty. Slipshod, desultory reading in college is morally wrong, as well as a waste of precious time. Care in regard to study is the right thing. There is only one thing better and that is work.

The cares of the examination room often press heavily. The best way—in fact the only sure way—to keep these cares down to a minimum is to do honest work during the session. The examination hall need have no terrors for a student who knows the subjects on which he is to be examined. Failures in examinations have been attributed to many causes. We have heard at least a score or two at one time and another. When these causes are closely examined, it will be found that ninety-nine times in a hundred the student failed because he did not know enough to pass.

Students have been known to worry themselves considerably because they could not see any connection between certain branches of study required of them and the actual work of the ministry. College courses are usually arranged by college senates, and perhaps it might be as well on the whole for students to *study* the curriculum rather than re-arrange it. The day may come when the curriculum will be left entirely in the hands of students, but it has not come yet. It

is scarcely fair to load students down with the work and responsibility of a senate. Nor is it reasonable that young men at college should do the work of the General Assembly and Home Mission Committee. It may be quite true that students who have been in the Home Mission field know as much about Home Mission matters as the General Assembly, or Home Mission Committee. Indeed, it is true that some of them know a great deal more about Home Mission work than some members of Assembly know, or ever will know, but still it might be better on the whole for students to give their whole time to study when in college and not trouble themselves too much with the business affairs of the church.

Of late years some students have been considerably exercised about the bad effects produced by bursaries. Into the depths of that question we do not enter. It does, however, seem rather ungrateful to tell the excellent people who have been paying their money into bursary funds all these years that their liberality has been hurtful to the colleges. These good people never intended their funds to have any bad effect on the minds or morals of students. In their innocence they thought they were helping on theological education. If they must be told that their money has been doing harm instead of good, let the information be given to them gently. Some of them may think that a young man who can be seriously injured by a bursary has scarcely the raw material in him out of which a good Presbyterian minister can be made.

The most crushing kind of college care is that which presses upon a student when he feels forced to take charge of his professor. We have known a few such cases. They were all sad cases. The egotism and impertinence of the student made his sensible friends sad. The student got a well deserved snubbing and that made him sad. The congregations of these young men are nearly all sad. A student who spends his time in taking charge of his professor is pretty certain to have a congregation both sad and small.

In days gone by *culinary* cares pressed heavily upon some of the students in one college of which we know something. Organizing and leading the forces in a "stomach rebellion," is a most arduous undertaking and requires great care and skill. As "stomach rebellions" seem to be a thing of the past it is not necessary to enlarge on the college cares that may be classified as *culinary*.

Societies of one kind and another are found in all our colleges. They are necessary and most important parts of college life. The

successful management of these societies requires a considerable amount of work, and must cause a considerable amount of care to somebody. The care often heightens into something like excitement when the meeting for the election of officers takes place—at least so we have heard. All right. Two or three defeats when aspiring to some office in college will prepare a student for the defeats that are sure to come occasionally in after life. Preparation for standing defeats bravely is no unimportant part of a minister's training.

In our Canadian Theological Halls the cares of the sermon and the mission field are added to the cares of the college. Whether this is a good arrangement or the reverse is a question that has clearly two sides, but need not be discussed. The necessities of the church demand that students preach, and all theories must give way before the duty of giving our people the gospel. Noble work has been done over all this Dominion by student missionaries, and noble work is being done by them still. The church owes many of its best congregations to the labours of students. The *doctrinaires* who denounce student preaching are usually men who cannot preach as well as an average student. But this preaching *does* add seriously to college cares. Who ever forgets his first sermon, and his first mission field? Who ever forgets his anxiety about the effect produced by his first pulpit effort? All other cares sink into nothing when one is wondering how his first sermon took. Waiting to know what part of this long country the Home Mission Committee is going to send one to is about as painful as waiting to know whether one has been passed or plucked.

We intended saying something about the cares that come in towards the end of the college course. The probability of getting an early call is sometimes a matter of serious thought. The thought is all the more serious if *two* instead of one are specially interested in the question of settlement. The student too may have occasional misgivings as to whether his flower may take kindly to the change of climate that is involved in sudden transplantation from Montreal or Toronto to one of the back townships. These are tender cares.

The publication of a college journal involves a considerable amount of care, especially when the contributions are too long. Not desiring to increase and intensify the cares of the editor, we say nothing further on the intensely interesting and highly practical subject of the students' tender cares.



## CIVIL DEATH.

**C**IVIL death may be said to be the separation of the individual from civil society, and the entire loss of all civil rights. In a legal point of view it differs from natural death in the fact, that while the person who is the object of it, is deprived of all civil rights, he still remains subject to certain obligations; for instance, the marriage tie will continue to subsist between consorts after one of them is civilly dead, and until the natural death of one of them takes place.

Civil death results from the condemnation to death, and from the condemnation to any corporeal punishment for life. It may also take place as regards persons professing the Catholic religion, from religious profession by solemn and perpetual vows made by them in a religious community, recognized at the time of the cession of Canada to England and subsequently approved. It carries with it the loss of all the property of the party attainted, which is confiscated to the Crown; but this provision of law does not apply to those who become civilly dead by reason of solemn and perpetual vows taken by them in a religious community as above mentioned.

The question naturally suggests itself, who are civilly dead in this province, or rather what are the religious communities recognized at the time of the cession of Canada to England, and subsequently approved, and in which solemn and perpetual vows can be taken? These are generally understood to be (1), The Hotel Dieu of Quebec, (2), The Hotel Dieu of Montreal, (3), The Ursulines of Quebec, and (4), The Ursulines of Three Rivers.

These communities were no doubt recognized at the time of the cession of the country—the subsequent approval is not so clear. But by article 32 of the capitulation of Montreal, it is stipulated that: “The communities of nuns shall be preserved in their constitutions and privileges. They shall continue to observe their rules.” This article, ratified by the English, is doubtless a recognition of the communities.

This recognition was refused to the Jesuits and Recollets; in fact the refusal to recognize these is a presumption that the others were recognized.

As to the effect of civil death, article 36 of the Civil Code, provides that a person civilly dead :

1. " Cannot take or transmit by succession."
2. " He can neither dispose of nor acquire property, whether *inter vivos* or by will, and whether by gratuitous or onerous title ; he can neither contract nor possess property, but he may receive maintenance."
3. " He can neither be appointed Tutor nor Curator, or take any part in the proceedings relative to such appointment."
4. " He cannot be a witness to any solemn or authentic deed, nor can he be admitted to give evidence in a Court of Justice or serve as a juror."
5. " He cannot be a party to a suit either as plaintiff or defendant."
6. " He is incapable of contracting a marriage that will produce any civil effect."
7. " Marriage previously contracted by him is dissolved for the future, in so far as regards its civil effects only, the marriage tie subsists."
8. " His consort and his heirs may respectively exercise the rights and actions to which natural death would give rise, saving rights of survivorship, to which civil death only gives rise when that effect results from the terms of the marriage contract."

With the one exception, that the person civilly dead cannot be admitted to give evidence in a Court of Justice, the public have little interest in the effect produced by civil death upon any individual who thus separates himself entirely from society and secludes himself within the four walls of a convent. If such a person owes a debt, his heirs become responsible for it if they accept his succession and derive any benefit from his property. It is perhaps no great loss to society that he cannot contract or possess property, or act in the capacity of Tutor or Curator, or that he is incapable of indulging in litigation, and certainly the number will be very limited who are likely to grieve over the fact that he is incapable of contracting marriage. But it is otherwise as regards his inability to give evidence in a Court of Justice. The obligation to give evidence is a duty which the citizen owes to society. It is an obligation which no person, having once shared in the privilege of living in a civilized community, should escape from.

Suppose a deed or other contract is passed before a witness, and

this witness afterwards takes solemn and perpetual vows in one of these communities, and thus becomes civilly dead, and it happens that it is essential that proof should be made as to the execution of this deed, and the only person who can make this proof is this particular person. Is the Queen's writ of subpoena to be powerless to reach such a person, who may perhaps be living within a mile of the Court of Justice? An answer in the affirmative must be given. This is the law of the Province of Quebec, but it certainly is not the law of England, or in fact that of any other province of the Empire, and the only authority that can change such a law is the Provincial Legislature. But take another case. Suppose a murder is committed within the walls of one of these communities—suppose even that the victim of the murder is a person who has taken these vows, and thus become, in the eye of the law, dead—what is the crime? And if the guilty one is equally dead, what is the penalty? This seeming paradox, however, disappears before the criminal law. There is no doubt the taking wilfully of the life of such a person would be murder, but if the only eye-witness of this murder is another person under the same disability, what can the prosecution do? How is the evidence to be obtained? Under the British North America Act, 1867, which is now the Constitution of Canada, and of the several provinces composing it, it is provided by section 91, "That the exclusive Legislative authority of the Parliament of Canada shall extend, among other matters, to the criminal law, except the constitution of the courts of criminal jurisdiction, but including the procedure in criminal matters." Under the Criminal Law, which applies to all the provinces, and not to Quebec in particular; there is no excuse allowed for withholding evidence which is relevant to the matters in issue. A person, therefore, who without just cause absents himself from a trial at which he has been duly summoned to attend as a witness, is liable to punishment for contempt. An exception exists only in the case of the sovereign, against whom, of course, no compulsory process of any kind can be used. The following case has been put in illustration of the universality of this rule in England, and the law of evidence in criminal matters in Canada, is almost identical with that in England. "Were the Prince of Wales, the Archbishop of Canterbury, and the Lord High Chancellor to be passing in the same coach, while a chimney sweeper and a barrow woman were in dispute about a half penny worth of apples, and the chimney sweeper and the barrow woman were to think proper to call

upon them for their evidence, could they refuse it? No, most certainly not." "We remember a case," says a writer in the *English Law Magazine*, "a criminal prosecution for blasphemy, in which the accused, by way of showing the divided state of opinion on theological subjects, actually subpoenaed the heads of all the religious persuasions he could hear of, and when the day of trial arrived, these found themselves all shuffled up together in the waiting room, the Archbishop of Canterbury and the High Priest of the Jews being of the party." But under the Confederation Act, Sec. 92, the Local Legislature has the exclusive right to make laws affecting property and civil rights in the province, and therefore can declare under what circumstances, and to what extent, any person shall be amenable to the civil law, but has no power to interfere with the criminal law in the province, nor the procedure before the criminal courts in the province. The question then may be asked is a person who is civilly dead under the law of the province, exempt from giving evidence before the criminal court, or is he to come from his retreat and give evidence as citizens in general? The question is not without difficulty, and the necessity for its solution has not yet arisen, but it is impossible to say that it will not arise.

The difficulty will be in determining if the Parliament of Canada has the power, under the section of the constitution above mentioned regarding the procedure in criminal matters, to declare what shall be evidence to the extent of contravening the civil law of the province. There is little doubt however that whatever may be the civil law at present, and however much it may be strengthened as to this question by subsequent legislation, the criminal law of the country must prevail, and no member of such communities can be exempt from the obligation to appear before any criminal court in this province, and give evidence in the manner required of Her Majesty's subjects in general.

Another question arises in connection with these communities. Their doors are closed not only to the world in general but to every body in particular, who is not prepared to take the solemn and perpetual vows required.

The Government itself has no power under the present law, to investigate the conduct and management of any of these communities and even if an Act was passed authorizing Commissioners to make such an investigation, what would it amount to, so long as not one of the inmates could be admitted to give evidence as to what they saw and heard around them? Is it in the interest of the State that such

communities should so exist? In answer to this question it may be pointed out that the vows which involve civil death are three in number. 1st, The vow of chastity, 2nd, The vow of poverty, 3rd, The vow of obedience.

The vow of obedience places the one taking it in subjection to his superiors who are to exercise authority over his person. This vow may be taken at the early age of sixteen years; at least this was the age fixed by the Council of Trent and recognized by the French law at the time of the cession of the country. Now, it is a well recognized fact that any person, let him be whom he may, who is entitled to exercise authority over others with little or no restrictions, is sure to abuse it. It is human to err, and particularly in the exercise of power; and who is to know to what extent the Superiors of these communities exercise the authority conferred upon them? And if such authority is abused or unduly exercised, what recourse has the oppressed one?

If the law of the land is powerless to protect him, the protection must be meagre indeed.

The question may also be asked should the decision of an inexperienced girl of sixteen be final and irrevocable?

M. HUTCHINSON.

*Montreal.*

## SECURING STUDENTS FOR THE MINISTRY.

**T**HE task here attempted is a brief discussion of the above mentioned subject as it concerns those already in the ministry. What can we, as ministers, do towards securing students for the ministry?

I. We can take care to have our people instructed as to the scriptural warrant for the existence of the office of the ministry, and for the maintenance of those who hold the sacred office. There are those who contend that we have no proper authority for our theory of the ministry and its support, and who inveigh loudly against a college training for ministers on the alleged ground that those so trained are mere man-made ministers. Our people should have proper information upon the subject, so that we may have their cordial sympathy and co-operation in our efforts to secure students for the ministry.

II. Those passages of Scripture which inculcate a spirit of regard for the welfare and the happiness of our fellow men, and especially those which teach the duty of Christians towards the unsaved should receive due attention in our stated ministrations, and we should not fail to hold up before our people the example of Him "who though He was rich yet for our sakes became poor that we through His poverty might be made rich."

In this connection we might call attention to the grand results of such labor, "He that converteth a sinner from the error of his way shall *save a soul from death* and hide a multitude of sins;"—to the great pleasure which God has in those who are co-workers with Himself in the saving of sinners,—and to the very exalted rewards which are in store for those who are instrumental under God of leading souls to Jesus, "He that winneth souls is wise." "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

III. Our people need to be reminded that the possession of any talent involves the responsibility of giving that talent its highest possible employment in the service of Him who gave it,—and that not to consecrate to God any gift we possess is to be guilty of conduct resembling that of the wicked and slothful servant who went

and digged in the earth, and hid his lord's money. Those then who are endowed with the necessary natural and spiritual gifts for the work of the ministry are bound to devote themselves to that work.

