

THE
Presbyterian College Journal.

VOL. X — MARCH, 1891 — No. 5.

Our Graduates' Pulpit.

STEPHEN.

A SERMON

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And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

Acts vii : 59-60.

GUIDED by these words, and helped by the Holy Spirit my desire is to study with you the life, the work, and the tragic yet triumphant death of the first Christian martyr, and to gather therefrom some useful lessons for our edification and comfort. The biographies found in the Scriptures are significant object lessons, whereby doctrinal truth, practical piety and precious promise are set forth in concrete form, and often with vivid reality and striking effect. There is no setting forth of useless details of life and conduct, as in modern works of fiction ; only those things which are necessary for the moral and religious ends in view are noted in the sacred narrations, and nothing is given for the purpose of painting a picture, or satisfying idle curiosity. With a few descriptive strokes a character is outlined or a life depicted, and it stands there for all time like a marble statue defying the ravages of time. Noah, Abraham, Joseph, Moses, Elijah, David, Daniel, Peter, John, James, Stephen, Paul on the one hand, and Cain, Esau, Pharaoh, Balaam, Achan, Jezebel, Herodias, Ananias, Judas, and Demas on the other hand illustrate the truth just stated. Of all these the life of Stephen is one

of the most touching and instructive, and to its consideration we now proceed. A brief account of his life and work will first be given, and then some lessons will be deduced therefrom. May the spirit guide us!

I. AN OUTLINE OF STEPHEN'S LIFE AND WORK.

He was one of the seven first deacons in the Christian Church. He seems to have been one of the ablest and most devoted of the seven. Of him it is specially stated that "he was man full of faith and the Holy Ghost." Not only was he diligent in the discharge of his proper duties as deacon, but he was also devoted as an exponent and defender of the faith of the Gospel. Being full of faith and power "he did great wonders and miracles among the people." His burning zeal and consecrated ability enabled him to expound and defend the Gospel with such success that those who contended with him were "not able to resist the wisdom and the spirit by which he spake." This, as in the case of our Lord, irritated the Jewish rulers and leaders, and made them very angry, so that they made their wicked plans to destroy him. Unable to answer him by reason, they determined to silence him by force. As in the case of his master, false witnesses were secured, and he was accused of blasphemy. He was speedily brought into the Jewish Council, to make answer for himself: and then, with calm composure, the outlookers saw the face transformed by a radiance from heaven—till it no more seemed a human face, but it shone "as it had been the face of an angel."

Then the High Priest who presided over the Council gave Stephen an opportunity to defend himself, and this defence we have in substance in the seventh chapter of the Acts. This defence with matchless skill recounts God's dealings with the Jewish nation, and traces the prophecies forward to their fulfilment in Jesus of Nazareth. Then waxing warm and glowing with burning eloquence Stephen charged the Jewish rulers with the guilt of the death of Jesus. This cut the Jewish rulers to the heart, and made them so angry that they gnashed on him with their teeth; and, forgetting all the proprieties of judicial procedure, they hastened to his destruction. The Council broke up into an angry mob, and "ran upon Stephen with one accord," and hurried him out of the city to the place of stoning.

In the midst of all this Stephen was calm and faltered not. "He looked up steadfastly into heaven, and saw the glory of God, and Jesus the son of man standing on the right hand of God." Then as the end drew near, and

as the rough stones cast by cruel hands came thick and fast against his devoted person, he flinches not but is full of faith and courage. After the manner of his master, he commended his spirit to its proper keeper, saying "Lord Jesus receive my spirit," he kneels down bruised and bleeding, and with expiring breath prays that this sin may not be charged against his murderers, and when he had said this the end came. He fell asleep in Jesus. Such is a brief sketch of the life of the first martyr, who sealed his faith and testimony with his life blood.

II. SOME LESSONS TO BE LEARNED FROM THIS LIFE AS AN OBJECT LESSON.

Of the many teachings suggested by this narrative four simple ones are chosen for brief presentation.

1. *The wonderful power of the Gospel as illustrated in the case of Stephen.*

He is described as a man full of faith and the Holy Ghost. He was under the renewing and sanctifying power of the Holy Spirit, and he was an earnest believer in the Lord Jesus Christ. Thus in his case the two great pillars of a genuine Christian experience were present. His nature was renewed, and he was in living union by faith with the Saviour. He had a new heart and a right spirit, and he truly believed on Christ. Note, now, three particulars in which the wonderful power of these elements of the Gospel working in the experience of Stephen is exhibited.

a. *It purified his nature and made him holy in character and life.*

The faith which worketh by love was his, and that faith purified the heart, another Holy Ghost as the agent of renewal and sanctification was present to do His work. Hence his character was holy, and life was elevated and pure. Behold him in the Council as he sits calmly there in the midst of his foes! What means that change upon his countenance? Is it the pallor of fear and dismay? Is that the blanched face of a craven or a coward? Ah! No. It is a man's face, but it shines like the face of some angelic visitor. What meaneth this radiance? Here is a gleam of glory from heaven, and here too appears the character of this holy man writing himself unconsciously as the very features of his angelic face. The sun of righteousness has risen upon his soul, and "he was being changed from glory to glory even as by the Spirit of God." This was the purifying effect of the Gospel; and what it did for Stephen it can do for you and me. There is no remedy for sin in us but the healing balm of the Gospel. There is no source of holiness save the work of the Holy Spirit. There is no power which can write the record of coming glory

on our countenances except "Christ he found in us the hope of glory." Modern remedies of human culture are but quack nostrums, and the refined gospel of "sweetness and light" will never make men holy or shed on the face of the dying pilgrim bright rays from the portals of glory. It is the old Gospel which is the only Gospel; and so long as men come into the world full of sin and prone to wrong, no other power can meet their need and save them from woe.

This transforming power of the Gospel in changing character, and writing this change on the features of the human face often comes under observation. See that criminal in prison! On his hardened face we see in every line the dark record of vice and crime. When a young man his face was fair, and his future was full of hope. A career of vice and crime had not only brought him to ruin, but had stamped its dark record on the very lines of his face, and made it almost the face of a demon. Again, see in that aged grandmother, whose life has been full of burden and care: On her aged countenance time has left her well known marks, but they are marks of beauty. When young that face was not one called beautiful, but grace wrought in that heart, and the hope of the Gospel cheered her on her way through cloud and sunshine. But now she is near life's sunset, and the holiness of her character has inscribed itself on her calm peaceful face. Its very lines are lines of beauty, and even its wrinkles are lineaments of glory. The face of such an one in the hour of death is seen to be like the face of an angel. Oh! the power of the Gospel to purify, and make us meet for glory.

The Gospel is the source of true courage and manliness Consider for a moment the courage and bravery of Stephen. See him contending with false Jewish sects, and vindicating the Gospel with a fidelity and power which were irresistible! See him in the Council at the mercy of his persecutors, with false witnesses brought against him, and with the awful crime of blasphemy laid to his charge, and yet he flinches not nor falters! See him making his defence before the Council and notice the self-possession and courage of this noble man! See the Council transformed into an angry mob, and behold Stephen unmoved amidst all the cruelty heaped upon him! See the witnesses casting the stones against him till bruised and stunned he falls to the ground, and not a hint of failing courage or faltering loyalty to his Master escapes his lips! He dies as Christian martyrs so often since have died, not in shame and disgrace, but in triumph and glory.

Such again is the power of the Gospel. It makes men true men, and nerves them with a courage that knows not what flinching is. Wicked men may be bold, rash, impetuous; but a man who has faith in God and believes in Jesus Christ has in him the secret of true courage and genuine bravery. This is true not only of the records of martyrs, and how they kept the faith, but it is true of men in all the walks of life. The martyrs, stake has given more instances of undying and invincible courage than the battlefield, and many of the most heroic deeds of bravery on the battlefield have been done by men who were also soldiers of the cross. Thus we find the sterner virtues to be the product of the Gospel, and true courage and genuine manliness a plant which flourishes in the soil of a Christian heart. To say that Christian belief makes men weak and sentimental is to say what the whole record of history contradicts. In Jewish history, when the people of God were loyal to Him, and had strong faith in Jehovah of Hosts then these armies obtained victory on every hand; but when faith failed and irreligions came in they fell an easy prey to any foe. So in modern times, Cromwell's army sang their psalms, offered their prayers, and heard their long sermons, and then went forward to repeated victories. William Prince of Orange in the same spirit came to Britain, at the request of a distressed people, and with a calm faith in God which was not ashamed to express itself he saved Britain from the iron heel of Popery, and laid the foundation of modern British Protestantism, which has made her what she is to-day among the nations of the Earth under the good hand of God. So too in private life, the strong manly virtues are found most fully developed in those who have the hope of the Gospel, and who are under its heaven born inspiration. Let us not be ashamed of the Gospel of Christ, but yield ourselves wholly to its power. In every relationship of life it will make us brave. Loyalty, patriotism, fidelity, courage and bravery here flourish abundantly. In life these plants grow as the strong virtues of the Christian character, and in death courage will not fail even when we are face to face with the last enemy. Bravely then it will be ours "to die the death of the righteous 'and to have' our last end like his."

The Gospel is also the source of tender or gentle virtues. If the courage of Stephen is conspicuous, his patience and tenderness are not less so. If his bravery never failed, he never once lost his temper. He is arrested and put on trial in the rudest way, yet he complains not. He is accused of blasphemy,

the last crime he could commit, and false witnesses are brought against him, yet he makes no angry protest. He rejoices in an opportunity to defend himself and the honor of his Master, and when the anger of the Jews rises into mad fury he utters no hasty word. And even when he is about to be put to death he looks up to heaven, and then looks around upon his murderers and in the triumph of tenderness can say with his expiring breath, "Lord lay not this sin to their charge." What patient tenderness, what amazing forgiveness!

Think of the circumstances! If ever a man, humanely speaking, had good reason to be angry and die cursing his enemies surely Stephen is the man. A false charge, bribed witnesses, no real trial, for the Council changed into a mob before proper sentence seemed to have been passed, no time given him to prepare for death, and every circumstance of shame and cruelty attending his death, yet he does not lose his temper, he does not vow vengeance upon tormentors; he even rises to the lofty plane reached by his Master before him, and in the midst of cruel injustice, dies with no anger in his heart, and with forgiveness on his lips. Philosophy cannot produce so heroic a death; such grandeur in the dying hour is the achievement of the Gospel.

So if we would have our spirits made patient, and our hearts tender the power of Christ's Gospel can effect this. To enable us to curb temper, and hold the proud and restive spirit in check, the yoke of Christ is the only instrument which will surely secure this end. It makes men patient, tender, loving, and ready to forgive injuries. It puts a man in a position in which "he can be angry and sin not, nor let the sun go down upon his wrath."

Such then are the illustrations of the power of the Gospel given by Stephen. Character is purified, true courage is given, and real tenderness is produced.

1. A second lesson we learn here is "*the importance of 'looking up' in the experience of the Christian.* He is taught by the example of Stephen, "to live the life which he now lives by the faith of the Son of God." See how this practical injunction is illustrated in Stephen's case. As he is brought before the Council he looked up, no doubt, and his face appeared to be like an angel's. As the Jews gnashed on him with their teeth and cast him roughly out of the city, he "looked steadfastly up into heaven" He had the windows of his soul open to heaven. He looked up *steadfastly*. His gaze faltered not. By faith he lifted up his soul, and in spirit he beheld a glorious

vision, for "being full of the Holy Ghost he looked up steadfastly into heaven, saw the heavens opened, and beheld the glory of God, and Jesus standing at the right hand of God," and went on boldly to the narrow gate of death, which was to usher his sanctified soul into the very glory of heaven and the presence of his Master.

And what a contrast is here. If he looked around him what a scene of cruelty and injustice would have met his view. Angry Jews hissing and raging about him, vindictive faces and eyes flashing rage cast upon him, rough stones gathered in cruel hands ready to be stained in innocent blood, what a scene is this! Heaven opens its portals, gleams of God's glory shine through, and the telescopic eye of faith sees the Saviour within the veil, what a scene is this!

So for the Christian we have the lesson that in the midst of the trials and sorrows, the injustice and wrongs of this life, he is to look up and live the life which he now lives by a constant living faith in the risen and glorified Saviour. Then will earthly trials be lightly felt, crossbearing in the service of Christ will be counted a joy. As the flowers turn their faces to the light of the window and are painted in all the colours of the rainbow, so let the soul of the Christian often turn the face in faith and prayer to heaven, there it will be bathed in peace, and be sent on its way rejoicing.

As the traveller in the mountain, high up on a peak a mile above sea below, sits down to rest his weary limbs and gaze on the majestic scene, looking below may see the raging thunder cloud, with its lightning flashes and thunder peals, but looking up beholds a cloudless sky, a shining sun, and peace inscribed everywhere above, so the Christian pilgrim, in the rough wilderness journey of life and mountain scenes of service, as he halts weary by the way, and looks at the storm which rages round his feet in this world of sin and sorrow, may look up and see a clear sky overhead, the sun of righteousness shining brightly, and peace and rest inscribed everywhere. This is our fancy picture, no majestic dream, but the real spiritual meaning of what it is "to walk by faith and not by sight." When trials come look up; when sorrows wound the heart and tears blind the eyes, look up; when friends forsake, and property is lost, when foes assail and temptations come, look up; and when you are called to pass to your long home, look up. This is the key which the Christian holds to unlock the rich storehouse of heavenly grace in every time of need. You need not go moping all through

life even though the way be rough and the difficulties great, look up steadfastly into heaven, walk by faith, and you will joyfully make the journey.

(3.) *Once more we learn that our looking up is not in vain for there is one at the right hand of God both able and ready to help us.* When Stephen looked up it was no empty gaze into nothing, as he looked up steadfastly into heaven. It was no mere mysticism or irrational faith. He saw realities—heaven opened the glory of God, and specially the son of man standing at the right hand of God. And the attitude in which Stephen saw Jesus is full of meaning. He is seen to be standing not sitting, as in many other cases we find Him spoken of in the Scriptures. Does this attitude suggest anything? Without forcing the narration in the least, surely the attitude of standing means that the glorified Jesus had knowledge of what Stephen was called to suffer, and was full of interest and compassion towards him; and, further, that he was in the attitude of one ready to sustain and help his faithful servant on the earth. That the spirit of Stephen was sustained by this assurance in this dark and trying hour there can be no doubt. He saw Jesus standing on the right hand of God, and his faith fixed itself on the risen personal Saviour who was, as he still is, within the veil, to appear before God and to make continual intercession for us.

Here in the most striking concrete form the great doctrine of Christ's intercessory work, as our advocate with the Father, is presented. Having made atonement on the cross for our sins, he ascended up on high, with the merit of his blood and obedience, to plead before his Father's throne. It is His still to carry on this mediatorial work of intercession in administering the affairs of his kingdom. Looking by faith to him we have access by him into God's presence and receive at His hand the blessings he died on earth to procure for us.

You know how sailors do when on voyage across the ocean. When they wish to find their reckoning, and discover just where they are on the sea we do not find the captain or the crew peering earnestly over the side of the vessel seeking to read latitude and longitude from the dark and angry waves as they roll by. No; they set their instruments facing towards the sky, and wait by day for the sun to break through the clouds, or by night for the moon to send her pale rays through a rift in the leaden sky. Thus from the heavens above not from the water below he gets his data to make his calculations. He brings out his nautical tables, makes his reckoning and in a short time

finds out precisely where he is on the bosom of the deep, and whither to turn his ship in order to reach his destination. So with us on 'the voyage of life, to keep to the figure, should turn our souls to heaven, and make prayer to God for light and guidance, and then we shall discover where we are on our voyage and be able to guide our frail bark towards that quiet haven of rest beyond the river. Not from life's varying experiences, or the ever changing feelings of our souls, but from the guidance of the master, who will give the spirit to them who ask Him, are we to be directed. Brethren, lay hold of this great truth that we have an advocate with the Father, who will guide us by his counsel here, and bring us to glory bye and bye.

4 *The last lesson we have here relates to what death is to the Christian.* Notice how Stephen's death is described. It is not said that he died, or that he gave up the ghost, or that he was gathered to his fathers. It is stated in most striking language that "he fell asleep." And this is a description of the believers death which is not confined to the case of Stephen. In 1 Cor. xv chapter, several times the same figure is applied to those who died in the hope of a glorious resurrection. In 1 Thess. iv. the like mode of expression is used, and in the Book of Rev. we find the same statement recurring several times. Hence death for the believer is not really death, but simply falling asleep. Christ has taken the sting from death and robbed the grave of its victory, and those who are in Christ do not die the second or penal death. Only the wicked really die. The believers die temporally, but being in union with Christ who is the Life, they live eternally and are delivered from the sentence of eternal death.

How full of comfort is the thought! As we think of our loved ones who have gone before, and as we look forward to our latter end, we may think of death, not as the grim monster we often picture him to be. He is the messenger who calls his people to fall asleep in Jesus, that they may wake in glory. This surely robs the dying chamber of much of its solemn and awful experiences. But a veil is between the two worlds, and at death the angels but draw its folds aside, and bid us pass in peace into the great chamber beyond. It is not death to die, if we be in Christ when we come to the dying hour.

Like the little child, weary with the play, and heavy hearted by the little disappointments of the day, at eventide seeks the mother's side, and climbs upon her knees to nestle in her loving arms, soon to be hushed to slumber by the mother's tender lullaby, falls soon to sleep and forgets the toil and

tears of the day, so the Christian, weary, it may be, with the toils and trials of his earthly pilgrimage, when he comes to die may lie down with the assurance that though he walk in the valley of the shadow of death the everlasting arms are around and underneath him, so that his death is but falling asleep in the arms of the Saviour. This the Christian may learn from Stephen.

But this truth has another and deeper side. To those out of Christ and without God and without hope in this world, this teaching comes with terrible force. If you die out of Christ, you die indeed the awful second death. Your latter end cannot be peace, nor can it be called falling asleep. It matters not how rich or great you may be, nor how many may do you honor at your burial, still let me tell you with earnestness and sincerity that if you die without Christ you die without hope. Your end cannot be called "falling asleep," but it will be terrible and hopeless, because eternal, death. Accept the Gospel offer, take Christ, and not only trust him for salvation, but serve him faithfully in life: then when death comes, whether sooner or later, all will be well. You will fall asleep in Jesus. Your spirit will go to Him, your body will be cared for by Christ with whom it too is in mystical union, with joy you will hear the last trump sound to call your body from the grave and bring your spirit into union with it again. On the right hand you will stand at the great and notable day of the Lord, you will hear the welcome, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, and so shall ye be forever with the Lord. Let this lead to the Saviour, and that without a moment's delay.

Such in a brief way is our study of the life, work and death of the noble martyr, whose name stands at the head of the long list of those who since his day have given their lives for the sake of their Saviour and Master. May its simple lessons as we have tried to gather them be engraved upon our hearts, and affect our lives for good for the days to come. See the power of the Gospel here displayed, and let our confidence in its provisions be strengthened. See the import of looking up by faith as we journey on our way to the better land, and let our faith be strong and abiding. See the assurance that there is one in heaven who can ever help us, and let us ever look to him in our time of need. See what death is to the Christian, and let us rejoice in our glorious hopes. And may all these things unite to be a fourfold cord of irresistible persuasion to draw sinners to the Lamb of God who taketh away the sins of the world.

Columbia, S.C.

Symposium.

THE WESTMINSTER CONFSSION OF FAITH.

REV. JOHN LAING, D.D.

THE inherent right of the church of God, in any of its constituent parts, by virtue of *Potestas Dogmatica* to make, revise, amend, change, supersede its subordinate standards is conceded. From the church of Rome, with her boasted *semper-ubique-eadem* claim, down to the most democratic, independent, organization called a church—even a Plymouth *assembly* of Brethern—the right has been exercised by one and all. Terms of fellowship are laid down and members are received or excommunicated according to the standard which the particular church holds. Creeds and confessions in some form are a necessity if the church is to be a witness for the truth over against anti Christian error, immorality and worldliness. The particular form of the confession however will be determined by times and circumstances; for a confession is made for the more precise definition of “present truth,” and forms the “deposit of truth” which is deemed essential. Creeds and confessions are not manufactured, they grow. They are the expression of inward life, and thought: the result of the experience of God’s church under the guidance of the spirit of grace.

The church in Canada inherited her creed from the Scotch and Irish churches, she did not frame it. In 1875 the United Church solemnly adopted the Westminster Confession as her subordinate standard, and the catechisms for use in the instruction of the people. A single note of explanation was added regarding the power of the civil magistrate. Although only sixteen years have elapsed since the confession was thus placed in our basis of union, nevertheless the inherent right remains, in a constitutional way, to modify, amend, or supersede it, as our subordinate standard. To do this is “lawful,” is it expedient? This is the question I propose shortly to answer. Is it expedient at the present time to revise the confession of Faith? For nearly two hundred and fifty years it has been the standard of English-speaking Presbyterians; are our circumstances now such as call for or would justify

revision? Within this church have the views of our Christian people regarding the teaching of the word of God so changed as to make a revision and modification of the present creed, or the preparation of a new one, the *duty* of this church? Is the belief of the office-bearers and well-informed members of the church so out of harmony with the doctrines of the confession as to call for steps being taken to re-establish harmony? In a word, is a change necessary or advisable? If so, how should this change be brought about?

In answer to these questions the advocates of revision ought to have a respectful and serious hearing; their arguments should be duly weighed, for the matter is solemn and very important. Those who favor revision accept the *onus probandi*, and rightly are expected to show cause for the church departing from her *status quo*. If they can show good cause why changes should be made, then changes *must* be made. To do so becomes inevitable duty if the church is to be sincere and earnest; her *present* spiritual life ought to find clear expression. Far am I therefore from prejudging the question, a discussion properly conducted is what is now required, and under the guidance of God's good spirit will be productive of good. We shall ascertain thereby the true position of the church in doctrinal matters.

Professor Scrimger seems to be on safe ground, a large majority of our office-bearers doubtless agree with him. "I have personally no particular grievance against the confession * * * little is to be gained by re-vision." For most of us the confession is good enough as exponent of the sense in which we interpret the word of God. We say this, but we put no claim in for infallibility, or perfection as belonging to that symbolic book. It is of use and serves us fairly well, and that is all we expect from any human composition. Practically we find no difficulty. No one feels oppressed by the terms of subscription. If such were the case, these terms might be modified. Private members are not required to assent to the book or even to the system of doctrine therein set forth. Many who have not read, far less studied, this book say that it contains extreme doctrines, but no action for heresy is thought of in connection with such statements. On the contrary it is an open secret that not a little teaching in our Sabbath schools, at evangelistic services, and even in the pulpit, is tolerated, which offends well instructed Christians, and cannot in the exercise of the greatest charity be made to square with the doctrine of the confession. Even attacks upon Calvinism have been published by men who have professed assent to the

confession, but these have wisely been allowed to pass unnoticed. The church has too much on hand to turn aside from its proper work in quest of heresy or to waste time in replying to intemperate or, inconsiderate teachers. So far therefore as "liberty of prophesying" is concerned, there is no need for revising our subordinate standard; those who are satisfied to remain and use the ample liberty they enjoy, have no cause for complaint, or asking a change.

But there is a minority in the church, though they may not be very numerous nor theologically inclined, who affect contempt for dogmatic teaching and decry any attempt at definition in religious opinions. A few loud voices, some within, but more without the Presbyterian church, are occasionally heard urgently calling for revision. Let us hear what they say patiently and weigh it well. Dr. Campbell, speaking strongly for such, and having no kind words for Augustine or Luther, for Calvin or Beza, for C. Hodge or living Calvinistic theologians, condemns the system in bulk, and proposes "to put the venerable document on the shelf among historic relics, a weapon of the past," something effete, which has outlived any usefulness it ever had. Now our taste may not be as antiquarian as the professor's, certainly we have not made such discoveries of things which were most important milleniums ago, but we cannot agree to his proposal regarding the confession. To us it is not effete; within the last three years it has proved itself to be a lively factor in nineteenth century religious opinion. We cannot lay it aside as a relic. Nor when the professor further proposes that the Canadian church shall prepare another can we agree with him. We object to lay the weapon we have on the shelf until we have a better. For two hundred and fifty years the confession has proved a trusty, keen-edged sword in the hand of skilled combatants and it does not seem wise to do battle for the Lord without any weapon in place of the old true blade. When, however, a better weapon is provided we are sure Presbyterians will not be backward to accept it with thanks. No shrewd soldier will go forth with his claymore, when a rifled cannon is to hand. Cautious men however incline to wait for the better before they lay on the shelf what has proved to be good and trustworthy. There is no such hurry, we can "bide a wee"—and hasten slowly.

Space will not allow here discussion in detail of reasons alleged for revision; they may, however, be generally stated:

- (1). Calvinistic doctrine is not now, as it was three hundred years ago,

the belief of the majority of Protestant Christians.

(2). The Confession of Faith is not in accord with the advanced opinions of this age.

(3). The Confession stands in the way of a union of all the churches of Christ in one visible organization.

1. Our answer to the first is : If the allegation is true the more the pity, for the reason alleged is not that Calvinism is not the doctrine of God's word. The real offense is not the confession, but the Scripture. It is significant that the decay of Calvinism advances *pari passu* with the neological denial of inspiration and miracle. He was a wise man who when asked if he could believe the Confession, replied, "Aye, ony man that can believe the sma' print, can easily believe the lairge" Any one who intelligently assents to the teaching of the Bible, as the Reformers did, will not dissent from the teachings of the Confession of Faith. The present decline from Calvinism indicates doubt regarding Scripture and a tendency to put human authority, of learned men or church, in the place which our confession puts God's authority "Thus Saith the Lord" as the above ground of intelligent faith.

2. In answer to the second reason we ask : Where shall we find what "advanced thinkers" hold in this year of grace ? By advanced opinions are we to understand the opinions of the leading men who have reached the grand results in physical science of which this age is so proud ? or the speculations of philosophers and metaphysicians ? or the theories of Neo-critics, based on the discoveries of ancient records ? or does "advanced opinion" include the results of all three ? Does it propose to give us a similar religion, based on physical science and a materialistic philosophy which accepts "evolution" as the fundamental truth and ignores miracle or revelation ? For such a faith the Presbyterian church certainly is not prepared ; we cannot substitute any such human religion for that which in our confession is deduced solely from the word of God, without any intimation of natural religion, further than that is recognized in the Bible as preparatory to revealed religion. We cannot accept a mixture of Divine revelation and human discoveries and speculations. Nor will we attempt to effect a harmony between God's word which liveth and abideth forever and the shifting opinions of scientists and philosophers.

We may learn something in this regard from the excellent statement recently prepared by the Presbyterian Church in England. There we find

the article concerning the Word of God has been removed from the primary and controlling place it has in the confession and relegated to an inferior and subordinate place; and the substitute has weakened on Inspiration, and been fitted in to antecedent statements based on reason as at least of equal authority in religious matters. Thus there seems to be a preparation for Rationalism, where the intuitions of Reason and conscience are accorded an equal, if not a higher, place of authority for religious belief. To this we may not assent; no confession of faith can be acceptable to the Presbyterian church which does not "exalt God's word above all His great Name," and recognize in matters of salvation the word of God as the only rule of faith and directory for duty.

3. But the confession stands in the way of union with other churches. Certainly not. All that our practice requires is, that before any man is ordained to hold office, he shall *ex animo* assent to the system of doctrine contained in the confession, as founded on and in accordance with the word of God. Union is a good thing where secured by deferring to all the conscientious convictions of the parties uniting. But it cannot be successful or a blessing, if in order thereto Presbyterians must lower the banner which our fathers displayed for the truth, and abate their conscientious conviction that God is sovereign in this grace and that salvation is of God and not of man. The history of the past and the trend of opinion at present make it as necessary as ever to hold "Justification by faith" without works as its ground. But if in order to union changes are to be made, we wish to know in what direction and how far are we to go? To conciliate Arminians, must we give up the Scripture doctrines of Fore-ordination and the Perseverance of the Saints? To comprehend Baptists, must we change our Scriptural doctrines of Infant Baptism and make immersion imperative? To meet the views of advanced Episcopalians must we revise our doctrine of the church and of the sacraments? To effect a union with Rome must we lower down our Scriptural condemnation of supererogatory works, entangling vows, purgatory, Anti-Christ, etc.? To include Universalists and Restorationists must we strike out the plain teaching of God's word and introduce vague expressions of a poet's "Larger Hope"? It seems to us that to do this would not promote union, but would at once produce disruption. Even if a majority should accede to such proposals, a large and determined minority would never enter a unionist church with such a feckless creed. If our union comes, it must

be on the word of God alone, properly interpreted as a basis.

But we do not wish to be misunderstood; it may be possible to put God's whole truth in better form; and when that is done the Presbyterian church in the twentieth century will doubtless do for the sake of union what the church of Scotland did nearly two and half centuries ago, supersede their present confession and adopt the more Scriptural and more satisfactory subordinate standard.

Our space is exhausted. It seems at present the duty of the church in Canada to watch with loving interest the action now being taken by the parent churches and our great sister churches in the republic to the south. When our time for action comes, if we wait on God our way will be made clear. If as Dr. Campbell proposes we should have to prepare a new confession for ourselves God will not fail us; he will have raised up such men as will be required, "men who know their Bibles well, men mighty in the Scriptures, with all the aids of Greek and Hebrew scholarship." To us however it would seem little short of a calamity if each several church had its own confession. Infinitely better would it be if in some way (perhaps through the Pan-Presbyterian Council) such a consensus of opinion on doctrinal matters could be reached as would enable all churches holding the Reformed faith to adopt one symbolic book and thus make manifest the unity of spirit and the oneness of faith which really exist among all the people of God in every land and clime. For this we must wait; for this we hope; and pray that God may do this great thing for us whereby we shall be made glad. But how and when it shall come to pass we confidently leave with our glorified Head, who cares for his church and will glorify her.

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Contributed Articles.

THE BIBLE AND SCIENCE IN THEIR MUTUAL RELATIONS.