It may be necessary in many cases to go to those whom we have reason to regard as having the requisite natural and spiritual gifts for the ministry, and "tell them that the Lord hath need of them," and that the fact of them having such gifts is clear evidence of the Master's command, "Go, work in My vineyard."

It may be here acknowledged that we might, as ministers, adopt some more efficient means than we are generally employing at the present time, and train our people to use their gifts for God. It is a lamentable fact that many of our church members shrink from taking an active part in Sabbath School work, or in the conducting of prayer meetings, or even in the holding of family worship, and some of our church officers come short in these respects. Yet not a few of those who fail thus in what ought to be congenial employment to all God's children are men of intelligence. They can take a public part in municipal or political meetings and at their ease express their views freely and forcibly, but can take no active part in religious work or worship. How is this? They have acquired some experience in the former, but have none in the latter, and there is reason to fear that we are not altogether free from blame for this failure of theirs in Christian duty, inasmuch as we have not commenced with the young converts, and got them to begin to work for Jesus while their hearts were warm and before they had settled down into such indolent habits.

By adopting suitable measures with our young men we may lead them on in the exercise of their gifts until they can take part in religious exercises in a promiscuous meeting, not only with comfort to themselves, but to the edification of their fellow-worshippers; and some of them may in this way make the happy discovery for themselves that they are called of God to make it their life work to lead His people in the public services of the sanctuary, and to apply themselves to obtain the needful course of special preparation for that high and holy vocation.

IV. We can inculcate upon Christian parents the duty of consecrating their children to God and training them for His service. The Rev. Andrew Murray in that excellent work of his "The Children for Christ" makes the following pertinent remarks upon this point—"In



Israel all the first-born, and, as their representatives all the children of Levi, a twelfth of the whole nation were exclusively claimed by God to be continually at His disposal in the service of His house, and in Israel that service consisted solely in the maintenance of what existed—nothing had to be done for the extension of the knowledge of God among the heathens. If Israel had to set apart one-twelfth of its children for the work of God, what portion should the Christian Church devote to the work committed to her ?

“ Let us devote every child to His service. Let us cease praying that they may be saved while we never think of giving them to serve. Let us cease choosing honorable and lucrative positions for them with the truth that they can serve God in any calling turned into an excuse for declining special service.”

“ God needs servants for His temple ; let us ask Him what is the place He has for each child: If such a spirit animated each parent who has given his child to God ; if all the children professedly consecrated to God were really brought up as such ; if we had consecrated parents as Hannah and a consecrated education as Samuel’s, we should have no lack of men to stand up and take their place in the service of God’s temple.”

The following extract from our last General Assembly’s “ Report on the State of Religion ” indicates the need of such admonition to parents in regard to their duty to their children. Your committee regret to find that a much larger number above eighteen years of age than they could beforehand have suspected are not communicants. When the members of Assembly are informed that in the Synod of Montreal and Ottawa there are 225, 200, 145, 80, 85 in certain congregations, who, though they are above eighteen years of age are not communicants ; and that in the Synod of Toronto and Kingston there are 150, 145, 124, 100, 200, 70 to whom the same remarks apply, it will be evident that we are very far from approximating the ideal of the Christian Church, and there is an unmistakeable necessity of seeking by some commendable means to do ample justice to the claims which the Son of God has on the avowed homage of those who were baptized in His name.” From this it is evident that the working power of our Church is much weaker than it ought to be, owing to the fact that so many of the young men belonging to the families of the Church, young men who ought to be useful members, and some of them ministers, have not as yet even confessed Christ.

V. Among the “ commendable means ” contemplated by our

Assembly's Committee in reference to the class above referred to, is the holding of special Evangelistic services, and we are glad to be able to bear testimony to the value of such services when judiciously conducted. It has been observed that among those reached by such services, the children of believing parents form a large proportion. This is simply what might be expected; the good sown by parents, teachers, pastors, lies ready to spring up when the shower of blessing descends in answer to earnest, persevering, united prayer. But of course, many others also have been brought to Christ by such means, and have become useful members of His Church, and some of them have become ministers and missionaries. Blaikie, in his book, "For the Work of the Ministry" (p. 289) says: "Often an awakening supplies the Church with some of its most useful ministers." And why should we not labor and pray for "times of refreshing from the presence of the Lord" and hope that, as an outcome of such awakenings, largely increased numbers of young men, not only from the families connected with the Church, but from other families as well, shall be secured "for the work of the ministry."

VI. We can inform our people as to the very urgent demand for an increase in the number of ministers at the present time. In proof of this we have but to turn to the "Report on Statistics" submitted at last General Assembly. There we read:—"This year ninety-four vacant charges are reported. There is thus a wide field for ministers and licentiates desirous of settlement; but even if all these, so far as their numbers can be estimated or ascertained, were called and inducted into charges, there would be more than thirty vacancies for which, at present, stated pastors are not available. Can no provision be made for the stated employment of those who are not in the active ministry of the church?"

If, now, we contemplate our great and still extending Home Mission Field we are furnished with additional evidence of the need of more ministers. New mission stations are being opened in rapid succession. These in most cases quickly develop into congregations requiring a settled pastor; and thus the demand for pastors continues in advance of the supply.

Once more, let us ask our people to look beyond the bounds of Christendom, and think of the thousand millions of souls that have not yet heard of the only "name under heaven given among men whereby we must be saved," and of the long time that must elapse before the Gospel can be sent to them at the present rate of progress.

When we have taken pains in some such way to give our people suitable information upon the subject, they will be constrained to exclaim with us in the words of the Master: "The harvest truly is plenteous, but the laborers are few."

VII. Finally, when we have done all that is now suggested and anything else we can conceive of as calculated to be helpful in accomplishing our object, we must not forget that without the Divine blessing all our efforts shall be in vain, and that we must look for this blessing in answer to prayer. When our Lord had said to His disciples, "The harvest truly is plenteous, but the laborers are few," He added, "Pray ye, therefore, the Lord of the harvest that He will send forth laborers into the harvest." It is, however, only when all legitimate means to an end have been faithfully employed that prayer will be followed by the best results; for prayer was never intended to do away with the use of means and to encourage indolence. Let us, then, see to it that we do not fail as regards diligence in the use of means such as have been suggested, and let us "pray without ceasing," being fully persuaded that in desiring an adequate supply of laborers for the Master's harvest, we are desiring what our Lord Himself desires, and that in praying for this object we are simply doing what He Himself has commanded, and that it must, therefore, follow that we shall have the petitions we desire of Him. So it shall come to pass that through our instrumentality many shall be led like Paul of Tarsus to cry, "Lord, what wilt Thou have me to do?" Our college halls shall be thronged with successive bands of earnest and devoted young men in training to join the forces already in the field; our vacant charges shall be supplied with faithful pastors and our vast Home Mission Field with devoted missionaries, while with that truly missionary spirit already prevailing in our colleges, many of our graduates will bid adieu to *Alma Mater*, home, friends and country, to go to the far distant heathen and unfurl the standard of the cross; and thus shall be hastened the approach of the happy day promised when "the earth shall be filled with the knowledge of the glory of the Lord as the waters over the sea."

R. WHILLANS.

*Hintonburg, Ont.*

## Symposium,

### ON THE QUESTION OF CHRISTIAN UNITY.

REV. JAMES FLECK, B.A.

**W**HEN the brethren of Joseph went up out of Egypt feasted and their sacks filled, Joseph's last word to them was, "See that ye fall not out by the way." When the disciples of Jesus were going up to Capernaum "by the way they disputed among themselves who should be the greatest." And He sat down and called the twelve and said "If any man desires to be first, the same shall be last of all and servant of all." In spite of the warning however, the bad spirit broke out again, and this time amid the solemnities of the last supper: "and there was a strife among them which of them should be accounted the greatest." And He said unto them, "the kings of the Gentiles exercise lordship over them . . . But ye shall not be so; but he that is greatest among you let him be as the younger, and he that is chief as he that doth serve." It is the recollection of these unnatural quarrels that gives pathos to His farewell prayer with them, and for them, and for all that hereafter should believe on Him, "That they all may be one, as Thou, Father, art in me, and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent me."

Within a few weeks from the offering of the prayer it had its first blessed fulfilment: "And all that believed were together, and had all things common." "And they continued steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread, and in prayers." "And they continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people;" "And the Lord added daily to them such as were being saved."

Looking upon that picture, the ideal Church, we say "Heaven lies about her in her infancy"—the heaven of unbroken peace and felicity. So does hell—the hell of inveterate strife. "It hath been declared unto Me of you, my brethren, that there are contentions among you,"

that you are all saying, "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? Were ye baptised in the name of Paul?" The extreme pain with which the Apostle has to write these things is manifest. It was the first jarring note in the music of the early church, for the murmuring of Hellenist and Hebrew over the distribution of the Common Fund was easily and satisfactorily settled, as was also the more serious dissension concerning circumcision and ceremony. But this invidious comparison and assumption of rival names, though apparently more trifling, was in reality a most formidable breach; and discovers a deep rooted tendency that goes back not only to the days of the disciples, but to their proto-types, the fathers of the church in the wilderness; and forward through centuries of suicidal controversy, repeating itself over the names of Arius and Pelagius and Socinus, of Calvin and Arminius, Knox and Wesley. Seemingly an innocent preference for one teacher rather than another, it was the thin end of a huge wedge that was to cleave the church into conflicting fragments. Wounded in the house of His friends they had less respect for His Body than the soldiers that crucified Him had for His seamless robe. How deadly the Apostle deemed this incipient denominationalism may be judged by the pain-wrung emphasis and fervour of his entreaty. "Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, and that ye be perfectly joined together in the same mind and in the same judgment."

Whatever immediate effect Paul's reiterated admonitions may have had upon the Corinthian separatists in closing up the breach, the evil spirit was not exorcised; or, if it was, it was only for a time. Presently he comes back, like the other obstinate demon in the Gospel, to find his house empty, swept, and garnished; he goes and takes with him seven other spirits more wicked than himself, enters in and dwells there, the last state being worse than the first. So has it been on the experience of this woefully possessed Church of Christ. Her last divisions are worse than the first. Has not the Church of the Reformation been literally possessed, convulsed, rent and torn in pieces by the demon of strife? It was bad enough in Paul's day. This shadow of death dogged his steps, undermined his work, disturbed the peace of his converts, and robbed him of the fruits of his labours. It waxed worse and worse when Arian and Pelagian heresies

shook to its foundations the pillar and ground of truth. Less rampant, it was no less active in the stagnation of the dark ages, when fermenting schoolmen generated in the musty gloom of the cloister their will o'the wisps to bewilder their followers, as in later days when Franciscan and Dominican, Jesuit and Jansenist fought and fell in the metaphysico-theological arena. Stifled or superseded during the long Reign of Inquisition Terror, its devilish work better done by that superior engine of destruction, the evil genius lay dormant for a season, only to break forth presently in sevenfold energy because of the good work of the Reformation. He cannot arrest that glorious movement, but he will enter into it, and taking with him his seven spirits, possess and undo it. Long before the unhappy covenanters defeated themselves at Bothwell Bridge by their own disunion, long before Napoleon Buonaparte adopted his characteristic tactics, "Divide the foe, and defeat them," a craftier general had made full proof of the device in many a spiritual campaign.

It is in the churches of the Reformation that this spirit has done its most effective work. The most rancorous and unrelenting of all strifes is religious strife, and family feuds are the most cruel of all feuds; but when these two malignant things are found combined, the havoc they work is incalculable. Such combination and such havoc Protestant sectarianism has wrought. Instead of rising steadily to her manifest destiny with all her unbroken strength, this heaven-born Church of Light and Liberty and Brotherhood breaks away abortively into fratricidal dissensions. The Reformation had become an accomplished fact; the sons of light, set free to breathe and soar, and grow, have grown with enormous rapidity to full maturity. Putting on intellectual thew and sinew they began to measure their strength, not only against the common enemy, but against one another; and the champions of transubstantiation, con-substantiation, and no-substantiation, anabaptist and pædo-baptist, prelatist and presbyterian, puritan and royalist, were in turn locked in a death struggle for the mastery. The hoary Apostacy that had gnashed her teeth to see the noblest of her sons go unscathed from her, now gloated with fiendish glee over their internal feuds racking and wasting the energies she had dreaded and tried in vain to repress. It was a sight to make angels weep, to see men who professed to be redeemed by the same blood, and worshipping the same merciful and forbearing God, and hoping to dwell together in the same eternal home, thirsting for each other's blood; and all this in the name of Christ and Pro-

testantism, and continuing year after year, century upon century, on to our own. No wonder the heart of the Church should burn with shame as she now begins to see that she has been doing Satan's work instead of Christ's. The wings of His army, the Sacramental Host, that should have borne the Gospel in triumph round the world, have been beating one another to death. Let us thank our God that the nineteenth century is likely to see the end of it.

In the good providence of God this century has given us something better to look at than our petty distinctions. From the ends of the earth come the men of Macedonia crying, 'The fields are white unto the harvest, thrust in your sickle and reap.' And the first fruits and best fruits of the harvest are a hunger in the hearts of God's people everywhere for closer union, communion, and co-operation in the service of the King. The walls built up brave and high by the hands of bigotry and exclusiveness are crumbling to their fall. We can see each other over them, and seeing, we know each other better. Tomahawk and scalping knife of savage controversy are buried, and the courteous pipe of peace passes between erst antagonized tribes. The eyes that used to scrutinize and magnify our differences in garment, gait, or action, as we went about our religious work, are now dim with tears for the sins and sorrows of humanity; and fists that once were clenched in mutual hostility are open hands stretched out in valorous effort towards perishing souls. The Spirit of Peace is in the air. It walks the earth. The desire to return to primitive peace and primitive union is everywhere. The signs are in all quarters of the sky: in evangelical alliances and evangelistic platforms; in Pan-Presbyterian Councils and analogous conferences; in Bible and Benevolent Societies; in Young Men's and Young Women's Christian Associations. It is most noticeable in the Foreign Missionary Societies, and Foreign Mission Field, where the conditions of Christian life and work approximate more closely to the apostolic. The old is taking lessons from the new. Presbyterian missionaries in India have united. Congregational and Presbyterian are uniting in Japan. The Methodists in Canada have all come together. They took to heart the example set them by the Presbyterian sister, that old hickory log, the stoutest and toughest of them all, readiest to split, and, by the grace of God, the first to re-unite. Wonders will never cease. Over the line Episcopacy and Presbytery, hereditary foes, are coquetting, shaking hands and wondering why they should not go farther, embrace, be wedded, sing the hundred and thirty-third



Psalm, and dwell together in unity. God speed the day when there shall be one fold as there is one shepherd, one baptism as there is one Lord, one faith even as there is one hope and one heaven; when the Episcopalian head shall not say to the Plymouth feet, I have no need of you; nor the Presbyterian eye to the Methodist hand, I have no need of thee; "that there be no schism in the body, but that the members should have the same care one for another. Now ye are the body of Christ."