FAITH in the Bible as a revelation of truth from God to men, is more widely spread at the present day than ever before ; but it may be also affirmed that Scepticism with regard to its claims to belief is also widely diffused. The same tide of emigration which has carried so many believers in the Bible over the world has also borne the disciples of Doubt. Unbelief has also caught the infection of earnestness and activity, which characterize the Christianity of the nineteenth century. This is pre-eminently a missionary era : and though it may be true that no apostles of unbelief have adventured their lives among uncivilized and savage nations to endeavour to convert them to freethought, and that they cannot, like Christian evangelists, point to their success in raising up a benighted people to true knowledge, pure morality, and some civilization, yet they can point to the itinerant advocates of scepticism, and to the converts to their views among the cultured and operative classes in Christian lands. Even missionaries among the heathen in India and Japan, while teaching and translating the Bible, have been confronted by the literature which the apostles of unbelief have put into the hands of the natives of those lands at the critical period, when their minds had been enlightened by education to discredit their ancestral faith and idolatry. Among ourselves Unbelief has its advocates, full of zeal and activity in propagandist enterprise, and bold enough to challenge a conflict on questions of evidence for the truth and authority of the Bible. The cultivation of knowledge, and especially of physical science, has demonstrated the incredibility of all systems of the universe untrue to nature, and consequently, the religions which are built upon a false cosmogony. It has, therefore, been assumed by some that the venerable records of the Christian faith, tried by the same test, present insuperable difficulties to credibility. Probably the greatest difficulties to belief in the present day arise from the methods and results of modern science ; and young minds especially, dazzled by the brilliancy

of some of these results, have been captivated by sceptical theories drawn from them. A great revolution has taken place in the method of acquiring knowledge—to the advancement of truth in all its departments. The pursuit of scientific study has had an influence on Biblical inquiry. The Physical sciences, which investigate the forms and changes of matter; the Philological and Biological, which attempt to reduce to system the facts of man's nature, and of his intellectual and moral development—have all a bearing upon the study of the Bible as a revelation professing to come to man from God. A spirit of scepticism has been awakened. A great demand for evidence to satisfy critical inquiry on the most approved principles has been made. Many are restless and unsettled. Some have departed from faith in the Bible, and demand a divorce between Science and Scripture. The conflict now is different from the past, though all the old battles have occasionally to be fought over again. But the critical school is new, and the Bible has had to submit to its searching analysis. The inductive philosophy has gained its importance from the correct methods it has pursued, and the splendid results it has obtained. When, therefore, it is alleged that the Bible cannot stand before this new method it is important to examine whether there is any real danger to Faith or the Scripture from the certain truths of science, and whether there is any just ground for the panic which some feel for the safety of the Ark of God. It is proper that we inquire whether there is any real disagreement between the venerable Bible and modern Science. It may be premised that the Bible does not profess to teach physical science. Its purpose is moral and spiritual, throughout the sixty-six treatises, by forty-four different pens, composed during a period of fifteen centuries, and crowded together with marvellous unity of teaching, within the pages of a pocket Bible. It professes to be a record of God and man in their spiritual relations, and to make men "wise unto salvation." But professing to come from God, and to be true, it may be presumed that the Bible should not contain anything inconsistent with scientific facts. It would be a serious argument against its credibility and authority if it built any of its doctrines on a scientific falsehood. But, on the other hand, if its language, fairly interpreted, does not contradict what science has discovered, it must be a presumption in its favour, though it must be tried by its own special lines of evidence, to which it appeals. The Bible has often been in the crucible, and subjected to trying tests. Furnaces heated seven times have been prepared

for it, and the most searching scrutiny has been held over the process. Philosophers and sciolists in every age have been ready to break a lance with Moses. Some have even made physical science the seat of the scoffer, and disowned the authority of the Bible: but those who believe, on what they regard satisfactory evidence, the revelations of Divine truth in the Bible and the revelations of scientific truth in nature, have no fear that ultimately there will be any discrepancy between their disclosures, as the two volumes are honestly and carefully studied. "Nature and Revelation are not conflicting but conspiring forces," as the late Professor Sedgewick, of Cambridge, so felicitously said. Both have a claim to be patiently and fairly studied. The great discoveries of science, the brilliant array of its facts, and the grand order of its laws, cannot be hostile to the facts and laws of the Bible, if both proceed from one Great Author. The inquirer after knowledge may take up the language of the quaint Sir Thomas Brown, in his "Religio Medici," and say—"There are two books from which I collect my divinity; besides that written one of God, another of His servant Nature, that universal manuscript which lies expanded unto the eyes of all." As Archbishop Whately said.—"It is not for the confutation of objectors merely, or for the conviction of doubters, that it is worth while to study the two volumes—that of Nature and that of Revelation—which Providence has opened up before us; but because it is profitable and gratifying to a well-constituted mind to trace in each of them the evident handwriting of Him who is the Divine Author of both." We are bound to admit all the ascertained facts which science has discovered, and all the general laws which these facts satisfactorily prove; but we are not bound to accept the speculative theories which scientific men occasionally put forth. These theories have often varied, and have been refuted by further investigation. Their first appearance may have been directly antagonistic to the Bible, but the issue may be quite in harmony with its teachings. As we shall see, such has already been the case in some conspicuous instances. The speculation and theory were wrong, and their authors had demanded for them the authority due to established laws without waiting for complete evidence of their truth. In like manner the Bible has, in all ages, suffered more or less from its professed interpreters. Theories founded on imperfect or wrong views of natural truths gave a meaning to texts of Scripture which the words themselves did not necessarily convey, and these interpretations gained authority by tradition. The Bible has had a human

incrustation of interpretation. Hence when new discoveries of physical truth were first proclaimed by men of science, theologians, as well as human believers, in their explanation of the Bible, looked with suspicion on them as they came into collision with traditional views. Lactantius, an eminent father of the third century, denied the rotundity of the earth. St. Augustine, a more profound reasoner, in the fifth century, admitted the rotundity, but denied the antipodes. After Copernicus published his discoveries, Pope Paul III., by a decree of the Congregation of the Index, declared the Copernican theory to be false and contrary to Scripture; and Galileo, though scientifically convinced of the truth of the earth's motion round the sun, had on the 22nd June, 1633, before the Inquisitors, on his bended knee with one hand on the Bible, to abjure and curse the doctrine which his telescope had established. The prohibition of books containing the doctrine was continued till Benedict XIV., partially removed it in 1757, nor were these books especially authorized till 1822 by Pius VII. Protestant theologians have sometimes been weak enough to deny scientific truth. Though Sir Isaac Newton's splendid discoveries were made after the new methods of inquiry had been recognized, yet the great Puritan divine, John Owen declared that the Newtonian philosophy was based on the fallible phenomena and against evident testimony of Holy Scripture. When Geology produced its doctrine of the great antiquity of the earth, Protestant as well as Catholic was ready to quote the first chapter of the Bible against it; and Moses Stuart, one of the leading Biblical critics of the age in America, opposed it. William Cooper, who was so true to nature in his poetry, expressed his fears of those "who drill and bore the solid earth, and from the strata there extract a register, by which we learn that He who have made it, and revealed the date to Moses, was mistaken in its age." But it was the interpretation that was wrong—the human theory, not the sacred record. Human conjecture had wrapped up Biblical texts in too narrow an interpretation. We now smile at the folly of the interpreters who refused to admit the rotundity of the earth, the existence of the antipodes, the motion of the earth around the sun, and the antiquity of the earth's crust. No respectable interpreter now has any difficulty with the Bible on these points, and he can find ample room for all the long ages of Geology. Thus the Bible, when its language is honestly explained, has been able to stand the test of advancing scientific knowledge more than any other religious book of the past.

Let us look at ancient and modern Science in relation to the Bible. The ancients had their systems of the universe in a cosmogony as well as a theology. The latter was dependent upon the former. They had their philosophers of far more learning than the pastoral Hebrews. Their sacred books contain their system of the world. The oldest of these documents takes us back to an age older than Abraham, and near the founding of Babel. It covers the very ground taken up by the early chapters of the Bible; but the contrast is great. The Accadian tablets, while they have a substratum of agreement with Mosaic record, are childish, fabulous, and polytheistic. Others rescued by modern excavations, and thus capable of being read without a Greek exposition, present a similar mass of crudities, fancies, and falsehoods utterly irreconcilable with modern science, and in striking contrast with the Book of Genesis. There is a gross ignorance of nature, and an ascription to matters of powers and properties most ludicrous, with a peculiar national characteristic that suits only one locality. The Babylonian cosmogony made the first state of the world to be chaos—a darkness in which frightful forms moved, and over which a woman presided. Bel cut her in two and made heaven and earth. He then cut off his own hand and made men. The Indian imagination had great fertility in making cosmogonies, and, amidst much that poetic genius can admire, there was still more that was grotesque and absurd. The seed of life became an egg, and produced Brama the great creative principle. The earth rested upon an elephant, the elephant upon a tortoise, the tortoise upon a stone, and the stone upon nothing! Greek physicists made greater approximations to truth. Night was the daughter of Chaos. Men were formed from clay, and animated with fire from heaven. Thales found moisture everywhere—all things were nourished by it; therefore water was the source of all things. Anaximenes thought water an insignificant element. He felt within himself something which moved him, he knew not why—something higher than himself, invisible, but ever present. This is, called life. The life he believed to be air, which seemed to be universal. The earth, like a broad leaf, rested on it. Air inspired and expired seemed the very stream of life. Air was the source of all. Dionysius of Apollonia asked what constitutes the source of things? Clearly it was force. The air had a soul and was therefore living and intelligent. Anaxagoras, reviving the inquiry, was the first to teach the idea of personal intelligence in the Creator of all. Plato then added that “the great first cause is *enárwed*

with life, intelligence, and goodness." But the god of Plato, though thus invested with a moral character, was, after all, a mere *anima mundi*, whose goodness was only order or harmony. The Hebrews, on the other hand, to whom we are indebted for our Bible, were confessedly not a philosophical or scientific people. They had not such schools of learning as the Egyptians, Chaldeans, and Greeks. They could not be expected to express their ideas of the universe in so correct a form as those who boasted of their knowledge. Yet the Hebrew Bible has the superiority. It has nothing fanciful or absurd in its record of creation. It does not ascribe to matter powers and properties which are scientifically untrue, and has no recourse to fanciful expedients to carry out the great purposes of nature. Moses, the reputed author, was learned in all the wisdom of the Egyptians, and had exceptional opportunities of acquaintance with so advanced a nation. He spent much of his time in Arabia, yet neither Egyptian nor Arabic ideas tinge his narrative of creation. The simple and sublime sentence with which he opens his account is without a parallel in all the literature of antiquity. "In the beginning God created the heavens and the earth." This bears the stamp of truth as seal upon its brow. He does not speculate or give wing to fancy, nor does he pause to discuss the questions which curiosity might suggest, but discloses a succession of phenomena which nature assumed in the days or eras of its progress. He introduces no dualistic principles, like the oriental cosmogonists. He does not degrade matter, but distinguishes it from its Creator, who is supreme and independent. Matter is formed according to the will of God. The Bible throughout all its pages ascribes to the Creator becoming attributes. It asserts that God made all things out of nothing—an idea to which no other ancient cosmogony ever rose. It says that God "sitteth upon the circle of the earth," and that He "hangeth the earth upon nothing." It distinguishes between the heavens and the earth, makes the heaven a boundless space, and the waters above the earth an expanse, which the millions of tons evaporated every day abundantly attest. It makes the stars innumerable and dependent, and makes the motions of the sun and moon relative to each other. There is no extravagance in the account, and it is consistent throughout. Considering the age of the Hebrew narrative, it is marvellous for its simplicity. "Such a geogony or cosmogony we seek in vain among all ancient nations"

Now, with respect to Modern Science, the narrative of the creation in the Bible is not intended to convey instruction on the science of Astronomy,

Geology, Mathematics, Chemistry, or Natural History. As Cardinal Baronius said long ago. "The intention of Holy Scripture is to show us how to go to heaven, not to show how the heaven goeth." Its purpose is moral, and treats of the universe, and of the earth, and of the things on the earth, as it pursues its moral aim. Its language, therefore, in describing any natural phenomena, would be in harmony with appearances rather than with their actual relations, just as philosophers speak, still of the sun's rise and setting, while in fact, it is the earth's motion that causes the succession of light and darkness. But this Bible nevertheless, abounds with references to natural phenomena. Are then these such as contradict the ascertained facts of science? If so, then the Bible loses much of its authority. There can be no doubt that all other ancient sacred books have lost their credibility before the light of modern science. All religions, built upon untrue cosmogonies must necessarily fall before true knowledge. Does the biblical narrative disagree with the results of modern science? Astronomy, now one of the most perfect of sciences, was long viewed with doubt and fear by traditional interpreters: but a fair rendering of the sacred text has left ample room for all its brilliant discoveries, and not a word of the language of the Bible need to be changed in its reference to the celestial sphere. The astronomer of to-day uses equally popular language, and speaks of the facts of his science as they appear to the eye, though he knows that quite other terms are necessary to explain them scientifically. He can stand on the same platform as the peasant, "whose soul proud science never taught to stray, far as the Solar Walk and Milky Way," and he can join with him in words of the Hebrew king, "The heavens declare the glory of God, and the firmament showeth his handiwork." The science of geology startled believers in the received chronology, when it first declared that the rocks attested the existence of the earth throughout countless ages, and that the process of creation had required a long succession of periods of time. But at length it was discovered that as one day was with the Lord as a thousand years, and frequently includes an age, all fear of discrepancy subsided, and eminent geologists themselves recognized in this wider interpretation an order of creation in the Mosaic record which harmonized satisfactorily with records of rocks. Geology has established that the world is not eternal. The Scripture asserts that it had a beginning. Geology has proved that the earth must have existed for incalculable ages, and the Bible fixes no date for its creation. Geology has classified the changes through which the earth has passed, and the first chapter of Genesis has ample room for them. Geology, last of all, has proved that man is the most recent of animated nature, and the Scripture places his first appearance on the sixth day or era, and from the date of his creation begins its record of moral and spiritual relations between him and God. Thus the very cosmogony of the Bible has become a witness to its truth.

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(To be continued.)

EDUCATION OF MINISTERS.

WHAT is education? The derivation of the word (*e* out, and *ducere* to lead) suggests the answer. Education is the *leading* of our powers and faculties *out* of ignorance. But what is the *goal to which* they should be led? It is a strange road that comes *from somewhere*, and goes to *nowhere* in particular; and the student who is desirous of getting away out of the fields of ignorance without having some definite goal in view, is never likely to get far from the fence. And certainly the young minister (under which term I specially include the theological student) who has not fully determined in his own mind *what he is aiming at* will miss the glory-point of his calling. "God is light and in Him is no darkness at all."¹ The knowledge of God then, must be the most desirable end of your training. The education of a minister, must, consequently, be the *leading* of his whole being *out of* the darkness of ignorance, *into* the light of God. To every student I would most emphatically say, have a *definite object* before you in your studies; and let that object be *first*, TO KNOW GOD, *second*, TO MAKE GOD KNOWN. These two objects—which are really one—should fill the life of every student and minister. The first is the goal of all *study*; the second is the goal of all *training*. The more steadfastly we keep these two purposes in view in all our study and training, the more successful are we likely to be in our life-work of saving and feeding souls. In Hosea's day God declared through his prophet; "My people is destroyed for *lack of knowledge*";² and Christ affirms "this is life eternal, that they might KNOW THEE, the only true God and Jesus Christ whom Thou hast sent."³ The apostle Peter who wrote his second Epist. "to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ,"⁴ opens it with the prayer, "grace and peace be multiplied unto you through the *knowledge of God and of Jesus our Lord*."⁵ He closes his Epistle with the injunction to his "beloved" to "grow in grace and in the *knowledge of our Lord and Saviour Jesus Christ*."⁶ Would that over every minister of the gospel, an apostle would be able to say, "I thank my God always on your behalf for the grace of God which is given unto you by Jesus Christ; that in everything ye are enriched by Him in all UTTERANCE and in all

1. Jno. 1 : 5. 2. Hos. 4 : 6. 3. Jno. 17 : 3. 4. 2 Pet. 1 : 1. 5. 2 Pet. 1 : 2.
6. 2 Pet. 3 : 15.

KNOWLEDGE"⁷—the two qualifications which are absolutely indispensable to a successful ministry. They are single terms to express the phrases, *know God* and *make Him known*.

The first object, then, of the minister of the Gospel is, as fully as possible, TO KNOW GOD. There is no question but that he knows God most intimately whose soul is a *prayerful* one. The man who goes into the closet and talks with God, is the man who, of all men, will catch God's Spirit. Moses and Elijah were men of might because they were men of prayer. Even Christ, though He was the Son of God, fitted Himself for His struggles and work by communion with the Father. How often did the hours of the night, on the lonely mountain top, steal past Him silently, hushing even the night winds into stillness lest they should disturb that bowed figure of the praying Saviour!