In the opening paper of this Symposium, Bishop Ussher has shown the Scripturalness of Christian re-union by references to the teachings of Christ and His apostles, authorities none may gainsay. Its desirableness, in view of the issues contingent upon it, "that the world may believe," is equally beyond dispute. As to its Feasibility, the Bishop's third point, there is room for difference of opinion, and this therefore receives a larger share of attention. Here he discusses hindrances, placing the odium of retarding unification where it justly belongs, at the door of such churches as exclude from the Table of the Lord those whom they nevertheless acknowledge to be the Lord's people, and of those that prate of union and practice disunion, refusing all interchange of pulpits with brethren of other denominations. "Master, we saw one casting out devils in Thy name, and we forbade him, because he followeth not with us. And Jesus said, Forbid him not, for he that is not against us is with us."

As to the latter it may be replied that such exchange would be common were it not forbidden by Canon Law. But what is Canon Law? Who makes Canon Law? They who make it can unmake it. Suppose an ambassador of the King tell his master that he wanted to illustrate the spirit of the kingdom he represented, and longed to mingle his prayers with the prayers of other citizens and ambassadors, and unite in a common testimony to the power of the Cross for the saving of the world in fulfilment of his prayer, but that he was hindered by Canon Law what would the answer be? "Ye have made the commandment of God of none effect through your tradition." It is here, doubtless, the greatest difficulty will be experienced when re-union shall be actually attempted. Yet even here the outlook is not altogether hopeless. The other denominations universally admit the validity of Episcopal ordination, not the exclusive validity; while many within the Church of England, among them, some of her more prominent scholars and preachers deny the claim of Diocesan Episcopacy to the exclusive right of

ordaining. Dean Stanley says, "It was only by slow degrees that the name of Bishop became appropriated to one chief pastor raised high in rank and station above the mass of the clergy."

In respect to the other formidable hindrance, the practice of shutting out from the Lord's Table the members of other churches, there is even more friction to be feared, yet here also there are hopeful signs. The people are more liberal than their leaders. Many churches have abandoned their unbrotherly attitude, and Christian people, if left to their own Christian instincts would find no difficulty in sitting at the Lord's Table anywhere with any of the Lord's children.

Besides the matter of Government, Dr. Ussher touches upon name and liturgy, pleading for the adoption of one universal name, (probably, Church of Christ) and the abandonment of all denominational titles. Also for one liturgical service book, based on the book of common prayer, which should be purged of sacerdotalism.—The uniting churches should be free to use the book wholly, partially, or not at all, spontaneous prayer being in no case forbidden. In this connection it is interesting to notice another sign of the times, namely, that many Episcopal churches are engaging in hearty and informal evangelistic services, while on the other hand other churches discover a tendency to more ornate and liturgical forms of worship.

But more important than name, government or liturgy must be the basis of doctrine on which the united churches of Christendom are to meet. The omission of any reference to this part of the subject is the most serious defect in the contribution of our predecessor. Of all matters of detail The Basis will probably be the most difficult to settle.

It would be pretentious and premature at this stage to attempt to construct a platform upon which all the churches of Christendom could stand and work. It may however be helpful to indicate one or two characteristics which such basis should possess. It should be broad enough to afford room comfortably for all Christian churches. It should be definite enough to satisfy and protect every Christian conscience. There must be in it vitality, elasticity, provision for diversities of gifts, room for growth. Men differ in mind, heart, temper, training, capacity, development. There is no mould that ever was cast into which each and all shall fit. In all God's Kingdoms there is no such thing as monotony. In the highest there must certainly be none. The cruel policy of the Church of Rome which

crushes all individual life and thought into its own cast iron mould, making a desolate graveyard uniformity and baptizing it *union* is never to be repeated in the Kingdom of God. Uniformity, if it could be secured, would not be union. It is neither to be expected nor desired. Diversity in unity, endless diversity, complete unity—this will be the genius of the re-constructed church. Many regiments, one army; many heroes, one flock; many seas, one ocean; many stars, one radiant sky; many colours, one rainbow round the throne; many children, one happy family; many mansions, one Heaven, one Saviour, one Spirit, one God and Father of all. Scope for preferences, fellowships, congenial companies, typical groupings, there must be; and between them holy emulations, but no strifes; enthusiasm, but no degenerate partisanship displacing the true patriotism which is broad as the Kingdom of God; nor any repetition ever more of that most pestilent of all heresies, loyalty to the ambassador at the expense of loyalty to the King.

To embrace all this the basis must be simple, comprehensive, Scriptural, God-made. Man-made creeds, meant to unite, and bind together, have, from their stringency, often effected the opposite result, disintegration. Now a return to primitive church life suggests a return to primitive confessions of faith. Here is the first. It is God-given. It is brief. "We believe and are sure that Thou art the Christ, the Son of the living God." Here is another, fuller, dictated by the Holy Ghost, "There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one God and Father of all, who is above all, and through all, and in you all." Now, the glory of this Apostle's Creed is that Christ is the Sun and Centre of it. It is here that true and real union must begin, "Looking unto Jesus." Efforts at re-union working from the circumference to the centre will fail. Such union will be artificial, not organic, mechanical not spiritual. Before the abolition of sects, there must be the abolition of sectarianism. We must work from centre to circumference: All real union among Christians is union with Christ. Oneness with Christ is His own description of it, "I in them and they in Me, that they be made perfect in one." Living sympathy with Christ in spirit, in purpose, in work; and growing out of that, as a necessary and invariable product, brotherly love, and confidential intercourse, and co-operation in every good word and work, fruits of the Spirit of Christ.

But how, it may be asked, is this consummation be brought to pass? We answer, not by violence. Nothing so sensitive as a tender

conscience. It cannot be forced. If the churches are not ripe for union, the world must wait. A premature attempt would be the eating of sour grapes setting the children's teeth on edge, possibly multiplying and intensifying, as the Plymouth Brethren have done, instead of diminishing the evil. The leaven of the love of Christ must be left to do its work. "If a man say, I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from Him, that he who loveth God, love his brother also." When we have fully partaken of the Spirit of Christ, we shall be ripe for a union with one another as close as our union with Him.

Nor is union to be brought about suddenly. It is a growth, and growth is a vital process requiring time and warmth and light. It is something to be cultivated and developed, just as its opposite has been. It was for this purpose we traced the course of disunion that we might thereby discover suggestions towards the cure of it. It began by the adoption of names, and insistence upon old ceremonies; it must end by abandoning the exasperating titles, and by complete escape from the swaddling clothes of formalism. We must think less of the terms that divide us, and more of that which unites, the "name which is above every name." The Great Teacher said, "If any man come to me, and hate not father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." That is, in comparison with his love for Christ his love for others must be as hatred. And how much more must our devotion to Christ transcend love for our denomination. Hatred is the treatment for all hindrances to perfect fellowship and perfect efficiency. "If God gave me my choice" said a saintly man, whose ministry the Lord had abundantly blessed, "If God said I might be the instrument of converting nine hundred and ninety-nine souls and have them all into my own church, or one thousand souls and see them all go into other churches, I would choose the thousand." That was the right spirit. While speaking the truth in love, therefore, we must make less of our differences and more of the growing body of truth upon which we are agreed. We must not insist upon our conscientious convictions or observances being the measure of another's duty.

And this leads to the final remark, that union cannot be accomplished without sacrifice, not sacrifice of principle but sacrifice of pride and of

prejudice. Preceding that noble creed which Paul prepared for the Ephesians this aim was set before them, "Endeavoring to keep the unity of the Spirit in the bond of peace." And as if they had just asked, How? he prescribes the precise method, "With all lowliness and meekness, with long-suffering, forbearing one another in love." If we practice that verse the other will practise itself; the unity of the Spirit will be kept, and the unity of the Body too.

Organic union of the Christian churches is not a dream. On the contrary, it is the necessary outcome of the continual working of the Holy Spirit in all genuine Christian development. Is the Redeemer's prayer a dream? Can He who said "Heaven and earth shall pass away, but my words shall not pass away," suffer His prayers to fail? Nay. He is drawing His people by prayer and expectation and earnest endeavour more fully into line with His eternal purpose, and Jerusalem the Spiritual shall yet be the joy of the whole earth. Our own generation has witnessed a wonderful advance in the direction of true practical spiritual Christian union. And this communion of spirit goes on deepening and widening as the tides of love, swayed by sweet forces hidden in the skies, rise higher and higher. The old dividing isthmuses, rocky ridges, thrown up by ancient convulsions, barriers which the white breakers foaming up against them for generations tried in vain to remove, will at length be covered and obliterated for ever; and the surging seas shall meet in peace there, and no struggling bark ever again be wrecked and lost on those submerged and forgotten coasts.

The denominations have had their day, and have done their work,—good work withal notwithstanding a large admixture of evil. They brought conspicuously into view from time to time special and needful phases of Divine Truth. Luther broke the spell of Popery, set the individual conscience free and face to face with the Divine grace. Calvin cleared away from the pillar and ground of truth rubbish of works of supererogation, the cobweb accumulations of ages, and restored to view the glory of the Divine Sovereignty. Wesley recovered from the charnel house of dead works the precious jewel of personal vital godliness, and set it shining in the sunlight of the Divine Holiness. These all in their day and generation did their work for God, their disciples, by weak exaggeration doing the mischief. Leaving behind the residue of evil, we would jealously conserve the good, and advance to the greater good yet to be attained. We have had the Petrine age, the Pauline age, the Joannine age.

Now, henceforth, Christ is to be all in all. Having proved all things and held fast that which is good, like little children we are to "love one another." Henceforth the first article of every creed is that one to be found in so few, God is love. He who is a Spirit infinite, eternal, unchangeable, whose throne is righteousness, who doeth according to His pleasure in the army of heaven and among the inhabitants of the earth, who is over all, God, blessed for ever, He is love. To one centre, Christ Jesus our Lord, we gather. And the nearer we come to Him, the closer of necessity we get to one another. At the feet of the Eternal Father we rest, drawn, held, pervaded, united, sanctified by the one Eternal Spirit. May He who broke down by His death the middle wall of partition and made both Jew and Gentile one, burn down by the breadth of His Spirit all barriers that hold apart the hearts of His beloved children, that own His prayer may be answered in these last days "That the world may know that Thou hast sent me, and hast loved them as Thou hast loved me."

"When diverging creeds shall learn  
Toward their central source to turn,  
When contending churches tire  
Of the earthquake, wind and fire,  
Here let strife and clamour cease  
At the still small voice of peace,  
'May they all united be  
In the Father and in Me."

JAMES FLECK.

*Montreal.*

# The Mission Crisis.

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## THE DEVELOPMENT OF CONGREGATIONAL LIBERALITY TO MISSIONS.

**W** E SHOULD rejoice that we live in an age of missionary enterprise. While the centuries of the past history of christianity are identified with certain great ecclesiastical movements, associated with which they will remain to the end of time, future historians of the Christian Church will write of the nineteenth century as pre-eminently a century of missionary effort. Prof. Christlieb says:—"The present is, thank God! a century of missions, such as never has been. In it the age of world-wide missions has begun." Luthardt says:—"No age has for many centuries been so pre-eminently an age of missionary exertion among the heathen as the present." Dr. Clark says:—"The progress of the Gospel in the last seven years exceeds that of the first seventy of the Apostolic age." And to quote from still another, Dr. Butler:—"Never since Christ set up His kingdom, and began His reign on the earth, has there been a more marked co-operation of God with His Church than during the past fifty years." Yes, Christian missions are no longer a subject for the wit and ridicule of men. All thoughtful ones regard them as necessary factors in the progressive civilization of the world, and all earnest Christians look upon them as the great means ordained by God for the salvation of the heathen nations of the earth.

As ministers of the Gospel we must be interested in the evangelization of the world: And we should desire to have our congregations in sympathy with the Master in this mighty enterprise. Compared with the past the Church is doing much to help on the gigantic work, but compared with what ought to be done, the Church is doing little, really as Dr. Duff said:—"only playing at missions." It is, therefore, a very practical and timely question which the writer of this paper has undertaken to discuss, namely:—"What are the best methods of stimulating the liberality of congregations to the work of missions?"

1. *Preach on the subject.*—Our great business as ministers is to preach the word of God, giving the same prominence in our sermons to doctrine and practice that the Bible gives, neither more nor less.

If we, in our ministrations, just attach to every subject contained in Scripture, the same importance that Scripture itself does, I think we will be true to our responsibility as preachers, and this, I believe, is required of us by Him who makes us His ministers. Now when we faithfully study the word of God we cannot but discover that the great object or purpose for which the Church was instituted, is to evangelize the world. The Old Testament is full of prophecies, and the New Testament of declarations to the same effect—that the supreme business, the particular work, the great function of the Church of God, is to make known His salvation to the ends of the earth. “God be merciful unto us, and bless us, and cause His face to shine upon us, *that* Thy way may be known upon earth, Thy saving health among all nations.” “Go ye into all the world and preach the Gospel to every creature.” These are but sample statements of many which occur throughout the Bible. Are we not warranted, therefore, in preaching to our people, to tell them that the Church itself is the great missionary society founded by Jehovah for the express purpose of diffusing the blessings of Redemption among all the peoples of the earth? Now this means the sending forth of missionaries, and the giving of money on the part of those who make up the Christian Church. And how much is said in the Bible about this giving, more, indeed, than many are aware of. If we preach from the word on the subject as we should, we will indoctrinate our congregations with such facts and principles as the following:—All property belongs to God; Christians are only His stewards; As Christ’s servants they should be consecrated to Him; Giving blesses the giver’s own soul as well as the souls of others. It is both the duty and privilege of all to co-operate with the Master in the salvation of souls. These are truths clearly and abundantly set forth in Scripture, and which if properly illustrated and enforced in our sermons, cannot but stimulate the people under our charge to greater liberality in the matter of giving to missions, as well as to the support of all other departments of the Lord’s work.

2. *Give missionary information.* Tell the people what is being done, let them know of the mighty work being accomplished by missions. Acquaint them with the wonderful progress of missions in all parts of the heathen world. What very many of our people greatly need is missionary intelligence. I fear our congregations know less than we think they do about the Lord’s work in foreign lands. Perhaps we would be surprised if we were aware of the



ignorance that prevails among the people on this as well as other subjects. May we not have too good an opinion of the knowledge of our people in general? We are so familiar with religious truth, and acquainted with the various branches of Christian work ourselves, that we can hardly realize that those to whom we minister are so deficient. If the average pastor finds it difficult to keep himself posted and informed, as he should be, on the subject of missions, what are we to expect of our average people whose time and thoughts are so much occupied with the work, and business, and affairs of this life? Yes, information, intelligence, knowledge, is what is needed by people on this, as on every other subject. Now there are various ways and means of imparting this information, such as—The holding of missionary meetings. The preaching of missionary sermons. The institution of congregational missionary associations. The monthly missionary prayer-meeting. Getting the people to read missionary records, papers and books. Having returned missionaries visit and address our congregations. These are some of the ways that have been adopted with good effect. I believe if our people knew more about the extent of heathenism, the magnitude of the work, and the claims of missions, they would give more than they do. How Dr. McKay's thrilling addresses on his Apostolic work in Formosa during his recent furlough stirred up the zeal of our Church. Witness the work of the two student-bands at present visiting and addressing congregations in Ontario. "Facts are the fuel to feed missionary zeal."

3. *Train the young*—We find it difficult to improve the old in this matter, but much can be done in educating the young. You can do with the sapling what cannot be done with the tree. How often it is said that "the young are the hope of the world and the Church." It is true. Imbue the young with the principles of temperance, and there will not be the trouble in putting an end to the liquor-traffic by and by. Train the children in the principles of christian giving, and when they become men and women they will put to shame the liberality of their fathers and mothers. Children can be interested in Christian work, and made to feel that they have a part to do in carrying it on. Let us have more faith in this method, and more practice of it too. Last year the contributions of the children of our Church to missions amounted to seventeen thousand and seventy-four dollars, being an average of nearly seventeen cents per child. An illustration of the importance of little things. But the benefit is

not so much in *what* they give, as in the *fact* that they give. Getting children and young people to give, and pray for missions, will make them to regard themselves as helpers in the great enterprise. They will grow up with a deepening interest in the work, and will give more to its support as they have more to give. The late Hon. William E. Dodge, of New York, is a conspicuous illustration of this fact, "beginning at an early age he all his lifetime recognized his stewardship to God, and endeavoured to be faithful to it," and it is well known that his liberality to the Lord's cause developed with his means. The Sabbath School, "Young People's Mission Bands," "Willing Worker's Societies," &c., are instrumentalities that can be used in developing the grace of liberality in the young.

4. *Present proper motives of giving.*—Love to the Saviour, and love to souls, should be the motives which prompt people to give to missions, as to everything else. We should hold up before our Congregations Christ's love to them, and the sad condition of the perishing, and try to get them to hear the Master saying: "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me." Love is the greatest of all motives. What will not husband do for wife, or wife for husband? What sacrifices parents will make for the sake of their children? What dangers and deaths the soldier will brave for Queen and country? And all because of love. "The love of Christ constraineth us." "Ye know the grace of our Lord Jesus Christ that though He was rich, yet He became poor, that we through His poverty might be made rich." Ah, if this will not move people to give, nothing will. "Now abideth faith, hope, charity, but the greatest of these is charity." Were only people's hearts filled with love to the Saviour and love for souls, there would not be the trouble in getting them to work, and give as they should. Were our Congregations animated with the proper spirit, were their hearts in the work of missions, and did they support it under the influence of love, how cheerfully, and continually, and liberally they would give. Eloquent speeches, and stirring exhortations and earnest appeals, and ceaseless begging would not be needed, as now, to get money from them for the carrying on of the Lord's work at home and abroad. And what better way of getting people to give from the proper motive than keeping before them the wonderful love of the Saviour to sinners, and having them to meditate thereon. Love begets love. The love of Christ will beget love to Christ, and love to Christ will be accompanied with love to souls. We come then to Toplady's first

rule in preaching—"Preach Christ and Him crucified," or as some one has it—"Jesus only, the preachers theme, the believer's joy, the sinner's hope."

5. *Show a good example.*—It is to be feared that much of our teaching as ministers is lost upon our people because it is not backed up by our own example. It is said that "example is better than precept," and often we see the truth of this proverb illustrated. This was the Master's plan, to enforce precept by example. See John XIII, 34—"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." It was also Paul's method. The great Apostle could say to the Corinthians: "Be ye followers of me, even as I also am of Christ." So as pastors we ought to be patterns to the people of our Congregations in everything good. We are shepherds, and one part of the shepherds duty is to lead the flock committed to his care. People expect us to be examples to them, and are very keen to note us in this respect. They generally pay more attention to what we do than to what we say. They compare incomes, and also givings, and in some cases the conclusion is not favourable to the minister. The average salary of ministers is small—far too small. All the more power then will attach to the example in ourselves giving to the support of every good work. After all it is by the humbler classes of society that the greatest giving is done. It has been ascertained that the contributions of the "Titled class and wealthy," of England, are only one-twentieth as much as the contributions of the mission-boxes of the poorer classes. Very likely if the facts were known, a very large proportion of the money that finds its way into the funds of our Church comes from the slender purses of our ministers. Let us give and have our people know that we give, and it will help to stimulate them to greater liberality. There is power in good example.

Preach—Give information—Train the young—Present proper motives—and follow up all by example—such is my answer to the question—"How to develop Congregational liberality to missions?" In this discussion I have drawn from my own experience as a minister, and my work in this respect has not been without some measure of success. To get people to give, especially to missions, is a hobby of mine, and I have followed the methods laid down in this paper.

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## EXPERIENCES AND IMPRESSIONS OF A FRENCH CANADIAN MISSIONARY.

**S**UDBURY is the name of a station on the Canadian Pacific Railway, four hundred and forty-three miles west of Montreal, and a junction of the branch now being built to Sault Ste. Marie.

The village stands on a plain about a mile square, surrounded by hills which forest fires have laid bare. The surroundings which once had a beautiful outlook, covered as they were with virgin forests, have now a desolate appearance, the dried burnt pine trunks standing up as so many useless telegraph poles, while a stunted growth at their base barely covers the ground. On this plain, in a somewhat irregular order, from fifty to sixty dwellings have been erected since last September.

Some of these houses by their size and finish, recall the "white settlements," while others are mere board-sheds, devoid of paint, put up without regard to beauty or comfort. A few old shanties built by the first settlers with rough logs and scoop roofs, dot the village, standing humbly, almost crouching under the shadow of their more pretentious neighbours. One of these residences, which I personally inspected, was found to be of the following dimensions: length, nine feet; width, eight feet; height from floor to floor, six feet; only one window, twenty-one by fifteen inches. A kitchen in keeping with the main house was built next to it. In this house lives a family of eight persons. This is about the smallest family residence one would care to dwell in, *with due regard to comfort.*

The school, by the way, is held in one of these shanties and in this case the name "common" school is no misnomer.

Though this school, the only one in the village, is under government control, the Bible is excluded from it and in its stead the Roman Catholic Catechism is taught. I am told that there is in Ontario a score of these schools in which the word of man as a standard of conduct, is taught instead of the word of God, and this with the full knowledge of the Minister of Education. This in Quebec would be quite correct, but one would think that in Protestant Ontario such things would not be allowed. But this, merely *en passant.*

Sudbury has a population of between five and six hundred souls, fully one half of whom are French Roman Catholics; the rest are Protestants belonging to three different denominations. It has been my good fortune to be appointed by the Presbytery of Barrie, to labour for two years in Sudbury and adjoining stations on the C. P. R. I came to the field on the 11th of June, full of hope and ready to work cheerfully in the Master's cause. It dawned upon me that I would need my full stock of hope and cheerfulness as some demands would soon be made upon them.

One of the first difficulties in my way, was to discover a boarding-house where I could secure a good room, with a large table for my books and writing materials, and good, plain, wholesome food. The first man whom I met at the station, an active and devoted worker in our cause, informed me that after a long search, it had been found impossible to secure for me suitable quarters in a private house. In fact every house was full, not a few strangers, miners and explorers, being about the place.

There was, however, one place which had a vacancy. It was in a large house of respectable appearance upon the hill, in a secluded spot, surrounded by a plain wall twelve feet high. That house, which people call the jail, but which I would prefer to call the court house, was empty at the time, the temperance act being in force here, and so the Stipendiary Magistrate kindly offered me the use of a room up there. I would be quiet there, far from the excitement of the town, away from the indiscreet gaze of the public, a prisoner, but of my own accord, free to go out and come in at all hours, monarch of all I surveyed, from my kitchen to the prison yard.

Such an advantageous offer was as readily accepted as it was freely made, and from that day I became a solitary dweller in this mansion, leading when at home a quiet, monastic life in my cell. So you see that while Paul and Silas were *constrained* by Lydia to make their home in her own house, a missionary on the C. P. R. is sometimes *constrained* to go to jail. But then perhaps that Lydia did not live in a room above her store and her house may have been larger than the one I have described. Our work here is encouraging, but what a pity that in these fields on the C. P. R. where we have so much to contend against the encroachments of the Jesuits, the Protestants should be divided amongst themselves; that in a village where there are one hundred and fifty Protestants, three churches should be needed to gather in the worshippers, and three ministers required to

break to them the Bread of Life. This seems to be a waste of energy, time and money. One pastor could attend to a flock of one hundred and fifty souls even better than three could. For then he could organize a good Sabbath School, a fair choir and fill one church, while owing to the divisions now existing, this can hardly be done.

But what of the future of these villages on the C. P. R. from North Bay to Port Arthur, a distance of over six hundred miles? It is very problematical. In view of this, I may be allowed to give my opinion as to the future of this great belt of land along the railway. The land being of little value for farming purposes, the colonists, who have come all the way from Europe, do not stop at these way stations. They go further west in search of better land. Farmers from Eastern Ontario follow their example. This part of the country therefore, as well as that around Lake Temiscamingue, is left to be settled by French Canadians, who are slowly but surely creeping up the Ottawa and filling this tract of land, north-west of Ontario. They are doing just what they have done in the Eastern Townships, first settled by English people but now almost altogether in the hands of the French. They are followed up here by priests, mostly of the Jesuit order, who do all they can to encourage French Canadians to settle along the line of the C. P. R. The priests foster among them blissful ignorance, (a most edifying *esprit de corps*), and a love for large families, so as the more quickly to possess the land. Now I prophesy, that eventually the French race will fill this region, will extend South towards Lakes Ontario and Erie, and with the help of the French contingent which already occupies Glengarry and the shore of the St. Lawrence up to Prescott, will ultimately drive the English race out of Ontario. This is a bold prophecy, but the aims of the Romish hierarchy are still bolder, and that such is its purpose can hardly be doubted. Why, in the neighbourhood of Windsor, Ont., there are already no less than *fourteen* parishes of French Canadians, with their churches, priests and schools.

There is however a way to counteract this Romish influence and to foil the attempts of the priests. The counteracting power which will save the situation, if used in time, is the Gospel of Christ, "the power of God." Let the French Canadians be evangelized, educated and freed from their slavery, and they will then mingle with the English and live in harmony with them. Differences of race will disappear with differences of religion. The brawny sons of Gaul will marry the fair daughters of Albion and their offspring

will be a strong, vigorous, Gospel-enlightened race of men. The boundary line between Quebec and Ontario will then disappear, for the two people will have become one. The question of "better terms" will be wiped out from parliamentary debates. The two languages will be spoken equally well by every body. Priests will no longer be required. Some will become Protestant and discharge all social and political duties like other men. The rest being vowed to celibacy, their race will become extinct in one generation.

Should all these great changes ever take place, the Presbyterian Church in Canada will have the honor of having contributed to these happy issues in a greater degree than any other Church. In this tribute of praise the Presbyterian College, Montreal, will not be forgotten. It will always be remembered as the first college in Canada which prepared native pastors for this important religious and social reform.

The JOURNAL will get an honourable mention for having set apart a French corner in which the questions of the day are freely discussed by the French graduates and students of the College.

S. RONDEAU.

*Sudbury, Ont.*

## THE LAND OF ARARAT.

**A**RMENIA, or the land of Ararat, must, while time shall last, always possess a peculiar interest to Bible students from the fact that with the names of its mountains and its rivers are associated the records of the starting points of the history of the human race. Nor are the Armenians themselves less interesting than their country, a careful study of their history, their heroic acts in defence of their religion, excites at once interest and admiration. The Armenian Church is one of the oldest Christian Churches, and one of the six Eastern Churches not in communion with the Church of Rome. The people are the remnants of the ancient Armenians, now a scattered people.

About seventy years ago, Christians in England awakening out of the sleep of indifference to a keen sense of the responsibility devolving upon them to preach the glad tidings of salvation to every nation under heaven, commenced to turn their thoughts to the spiritual condition of the people, who, living in the very cradle of the human race, were yet almost destitute of the knowledge of the Word which is the seed of eternal life. The Bible existed in the form of a few rare and expensive copies of the precious volume, and these only in the ancient Armenian language, understood by none save the clergy and the teachers of schools. But in the course of ten years, through the efforts of the Bible Society, thousands of copies of the Scriptures in the old tongue, and a version in modern Armenian, were circulated among all classes and met with a welcome reception. The need of reform in the Church soon forced itself upon the notice of the people. A school was formed in order to prepare the way for a more general reception of Divine Truth in after years. This occurred in 1827 at Constantinople, and five years later two Missionaries from America were sent to work among the Armenians in the Turkish Capital. A student named Sahakian and a friend of his, Senckerim, were among the first who enlisted in the ranks of the seekers after truth, and their zeal and earnestness became such that, though still only groping after the light, "they made a formal consecration of everything per-



taining to themselves to the Lord Jesus Christ, declaring their purpose to execute His Will." Similar testimonies soon followed all around.