"Prayer—the onward, heavenward road ;
 'Tis the ladder up to God ;
 'Tis the way by which we go
 Round and round proud Jericho ;
 'Tis the sound of trumpet blast,
 Bringing down the walls at last ;
 'Tis the telegraphic cord,
 Holding converse with the Lord :
 'Tis the key of promise given
 'Turning in the lock of heaven.'"

He is not a man of God, who is not a man of prayer ; and he will never know God who does not talk with God. But with this brief reference to this means of knowing God, insisting, however, that it is *absolutely essential*, I wish to outline three departments of study, where not only will you learn to know God, but also where you will find much to help you in making Him known.

DEPARTMENT I.—Study the WORD of God in *the Bible*.

Your object in life is to *know God* and to *make Him known*. All that God has been pleased to reveal about Himself—beyond what He teaches by His Spirit, and by His dealings with man, and His workings in nature—He has compressed into the pages of the Bible. If we wish to know God, then, the Bible must become our text-book. It must be to the minister what the fields are to the farmer ; what merchandise is to the merchant : what iron is

7. 1 Cor. I: 4-5. S. Robert Maguire.

to the blacksmith; what wood is to the carpenter. He must always be found working at it, working in it, working with it. It must be to him what the text-book is to the scholar, what the guide-book is to the traveller, what the compass is to the mariner. It is not "an able commentary" on it that he requires, but the Book itself. If to *know God* is our object, let us take up His Book. If I want to know Longfellow and catch his spirit, I will read and study his writings; live amongst his poems; think over again the thoughts that passed through his mind. If I really wish to know God, His word will become the man of my counsels; I will fill my mind with the "Thus saith the Lord's" until I live over again the thoughts that were born in the mind of Jehovah Himself. "This is the covenant that I will make with them after these days, saith the Lord, I will put *my laws in their hearts*, and *in their minds* will I write them."⁸ God's laws in our hearts, and *obedience* will become our natural attitude; God's laws in our minds, and to be "*spiritually minded*"⁹ which is "life and peace," will become our common experience. Then truly may we be said to "have the mind of Christ."¹⁰ If more time were spent by all Christians, including ministers and students, on the simple Word of God itself, without any special aid of commentary, except for passages about which we are in perplexity, the standard of Christian thought and life, and of pulpit discourses, would be very greatly elevated. It is *the Word itself* that is commended by God—not some able treatise on it. The tendency to follow expositions of the Bible, with its consequent—traditionalism, was the fundamental error of the Pharisees in Christ's day, as it is of the Romish Church in our day. The practice, under different forms, was often severely rebuked by the Saviour. "Had ye believed Moses ye would have believed me for he wrote of me."¹¹ "Laying aside the commandment of God, ye hold the tradition of men * * * making the word of God of none effect through your tradition, which ye have delivered."¹² The sin condemned in these and similar passages, it seems to me, was the sin of *overlooking the plain teaching of Scripture* in a desire to follow the expositions of some presumably authoritative Rabbi. If the Bible said one thing, and Rabbi So-and-So maintained that such another thing was meant, the Divine statement was discarded, and the human implicity accepted. Thus, as the years passed, the current preaching con-

8. Heb. 10 : 16 ; 8 : 10 ; Jer. 31 : 33. 9. Rom. 8 : 6. 10. 1 Cor. 2 : 16. 11. Jno. 5 : 46. 12. Mark 7 : 8-13 ; see also verses 7 and 9. Mat. 15 : 2-3. Mat. 23 : 1-33.

tained less and less of the Divine, and more and more of the human, until Christ found it necessary to almost wholly condemn the Rabbinical teaching of His day. Christ said "He (Moses) wrote of me." But the people did not know that; either because they no longer read Moses, or, because they interpreted him according to the teachings of the Scribes. It was not *God's* word that settled a doctrine, but the *Scribe's* word. History repeats itself. Rome to-day stands as nearly as possible in the shoes of the Scribe. She has got on the long garments, and pretends that all authority to expound God's word is wrapped up in their folds. Nay, more. Mother Church has her traditions; and between her traditions and herself, she outweighs the Bible. For, if she still acknowledges the Bible as God's Book, and, therefore, of Divine authority in matters of faith: yet it is not the Bible *as it is written*, but the Bible *as Rome reads it*; and Rome reads it through the swirly-glass spectacles of her own traditions. Almost every error for which Christ rebuked the Pharisees has been woven into the fabric of Romanism. The origin of these errors is *neglect of the Bible*, and the giving of undue prominence to traditional interpretation.¹³

Now Protestantism is not altogether free from the same tendency, if not the same error. If we did not interpret Scripture so largely through our *ism* spectacles, Episcopalian and Methodist and Baptist and Presbyterian would stand much closer together. One of the best steps towards Church Union would be more unprejudiced and candid study of the Bible. Three hours a day spent on the English Bible, and one or two more on the Hebrew and Greek Testaments, with no assistant save good lexicons and grammars, would do more to unify the creeds of Christendom, than will ever be accomplished by union meetings. The man, who gives God's Word the *first place* in his allegiance, and the *chief place* in the time he devotes to books, looking by prayer for God's own appointed instructor, the Holy Spirit, will gain true views of God. If the different *isms* were to do this for one year, and then suddenly look up from their work to see where their brother *isms* were, they would be joyfully surprised to find themselves smiling in each other's faces, so close together that they could shake hands as they never did before. Mount Zion would be thronged by men who, to their surprise, found that "one Lord, one faith, one baptism," meant much more than they ever

13. See a very clear concise and able article in the Homiletic Review for February, pp. 99-106, wherein Scripture *versus* Traditionalism is dealt with by Dr. Gregory.

thought it did. The question of the Revision of Creeds would be settled in a way not generally anticipated; and the more momentous problem, the Revision of Morals, would occupy the attention of the United Church.

Less *ism* spirit and more Holy Spirit as our guide; less commentary and more Bible as our outfit; less desire to throw God's Word unto "Our Church's" moulds, and more of honest effort to square our own tenets with the teachings of Scripture, would greatly promote the glory of God and the spiritual knowledge of His people. The Bible should outweigh all other books put together, in a minister's search for truth. I am aware that it does so *in theory*; I am not so certain that it does so *in practice*. I am convinced that nine-tenths of the reading of ministers centres round the Bible; but my contention is that this is not so helpful as if one-half of our reading was spent *on the Bible itself*. The cry of Luther, "Back to the Bible" resulted in a Reformation. But if that cry could only find a *deeper* echo in our hearts; if the "Sword of the Spirit, which is the Word of God," could only be *completely* unsheathed from its scabbard of perplexing and ponderous commentaries, there would be "heaps upon heaps" slain; for 'the slain of the Lord would be many.' Instead of saying, I wonder how Meyer, or Lange, or Henry treats this verse, let us say, How does the Bible in other passages throw light on this verse?

Permit a few words about Method of Bible study. I do not pretend to be competent to say what is the *best* method; but from experience I can testify that for the younger men, at least, the following plan will be found most interesting and instructive.

First. Take up a *single Book* of the Bible, such as an Epistle or one of the Prophets. Make yourself so familiar with *the people* to whom it is addressed, and with *the circumstances* under which it was called forth, that, while reading it, you are breathing as nearly as possible *the very atmosphere* in which it was inspired. Then read it over, and over, and over again. It will expand, open out, and unfold before you, until you seem to be able to walk amidst its glorious truths. Analyse its argument, weigh its teachings, and, when you go out for a walk, search for illustrations of its truths. If you should then look up a commentary on the subject, you would be delighted and impressed with a few of the comments; but would find that you had anticipated most of the best of them; and were in a position to see the utter nonsense and worthlessness of the majority of them. The whole Bible should be thus studied Book by Book.

Second. Along with this method, a very instructive line of Bible study is *Bible biographies*. The whole Bible is the biography of our Lord Jesus Christ. His life should come first and last; for He is "The chief among ten thousand and altogether lovely." In sacrifice and type, in prophecy and gospel, it is *His* life that is being unfolded. All your study must, therefore, have the Saviour of men for its goal. You are wanting to know God and Jesus Christ whom He has sent.' But take up Gidcon, Daniel, Peter, Paul. Make the Bible *your* book, and become familiar with its men.

Third. Make a *subject-study* of the Bible. Take such subjects as are found in the subject-index of the Oxford Teacher's Bibles, and turn up *every passage* which makes reference to your subject. *Keep your pen and paper before you.* Carefully read the content to each verse. This is very important. If the verse really bears on the subject, *write it out*, and write down after it any thought that may occur to you. Leave a little space for subsequent thoughts, or the noting of an illustration. After you have gone over every reference to the matter under consideration, look over your work. You will find that many verses have almost the same thought. Find the leading thoughts, and group them in such a way as to bring out the chief teaching of Scripture on the subject studied. Then in preaching, get the people to turn up their Bibles as you read the verses you have selected. If you memorize the more pointed texts, and carry them round with you in your heart, they will come to the people warm with your life-blood, and illustrated by everything you have seen as you meditated on them.

But enough on this subject, though I would fain write much more.

DEPARTMENT II.—Study the *work of God in Nature*.

"In the beginning God created the heavens and the earth." The heavens and the earth, then, are but "the workshop of the Creator"—to quote Sir Wm. Dawson's expression. Star and rock, bird and beast, must, therefore, bear the imprint of Jehovah's creation hand; and electricity and gravitation be but His bond servants. If we would *know God*, we must learn to spell out the heavens, and decipher the earth. Thus the stars, and the countless varieties of life in air and earth and water, will be found to be ideographs in the hieroglyphics of God. Then we will look to heaven and exclaim "The heavens declare the glory of God, and the firmament sheweth His handiwork."¹⁴ As with uplifted soul, we read the grand story that God

14. Ps. 19: 1.

has penned across the heavens and written throughout all the earth, we will cry, "O Lord our Lord, how excellent is Thy name in all the earth! Who hast set Thy glory above the heavens." ¹⁵

"These are Thy glorious works, Parent of good;
Almighty! Thine this universal frame,
Thus wondrous fair: Thyself how wondrous then!
Unspeakable! Who sit'st above these heavens,
To us invisible; or dimly seen
In these Thy lowest works: yet these declare
Thy goodness beyond thought, and power divine."

The student whose soul feels not the power of God in nature; who reads not of Him in His works; to whom a mountain is only a heap of rock and sand; to whom a flower is only a vegetable, is a student who has never put foot into one of the most beautiful of the avenues that lead to the palace of God. It winds through many a pleasant glade, and by many a purling brook; it is vocal with the song of birds, and fragrant with the breath of flowers. Give me the soul of the Hebrew poet before whose ravished sight "the trees of the forest clapped their hands" and "Lebanon and Syria leaped like unicorns," till his ecstatic soul called to them "Why leap ye, ye high hills?" Such a devout student of God's fair works, will readily

"Find tongues in trees, books in the running brooks,
Sermons in stones, and good in everything."

If more men took the advice of Solomon, "Go to the Ant"; or of Christ "Consider the lilies," and made a devout study of the habits and life of the different forms of Creation, there would be a more observant ministry; fewer worthless illustrations in sermons: and truer conceptions of God's wisdom and skill.

DEPARTMENT III. — Study the *Hand of God in History*.

Read carefully the fourth chapter of Daniel, and you will see how Nebuchadnezzar was taught the salutary lesson, that *God is King*, and that, whatever haughty men may think, He *is* ruling the universe. "He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and *and none can stay His hand*, or say unto Him, What doest Thou?" ¹⁶ Belshazzar had to be taught the same truth. These Chaldean monarchs were haughty men, and required severe lessons. Daniel is brought before Belshazzar and, by God's instruction, he says to

15. Ps. 8: 1. 16. Dan. 4: 35.

the proud young monarch, "the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified * * MENE: God hath numbered thy kingdom, and finished it." ¹⁷ The Mede, who lay at his gates, was but Jehovah's rod of punishment.

By a long series of causes, and a sudden rebellion, the kingdom of Israel is wrested from Judah, in the days of Rehoboam. The causes seem to be human folly and human ambition. But the sacred penman in letters, that might be inscribed in flame over the rise and fall of all empires, states "Wherefore the king (Rehoboam) hearkened not unto the people; FOR THE CAUSE WAS FROM THE LORD."¹⁸

Why is there so much history in the Bible? It is to teach us *how to read all history*. The historical part of the Bible is simply a *grammar of history*, wherein we learn to decline the lives of Kings, and conjugate the rise and fall of nations. Some nouns and verbs in Hebrew and Greek are very irregular in form, and varied in meaning; yet we have them as they were actually framed by the lips of the Jew and the Greek. So with the lives of men and nations. Very irregular they may be, very much out of harmony seemingly with God's general purposes; yet they must all fall in line somewhere in the scheme of Divine government. Two rules, at least, help us in our declensions. They are really opposite sides of the same principle. The rule which applies to wicked men is, probably, "Surely the wrath of men shall praise Thee: the remainder of wrath shalt thou restrain."¹⁹ The other side of it—applicable to God's people—is "All things work together for good to them that love God."²⁰ Joseph sold into Egypt by hate, (the wrath of man) is given high honor and confers life and blessing on his father's house.

Pharaoh's wrath against the babies of Israel sends the child Moses into the royal palace, where he is taught how to legislate and rule. A fight between a couple of men, sends him from the palace to the desert, to be trained for leading Israel over that rough march to Canaan. The vile scheming of Judas and the chief priests, is made to form a link in the chain of redemption, the most glorious chain that ever was forged.

"There is a Divinity that shapes our ends
Rough hew them as we will"

and that Divinity is God. As with individuals, so with nations.

17. Dan. 5: 23, 26. 18. Kings 12: 15, see also verse 24; judg. 14: 4; 2 chron. 22: 7, 25: 20. 19. Ps. 76: 10. 20. Rom 8: 28.

"O Assyrian, *the rod of mine anger.* * * * *I will send him* against an hypocritical nation. * * * Howbeit *he meaneth not so*; but it is in heart to destroy and cut off nations not a few * * * For *he saith*, By the strength of *my hand* I have done it, and by *my wisdom.*" ²¹ Events fall into line wonderfully, when you read all history as a panorama whose central point, about which it moves, is God's glory and the good of His people.

In Arithmetic each exercise is preceded by a few examples worked out. If you have understood the model questions thoroughly, and fully grasped underlying principle, you are in a position to attempt the unsolved problems. If you have not mastered the model problems solved for you, you are not in a position to begin the exercise. The Bible presents some worked out and explained models of history, by means of which we are taught how to read all history. You must study its pages until you have grasped, more or less fully, the principles of Divine government and sovereignty therein illustrated. Until you have done so, the history of Britain, and of the world generally, is beyond your capacity. When you have learned to see the hand of God in history, you will have gained some valuable knowledge of God's methods of dealing with men; and will seldom want for sound illustrations for your sermons.

It was my purpose to write something on the secondary object of a minister's education, namely *to make God known.* But I have already transgressed the bounds assigned me on this article, and must close with but a few sentences. Your *study* must be to know God; your *training*, to make Him known. If this be kept definitely before you in all your College training, it will become a focus so which all your energies will converge; and your whole life will lead to Him. It will prevent your ever falling into a ruinous effort *to make YOURSELF known.* A word in closing. *Know God fully and you cannot but make Him known.* If the fountain be full to overflowing, the thirsty will somehow find its waters. If the fountain be dry or corrupt, no pump of oratory can make the waters life-giving. Christ in the heart, and Christ in the sermon, should be the minister's aim. The people are saying to every minister as "certain Greeks" did to Philip, "Sir, we would see Jesus"; ²² and their experience is still the same as that of the early disciples: "Then were the disciples glad when they saw the Lord." ²³

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A DAY IN ORVIETO.