But here, as everywhere, when the Sun of Righteousness began to arise with healing in His wings, the powers of evil gathered their forces together, and endeavoured by repeated blasts of persecution to extinguish His gladdening beams. In 1839, so severe did the opposition become, that it seemed as if the cause of Protestant truth was on the eve of being crushed; but deliverance came in an unexpected way. The war which threatened the very existence of the Turkish power brought many changes in its train, and when the Sultan Mahmood died in 1841, the prospects were still further brightened. And in 1843 it was evident that the time had come when the intolerant law must be abrogated, and England, Prussia, France, and Russia alike peremptorily demanded its repeal. After a lengthened struggle, the required pledge was accorded by the Sultan Abd-ul-Medjid that henceforth "*No person should be persecuted for his religious opinions in Turkey.*" The signing of this document was, notwithstanding, followed by a period of bitter persecution, extending from 1843 to 1846.

Up to that time no defection voluntarily had taken place from the ancient Armenian Church. On June 21st, 1846, the Armenian Patriarch issued an anathema, by which all who remained firm to evangelical principles were for ever cast out of that Church, and thus forced, the Protestants were compelled to adopt some form of organization among themselves. A meeting was consequently held without delay at Constantinople, and after the preliminary reading of the Scriptures and prayer, a confession of faith was read, and every one present rose and audibly responded, "We do thus believe." Thus the first evangelical Armenian Church became an accomplished fact. In 1855 the work of reformation had spread in quite a remarkable manner to upwards of 100 towns and villages in the land of Ararat. One by one churches sprang up throughout the length and breadth in that human cradle, and native pastors were ordained to minister to them; while many of the congregations took upon themselves to support the work of the Lord among them. Soon that most encouraging sign of all, of the vitality of a Church, a Missionary spirit, arose in their midst. Societies for this purpose were formed, evangelists went forth to proclaim the Word of God. Y. M. C. A's were formed, and thus in the land, where in olden times, God appeared

face to face unto His servants, the light which for so long had been obscured by tyranny and false teaching, began again to shine forth. God has not forgotten His Eden. False systems may for a time triumph, but must ultimately perish before the power of the Gospel. A Missionary on one of his tours, found his way to an almost inaccessible village on a mountain-top in Armenia. He received a hearty welcome from the people, and wrote: "No Missionary, preacher or teacher had ever visited them; but they had the Bible and hymn-book, and the Holy Spirit was their teacher." There were, he found, as many as fifty or sixty Protestants in that one village, several of whom, it was believed, were truly converted men.

A church in one of the villages by the shores of the Euphrates, the poorest and feeblest in the field, which for thirteen years had been a pensioner on Missionary bounty, and was supposed to be incapable of contributing anything towards the expenses of the work, raised enough for the support of the pastor, besides a goodly sum towards building a suitable place of worship. A blind preacher from the Harpoot Seminary had been the means of this unexpected result. He was known by the name of John Concordance, on account of his wonderful readiness in quoting Scripture, chapter and verse. He was sent to this place, and hearing the complaints of the people about their poor crops and their poverty, replied, "God tells you the reason in the third chapter of Malachi, where He says, 'Ye are cursed with a curse, for ye have robbed me.'" Then taking for a text, "Bring ye all the tithes into the storehouse," etc., he impressed the duty and privilege of setting apart at *least a tenth* of their earnings for God. The people were convinced, and after paying half their crops, according to custom, to the owner of the soil for rent, and a tenth to the government for taxes, they gave a further tenth to the Lord's "Storehouse," a room they had set apart for receiving the tithes. And the sermon of this blind preacher, and the example of these poor people, have wrought wonders in the land.

In the face of such results who will not thank God and take courage?

"They that sow in tears, shall reap in joy." If we do not see the product of our labor, actually, here, we shall see it among "His Jewels" when we reach the *better land*.

HAGOPE T. KALEM,  
*of Armenia.*

## MISSIONARY FACTS.

THE College Students' Missionary movement calls for the *wisdom* as well as the *wealth* of our churches.

\* \* \*

Tenfold ten thousand times ten thousand human souls are to-day without the Gospel, and three generations have passed away since William Carey's clarion call rang round the Christian world.

\* \* \*

We conserve by using. Disuse brings degeneration. A number of the volunteers from the classes of '87 are now ready to go. The interest, even within the colleges themselves, may be crippled by the church's refusal, it can be fostered by her acceptance, *this year*, of all suitable applicants.

\* \* \*

India has one Missionary to each four hundred and thirty-five thousand of her population; Canada has one minister to each seven hundred of hers. Ten times four hundred and thirty-five thousand is four million three hundred and fifty thousand,—or, in round numbers, the population of Canada. Therefore, if our privileges were no greater than those of India, we would have but *ten ministers of the Gospel in Canada!*

\* \* \*

When we think of the multitudes of the heathen going ceaselessly down to the dark hereafter, the mind, confused, recoils. When water, falling from an orifice, is seen by diffused daylight, it seems one continuous stream. That seeming stream, seen by a sudden flash of electric light, is found to be formed of separate falling drops, each standing out clear and distinct from the rest. May the Spirit of God flash light into our souls, that we may see one generation of those who perish, our own, out of that ceaseless falling stream of human souls!

THE WORLD can be evangelized in our generation. Many of our readers are familiar with the fact, that if Christianity had to-day but a single disciple, and he should in a year's time bring another to the Master, and they each another the following year, in the short period of thirty-one years the world would be won; but few are aware that the results of the work of one of our own missionaries has well-nigh kept pace with such a progress. *Eleven years would give two thousand and forty-eight disciples; in thirteen years after mastering the Chinese language, George Leslie Mackay had baptized two thousand three hundred and twenty converts.*

\* \* \*

Considerable interest has been excited concerning the mission work of Mr., now the Rev., W. H. Murray, among the blind of China. It is estimated that there are in that country from 500,000 to 800,000 blind men and women. Mr. Murray, who has only one arm, travelled for years as a colporteur in Scotland, and, evincing unusual ability at mastering languages, was transferred to China to carry on the same work there. While learning the language at Peking, he discovered that all the sounds actually needed might be reduced to some 420,—a good many, but considerably less than the 4000 characters which it is said every Chinaman must learn before he is able to read the Bible in ordinary print. Subsequently Mr. Murray invented a system of raised dots equivalent to these 420 sounds, and experimented on blind beggars with remarkable success, even teaching one to read fluently in six weeks! We are told it is not an uncommon thing now to see one of his pupils, accompanied by a native colporteur, reading on a street corner and attracting large crowds "to see, hear and buy the Book."

\* \* \*

"I was riding a short time ago from my station to perform a surgical operation. A Brahmin priest met me and held up his hands to arrest my progress. "Sir, are you the missionary doctor from Madanapalle?" "I am," I said. "Will you please let me talk with you?" We sat down under a banyan tree. "Sir," said he, "I have come on foot eighty miles to see you. I have never seen your Veda. But one of our townsmen went to your hospital and was healed, and brought a ticket on which was printed a statement of your religion. He told what he had heard of your preaching. That is all I have

seen of your religion. We Brahmins have been reading that Gospel ticket. We have talked it over. Sir, Hindooism is doomed. Now, I have come all this way to ask you, 'What are you going to give us in its place?' There, seated under the banyan tree, I tried to tell him of the pure religion of Jesus Christ, which, I said, we are going to give you; and I as talked, my voice faltered, I could not say it. I asked myself: am I telling this man true, or am I telling him false? Are we going to give to India—to these awakened millions—the religion of Christ? Or are we going to dissatisfy them with their own system and then leave them to drift into scepticism?"  
—*Dr. Chamberlain, at Northfeld, July, '87.*

\* \* \*

"In December, 1883, I received a petition from Vayalpad, brought by a special messenger. It was signed by the chief men of that Taluk town, in which there was not a Christian. They asked me to take under my charge the Anglo-vernacular school they had built the year before for their sons, and to *introduce the Bible as a text-book in every class every day.*

"That petition was signed by heathen. Surprised, I went at once to see them, and know if they were in earnest. They called a meeting; I read the petition and said, Is this your wish? I seek your conversion to Christ; I can make no secret of that; do you wish me to take the school? The head-master, a Brahmin, spoke first. He had once been in a mission school, and now wished his pupils to receive Biblical instruction. A high-caste Hindu, the judge of four counties, said: 'Let your sons study the Bible. They need not become Christians. But if you want them noble, upright men, put this school under the missionary. I have one son. I am able to send him where I please for education. I have sent him to the Madras Christian College. This tells you what I think of the Bible I have done.' The school was placed under my charge, and the Bible taught by our catechists; and as I examine it from month to month I have found that no examination is passed better by those heathen pupils than that on the Bible. But notice: India seeks the *morality* of the Bible and forsakes her old *religion*. Do you see the crisis before her?"

JOHN MACDOUGALL.

*Presbyterian College,*

## Partie Française.

### NOUVELLE MÉTHODE POUR APPRENDRE L'HÉBREU.

**O**N N'ARRIVE à bien savoir une langue qu'à des conditions invariables : mémorisation des termes les plus usités, connaissance des diverses formes que les mots peuvent revêtir et de l'ensemble des règles connues sous le nom de syntaxe.

Voilà le but à atteindre ; mais les moyens d'y parvenir diffèrent selon qu'on aspire soit à parler une langue, soit à l'écrire, soit simplement à la lire.

L'hébreu étant une langue morte, les élèves de nos Facultés ne songent ni à le parler, ni à l'écrire. ils ne l'étudient que pour pénétrer dans l'intimité du génie d'Israël, en vue de l'interprétation des livres saints et des objections que, de nos jours, ne cesse d'élever la critique contre la crédibilité de l'Ancien Testament.

Depuis la renaissance des lettres hébraïques, au XVI<sup>e</sup> siècle, les méthodes d'enseignement ont varié suivant les maîtres. On peut les ramener toutefois à un type général, consistant :—1o. Dans l'étude des règles de la grammaire avec exemples à l'appui ; 2o. En une traduction de morceaux choisis, accompagnée d'analyses grammaticales, de remarques philologiques et d'exercices de thèmes et de versions.

La grammaire d'abord, puis la traduction, voilà l'ordre généralement suivi. C'est l'ordre logique. Le malheur est que la majorité des élèves, ayant peu de goût pour une étude aride et, à leurs yeux, stérile, s'emparent de traductions littérales pourvues d'analyses grammaticales ; par un pur effort de mémoire ils se mettent en état de subir l'examen prescrit ; après quoi, l'esprit tranquille et la conscience en repos, ils ferment leur Bible hébraïque, la vendent quelquefois et se hâtent d'oublier le peu d'hébreu qu'ils ont appris. Ce n'est ni bien long, ni bien difficile.

Le Docteur William R. Harper préoccupé, comme d'autres maîtres, de ce mal persistant ; convaincu d'ailleurs, avec raison, que la culture intellectuelle de notre époque exige des pasteurs instruits une connaissance moins superficielle de l'hébreu, a publié en 1881, deux livres élémentaires destinés à en faciliter l'étude aux commençants.

Sa méthode, qu'il a fort justement appelée "inductive," n'est pas nouvelle. Elle consiste :—1o. A présenter les faits relatifs à la langue ; 2o. A tirer de ces faits les principes qu'ils contiennent ou qu'ils supposent ; 3o. A graver ces principes dans la mémoire par

une série d'exercices gradués. C'est dire qu'il enseigne d'abord la langue, puis la grammaire au fur et à mesure que la langue est mieux connue.

Ce qu'il y a de nouveau dans la méthode du Dr. Harper, c'est l'application qu'il en a fait à l'Hébreu. Son originalité s'est ici donné pleine carrière.

Prenant pour base de son enseignement les huit premiers chapitres de la Genèse, il les a répartis en cinquante leçons, dont chacune comprend :—

1o. Des notes relatives à la prononciation des lettres et des mots, à la traduction, aux accents, etc. ;

2o. Des observations sur les formes des mots et les règles de la langue ;

3o. Des exercices (thèmes et versions) portant presque exclusivement sur la leçon, et facilités par un vocabulaire ;

4o. Des renvois constants aux "éléments" de la grammaire, etc.

L'élève lit le texte à l'aide des points-voyelles, puis sans points-voyelles ; il traduit l'hébreu dans sa langue maternelle, et avec le secours d'une traduction littérale il est tenu de reproduire le texte hébreu ; il n'étudie la grammaire qu'à mesure qu'il avance dans la lecture des versets et pour se mettre en état de les bien comprendre ; en un mot, il constate d'abord les faits, puis il les explique.

Cette méthode, plus simple qu'elle ne le paraît à ceux qui n'en ont pas fait l'essai, convient aux élèves désireux d'acquérir *immédiatement* la connaissance des textes de l'Ancien Testament. Une étude systématique de la langue est plus tard nécessaire, mais elle est singulièrement facilitée par ce premier travail. Ainsi se trouvent évités la sécheresse et l'ennui qui s'attachent à la simple mémorisation des règles de grammaire.

Enseigner l'hébreu le mieux possible dans le moins de temps possible, en excitant et en soutenant dès le premier jour l'intérêt des élèves, tel est le problème que le Dr. Harper s'est proposé de résoudre. Il y a réussi, croyons-nous, mieux que ses devanciers. Sous son impulsion, la "méthode inductive" est déjà appliquée avec quelque succès à d'autres langues sémitiques (chaldéen, syriaque, arabe, assyrien.) Nous formons des vœux pour qu'elle se généralise. Il vaut la peine—en la modifiant selon les circonstances—d'en faire l'essai dans les Universités d'Europe comme dans celles d'Amérique. Les avantages en sont nombreux, les risques à peu près nuls.