ABOUT midway between Rome and Florence, in the valley of the Paglia, a turbulent tributary of the Tiber, there rises sheer up from the plain an isolated conical hill of tufa with steep sides and flat top nearly 800 feet high. On the very summit of it, like an eagle's aërie, stands the old city of Orvieto, the *Urbibentium* of Procopius, the *Urbs Vetus* of other writers, with a present population of 8,000 or so, and one of the most interesting towns in Italy outside the great Capitals. It is a natural stronghold and one of those spots sure to be occupied in troublous times as the site of a fortress. In mediæval days it was one of the vantage points of the Guelfs in their interminable conflicts with the Ghibellines and for nearly three centuries was the favourite refuge of the popes when too sore pressed by the partisans of the imperial faction. No fewer than thirty-four of them resided here at intervals during their reign. To this fact is due most of its former importance and much of its present interest. But it was an Etruscan town long before the Christian era, and numerous remains of their occupation—tombs, pottery, gems—have been found in the immediate neighbourhood.

In the good old days of its glory, the ascent to it must have been a serious business for the road which winds up the face of the cliff is steep and hard. But modern science has simplified matters by erecting an elevator which in a trice lifts you up from the railway station in the valley to the very gateway of the old citadel within the walls. You hardly land at the top before you feel that it has also lifted you backward some 600 years or so into the middle ages.

The *fortezza* or castle that once crowned the steepest brow of the cone and gave shelter to the garrison is now removed, and its site turned into a public park with a small open amphitheatre. But the streets are still as narrow and gloomy as ever, and every house looks as if it might have been built before America was discovered. As a matter of fact many of the finest date from the thirteenth century, two hundred years before Columbus. The only modern thing we saw in the place was a marble slab let into the wall of an old palace, to commemorate the fact that Garibaldi had addressed the people from an adjoining window in favour of the unification of Italy. Nor does one see any reason why they should not stand as they are for all time to come, so strong and solid are they. Almost everything is of stone,—the

walls, the stairways, even the very floors in many cases are of stone. On the corso or principal thoroughfare rise a couple of old towers square and grim that watch over the town like mediæval sentries frowning upon every stranger and challenging his right to entrance. The grimness, however, is all in the towers. The people are hospitable and kindly to the visitors, all too few in number, who find their way thither. They give them a hearty welcome and strive to make their stay as interesting as possible. Our visit at any rate proved so to an unusual degree.

Without at all intending it we happened to arrive during the festival of Corpus Christi, and the whole town was *en fete*. I know not what religious services had been held in connection with the festival, but we soon discovered that the day was to be turned to good account in the way of amusement. About noon we found ourselves in the midst of a crowd that thronged the leading thoroughfare almost from end to end, and unexpectedly became spectators of a scene such as used to be familiar in Rome during the Easter Carnival—the races of the wild horses through the corse. Steeds gaily decked with ribbons were started with much cracking of whips at the further end, and madly dashed forward through the dense mass of people that parted before them and lined the way on either side. Fresh speed was given to their heels by rifle shots fired from soldiers stationed at the corners of all the cross streets. There was the most intense excitement, and the women especially, though unwilling to miss the sight seemed in terror of being run over. But in truth there was little danger. The horses appeared more frightened than the people. Having no masterful riders to urge them on and give them confidence they hesitated at every bound, and would not knowingly have trampled down a baby. They readily yielded to the first hand that was stretched out to seize the bridle. There was no one hurt, and the populace had the momentary thrill they craved. This street scene was to be followed by a circus performance in the amphitheatre, during which all the shops were closed that the whole population might be free to go. We contented ourselves, however, with some of the more permanent attractions of the place.

The chief of these is of course the splendid and famous Cathedral, in some respects without a parallel in all the world. Curiously enough its history has a very close connection with that of the festival of Corpus Christi which we had just seen the people celebrating in the Corso. Both took their origin from a wonderful miracle said to have been wrought within a few miles

of this point at Bolsena. The story goes that in the year 1263, while a Bohemian priest who was sceptical as to the doctrine of transubstantiation was celebrating mass, he was convinced of the truth of this cardinal dogma by the appearance of drops of blood on the host just consecrated which stained the linen *corporale* or chalice-cloth through and through. The scene forms the subject of one of Raphael's world-famous frescoes in the Stanze of the Vatican. This simple device of priestcraft has been so frequently repeated since then in various forms and places that it has grown rather stale. But for some reason, not very plain to us now, it made a tremendous sensation at the time and was regarded by the faithful as a complete refutation of all heretics and gainsayers, all the more perhaps because they had no strong arguments wherewith to put them to flight. Pope Urban IV., then residing at Orvieto for safety, was quick to see the value of an incident which caught the popular mind, and in order to make the most of it instituted the annual festival of Corpus Christi, which to this day is observed throughout the Roman Catholic world wherever possible by the public procession of the host through the streets, to the annoyance more than to the confusion of the aforesaid heretics. In further honour of the event the pope projected the erection of a great Cathedral which should be worthy to receive the miraculous bloodstain. His death a few months later prevented him from carrying out his plan. But it was not dropped, for sixteen years after in 1290 Nicholas IV. in solemn state laid the foundation stone of the present superb edifice. The construction was rapidly pushed on, notwithstanding the fact that all the material had to be carried up the steep incline, and within a few years it was open for service; but for two hundred years and more it continued to have lavished upon it within and without the choicest that Italy could produce in the way of sculpture, fresco and mosaic. The result is what we see.

The building taken as a whole, notwithstanding its vast size, is disappointing to one who has learned to admire the Gothic Cathedrals of northern Europe. For though this is Gothic, it is what is known as Italian Gothic and has nothing of the airy lightness of the genuine style. Italy for some reason has never taken kindly to the pointed arch and has seldom used it consistently throughout an entire building. Most of the arches here are round, and even when pointed are splayed out wide as if the architect had determined to have as few of them as possible. Nor do we ever find in

Italy that exquisite harmony of all the parts which is such a delight to the sense of proportion in the Gothic Cathedrals of France or England. The grouping of this Orvieto church is heavy and uninteresting. The façade with its three gables set flat against the nave looks as angular and ungraceful as a scaffold.

Another feature which strikes a northern eye is the gorgeous display of colour on the exterior of the building. The walls are of white and black marble in alternate courses as if forcing attention to the richness of the material by the violence of the contrast. The whole of the west front is a gorgeous mass of glittering marbles interspersed with pictures in brilliant mosaic, that seem harsh in the bright sunlight which commonly prevails. One feels as if the entire wall ought to be taken inside somewhere, that it might be toned down by a little judicious shading.

But while the building as a whole fails to satisfy the mind, every detail taken separately is as rich as a gem. That same west front is one of the most splendid picture-bibles ever produced. The whole of the lower portion of it between the doors is faced with marble panels carved in relief, telling the Bible story from the creation down to the judgment, executed by the Pisani brothers in the fourteenth century. Above this appear a series of large mosaic pictures in bright colours on a gold ground, running to the very apex of the highest gable. These, however, are of much later date and betray the increasing tendency to Mariolatry. Statues of prophets, apostles, saints and angels innumerable, of exquisite workmanship in marble and bronze, give spirit and life to the whole.

The interior though less brilliant is not less important from an artistic point of view. The interest here centres mainly in the chapels of the transepts. That on the left is devoted to the relic of the bloodstained chalice cloth, which is enclosed in a massive silver reliquary adorned with paintings in bright enamel. The walls are frescoed with scenes depicting the famous miracle and are supposed to be very edifying to the faithful, but are of no great account artistically. The other chapel in the right transept is, however, one of the famous shrines of art and contains the most important work produced in Europe during the fifteenth century. There the pious monk Fra Angelico painted on the groined ceiling his great master-piece—the Christ in glory come to judgment, surrounded by prophets, apostles and saints. It was intended that he should complete the whole subject. But after working

for three months one of his assistants was accidentally killed by falling from the scaffold and he could never be induced to resume the work. It was finished fifty years later by Luca Signorelli, as the devout Frate never would or could have finished it, in a style that bears no unworthy comparison with Michael Angelo himself. The latter is said indeed to have borrowed several motives from this work for his own more celebrated Last Judgment in the Sistine chapel of the Vatican. The painting covers nearly the whole wall space of the chapel from vaulting to pavement, and though now much damaged and faded is worth a pilgrimage to see.

The scenes form a regular series. First we have, as preceding the judgment, the preaching and fall of antichrist, who appears as a dignified and imposing figure but with a cynical expression and an evil spirit whispering in his ear. Then comes the resurrection, the dead bursting up from their tombs in response to the summons of the great trumpeter. Next is depicted hell, with gaunt and hollow forms of misery, and last the ascent of the righteous to their heavenly abode whither they are welcomed by angelic choirs. Below these runs a series of smaller scenes from Dante's Divine Comedy which easily harmonize with the dominant idea of the whole, though they show also the influence of the classical paganism so prevalent in Italy during the fifteenth century. There is nothing conventional about Signorelli's work. It is alive with vigorous action and forces attention by its very strength.

After an examination of these frescoes of the Judgment one has little interest to bestow on the long series of inferior ones in the chancel by Ugolino, depicting the life of the Virgin, or on the elaborate carving of the choir stalls, or even on the gigantic statues of the apostles and saints in front of the columns of the nave. Taking a hasty glance at these we pass out for another long look at the jewelled front, all gleaming with gold in the dazzling sunlight. The memory of it will not soon fade.

Beside the cathedral, Orvieto has several other churches worth visiting, but hardly worth describing, and an excellent museum of Etruscan antiquities mostly found in the vicinity. More curious, however, is the unique well of St Patrick, near the former site of the castle, as a specimen of old engineering. When Clement VII fled to Orvieto after the sack of Rome by Charles of Bourbon in 1527, fearing a siege, he ordered Sangallo the architect to construct a well within the walls for the supply of the garrison. This proved to be no easy task and it was not completed until thirteen years later,

long after the danger had passed. The well is over 200 feet deep and the shaft about 20 feet in diameter. But the unique feature is the provision made for bringing the water to the surface. Unable apparently to devise a pump that would raise it so high, Sangallo cut in the rock a double spiral staircase around the shaft, one for descent and the other for ascent, large enough to enable oxen or mules to go down to the bottom in a steady procession and return laden with casks of the precious fluid. The well remains in such perfect order that the procession might begin again to-morrow. But the city is no longer dependent on this source for its water supply, and the water, led out by a pipe through the face of the cliff is now used only to feed the engine that drives the elevator by which we descend from this city of cloudland to the level of the valley below.

JOHN SCRINGER.

Presbyterian College.

Thou must be true thyself
 If thou the truth wouldst teach ;
 Thy soul must overflow if thou
 Another's soul would reach ;
 It needs the overflow of heart
 To give the lips full speech.

Think truly, and thy thoughts
 Shall the world's famine feed ;
 Speak truly, and each word of thine
 Shall be a fruitful seed ;
 Live truly, and thy life shall be
 A great and noble creed.

—Selected.

THE POSSIBLE AND THE IMPOSSIBLE FOR THEOLOGICAL COLLEGES.

(Continued from January number.)

IN a former paper we briefly discussed several talents which Bushnell contended are highly necessary, if not absolutely indispensable, in successful preaching. These are the *talent for growth*, the talent of *individualizing power in delivery*, a *great soul* and a *great conscience*, or as he terms it, the talent of a *firmly accentuated moral nature*.

On the necessity of having a great conscience Bushnell is particularly happy and strong. All men have consciences of some kind he admits, for if they had no consciences they would not be men. But there are degrees of conscience power and differences in the kind of timber out of which consciences are made. Some consciences are weak until they get mounted somehow on the back of passion and then they become incurably mad. There is no being so thoroughly wicked and diabolical as he that protests in the fume of his grudges and resentments how conscientious he is. Most of us have at one time or another seen a conscience of this kind at work and have wondered at the audacity that could boast about conscience when malice was clearly the motive power. It goes unsaid that this is not the kind of conscience a minister should have.

There is, says our author, another kind of conscience and one that we venture to say many readers of the JOURNAL have come in contact with. This kind is mainly felt as an irritant. It pricks, nettles, nags but does not rule. It is felt merely as a sliver is felt in the finger or a wasp in the hair. It may be sharp but is never kingly. A man with a conscience that is simply an irritant can never be a great preacher.

The third kind of a conscience must be described in Bushnell's own words. "There is also a slimy, would be tender, slow-moving conscience, that draws itself in various softness like a snail upon a limb till, presto, the conscientious slime hardens into a shell, and what seemed an almost skinless sensibility becomes a horny casement of impracticability, obstinacy, or bigot stiffness." Most of us know where we could find consciences of that kind without a search warrant. Those who have seen the "horny casement" and its unlovely contents need not be told that this variety of conscience is not the right one for a minister.

What is the right one? The right kind is a kingly conscience--one that rules the man. Any other kind merely "sputters before conviction." Its

very vehemence is an annoyance. Now we may ask how a college senate can give a young man a regal conscience if the one he has can do nothing more or better than ride on the back of passion, irritate, harden into a horny case-ment or sputter before conviction. There are some things no college can do and give a man a regal conscience is one of them.

Bushnell's next qualification he calls *a large faith-talent*. The faith-talent is something different from faith and lies back of it. The man who possesses this talent in large measure has a soul that opens naturally broad, high wisdoms God-word and lets in generous supplies of light. Men without the faith-talent open only a little seam or chink and let in just light enough "to make them religious beings capable of salvations." Whether college professors can open a student's chink or not is a question we shall not dare to answer. If they can it is a good thing to do.

Now we come to what our author considers an indispensable talent. It is a talent easily recognized but hard to define. Bushnell calls it a man's *atmosphere*. Most natural substances he contends throw off emanations that represent their quality. Some create a pleasant aroma and some do the reverse. Some attract, others repel. By virtue of their existence nearly all objects in nature have an attracting or repelling power, whilst a few are utterly powerless to create an aroma.

This law Bushnell contends holds good among men. Some, though perhaps highly gifted and accomplished have no atmosphere. They are as negative in the matter of aroma as a stone. Others have an attractive atmosphere. They draw their fellow men around them without any effort. Call it magnetism or any other name you please they have a certain power which may be felt but not defined and which attracts human nature. A third class have a repulsive atmosphere. The moment you come into contact with them you feel their repelling power. You may not be able to explain the reason why, very often you are not but you instinctively give the man with the bad atmosphere a wide berth. He may not be a vicious man, he may not have any one thing about him that you can describe as repulsive, but you do not wish to come near him. The one thing you are certain of is that there is something about the man that repels.

The application is easy. The man with no atmosphere at all—the purely negative man,—can never be made a great preacher. His want of aroma will always make him weak. The man with the repulsive atmosphere can hardly be a preacher at all for his aroma drives people away. The only

man who can reasonably be expected to become a successful preacher is the one who has a good atmosphere.

This theory of human atmosphere has a good deal in it. We all know that we feel drawn towards some people the moment we come in contact with them and are repelled by others the first time we see them. There is a third class that never move us either way. They make no impression. Bushnell's contention that neither the man with no atmosphere nor the man with a repulsive atmosphere can be made a successful preacher seems almost an axiom.

In places other than the pulpit the atmosphere theory holds good. We could name an eminent member of the Ontario Bar who seemed to have your case half won when he entered court. Everybody knows the power that some doctors wield when they come into a sick room. One practitioner inspires you with courage and hope whilst another, perhaps equally skilful, without saying a hopeless word, manages to make you think your time has about come. One merchant by his mere presence in the store creates the impression that business is booming while his neighbor across the street by his presence makes you think that the assignee is getting the documents ready.