D. COUSSIRAT.

## UN BON TÉMOIGNAGE.

**V**OICI ce que publiait il y a dix-huit ans, un Canadien éclairé (M. Buies), dans la *Lanterne* : (No. 18, 1869.)

“ Eh quoi ! il n’y a pas quinze ans, il n’y a pas dix ans peut-être, les premiers pasteurs suisses qui vinrent faire de la propagande en Canada étaient regardés comme des bêtes fantastiques tout à fait impossibles. On ne concevait pas qu’ils puissent exister ; les gens se signaient en les voyant passer, d’autres plus hardis s’approchaient et s’émerveillaient de voir que ces êtres avaient des bras, des jambes, mangeaient et buvaient.

“ Enfin on finit par constater qu’ils étaient bien des hommes. C’était un grand pas de fait, et le clergé a encore sur la conscience les sacrifices qu’il fit à cette occasion pour instruire le peuple.

“ Mais dès qu’on vit qu’ils étaient des hommes, on comprit qu’il fallait les lapider.

“ Quelques-uns d’entre eux avaient de pauvres vieux chevaux qui les transportaient dans leurs courses de missionnaires à travers les campagnes ; on s’amusa à leur couper la queue, d’autrefois les oreilles, ou bien on leur tondait le poil ras, afin que les missionnaires fussent partout sur leur passage, soit un objet d’horreur, soit un objet de ridicule.

“ Cependant, ils réussirent à se fixer quelque part ; le grain de semence, emporté par le vent, finit toujours par tomber sur quelque coin de terre, dans quelque sillon perdu où l’œil ne le voit qu’après qu’il a germé.

“ Ils eurent des maisons. Oui, sur ce sol rongé par la dîme, mesuré comme un domaine par les prêtres, devenus tombeaux sur leurs pas, il s’éleva des maisons libres de leur contrôle, n’ayant pas besoin d’être bénies par eux pour échapper à l’incendie, ne les ayant pas à leur tête pour empêcher la lecture, toujours pour que le peuple s’instruise.

“ Aujourd’hui ces maisons ont des élèves, progressent, augmentent, mais savez-vous leurs commencements ? Savez-vous que des curés furieux de voir ces ennemis, futurs vainqueurs de la superstition, s’installer au beau milieu de leurs paroisses et leur enlever tous les ans quelques payeurs de dîmes, conçurent l’infâme dessein de repré-



senter ces maisons comme des refuges de prostitués, des repaires où se rassemblaient les criminels ?

“ J’ai vu la chaumière où une femme, qui laissera un nom longtemps vénéré, modèle de vertu et d’abnégation, martyre de vingt-cinq ans, réunissait dans sa mansarde les pauvres enfants qui allaient à elle, et leur apprenait les éléments de toutes choses qu’ils eussent en vain cherchés dans les écoles de campagnes où l’instituteur est la marionnette du curé.

“ Le temps n’est pas bien loin peut-être, où l’on rendra une justice aussi éclatante qu’elle aura été tardive à ces missionnaires courageux et intrépides qui bravèrent bien plus que les supplices, qui bravèrent l’horreur et l’odieux attachés à leur nom, qui ne craignirent pas de se voir pendant des années entières, exposés à toutes les persécutions, à toutes les injustices, à toutes les répulsions de préjugés haineux et féroces, pour affranchir et éclairer les pauvres gens qui les conspuaient.

“ Aujourd’hui encore, un préjugé absurde, plus fort que tous les raisonnements, plus fort que le sentiment de la plus élémentaire équité, attaché à leur personne une appellation ridicule, ne pouvant plus y joindre la flétrissure.

“ Mais il en sera bientôt de cela comme de toutes les autres monstruosités qui ont subsisté jusqu’aujourd’hui, grâce aux ténèbres épaisses qui nous enveloppent; on n’osera pas se les rappeler et l’on ne voudra pas en croire ses souvenirs.

“ Elles paraîtront dans l’imagination confuse comme des monuments fictifs d’un âge qui n’exista jamais, et aucun de ceux qui suivront notre génération ne voudra admettre qu’il y eut une génération comme celle qui nous a précédés.”

Amis lecteurs, il y a là le témoignage d’un homme intelligent qui avait bien compris l’œuvre de ténèbres du clergé de Rome; et qui reconnaissait que les efforts de nos premiers missionnaires étaient comme autant de bienfaits pour la liberté de son pays.

Maintenant quand à nous, qui reconnaissons l’utilité de cette œuvre, commencée il y a plus de quarante ans, souvenons-nous qu’elle est loin d’être terminée et que pour être menée à bonne fin elle a besoin de nos efforts et de nos prières.

A. J. LODS.

## Editorial Department.

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### WILL SINCERITY SAVE ROMANISTS ?

AS AN excuse for doing nothing to enlighten them, many answer this question in the affirmative. But if one class can be saved by sincerity, so can all others—Buddhists, Mahomedans, pagans, robbers and murderers. These may be quite as sincere as Romanists in holding the opinions and dogmas by which they are governed. The principle that it matters not what opinions and superstitions men hold and act upon, provided they do so with sincerity, is false and dangerous in business and ethics, as well as in theology. No merchant will accept sincerity in his book-keeper or cashier in lieu of truth and honesty. The judge on the bench cannot acquit thieves, drunkards and swindlers because they perpetrate their offences with the utmost sincerity. Society, even though honey-combed with ethical fallacies, is not prepared to condone the offence of the liar who pursues his nefarious course in a seemingly pious and sincere manner. No enlightened moralist has ever proposed to make sincerity take the place of all the cardinal virtues of humanity.

It is only in religion that sentimental multitudes are willing to relegate to mere sincerity the functions of truth and faith, if not even of the Son of God and the Holy spirit ; and surely this argues the grossest ignorance of what the souls of men need and what it is to be saved. Sin is not so easily removed as this dreamy theory implies. It is a deeper and more inveterate plague than can be cured by human thinking. Nowhere is it said in Scripture that sincerity saves. Salvation means pardon, and this must come from God as the Supreme Ruler and Judge of men. "It is God that justifieth." Salvation means regeneration, the imparting of spiritual life to souls "dead in trespasses and sins ;" and this can be effected only by the Spirit of God—"It is the Spirit that quickeneth." Salvation means the moral and spiritual purification of soul and body and the possession of power to overcome all the base passions and evil forces by which we are beset. Hence the saved, according to Scripture, are "temples of the Holy Ghost," for "if any man have not the Spirit of Christ, he is none of His." All this is included in salvation, and much more—peace and joy, a peace which passeth understanding, fellowship with God on earth, victory over death and the grave, and the eternal glorification

of soul and body in our Father's house. How is this to be gained? By sincerity? Jesus Christ is "the way, the truth and the life," and union with Him by living faith and the indwelling of His Spirit is everywhere insisted upon as absolutely indispensable. The dominant sin of the nominally Christian world consists in ignoring and rejecting the Christ of God, and this is done in many ways, and very commonly by ascribing his functions and work to others. There are already many false Christs in the world, but none of them can save. There is only one name under heaven given among men whereby they can be saved. If sincerity is to save them, the obedience and sacrifice of the Son of God go for nothing—the wondrous miracle of the Incarnation, the fundamental mystery of Christianity, was wholly unnecessary. His years of temptation and toil, His conflicts with sin and Satan, His bitter agony and atoning death, His continual intercession and the mission of His Holy Spirit to quicken, guide and sanctify are all in vain.

It may be said, however, that Romanists do not ignore or reject Jesus Christ; and we grant that this is true in a certain sense. They give Him prominence in peculiar ways. They profess to represent His Sacred Person and dying agony by innumerable plaster of paris figures and crucifixes all over the world. The Jesuits, of whose appalling moral and theological teachings we cannot now speak, call their Society by His name. But there are counter facts which we cannot overlook, and of which, unfortunately, many apathetic protestants are wholly ignorant. Here are some of them. We are fully assured by the repeated testimony of Holy Writ that Jesus Christ offered Himself to God *once*, and only *once*, a sacrifice to put away sin; but Romish priests offer Him soul, body and divinity countless millions of times in the sacrifice of the mass, which they teach their people to regard as an expiation for sin as truly as that made upon the Cross of Calvary. To disbelieve this involves eternal ruin. The Apostle John teaches that "the blood of Jesus Christ, God's Son cleanseth us from all sin." Priests teach that this is not the case, because many sins have to be removed by the fires of Purgatory, and the fees paid for delivering souls from this imaginary pagan dungeon go to enrich the church. God says "Thou shalt worship the Lord thy God and Him only shalt thou serve." Romanism says thou shalt, above all things, worship the Host, the consecrated wafer which is changed into thy God and Saviour by the omnipotent act of a sinful priest,—and thou shalt worship saints and angels, and pre-eminently the Virgin Mary, to whose service and adoration the months of May and October are specially set apart. She should be constantly invoked, because as "the Mother of God" she has power over her Son to persuade Him to have mercy upon miserable sinners. Paul says "there is one God and one Mediator between God and men, the Man Christ Jesus." The Romish Church says, there are

many mediators, the Virgin Mary, and angels and archangels in Heaven, and priests, bishops, cardinals and popes on earth, and to them the keys of the invisible world are intrusted and they can shut out of Heaven as many as they please. The intercession of the Virgin especially is as potent as that of the Son of God. To use the words of Father Beal in St. Patrick's Church, William Street, Toronto, on the 22nd February, 1886, "What God can perform by His essence, the Virgin Mary can obtain by her intercession." Jesus Christ instituted two Sacraments, Baptism and the Lord's Supper, as signs and seals of the New Covenant. Romanists add five more Sacraments, and make the reception of them, especially of Extreme Unction, at the hands of a canonically ordained priest, absolutely necessary to salvation. The withholding of them, which is wholly dependent upon the will of the priest, must be followed by everlasting reprobation.

Let this suffice for the present, as showing how Romanism makes void the Word of God. We may freely grant that men may find their way to Christ, or be found of Him, in spite of masses of formulated error and superstition; but that we should ascribe saving efficacy to the mere sincerity with which anti-scriptural dogmas and practices are adhered to is precisely what we cannot accept.

### THE MISSIONARY CLAIM.

THE increasing interest manifested in missions is a hopeful sign in the religious world. The Church appears in some measure to be arousing herself to seriously consider her grave responsibilities in this matter. The missionary movement is extending and the missionary spirit is inspiring numbers, who hitherto have been unmoved by its pressing needs. The claims of the heathen world upon our sympathy, efforts, love and prayers are being presented by the press and from the platform and the pulpit with intelligence, power, energy, and some degree of success. Many of our people have been stirred by the earnest appeals recently made by young men from our various colleges in behalf of this noble cause. Numbers of our promising students have, during the past year, prayerfully consecrated themselves to it as their life work. These are encouraging signs and the way seems clearer to ultimate triumph. But when we look at the vastness of the field and the comparatively small number of workers we are constrained to remark that very, very little has yet been accomplished. Greater efforts must be put forth, stronger zeal must be manifested, an increased liberality must be shown, and men and women must count not their lives dear unto them in this cause, if a rich harvest of souls is to be reaped. Shall not our students who are going forth as mission-

aries at the call of the Master, have the financial support as well as the prayers of the Church? Both are urgently needed. Will not the Church awake to a sense of her manifest duty in this respect? Will she allow the heathen in millions to perish eternally and put forth no effort for their salvation? Are not the fields white already to harvest? Laborers must be sent out to toil for the Master in those long-neglected, idolatrous lands, if their benighted inhabitants are ever to see the sunlight of the glorious Gospel of Christ. "How shall they hear without a preacher, and how shall they preach except they be sent?"

It is time that the whole Church should recognize clearly its duty with respect to the missionary cause and should cheerfully contribute with a more liberal hand to its support. Is it not a worthy cause? Why should it languish for lack of funds? Is it not possible for our Churches to increase the amount contributed annually to Missions,—*tenfold*? It would seem that the process of educating our people up to something like a proper standard is painfully slow. With all the channels of information available, there is no doubt a considerable amount of ignorance still prevailing on this important subject. Are there not members in all our Churches, who are uninterested in Missions just because they have no intelligent idea either of the great work to be done or of what is required to accomplish that work? Their minds have not been directed into that channel and they have given no serious thought to the matter under consideration. Their sympathies have not been drawn out towards the heathen, nor have they in any measure become interested in their welfare. They do not consider the sad, yet real, state of affairs in those dark places of the earth which are full of horrid cruelty. The cries of those who are perishing for lack of knowledge and who are in the depths of ignorance and gross superstition, have not reached their ears. The appeals of the vast multitudes who need the aid, comfort and blessings which the Gospel alone can bestow, find no response in their hearts. Their range of thought is circumscribed and they fail to understand the pitiable condition of those who are sunk in the depths of idolatry, and who have never heard the name of Christ.

How are these members of the Church to be brought to a sense of their duty? The plain facts of the case must be placed before them. Information as to the vastness of the field and the inadequate number of laborers to perform the work must be supplied. They must be again reminded of the rich blessings which the Gospel confers upon themselves and the lastings obligations under which they are placed to assist in carrying those blessings to others. They must be instructed not only as to the necessity of increased liberality in contributing to Missions, but also the great need existing for a more vivid realization of the fact that "to whom much is given, of them also much is required." The whole Church as a united body of believers should rise to a proper conception of the grandeur and

vast importance of this subject. The command to "go into all the world and preach the Gospel to every creature" should sound more loudly in their ears. The appeal for help should not go unheeded. The spiritual life and growth of the Church depend very much upon her action with regard to Missions. If she is cold, illiberal and apathetic, then a strong proof is afforded that her spiritual life is low and enfeebled; but if with warm sympathy, vigorous zeal, enlarged liberality and self-denying activity, she is doing something to carry the "glad tidings" to those regions where darkness, superstition, and error reign, then the reflex action upon her own life will be manifest and "showers of blessing" will descend upon her.