Atmospheres, not in themselves bad, Bushnell contends, may disqualify a preacher. A "literary atmosphere" effectually kills a sermon; a "scientific atmosphere" is scarcely better, and a "philosophic atmosphere" is worse; "for no human soul is going to be pierced for sin, or to repent of it, scientifically." "No man ever becomes a really great preacher who has not the talent of a genuinely Christian atmosphere."

Our author pays the ministry a high compliment when he shows that a good atmosphere is "the special condition of pulpit success." A man may succeed in politics "where personal atmosphere is forbidding or repulsive." Were the great American divine in Canada at the present time he could easily find some telling illustrations of this fact. One of the most powerful advocates America ever produced, Bushnell declares, had an atmosphere "brutal enough and low enough in depravity to raise a smell of disgust." Poets may have their power increased by an atmosphere "interestingly bad." Preachers must have a good atmosphere or perish.

The last talent discussed is the talent *to get on*; "a capacity of being and doing"; "an administrative, organizing capacity; a power to contrive and lead, and put the saints in work, and keep the work aglow, and so roll up a cause by ingatherings and incremations." This is all important, but the

genius of a Bushnell is not needed to show that a successful minister must set others to work as well as work himself.

Assuming Bushnell's positions to be in the main correct, what becomes of the old fiction that a young man may be made a first class preacher by teaching him a little classical literature, a little philosophy, a little theology, and giving him a few lessons in elocution. The best equipped college that ever existed since Elisha told the theological students of Bethel and Jericho to "hold their peace" could not supply a student with the talents discussed by Bushnell—and who knew better than Horace Bushnell the talents needed by a preacher.

An examination paper prepared as Bushnell's lines would go to the roots of things, but who would dare to set such a paper. Imagine a college senate or Presbytery putting these questions before a student:—

I. Have you the talent for growth?

II. Have you individualizing power in delivery? Can you look your hearers straight in the face and make each one feel you are addressing him individually? Do your hearers feel they are five miles off or feel they are unpleasantly near the muzzle?

III. What kind of a soul have you—great or small?

IV. Write brief notes on conscience. Describe a weak conscience mounted on a passion, a conscience that merely nettles, a conscience slow and slimy hardening into bigotry, and say what kind of a conscience you have yourself.

V. Have you a faith-talent that opens a broad window to the light, or do you open a mere chink that lets in just light enough to make you moderately pious?

VI. What kind of an atmosphere have you? Is it negative, attractive or repulsive? Write brief notes on the different kinds of atmospheres and illustrate each by a well known public man.

VII. Have you any organizing power? Do you think you could guide a cranky session, or lead a ladies' society of any kind, or keep a lively young peoples' association within reasonably orthodox bounds?

What college Senate or Presbytery would set a paper like that? And yet everybody will admit that an examination paper on these lines, if it could be answered, would throw much more light on the future of a student than many papers that are set.

The Mission Crisis.

FRENCH EVANGELIZATION.

I WISH to answer three questions which I am often asked regarding this subject.

1. *What is meant by French Evangelization ?*

The inquiry seems surprising after the work has been carried on at our doors for nearly half a century, and after scores and hundreds of reports and circulars have been published respecting it. Possibly disinclination to learn certain lessons accounts partly for the difficulty of teaching them : and I do not imagine that an atmosphere surcharged with the elements peculiar to a Dominion election contest is the best in which to give instruction on this subject. But as the Editors of the JOURNAL must have something upon it, here it goes.

French evangelization means very much the same as Irish, English, Scottish, Chinese or Hindu evangelization, which sensible Christian people have long regarded with favour. It consists in giving the pure Gospel, and all the blessings which spring from it, to those of our French countrymen who do not possess it. No valid reason can be stated why they should be neglected or passed by in this respect. They are as much entitled to enjoy the riches of salvation as the people of Scotland or of Central India. The work of placing the provision of grace within their reach needs no apology or defence. The manner in which this is done, like all church and secular enterprises is, no doubt, characterized by human frailty : but this much must be added by way of fuller definition. The agents of the Mission are not mischief-makers. They assail no man's natural rights. They keep within the letter and spirit of the terms of the Commission under which the Saviour sent his servants to "preach the Gospel to every creature," and are not to be classed along with narrow bigoted proselytizers, or the propagators of some miserable fetich. Their chief weapon is the word of God, and their work, in point of Catholicity, is closely identified with that of the Bible Society by which several of them have been employed.

They go among the people in the spirit of love, the Spirit of Jesus Christ, seeking to persuade them to believe on Him alone for pardon, for acceptance with God and for eternal life. They deliver no other message than that proclaimed by Moses and the Prophets and by Christ and his Apostles. They disseminate principles thoroughly patriotic and truth fitted to purify and consolidate human society. This they do from house to house in the street and by the roadside. They gather children, and men and women who cannot read, into Mission schools, and give them the elements of a wholesome education that they may be qualified to exercise the rights and enjoy the privileges of free citizenship. They lay the foundations of moral character, and seek to develop it, not by pagan precepts or the theories of modern progressive—or as it might better be called retrogressive theology, but by teaching their pupils “to observe all things” that Jesus Christ commanded.

This truly apostolic and unostentatious work of faith and labour of love is carried on in many rough out-of-the-way places where the self-denial, courage, patience and other Christian virtues of the workers are far more severely tested than if they ministered to wealthy flocks; and, to the honour of devoted colporters as a class, be it said, some of them have cheerfully persisted in this form of most useful service for thirty and forty years. A great deal more of such pioneer and foundation work still remains to be done, and we would gladly send out scores of “living epistles,” of godly earnest Bible readers and teachers. And, when by innumerable visits, meetings, conferences and prayers in the humble homes of the people and in little school rooms success has been achieved, and the Spirit of God has opened the eyes of children and parents, they are gathered into churches, and placed under the care of Pastors who minister to them the ordinances of grace with apostolic simplicity.

This is what is meant by French evangelization, and, who that claims to be an enlightened Christian, animated by a missionary spirit, can say that it is not a good and glorious work which ought to be enlarged an hundred fold.

2. Why should this work be prosecuted?

Because the people for whose benefit it is undertaken profess many unscriptural and anti-scriptural beliefs. This may be thought by some of little moment, but I deem it most dangerous to this people and to our country, especially, if we who have the Gospel and are providentially planted in the

same land with them, put our light under a bushel. With us "this is a day of good tidings, but if we hold our peace, some mischief will come upon us."

This people, while burdened with enormous ecclesiastical machinery which they are forced by law to support, do not worship *exclusively* the God who made heaven and earth. They pray to saints and angels, and for the dead. They worship the Virgin Mary, and the Host which is a thin wafer made of flour, and so manipulated by priests that they firmly believe it to be changed into the very body, the soul and the divinity of Jesus Christ. They adoringly fall upon their knees in the street and in the church before this deified wafer. Jesus Christ instituted only two sacraments, but Papists have added five others, viz., Confession, Penance, Extreme Unction, Holy Orders and Matrimony. Baptism with them regenerates, and the sacraments are the only channels of grace. Without these there is no salvation; and seeing they are in the hands of priests who may grant or withhold them, it is obviously most dangerous to offend persons wielding such power. They believe in purgatory, a place of purification and unutterable torments into which departed souls pass at death, and where they are cleansed from remnants of sin contracted after baptism and for which the blood of Christ does not avail. This cleansing is effected through the prayers of priests and saints and of the Virgin Mary and especially the frequent offering of the sacrifice of the Mass in which Christ in his Divine and human nature is believed to be present. Thus souls are delivered from this intermediate prison-house and pass into heaven. The process is undeniably supplementary to the work of Christ and of his Spirit, and often proves very costly, large sums of money having to be paid to priests for prayers and masses; and it is no unusual thing for wealthy people to make liberal bequests to the church to secure such services for their souls after death.

The Immaculate Conception of the Virgin Mary and the Infallibility of the Pope are articles in the creed of all devout papists. These are the latest doctrinal additions made by a church which boasts of having never changed. In direct opposition to the clearest Scriptural testimony it is believed that Peter had supremacy over the rest of the Apostles, and, that, like all Popes, Cardinals, Bishops and priests, he was an unmarried man, although we are distinctly told in three Gospels that Jesus healed his wife's mother of a fever. (Mat. 8:14; Mar. 1:30; Lu. 4:38, 39.) The Pope is the Vicar of Christ, his representative upon earth, and is clothed with supreme divine authority, so

that to him, as the visible head of the universal church, sovereigns, princes, and governors, as well as people of all nations, owe submission.

To give scope for various idolatrous practices the word of God is mutilated. The Second Commandment is struck out of the authorized Church Catechism, and the people are taught to believe that they have the ten precepts of the law without it, the ninth being divided into two to make up the number. This is flagrantly unfaithful to their own Vulgate or Latin version of the Bible in which the second commandment is not omitted. I have before me, "The most Reverend Dr. James Butler's Catechism, revised, enlarged, improved, and recommended by the Four Roman Catholic Archbishops of Ireland, as a general Catechism, and adopted and published by order of the First Council of Quebec, and with additions authorized as the English Catechism for the Archdiocese of Toronto; to which are added the Abridgement of the Christian Doctrine. The Scriptural Catechism of the Rt. Rev. Dr. Milner, &c."

At p. 19, Lesson VI., the question is, "Say the ten commandments of God." Answer—1. "I am the Lord thy God; thou shalt not have strange Gods before me, etc."

2. "Thou shalt not take name of the Lord thy God in vain."

3. "Remember that thou keep holy the Sabbath day."

Then follow the 4th, 5th, 6th, 7th, and 8th.

9. "Thou shalt not covet the neighbor's wife."

10. "Thou shalt not covet thy neighbor's goods.—Exod XX."

Is it not an instance of surprising hardihood in perverting the truth to attach the scriptural reference (Exod XX.) to this recital?

At page 50 the same thing is repeated. Thus twice, in the same authoritative manual of instruction, the Second Commandment is deliberately excluded and the impression is conveyed to the people that the law of God is complete without it. Those who wish to learn more—far more, than we can here state, of the anti-scriptural lessons that are being taught the Romish children and people of Canada, should get copies of this little volume which they can procure in Montreal or Toronto for five cents.

Do I need to add, as a reason for French Evangelization, that idolatry, and the manifold superstitions which accompany it, enslave and degrade. To those who value truth and the liberty wherewith Christ makes his people free, argument to this effect is unnecessary. The true spirit of patriotism and of

Christianity bids us give this people who are possessed of many admirable natural qualities, the best gift we possess, which is the Gospel of the kingdom. Enlightened by the gospel they are capable of contributing their quota—a most valuable one—to the intellectual, the moral and spiritual outfit of the Dominion: for it is a gross mistake, an offence against good taste and good citizenship, to depreciate them or their language. But left in darkness, under the yoke of a grasping ecclesiasticism, which very many of them feel to be bitterly oppressive, they can only exert an influence detrimental to the unity, the progress and freedom of the nation. And who is to blame? Not those who were born in darkness, but those who refuse or neglect to give them light. If we decline to repel and remove anti-scriptural errors they will certainly encroach upon our boarders and enter our homes and our churches. This is the testimony of all history and of common sense.

3. *Will you answer objections to French Evangelization?*

Certainly, but it is one thing to shatter a man's arguments and expose the weakness of his position, and quite another to fill him with the spirit of truth and make him an enthusiastic gospel worker. We can do the former, but the Spirit of God alone can do the latter.

Objection 1st. French evangelization is a form of proselytism. *Answer.* So are Foreign Missions. They are a deliberate and determined effort to turn intelligent and often highly educated men away from Confucianism, Buddhism, Mohammedanism, etc. I have found those who offer this first objection sometimes very zealous in their advocacy of such missions. They are forward in making speeches and writing in favour of them. This is all right. These things they ought to do and not leave the other undone. We only ask them to be consistent, and then they will answer their own objection either by abandoning foreign missions or honestly aiding French Evangelization.

One word more in this connection. We are not terrified or abashed by the application to our work of the big and ugly term proselytism. It is easy to hurl bad names at people's heads. This is an old favorite method with certain controversialists of which Jesus warns us when he says: that if they call the Master Beelzebub they are certain to have no milder names for his servants. If proselytism means pressing the saving truth of God upon the hearts and consciences of those who know it not then we plead guilty. But

if this work is to be stopped all round, then not only must Foreign and Home Missions come to an end, but all the pulpits of our land must be silenced, except those in which another Gospel than that of Jesus Christ is preached.

Objection 2nd. The people enjoy their present religion and should be left alone.

Answer. This is said usually by persons who have never mingled with the people and have no means of ascertaining the correctness or incorrectness of their assertion. It is a pretty widely accepted rule of common sense that men should be silent about what they do not know. The fact is just the opposite of what is asserted. Thousands upon thousands of the people are heartily tired of the religious fetters by which they are bound. Thousands of them have broken these fetters, and have paid the price of their freedom by suffering social ostracism and bitter ecclesiastical persecution in many forms. They have been expatriated on this account.

But are we really to accept the doctrine that contentment in error and darkness is sufficient to make it unnecessary to give men the Gospel? Chinese, Hindus and Africans are so satisfied with their religions that they drive Missionaries from their shores and rob and murder them to prevent them interfering with their old beliefs and practices. But we persist in seeking to evangelize these nations, and we are right in doing so, in spite of their attachment to hoary superstitions. Let us be equally generous to all, to Frenchmen as well as to Chinese.

Objection 3rd. This work disturbs the quietness that used to reign, and interferes with business. *Answer.* The apostolic rule is, "first pure then peaceable." A cursory view of the creed we combat should convince fair-minded persons that it is far from possessing such scriptural purity as to justify inaction on our part; and a desire for quietness must not be allowed to veto our right to distribute the word and preach the Gospel of Christ. If the truth disturbs and turns upside down existing institutions, let them be disturbed. It is good for them. The disturbance will only be temporary, and the peace that follows will rest upon a solid and enduring foundation.

Business is interfered with. Suppose we grant it. There is no doubt that when men are enlightened they will claim and exercise their God-given rights, and refuse to be the unresisting tools of others whether for political or money-making purposes. I am not prepared to grant that business is never to be interfered with. There are many forms of business that should be

overthrown to-morrow, and that would meet this doom were God's law fully obeyed. And, even in their best estate, business and money are not the highest thing in the world. One who had conducted a great national business, and possessed a huge pile of money made this confession—"The law of thy mouth is better unto me than thousands of gold and silver." (Psal. 119-72.)

Have we not heard enough of the anti-scriptural assumption that business has a right to be first and supreme, and on no account to be interfered with? Is it not time for those who fear God to say that his truth is not to be set aside or selfishly withheld from the nations, and especially from those who are our nearest neighbours? I protest, in the name of all believers, against the interference with heaven's order of things which constantly puts business, whether in the office, on the farm, or in the bank, *first* and the kingdom of God *second*.

Objection 4th. The converts are good for nothing—they are only the malcontents of the Romish Church. *Answer.*

Malcontents are often the most enlightened and progressive members of the community. And is it, in the eyes of lovers of truth and freedom, a crime or a reproach to be dissatisfied with the teachings and the exactions of Rome? "*Good for nothings.*" A very serious charge, yet often made. It would be interesting and helpful to know how this estimate is reached. Is it by considering the price God paid for the redemption of these souls? Is He to be charge with error, or lack of foresight and wisdom in giving His Only-begotten Son to save French Catholics? Surely not. He is not the Redeemer of good for nothings. He saves the lost, but deems them worth being saved; and He certainly does not discriminate against Frenchmen, or exclude them from the gracious promise—"They shall be mine, saith the Lord of hosts, in the day that I do make, even a peculiar treasure" (Mal. III. 17.) What Christ is pleased to purchase with the travail of His soul we should be slow to designate as good for nothing. The irreverence of our age in this respect deserves rebuke.