#### ANSWERING THE CALL.

My soul is not at rest; there comes a strange  
 And secret whisper to my spirit, like  
 A dream at night. Why live I here? The vows  
 Of God are on me, and I may not stop  
 To play with shadows, or pluck earthly flowers,  
 'Till I my work have done, and render up  
 Account. The voice of my departed Lord,  
 "Go, teach all nations," from the eastern world  
 Comes on the night breeze, and awakes my ear,  
 And I will go. I may no longer doubt  
 To give up friends and home, and idle hopes,  
 And every tender tie that binds my heart  
 To thee my country. Why should I regard  
 Earth's little store of borrowed sweet? I, sure,  
 Have had enough of bitter in my cup,  
 To show that never was it His design  
 Who placed me here, that I should live at ease,  
 Or drink at pleasure's fountain. Henceforth then,  
 It matters not, if storm or sunshine be  
 My earthly lot, bitter or sweet my cup;  
 I only pray, God fit me for the work;  
 God make me holy, and my spirit nerve  
 For the hour of strife. Let me but know  
 There is an Arm unseen that holds me up,—  
 An Eye that kindly watches all my path  
 'Till I my weary pilgrimage have done;  
 Let me but know I have a Friend that waits  
 To welcome me to glory, and I joy  
 To tread the dark and dread-fraught wilderness.

# College Note Book.

## STUDENT LIFE.

A freshman says it is as hard to localize some of our "locals" as to find a locus in McDowell's Exercises.

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Mr. J. C. Martin, B. A. has been elected President of the Dining Hall, and Mr. M. McKenzie Vice-President. Mr. M. Williams retains his position as Librarian.

\* \* \*

COLLEGE opens this year with bright prospects of a successful session. The classes in Theology are well filled; almost every old student has returned and the number of new men is unusually large. The rooms in College are all taken up, and several students are rooming in the city. Next year, we hope, our spacious halls and dormitories will be overcrowded.

\* \* \*

We are very sorry that through the ignorance of the Post-Office officials a number of our patrons were required to pay extra postage on their Journals last month. Although they had often studied the law, it seems that they had never found out that one cent was all the postage required for a monthly periodical sent from the office of publication to any part of the city.

It is but right to say that the officials treated us in a very gentlemanly way and apologized for the mistake.

\* \* \*

The opening address of session '87-88 was delivered in the David Morrice Hall, on the evening of October 5th, by the Rev. John Scrimger, M.A., S.T.P. His subject was the question of Sabbath Observance (see P. C.J. No. 1.) A collection in aid of the Library Fund was taken up at the close of the meeting.

This month is the Genesis of the session, a month of beginnings and

of first-fruits. The beginning of study and of college life ; of new associations and habits and thoughts ; of college societies,—missionary, social and literary. And the first-fruits of recruits for the army of Christ ; of new power and experience for the winter's work, derived from a summer's labor in the mission field : and of fresh spirit and interest in the societies from added knowledge and training acquired during vacation.

Let us hope that the course of the session shall ripen to full fruition the harvest of the spirit, mind and body and that the spring shall see us fully equipped and eager for another summer's service in the vintage of the Lord.

\* \* \*

The F. S. L. Debating Society held its opening meeting Sept. 30.

The officers resolved to hand over their constitution to the Freshmen, and throw their weight more strongly with the Philosophical and Literary Society.

The Freshmen, with the spirit of their predecessors, resolved to continue the society for their own benefit.

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Allocation of rooms took place Friday evening, October 7th. The College artists sketched the ground plan on the black-board and the Committee got to work.

The Seniors, with a commendable desire for more light, selected the southern rooms in the Morrice Hall. The Junior, who should have had first choice was willing to take any room in the D. M. Hall, south side. (Laughter).

If they were taken up he thought he would occupy Mr. G——'s or Mr. H——'s room (Laughter). In case they were retained he would like Mr. C——'s little bower (applause). If it was occupied (the professors could'nt help it) he would retain his own (loud and prolonged applause). He retained it.

Some of the students would like to know if it takes three days to bury a man. Perhaps the Freshman who hugged himself on his chance when he noticed that No. 25 had been forgotten, could inform them. Mr. Vessot was reported lost, but has since found his way back to College. Several instructive and amusing dialogues occurred during the evening : here is a sample.

Committee :—" Mr. X." (calling roll for choice.)

Voice :—" Mr. X. will not be here this year."

Com. :—" Your authority ?"

Voice :—" Mr. Y."

Com. :—" Call him."

(Mr. Y. is called in.)



Com. :—" Have you heard from Mr. X. ? "

Mr. Y. :—" Mr. G. told me."

Com. :—" Mr. G, have you——? "

Mr. G. :—" I have no definite information." (Curtain.)

The first regular meeting of the Philosophical and Literary Society was held on the evening of October 14th. Owing to the small attendance on account of other meetings, the discussion for the evening was postponed till the date of the next meeting. This Society is emphatically a Mutual Benefit Association and we would again urge all our students to give and receive this benefit by according the Society their heartiest support.

\* \* \*

The first meeting of the Freshmen's Debating Society was held on October 15th. The programme was varied and interesting. This Society promise to be a success, not only in its immediate object, but also, to judge by the remarks of its virgin speakers, in training a class of embryo professors of *apologetics*.

Our staff of instructors has been enlarged this year by the addition of a separate lecturer on Church Government. The Rev. L. H. Jordan, B.D., of this city, has been appointed to the position. We extend to him a cordial welcome, and trust that his connection with the college may long exist.

\* \* \*

With the prayer that it may in some degree help to promote the spirit of Christian unity, we have asked and received reports of current events from our sister Theological Colleges in this city. In justice to the Wesleyan and Diocesan Colleges, we must state that arrangements were made too late for more than a few hurried notes. Next month we hope for fuller reports.

R. MACDOUGALL.

### PERSONAL.

THE congregations of Chesterville and Colquhoun, under the care of the Rev. J. P. Grant, '82, are engaged in building churches. Mr. Grant has met with good success in his present charge.

The Rev. J. M. MacAllister, M.A., '72, late of Ashton, is now pastor of Iroquois and Dixor's, in the Presbytery of Brockville. He is proving himself to be the right man for this growing congregation.

The Rev. W. Shearer, '80, during last summer, received a unanimous call from the congregation of Morewood and Crysler, which he accepted. He is preaching to crowded 'audiences,

The Rev. N. MacPhce, '77, we are glad to know is again enjoying excellent health.

Rev. C. E. Ameron, B.D., M.A., of '79, is straining every nerve to lay the foundation of the French Protestant College in Lowell, Mass., of which he is the Principal. He desires to make it a thoroughly equipped institution, in which both tongues shall be taught, and the Bible shall always have a first place. He goes through the State, speaking in the churches, and in June last, addressed the great Saratoga meeting of the American Home Missionary Society. Of the \$15,000 required for the erection of the first building, \$6,000 has already been pledged. Along with three other missionaries, he has undertaken the publication of a weekly paper, *Sement Franco Americain*

The Rev. G. D. Bayne, B.A., '81, was presented by the congregation of Iroquois, with a complimentary address and \$25.00, in recognition of his services as Moderator of session during their vacancy. In his own congregation in Morrisburg, Mr. Bayne teaches a Bible Class numbering over eighty young men and women, including quite a number of candidates for the ministry.

The congregation of Waddington Centre, under the care of the Rev. James Robertson, '82, have just completed the building of a wing to the manse, to be used as a study and pastor's reception room. Mr. Robertson's labors are highly valued by his people and have been much blessed.

The Rev. M. F. Boudreau, '77, is doing excellent work in New Glasgow, P. Q. He has a dozen French Protestant families belonging to his congregation, and at a French service held by him on Sabbath, Oct. 9th, nine Roman Catholics were present, of whom seven remained after the service to converse with him.

The Rev. W. T. Herridge, B.A., B.D., '83, during his recent visit to Britain, twice occupied the pulpit of St. Cuthbert's, Edinburgh. The June number of the *Andover Review*, contained a long article from his pen on Mrs. Browning, an extract from which we reproduce this month by permission.

Rev. J. K. Baillie, '80, is once more distinguishing himself as an advocate of the Scott Act. A telling leaflet which he prepared for the fall campaign, is having an unprecedented circulation.

J. H. HIGGINS.

## SISTER SEMINARIES.

### WESLEYAN COLLEGE.

Work here is going on in full blast. The prospects of this institution were never so bright as at present. The College starts this year with thirty-two students—twenty of whom are taking the course in Theology and twelve the course in Arts.

This is the largest attendance that this College has yet known and the building is taxed to its utmost to provide accomodation for the increased number

### DIOCESAN COLLEGE

The session of 1887-88, opened Sept. 15th, with an enlarged list of students; four of whom come directly from various parts of England, while a fifth hails from Cork, Ireland. During the holidays our college building was much improved by means of painting, carpeting, etc. giving an agreeable surprise to the "old men," while favorably impressing the new.

Since the establishing of our college, the Students' Missionary Society has been one of our most interesting institutions. Heretofore the meetings were for students only; hereafter we intend to throw open our doors and invite the people of Montreal to assist in our good work. The first meeting of this character will be held in the college chapel, towards the end of November next. The Rev. G. Osborne Troop, M.A., will deliver the address, to be followed by a paper by a student. The Right Reverend the Bishop, Honorary President, will take the chair.

### CONGREGATIONAL COLLEGE.

THE re-opening exercise of the Congregational College were unusually interesting this session, by reason of the installation of the new principal, the Rev. W. M. Barbour, D.D., late of Yale University. The Rev. Prof. Cornish occupied the chair. The inaugural address of Dr. Barbour was listened to by a large and appreciative audience. The welcome to the College was given by the Rev. Dr. Jackson of Kingston, Ont., after which short addresses were delivered by Sir Wm. Dawson, the Revs. Prof. Scrimger and Dr. Douglass, all of whom extended to the new principal a most hearty welcome.

Mr. J. K. Unsworth, B. A., so well known at the Y. M. C. A. in connection with McGill, finished his theological course last spring and is now pastor of the Congregational Church in Paris, Ont. Reports speak of the settle-

ment as a happy one for both pastor and people. There is a fine brick parsonage, but Mr. Unsworth has not yet signified his intention of occupying it.

The sympathy of the many friends of Mr. F. Davey will be called forth in consequence of the sad intelligence just received from England announcing the sudden death of his father. May the Heavenly Father comfort our afflicted brother.

The Reading Room is well furnished, and the thanks of the students are due to Mr. A. P. Solandt, B.A., for his earnest efforts in procuring a supply of about thirty newspapers and periodicals.

Before the close of the vacation, Mr. W. J. Watt made a flying visit to his native town in Ireland. The voyage was a pleasant one, and we are pleased to welcome him back to college life and work.

The Rev. J. Burton, M.A., B.D., Toronto, has just concluded his present course of lectures on apologetics. In addition to the lectures given by Mr. Burton from time to time during the session, the class will be examined on Butler's Analogy.

Nearly all the students were engaged in the mission field during the vacation and are able to report good work as the result of their labor. One of the senior students spent the summer in visiting the churches in the interests of the college. His mission will doubtless bring the college and churches into closer relationship in the future than they have been in the past.

#### PROTESTANTISM IN ROME.

"Did I say there are *twenty-two* Protestant Churches in Rome?" asked Dr. Gray, as he finished reading an item about himself in our first number.

"No," replied the Editor; "you did not, Doctor. The fact is we borrowed that statement from another source, just to round off the item, as it were."

"Ah, well," continued the Doctor, "I fear you have overshot the mark. Let me see,—and he ran the number up on his fingers—"there are just *thirteen* Protestant Churches in Rome; and it is only fair to add that these are, for the most part, attended by resident *foreigners*."

Will Dr. Pierson and the leading religious newspapers make a note of this correction?

J. H. M.

## Talks about Books.

EVERYBODY will read *The Science of Thought* by Professor Max Müller which the Scribners have published on this side of the Atlantic, in two elegant octavo volumes. Everybody will read the book because it is written by Max Müller, for the popularizer of the Sciences of Language and Religion has many friends. But I question if any one will lay the book down with satisfaction, or with the feeling that the Oxford professor of Comparative Philology has come out of his task otherwise than as an ordinary man. Indeed he is himself sensible of weakness, and apologiz somewhat pathetically in the preface for his "unattractive offspring," while in the conclusion he seems to doubt if any patient reader will follow him in his path "neither smooth nor pleasant." He tells us that this is possibly the last work that he will be allowed to finish, and throws himself on our sympathy as the old man, but no longer the old man eloquent. Still the Science of Thought is the history of no common mind in relation to the great problems of modern science, the honest record of a truthful nature, a half-successful protest against the degradation of humanity.

Of course language is all in all in his eyes whose lectures on the Science of Language first charmed the literary world. We are to dismiss the word *soul* and substitute for it *speech*. At the same time he allows that man distinct from his animal nature is a *monon*, adopting a term of Ludwig Noiré to whom he dedicates his unattractive offspring, a term which Noiré in turn owed to Leibnitz. As Max Müller is a Kantian in philosophy, this *monon* with its categories is really a mind, but a mind that becomes conscious and develops its powers by means of speech. He professes to be an evolutionist, but maintains the impossibility of evolving language from the inarticulate sounds of the brute creation, and at this point joins issue with Darwin, Haeckel *et hoc genus omne*. He spars delightfully with Mill, Bain and Herbert Spencer, so as to free himself from any charge of materialism, and somewhat wickedly accuses the latter of being misled by "an imperfect translation of Kant."

The great question of the book, and it is a deep one, is that of priority between thought and speech. It reminds one of the debate as to precedence between the bird and the egg. The common opinion is that the

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1. *The Science of Thought*, by F. Max Müller, in 2 vols; New York, Charles Scribner's Sons; Montreal, W. Brysdale & Co.

*nous* must precede the *logos*, but Max Müller contends that there is no thought without speech. Were he a Theologian, as he is going to be in his projected work on the Science of Mythology, wherein he is to make us "recognize in all self-conscious *mona*, the Great Self conscious of all *mona*," he would necessarily maintain the sleep of the soul after death, for the soul is *infans*. As to the Great Self his views appear in this connection to be of that semi-pantheistic school which Scotus Erigena may be said to have founded, a school which regards the Divine *Nous* as becoming conscious only in the *Logos*. Here true theology comes in a measure to the help of our author by asserting the eternal co-existence of *Nous* and *Logos*; for "in the beginning was the Word."