If it should be said that not a few of the converts are poor, the work of giving them the pure gospel is none the less Christ like on this account. On the contrary, it agrees all the more closely with the experience of an apostle, who, on looking over the converts under his ministry could only say of them—"not many wise men after the flesh, not many mighty, not many noble are called." We remember, too, the taunt uttered in the days of Christ when it

was asked. "Have any of the rulers or of the Pharisees believed on him?" And our critics have surely not forgotten that one of the strongest evidences of christianity offered by the Head of the Church when He wished to cheer and strengthen an imprisoned servant was the fact that to the poor the Gospel was preached. We must cherish this old apologetic, and guard against caste in christian as well as in heathen lands.

But if this fourth objection means that our *real* converts—for there are occasionally *sham* converts among Frenchmen as well as among Scotchmen and Irishmen—are lacking in zeal and spiritual activity, we say the charge is made in ignorance of the facts, and in opposition to very telling facts. I venture to affirm that the prayer meetings of our French churches are better attended than those of our English Churches. The Bible is read among the people—among converts as a class—with greater eagerness and far less scepticism than among self-satisfied Anglo-Saxons, and a much larger proportion of their entire number devote themselves to missionary service. In proof of this it may be added that the work of thirty-six Mission Schools, with an aggregate attendance of 1020 pupils, and 95 Mission stations is conducted chiefly by converts; while not a few who are the fruit of French Evangelization are physicians, lawyers, merchants, &c. Over 3,000 pupils have passed through the Schools at Pointe-aux-Trembles, where they received a thorough Christian education. Sixty five of those in attendance last session are members of the church, a considerable number of whom have the ministry and missionary service in view. There are 15 French students in this College, and the names of 23 who have passed through our curriculum stand on the roll of alumni.

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A JEWISH COLONY IN HONAN. *

THE Christian missionary goes to heathen lands as bearer of Heaven's light to people who walk in darkness and in the shadow of death. Once settled in his sphere of labour, and knowing the true condition of the people to whom he has been sent, it is soon apparent that the darkness is more dense, and the degradation more appalling than he ever thought it was. Yet, in many regions, when careful inquiry has been made, traces have been found of other men who have preceded him, bearing with them also light from the Divine Source. It is interesting to follow out the lines of inquiry which are thus suggested, though it often happens that there are many questions raised which cannot be satisfactorily answered. In the search for information on one subject, it is not an uncommon experience to have facts connected with others thrust on the attention, and interest in the work thus deepened. In collecting items for an article on Honan, the writer was agreeably surprised to find repeated references made to a colony of Jews located in that Province, and in the hope that some of the information thus obtained may interest the readers of the JOURNAL this article was undertaken.

The first colony of Jews is said to have entered China during the Han dynasty period, (B. C. 202,—A. D. 264.) This was the formative period of Chinese polity and institutions. The founder of the Han dynasty—*Lin Pang* or *Kan Tsu*—is honoured for having begun the custom of competitive examinations for office, while his successors developed literature, commerce, arts and good government, to a degree unknown before in eastern Asia. When it is borne in mind that the Jews have for many centuries been regarded as the money making race of the world, it is interesting to note the period of their arrival. It cannot be said with certainty, however, that it was love of gain that drew the Jews towards China. They may have been driven from their native land by the cruelty of their oppressors, and led to seek in far distant China a place of refuge where the tyrant's sway was unknown. In all probability they travelled through India on their way to China. The earliest settlers are supposed to belong to the restoration from Chaldea, as they had adopted the era of Salencus, adhered to many rabbinical customs, and had in their possession portions of the prophecies of Zechariah and Malachi. It

* For many facts concerning this Jewish Colony I am indebted to the writings of Rev. Drs. Wells Williams, and W. A. P. Martin.

would be interesting to know how much information regarded the true God they carried with them, what occupation they followed, what knowledge they had of the outside world, and whether they looked for the coming of the Messiah. As the prophecies concerning Christ in the book of Zechariah are so remarkably clear and precise, we cannot but hope that they were imbued with love for those predictions, had the spirit of true patriots, and looked for Messiah's appearing.

When the missing links in the chain of events that constitute the history of "the lost ten tribes" are discovered, it may be found that some of the number found a home in the heart of the Celestial Empire. If those Jews clung, as tenaciously to their customs and traditions as their brethren in other lands are known to have done, and if the Chinese were then as rigidly conservative as we know them to be now, it is to be feared that many of the Jews must have suffered for their devotion. Whether they were moved with pity for their Chinese brethren, and endeavoured to impart a knowledge of Divine truth to them, or whether they kept closely to themselves such truths as they did possess, cannot be ascertained. If they heard of the birth of the Prince of Peace in Judea, and were observant of what was happening in the land of their adoption, it must have been noted as a striking coincidence that the former event took place when *Ping Ti* (or the Emperor Peace) reigned in China. This fact has often attracted notice, and deserves to be mentioned with the closing of the Temple of Janus by Octavian.

Very little definite information concerning the position of this Jewish colony during the first thousand years of the Christian era has been handed down. They are first referred to in the Chinese annals of the Mongol dynasty in 1329. When that dynasty was losing its sway in China they invited the Jews in 1354 to Peking to join the Imperial Army. The fact that they were then appealed to for assistance points to the conclusion that they must have been somewhat numerous and influential. As the Mongols needed money quite as much as men, they may have thought that the Jews, if unwilling to fight themselves, were willing to pay for those who would. The existence of such a colony in China was made known to Europeans by references to them in the writings of the Venetian traveller Marco Polo, and the Roman Catholic Missionary, John of Montecorvino in the 13th century, and by the versatile Moorish traveller Ibu Batuta in the 14th. There are good reasons for believing that there was a section of them settled in Honan at

this period, and also that there were many similar Jewish communities then, or at an earlier period, located in different parts of the Empire.

These Jews, for various reasons, have found it expedient to change their name at different periods. At one time they call their religion *Tien Chu Chiao*, "the religion of India." This name may have been selected because India was the principal land in which they sojourned on their way to China, and *Chu* is the common name for India in Chinese Buddhist books. It so happened however that Roman Catholicism was also known in China as *Tien Chu Chiao*, "religion of the Lord of Heaven," *Tien Chu* being the term used by Roman Catholics in designating the true God. The two names are similar in sound, but different in orthography, and were thus apt to be confounded, as the Chinese do not discriminate clearly between different sects of their own or the Christian religions. When in course of time a fierce persecution of the Roman Catholics arose, the Jews, in order to avoid identification with the former, and thus escape suffering, abandoned the use of the name *Tien Chu Chiao* entirely. They then called themselves *Tiao Chin Chiao*, "Sinew pickers' religion." This name was given to them at first in derision by their heathen neighbours, doubtless on account of the fact that they observed the custom of not eating the Sinew that Shrank. See Genesis 32: 32. It is said that they were also called *Lan-mao Hui-Tsu*, or "Mohammedans with Blue Caps," because they had the habit of wearing a blue cap in the Synagogue. Chinese writers also speak of a Sect called *Hsien Chiao* supposed to be Jews. The Chinese characters for this name mean *worship* and *Heaven*. Dr. Wells Williams says this was a term for Heaven or God among the Persians, and thinks the character was probably formed to denote the Jewish worship.

As we follow the course of history in its approach to our own period we find more frequent reference made by foreigners resident in China to this Jewish Colony, and also fuller details given concerning their history, usages, and traditions. They were known to Father Ricci in the 16th century, and full inquiries were made into their history by Jesuit Missionaries during the 17th. During the last three centuries the majority of them have lived in Kai-feng-fu, the Capital of Honan. A detailed account of them was given to the world by the Jesuit Gozani about the year 1700. From the description he gives of their "Pure and True Temple," and "Synagogue," with the throne of Moses in its centre, from which throne the "book of the Law" was read,

we conclude that then they were in comfortable circumstances, and met for the purpose of worshipping the one true God. Gozani's account remained as the latest and fullest that had appeared until the Missionary era of China commenced. As was natural when Protestant missionaries in considerable numbers arrived in China, inquiries were soon made regarding the moral and spiritual condition of the people in the various provinces of the Empire. As indicating the interest felt in this Jewish Colony, it may be stated that three deputations have gone to the Capital of Honan with a view to finding accurate information on the ground concerning this remnant of God's ancient people.

The first of these deputations was sent in 1850 by the Bishop of Victoria and the late Dr. Medhurst. The members of this deputation were native Christians from Shanghai. The men sent were ignorant of Hebrew, but had been instructed how to copy the letters. On inquiry being made it was found that all the members of the Colony were ignorant of Hebrew, and the great majority of them in abject poverty and dejection. Their Synagogue had suffered greatly during an inundation in 1848, and many of them had been compelled to sell their buildings for the materials to support their lives. The Christian visitors took away with them some portions of the Old testament, written on Vellum—like paper of our old date, and were accompanied, on their return journey to Shanghai, by two members of the Jewish Colony. It was made clear then that a disintegrating process had begun, and was rapidly hastening the extinction of this Jewish remnant as a distinct class in China.

In 1866 the Rev. Dr. Martin, President of the Tungmen College, Peking, visited Kai-feng-fu, with the purpose of ascertaining then their condition, and to him Jews and foreigners owe a debt of gratitude for his valuable account of the visit made, and for the efforts he has since put forth to awaken interest in the colony. On making inquiries regarding them of a Mohammedan Mufti, the latter denounced the Jews as Kafirs (unbelievers,) informed the Dr. that their Synagogue had been destroyed, and rejoiced, rather than regretted, that such had been the case. The worshippers were now impoverished and scattered abroad. On seeking out the place where the Synagogue had formerly stood, Dr. Martin was directed to an open square, in the centre of which there stood a solitary stone. On one side of this stone there was an inscription commemorating the erection of the Synagogue in the period

Lung-ling, of the Sung dynasty, about A.D. 1183, and on the other a record of its rebuilding during the period of the Ming dynasty A.D. 1368-1644. From the twentieth volume of the Chinese Repository (a monthly magazine which had for its object to diffuse correct information in the form of essays, travels, translations etc.,) the following extract from the inscription on that monumental stone is borrowed: "With respect to the religion of Israel, we find that our first ancestor was Adam. The founder of religion was Abraham; then came Moses, who established the Law and handed down the sacred writings. During the dynasty of Han (B. C. 200--A. D. 226) this religion entered China. In the second year of Hiao-tseng, of the Sung dynasty (A. D. 1164,) a Synagogue was erected in Kai-feng-fu. Those who attempt to represent God by images or pictures do but vainly occupy themselves with empty forms. Those who honour and obey the sacred writings know the origin of all things: and eternal reason and the sacred writings mutually sustain each other in testifying whence men derived their being. All those who possess this religion aim at the practice of goodness, and avoid their commission of vice." This stone well deserves a place among the monumental, voiceful stones of history. It continues to bear witness after the Synagogue has disappeared. It raises its testimony for the true God in the very heart of a country abounding with idolatrous temples. It points men to the only trustworthy source of information regarding the origin of the world and of man, and exalts God as the creator of both. The practical results of religion are also clearly indicated. When the light of the Gospel shall have illuminated the vast Chinese Empire, and the triumphs of Christianity come to be written, the record of this silent witness shall not be forgotten. Alas, it has also its pathetic side. Where is the Synagogue that once occupied that site? It has been levelled to the ground. There is no longer one stone upon another of it. The descendants of those who had once worshipped in that holy and beautiful house confessed that it had been demolished by their own hands. It had for a long time stood in need of repairs. Money for this purpose could not be procured from the Jews, many of them being so poor as to be destitute of the necessaries of life, and yielding to stern necessity, they demolished their venerable Synagogue, and sold its wood and stone to help them in their dire extremity. With the removal of their Synagogue their one great centre of attraction disappeared, and, as was inevitable, many traditions and historic associations were soon likely to vanish

also. When Dr. Martin visited them the number in the colony was estimated at from three to four hundred. Unlike their brethren in many western lands, the sun of prosperity had ceased to shine on them, and the cold winds of adversity had well nigh left them homeless. Not one of their number could be pointed out as a wealthy man. They had taken to various occupations to earn a livelihood, some were money changers, others kept fruit stores and cake shops, while a few were engaged in military service.

What of their relation to Jewish history and usages? They were unable to trace their tribal pedigree, kept no register, had lost all knowledge of the Hebrew language, had ceased to observe their ritual worship, and were not transmitting the traditions of the fathers. The names of some of their feasts were remembered, but the feasts were not observed. Their loss of the Hebrew language rendered useless the copies they had of the Law and the Prophets. It was actually proposed to expose their parchments for sale in the market-place, with the hope of attracting the attention of some wondering Jew who might be able to restore to them the language of their fathers. Their sacred books had never been translated into the Chinese language. In what relation do they stand to the heathen around them? They were being gradually assimilated to them. Their ritual worship having ceased circumcision was not observed, and their children thus grew up without the Seal of the Covenant. Some of their number intermarried with the heathen, and no attempt was made to prevent the intermixture of Jewish and Gentile blood. Having lost Judaism, a few of their number had turned to Buddhism, one of them actually being a priest of Buddha, having for his title *pen tan* which signifies "One who is rooted in the knowledge of truth." The gilded tablet that once adorned the entrance of the synagogue had been appropriated by one of the Mohammedan mosques, and efforts were made to win some of them over to the faith of Mohammed. Others had studied Confucianism and were literary graduates. Such was their condition when visited by Dr. Martin in 1866.

Since that date they have been visited by one of their own race, Bishop Schereschewsky, of Shanghai. On account of the opposition of the literati of the city, and if report speaks truly, injudiciousness on the part of the visitor, the Bishop's stay was a very brief one, and his visit has added but little to what was known previously on the subject. A company of the colony has since that time visited Peking, the capital, but finding that no money could be obtained for their support, they soon went back.

Very little has been made known regarding the colony of late years, and what has come to light is saddening in the extreme.

Such are a few of the historical incidents regarding one small remnant of God's chosen people.

Their past is full of interest and instruction. Their career in China has been a chequered one. One cannot avoid asking, was there a Divine purpose in their coming to this land? If so, how has that purpose been fulfilled? Have the Chinese been benefitted by contact with them, or have they degenerated through their intercourse with the latter? They possessed a certain amount of knowledge of the true God, and for many centuries worshipped Him, after the Divinely prescribed manner in the Old Testament, but there is little to show that they gave to others a knowledge of Him. Their history does not materially differ from that of other sections of the same race in different lands, but their position in the heart of China for such a length of time has been a strange one. The Christian owes so much to the Jew that he cannot view without mingled feelings such a history as the race presents —

Their present position is about as hopeless as the most rabid of their enemies could desire it to be. They have preserved their identity for about two thousand years, and are about to lose it now *by absorption into heathenism*. It has often been observed that when Jews become Christians they lose many of their characteristics. In that case they lose their traits by the adoption of an elevating and ennobling faith. Here the very reverse of that process is taking place. This is occurring too at a time when the evangelization of China by Protestant Missionaries is being carried forward in a vigorous, hopeful spirit. To quote again from Dr. Martin's suggestive article: "Near the margin of the Pogany lake there stands a lofty rock, so peculiar and solitary that it is known by the name of the "little orphan." The adjacent shore is low and level, and its kindred rocks are all on the opposite side of the lake, whence it seems to have been torn away by some violent convulsion, and planted immovably in the bosom of the water. Such to me appeared that fragment of the Israelitish nation. A rock rent from the sides of Mount Zion by some great national catastrophe and projected into the central plain of China, it has stood there, while the centuries rolled by, sublime in its antiquity and solitude. It is now on the verge of being swallowed up by the flood of paganism, and the spectacle is a mournful one. The Jews themselves are deeply conscious of their sad situation, and the shadow of an inevitable destiny seems to be resting upon them."