For students of the Philosophy of Language, the chief interest of the book is the author's answer to the question, "What is the origin of language?" The answer is not his own but that of Ludwig Noiré, to whom Max Müller's gives full credit, an honest thing on his part, but none too common among men of letters and science. He rejects the onomatopoeic or bow-wow and quack-quack theory, along with his original view that man at his creation was furnished with a select body of radicals, and the untenable hypothesis of human convention. In their place he maintains the subjective origin of roots, that is, their origination in connection with the acts of the physical self. Men involuntarily utter sounds differing according to the occupation involving physical effort in which they are engaged. Thus, when a man is digging, he accompanies the act with the sound *chan*, and this involuntary sound becomes in time the parent of a host of Sanscrit words that cluster round the idea of "digging" such as, spade, mouse, hole, well. So when he grinds he has to ejaculate *mar*, *mar*, whence come crush, rub, hurt, perish, die, in the same tongue. The second volume, treating of these involuntary roots and their Sanscrit derivatives, is even to the student of Sanscrit inexpressibly dreary. The translator of the *Rig Veda* has gone Sanscrit mad. Anyone who attempts the solution of the greatest problem in language, must take a far wider outlook than that which comprehends the Indo-European family. Originally a very small one, it has displaced numberless aboriginal tongues in Europe and Asia, and to-day it stands filling but very partially a great area in which well defined Semitic and sub-Semitic families, with a great host of ill defined languages roughly classified as Turanian, dispute its empire. It will be time enough to say what involuntary articulations accompanied the primitive acts of the hypothetical speechless man when roots common to all languages shall have been discovered and classified. Of that speechless man predicated by Max Müller, whom he takes the Neanderthal skull, deficient in the mental tubercle in which the muscle of the tongue is inserted, to represent, we know nothing. He may have been an abnormal specimen of humanity, or a mere scientific dummy to

hang a theory upon. The Word of Truth, both by its direct statements concerning the genesis of man and the dignity it imputes to him who, made a little lower than the angels, has furnished the true *logos* with a human tenement for all eternity, denies the reality of this speechless ancestor, and leaves the problem of the origin of language scientifically unsolved.

From the Art Schools of the Metropolitan Museum, Arthur Lyman Tuckerman sends forth a short history of architecture.<sup>2</sup> It contains twenty-four admirable illustrations, and in style does full justice to its publishers. The author is evidently a pupil of Ruskin in his reverence for art and abhorrence of shams. His style is simple and intelligible, never strained. In eleven chapters he gives a concise yet descriptive history of Celtic, Egyptian, Asiatic, Greek, Etrusco-Roman, Early Christian, Byzantine, Mahometan, Romanesque, Gothic and Renaissance Architecture. Should it meet the approval of our Lecturer in Ecclesiastical Architecture, A. C. Hutchison, Esq., R.C.A., I can imagine no better text book to supplement his invaluable lectures. The author could not in the compass of his short treatise exhaust his subject, otherwise there might be reason for complaint that architectural remains of Turanian peoples, who in Europe preceded Celts, Germans and Slavs, find no mention; that separate chapters were not assigned to the architecture of Western Asia and to that of Hindostan; and that no reference is made to the remarkable structures of Central and South America. Mr. Tuckerman's statement that the Hyksos left no permanent traces of their occupation in Egypt is not in accordance with fact, for they were certainly the founders of Thebes. Though belonging to a race that, like the aboriginal Hindoos, Chinese and Japanese, chose wood for their buildings, they were made by the exigencies of their position to substitute stone for that perishable material. The megalithic structure is in its origin essentially Turanian, and such were the Shepherd Kings. He quotes Vitruvius to the effect that the Etruscans borrowed from the Greeks, for which statement there is little evidence. The chapter on the Early Christian Style is too brief, and might have contained an allusion to the catacombs. Withal, Mr. Tuckerman has done his work well, and deserves the thanks of all lovers of art education.

Two very different books are before me; Popular Lectures on Theological Themes, by the lamented Professor A. A. Hodge, D.D., and Christian Facts and Forces, by the Rev. Newman Smyth.<sup>3</sup> The popular

2 A Short History of Architecture, by Arthur Lyman Tuckerman: New York, Charles Scribner's Sons; Montreal, W. Drysdale & Co.

3. Popular Lectures on Theological Themes, by the Rev. Archibald Alexander Hodge, D.D., LL.D.; Philadelphia, Presbyterian Board of Publication; Montreal, W. Drysdale & Co.

Christian Facts and Forces, by Newman Smyth; New York, Charles Scribner's Sons; Montreal, W. Drysdale & Co.

Lectures are not all popular in language, but contain passages worthy of a college graduate's first sermon. Yet side by side with these, there is much of clearness, of simple illustration, of plain, forcible diction, and occasionally of flowing eloquence, in the prelections of the Princeton Divine. Logical order is very prominent in them, and taking them altogether, they are masterpieces of orthodox theological scholarship. Dr. Hodge has given prominence to the immanence of God in the world and throughout all worlds, and thinks that this doctrine has never been seriously ignored in the Church. Seriously or not, it has been ignored; so much the more reason for its reaffirmation in these lectures. He has boldly asserted that Inspiration is plenary to the extent that no discrepancies have been proved to exist in the Scriptures. With prayer and faith cures he shows no sympathy. His illustration of the Trinity by the parable of Light is interesting, and in a measure convincing, and his remarks on the revelation of the Father by the Son, and of the Son by the Holy Ghost, are worthy of attention. Predestination, he tells us, is a subject little understood. This is true; nevertheless it has always been pretty clearly understood as Dr. Hodge has presented it, namely, on the side of Divine sovereignty and omniscience. Even he was not learned enough in that supernatural logic which alone can reconcile it with the phenomena of human freedom. He finds room for Arminians in the Church on earth, but none in heaven. I like his ring, however, where we read in the lecture on The Original State of Man, these words, "It is one thing to stand faithfully by what God says; it is another thing to draw inferences from what God says." Exactly, that is just what has created a non-biblical but systematic or logical theology, traces of which appear in Dr. Hodge's writings in spite of this disclaimer. Other lectures on the Covenants, the Person and Office of Christ, the Sacraments, and Last Things, give forth no uncertain sound, but show little sympathy with those whose views differ from the views of Princeton. It was hardly necessary to say in relation to the doctrine of Eternal Punishment, that the only exception to the judgment of the Christian Church, "consists of a few men who, *hating this doctrine*, have beforehand determined that the Bible cannot teach it, and so afterwards easily persuade themselves that it does not." This passage, together with a few that reflect on croaking frogs and wisecracs, disfigures a book otherwise marked by the grandest catholicity, which appears prominently in the Lecture on God's Covenants with Man. The Lectures on Theological Themes are a valuable contribution to systematic and apologetic Theology.

Very different in many respects is *Christian Facts and Forces*. It consists of twenty sermons, preached chiefly during the author's ministry in 1886. They are on the whole good sermons, popular, striking, full of imagery, and, what is better, full of Christ. But the Rev. Newman



Smyth is a new departure man, an iconoclast. He sets forth more than once a theory not original to him, that our western theology has been modelled on Roman jurisprudence, and that we must seek our inspiration for interpreting the Scriptures in the Greek fathers. Yet he somewhat fatally admits that St. Paul had become badly affected by Roman influences. I have heard an Arminian judge admit on the platform that St. Paul was a Calvinist. Then why not tear his epistles out of the Canon, as do the Swedenborgians? It is of no use; St. Paul won't go, and no sophistry will silence his arguments. When Dr. Smyth is not irritated by this thought of orthodoxy into a depreciation of Calvinism he is devout, sympathetic and earnest in the pursuit of righteousness. Nor in these sermons at least, does he show any desire to follow his oriental models in their efforts after a speculative theology. His theory of the Atonement, however, is entirely irreconcilable with the whole language of the New Testament; the death of Christ being made an expression merely of the injury done to God by sin, with a view to exciting the sympathy of the sinner, and leading him to seek forgiveness. Strange to say, Dr. Smyth asserts at the same time that: "The Father of Spirits in His own eternal blessedness may not suffer with men." It is true that this doctrine has been taught by many excellent theologians, but I am not aware of any Scriptural foundation for it, nor is it reconcilable with the unity of the Godhead or with the fact that the Father is immanent in a world of sin most abhorrent to His nature. How some good men strain at a gnat and swallow a camel!

Messrs. Drysdale & Co. have published the *Life of the Rev. J. M. Cramp, D.D.*, by his son-in-law, the Rev. T. A. Higgins, D.D., of Wolfeville, N. S.<sup>4</sup> The portrait of the venerable Doctor is a good one, and the paper and printing are creditable. I should like to speak a good word in this connection for our College bookseller, of whom very many good things can be said, but as a critic is valueless if not impartial, it must be admitted that the volume has externally a somewhat provincial look. Time was when American books were known all the world over for their slovenly appearance, but that time is long past, so that if anything distinguishes American from English books it is the superior get up of the former. There is no reason why Canadian printed and bound books should be less elegant than those of larger countries. All it wants is a little well directed taste and supervision. Internally, the *Life of Dr. Cramp* cannot be called a generally interesting book. To the numerous friends who revere the memory of a great and good man, and to members of the Baptist Church, it will prove a valuable record of a busy and useful life. It is fitting that the world should know what Dr. Cramp did for

<sup>4</sup>. *The Life of John Mockett Cramp, D.D.*, by the Rev. T. A. Higgins, D.D.; Montreal, W. Drysdale & Co.

the cause of Christ and the welfare of humanity. Wading through diaries, letters, speeches, statistics and documents generally, is hardly the most pleasant way of making an ordinary reader acquainted with a man's character and labors. Doubtless, however, Dr. Higgins has made the best possible use of the material at his disposition. The relation of Dr. Cramp to the Montreal Baptist College was a brief one unhappily, but he saw more prosperous times in connection with Acadia College, which the Nova Scotians, through his untiring efforts and many sided scholarship, maintained in efficiency. His literary labors were many and successful, in particular his 'Text Book of Popery. Such men as he, of whom Canada has had too few, have been a great blessing to the country, and we cannot be too thankful to the pen that with singular reticence regarding self, and honest admiration of piety, zeal, scholarship and untiring industry gives the public an opportunity of becoming acquainted with one of them.

A handwritten signature in cursive script, reading "J. M. Campbell". The signature is written in dark ink and is positioned to the right of the main text block.

*Presbyterian College.*

## EXCHANGES.

THE September and October numbers of the *Missionary Herald* are lying on our table. This excellent magazine needs no commendation from us. The first number contains an account of the arrest of Mr. Doane, missionary in Micronesia, and the critical state of the mission there since possession was taken by the Spanish; and Rev. Mr. De Forrest traces the rise of the missionary movement in Sendai, Northern Japan. The October number has an interesting sketch of King Kwikwi, a native chief of Bailundu, and an article on the missionary side of Mr. Moody's school for Bible study at Northfield. Both numbers are filled with earnest, well written articles. "Notes from the Wide World," and "Letters from Missionaries" are especially interesting and comprehensive.

\* \* \*

Two numbers of *Knox College Monthly* have also been received, for September and October. An article on "Neglect of Hebrew," by the Rev. Dr. McCurdy, running through the two numbers, justly pleads the cause of this important element in theological training. The growth of interest in missions throughout our colleges is seen in the increased space devoted to this subject in this as well as in other college journals. In the September *Monthly* the "Mission Band" sends an earnest appeal from China for more laborers. The October number contains an able article on "Antitheistic Cosmogonies," from the pen of the Rev. Dr. Hamilton, one on "Methods of Linguistic Studies," by Dr. H. B. Jones, and a sketch of the Jerry McAuley Mission in New York.

\* \* \*

The fair directors of the bright little *Portfolio* seem very strongly actuated by the spirit of the age—of the youthful age—and by a stern conviction of the divine rights of the gentler sex. We almost feel compelled to catch our breath even now, crying, "Wait for me, I'm coming," and pray that their mantle of vim and vivacity may fall on us. But don't be too hurried, ladies fair, if your fleet wings carry you round the bosom of the globe before us, we will know when you are about to overtake us on your second flight that you are still in advance, but the giddy world may judge us only by our present position and award us the victor's laurel.

When we are wounded by the arrows of your "Wit and Humor," we take a cynical pleasure in noting that your weapons spare not your own sex more than ours. Our hand of welcome is always extended to this delightfully feminine magazine, and we wish it every success.

\* \* \*

*The Canada Educational Monthly* is an instructive magazine, embracing religious as well as secular instruction, and the October number, which we have received, contains an article by the Rev. Dr. Sutherland on the blending of these two phases of education in our secular schools.

\* \* \*

The *University Gazette*, of McGill College, has this year adopted a white cover in preference to the pale blue sheets of last year, and has not gained by the exchange. It lacks the finish that a tinted sheet, so suggestive of "cover," gives it. A new serial, written for the magazine by the world-famed Nihil V. Erius, begins with the session.

\* \* \*

We have received the first number of a new series of *St. John's College Magazine*, Winnipeg. It contains a sketch of the life of the late Archdeacon Cowley, and a sermon delivered on the occasion of his death. A student sends some interesting notes from the Pacific Coast, and the "College Chit-chat" is well filled with items of news about students and graduates.

R. MACDOUGALL.

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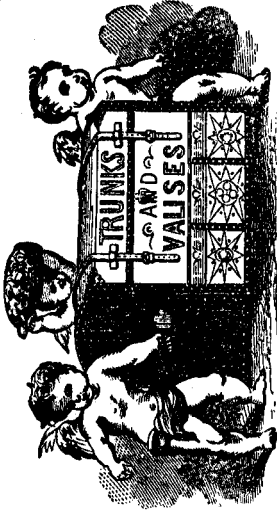
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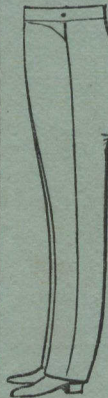
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