It may seem unwise to speak of any prospect for the future. The Jews are a proverbially difficult race to evangelize or Christianize. Honan is admitted to be one of the hardest provinces in China for Missionaries to obtain a foothold in. Kai-feng-fu, its capital, abounds with officials, literati and military men. All this adds greatly to the difficulty of reaching the Jewish remnant. After his visit Dr. Martin proposed, in a letter to the *Jewish Times*, of New York, the formation of a Jewish Mission. The appeal caused some discussion among the Jews, but produced no further result, except sundry letters in Hebrew which he was requested to forward to a people who had forgotten the language of their fathers. In this letter referred to it was stated that, "the rebuilding of the Synagogue is indispensable to give this maribund colony a rallying point and bond of union: and that without this nothing else can save them from extinction." Such is the deliberate conviction of one of the most competent judges in China. Were money for a Synagogue forthcoming, and a competent Jewish Rabbi as well, they might yet survive. Even were this to happen many other difficulties would stand in the way. It may interest some readers of the JOURNAL to know that Kai-feng-fu was one of the cities first thought of as head-quarters for the Canadian Mission to Honan. Were it possible to get an entrance there for any one of our members, something might yet be attempted in the way of winning some members of the Jewish Colony to Christianity. The prospect for their future has scarcely one ray of hope unless it comes from Christianity.

Christ is the true consolation of Israel: Surely some members of this remnant shall yet be as jewels for His crown. We are all praying now that He may open the way for us into Honan. He is able to do this, and we believe will yet do it. Once settled there, it may be the privilege of some of our number to preach Christ crucified to the Jews in Kai-feng-fu.

MURDOCH MACKENZIE.

Lin Ching, China.

Partie française.

LE BAPTEME DE L'EGLISE ROMAINE EST-IL VALIDE.

VOILÀ une question qui peut sembler fort secondaire à ceux qui croient comme Pierre que le baptême qui sauve " n'est pas celui qui nettoie les souillures de la chair, mais l'engagement d'une bonne conscience devant Dieu ; " elle n'en est pas moins, cependant, d'un intérêt général dans nos églises missionnaires, auxquelles s'unissent tous les ans un certain nombre de personnes détachées du Romanisme et qui sont tout naturellement portées à se demander si l'Eglise qu'elles ont abandonnée, à cause de ses nombreuses et dangereuses erreurs, avait bien mission de leur conférer le baptême chrétien.

Que répondre donc à ces nouveaux prosélytes qui nous demandent s'ils doivent être rebaptisés ? Devons-nous nous borner à leur dire que c'est une question que chacun doit décider pour soi-même, suivant sa conscience et les lumières que Dieu lui donne par sa Parole ? Cette réponse, qui n'en est pas une, ne les satisfait guère, généralement. Cependant, nul doute qu'à cette question comme à bien d'autres où les doctrines vitales de l'Evangile ne sont pas en cause, c'est souvent la meilleure à faire ; c'est du moins, sans contredit, la plus facile. Bien qu'à ce double titre elle dût s'imposer à moi, je ne veux pourtant pas l'adopter pour le moment, mais je tâcherai de reproduire quelques raisons qui militent en faveur de la validité du baptême de l'Eglise de Rome.

Il y a dans le sacrement du baptême trois choses essentielles, comme, du reste, dans la sainte cène : la matière ou le signe visible, la forme ou les paroles sacramentelles, et l'intention ou la chose signifiée. Dans le baptême, la matière, le signe visible, c'est l'eau ou une ablution ; la forme, c'est l'ablution au nom de la Trinité ; l'intention, c'est la grâce signifiée. Quand ces trois choses sont conformes à notre règle de foi, nous devons conclure que le baptême est valide.

Puisqu'il en est ainsi, quand nous voulons juger de la validité d'un baptême quelconque, nous n'avons donc qu'à nous demander : Y a-t-il ablution dans l'eau ? Est-il administré au nom de la Trinité, et dans l'intention ostensible de signifier, sceller, appliquer les grâces de la nouvelle alliance, ou bien encore, marque-t-il l'entrée dans l'Eglise visible et le droit aux privilèges du peuple chrétien ? Si nous pouvons, à ces diverses questions, donner des réponses affirmatives, nous sommes en droit de déclarer un tel baptême valide.

Voyons donc maintenant si le baptême de l'Eglise romaine remplit les conditions, porte les caractères qu'on vient de signaler.

D'abord quant à la matière, au signe visible, on n'a rien à lui objecter,

puisqu'il consiste dans l'Eglise romaine à verser de l'eau sur la tête de celui qui est baptisé.

A cette question : Quelle est la matière du baptême?— les théologiens de l'Eglise romaine n'ont qu'une réponse : *Est omnis et sola aqua naturalis seu elementaris*. Ils s'accordent donc à reconnaître avec nous que dans le baptême l'eau est essentielle, étant prescrite, dans l'institution de ce sacrement, pour être le symbole de la purification par le sang de Christ et de la régénération par le Saint-Esprit.

Il est vrai que dans l'administration du baptême le prêtre se sert de saint-chrême, de sel, de salive, etc., qui donnent occasion à diverses cérémonies, qui précèdent ou suivent le sacrement. Mais ces cérémonies ne sont pas considérées comme étant des parties intégrantes du baptême ou comme participant à la nature de son institution, et n'affaiblissent en rien le fait que le signe visible en est l'eau *vera et naturalis*, toujours jugée nécessaire et suffisante.

On ne peut donc rejeter le baptême romain au point de vue de la matière du sacrement puisqu'il remplit la seule condition nécessaire,

On ne peut le rejeter davantage au point de vue de la forme. Selon la confession de foi de notre Eglise, ce qui constitue la forme du baptême ce sont les paroles sacramentelles " Au nom du Père, du Fils et du Saint-Esprit." C'est aussi ce qu'enseigne l'Eglise de Rome. Voici la formule que prescrit le Concile de Trente : *Ego te baptizo in nomine Patris, et Filii, et Spiritus Sancti*. Et ce n'est pas dans les termes seulement que cette formule est scripturaire : elle ne l'est pas moins aussi dans le sens qu'on y attache, car personne ne songe à nier l'orthodoxie de l'Eglise de Rome dans son enseignement sur la Trinité et les divines personnes qui la constituent. Elle baptise donc comme nous, au nom du Père, du Fils et du Saint-Esprit, pour signifier que la bonne volonté de Dieu, notre Père, est de nous adopter pour ses enfants, en nous faisant grâce, pour l'amour de son Fils, notre Sauveur, Jesus-Christ, et en nous sanctifiant par son Esprit.

Aussi, depuis le Concile de Nicée, la pratique a-t-elle toujours été dans l'Eglise de Rome de rejeter le baptême des sectes qui n'acceptent point le dogme de la Trinité, tels que les Ariens et les Sociniens, et elle considère comme valide le baptême des hérétiques tels que les Donatistes et les Protestants en général, qui croient à la Trinité, quelles que soient d'ailleurs les erreurs qu'ils professent à ses yeux.

L'Eglise de Rome d'ordinaire si exclusive par profession et par pratique, ne donnerait-elle pas ici une leçon de *catholicité* à ces protestants qui rejettent son baptême que nous avons trouvé jusqu'ici conforme à notre doctrine, quant à la forme et au signe extérieur ?

Mais pouvons-nous en dire autant pour ce qui regarde le troisième point, c'est-à-dire *l'intention* ?

Ici la route s'hérise de difficultés Nous irons donc moins vite, mais non moins sûrement.

Nous avons vu qu'une ablution d'eau faite au nom de la Trinité ne constitue le baptême chrétien qu'à la condition d'être administrée dans le but ostensible, avoué de signifier, sceller, appliquer les biens spirituels de l'alliance de grâce. C'est là ce qu'entendent les théologiens protestants par *l'intention* essentielle au baptême et c'est aussi ce que le Romanisme a entièrement perverti, en la faisant consister, non dans le but reconnu du sacrement, mais dans l'intention secrète du prêtre. Cette erreur ne l'empêche pas cependant de reconnaître, avec nous, que le but du baptême est d'introduire dans l'église visible de Jésus-Christ, et de nous rendre participants à ses biens spirituels. Il y a donc accord sur ce point, qui constitue comme nous l'avons dit, un caractère essentiel à la validité du baptême. La grande différence ne porte donc pas sur le but du sacrement, mais la manière, la certitude d'atteindre le but et les conditions qui s'y rattachent. En d'autres termes, la différence se rapporte à l'efficace et non au but du sacrement. Le but avoué de part et d'autre est d'introduire dans l'Eglise visible et de rendre participant à ses biens spirituels. Mais comment, dans quelle mesure et à quelles conditions le baptême nous assure-t-il ces biens spirituels, voilà autant de matières à divergence d'opinion, et qui ont donné naissance à deux tendances, contre lesquelles il faut également se garder ; l'une, un spiritualisme exagéré : l'autre, que nous pouvons appeler le matérialisme sacramentel.

A toutes les époques il s'est rencontré des chrétiens qui ont répugné à ce qu'il y a de sensible et d'extérieur dans le sacrement. Il leur semble redescendre des hauteurs de la nouvelle alliance. "A quoi bon des types, disent-ils, maintenant que nous possédons les plus glorieuses réalités"? Ils oublient que la nature de l'homme est mixte, qu'il est corps et esprit et que pour le saisir tout entier, il faut parler à l'un et à l'autre. De ce nombre sont les disciples de Zwingle qui ne voient dans les sacrements que de simples signes, sans efficacité quelconque.

D'un autre côté, il faut signaler l'erreur opposée, le matérialisme sacramentel. De bonne heure s'est répandue dans l'Eglise la funeste idée que le sacrement avait une vertu intrinsèque et que l'acte extérieur et matériel communiquait la grâce. Introduite d'abord comme une superstition vague, se glissant à la faveur d'expressions obscures dont le sens se modifiait avec les temps, profitant de la paresse morale de l'homme toujours empressé à secouer une responsabilité qui l'opportune, cette idée s'est peu à peu implantée dans les esprits, elle a jeté de profondes racines dont les ramifications se trouvaient dans maintes églises chrétiennes. D'abord cette idée erronée prévaut dans l'Eglise romaine où on enseigne la régénération baptismale. On la rencontre aussi dans l'Eglise luthérienne. J'ai sous les yeux en ce moment le *Manuel de la doctrine chrétienne ou explication du catéchisme de Luther*, par F. H. Haerter, ancien pasteur à Strasburg. Voici ce que nous y lisons à la page 77 : "Que faut-il distinguer dans le Baptême ? Il faut distinguer l'eau et la

Parole de Dieu. L'eau n'est que le signe visible par le moyen duquel la Parole toute puissante du Seigneur exerce sa puissance régénératrice. Comment Saint Paul appelle-t-il le Baptême ? Il l'appelle le baptême de la régénération, car par le baptême le St-Esprit nous régénère." Le livre de prières de l'église Anglicane enseigne évidemment la même doctrine, et toutes les Eglises de l'Orient croient également à la régénération baptismale. Si donc il faut rejeter le baptême de tous ceux qui professent cette erreur—et pour être logique il faudrait rejeter aussi le baptême de ceux qui tiennent à l'erreur apposée—il n'y a pas que les Catholiques romains qui devraient être rebaptisés, mais les quatre-vingt dix centième de tous ceux qui portent le nom de chrétien.

Cette invalidité du baptême romain serait, du reste, une véritable innovation dans les Eglises de la Réforme, qui toutes, à l'exception de l'église baptiste, accepte ce baptême comme valide. Aussi Luther Calvin, Knox Zwingli et tous les hommes de cette génération de héros dans la foi n'ont pas été rebaptisés, non plus que des milliers d'autres qui ont été enrôlés dans nos Eglises, qui y ont lutté, prié, travaillé et qui y sont morts en paix, sans autre baptême que celui que le prêtre leur avait conféré.

Nous venons de voir que le baptême romain remplit toutes les conditions requises pour être valide : C'est une ablution dans l'eau au nom de la Trinité, et administrée dans le but d'introduire dans l'Eglise visible et de rendre participant à ses biens spirituels. Les réformateurs ont cru à sa validité et la presque totalité des Eglises protestantes y ont aussi cru jusqu'à ce jour. Pourquoi donc voudrions-nous innover en cette matière ?

(A Continuer.)

J. L. MORIN.

Montreal, Que.

NOUVELLES PERSONNELLES.

C'ÉTAIT avec beaucoup de regret que nous apprenions il y a quelques semaines, l'état critique dans lequel notre ami, le Rev. J. Bourgoïn, principal des écoles de la Pointe-aux-Trembles, avait été placé par une grave maladie. Cependant, nous nous réjouissons de pouvoir dire aujourd'hui qu'il est convalescent et sera, nous l'espérons, bientôt capable de reprendre le travail qu'il a toujours accompli avec tant de courage. Heureux! celui qui le connaît, plus heureux celui qui a été son élève. Nous qui avons eu le bonheur de passer quelques années sous les soins de cet ami dévoué et sincère de l'œuvre que nous poursuivons tous, nous savons, avec quelle ardeur il travaille. Si nos écoles ont le succès qu'elles méritent c'est en grande partie dû au zèle, à l'esprit de charité, à l'éducation solide et à l'ordre parfait qui s'y manifestent. Mons. Bourgoïn qui y travaille depuis une vingtaine d'années a toujours su s'attirer l'estime et le respect de ses élèves. Tous les autres amis, seront heureux d'apprendre que la nature l'a favorisé en combattant avec succès la maladie rude par laquelle il vient de passer. Nous offrons nos profondes sympathies à notre ami ainsi qu'à sa chère famille et à tous les amis de la Pointe-aux-Trembles; et avec reconnaissance nous supplions le trône de la Grâce de le préserver encore longtemps afin qu'il puisse poursuivre la noble tâche à laquelle il s'est livré avec tant de zèle et de dévouement chrétien.

Le Rev. J. Vessot, l'un des premiers missionnaires venus au Canada, quoique octogénaire est encore vigoureux et toujours rempli du zèle fervent qui le caractérise. Ce guerrier infatigable, qui a pris part aux luttes d'un demi-siècle, entre Rome et l'Évangile, et qui a toujours été fidèle à la cause de Jésus-Christ en répandant sa Parole, vieillit, mais son dévouement ne change pas, sinon qu'il augmente.

Mons. Vessot a réjoui les amis de la Pointe-aux-Trembles par sa présence ainsi que par ses bonnes paroles, ayant eu la bonne idée d'offrir ses services pour les dimanches du 1er. et 8 de février.

Les étudiants de langue française, du collège presbytérien ainsi que leur estimable professeur le Rev. D. Coussirat et quelques autres amis ont reçu une invitation chaleureuse de la part du Rev. Chs. Chiniquy pour la soirée du 23 Janvier 1891. Cette fête qui eut lieu chez un de nos gradués, Mons. le pasteur J. L. Morin, fut une des plus agréables qui ait jamais réjoui nos cœurs. Les tables étaient couvertes de mets appétissants et de fruits délicieux. Cependant il faut dire que la partie la plus intéressante du programme fut celle des allocutions, elles furent courtes, instructives et remplies de sages conseils et d'encouragements. Entre autres, notre

vieil ami et vénérable apôtre de l'Évangile, le père Chiniquy, nous a vivement intéressé par des récits touchants et instructifs que lui ont fourni sa longue expérience et son esprit observateur. Ses quatre-vingt-deux ans, et sa chevelure blanche réclament notre respect ; son dévouement sans relâche pour la cause du Maître, mérite notre estime et notre amitié sincère. Sa présence suffit pour nous enflammer de courage, sa parole pour nous éclairer et nous remplir du zèle chrétien dont son cœur est plein pour le progrès et la liberté du peuple canadien. Le père Chiniquy a vu naître notre œuvre. Notre prière de tous les jours est qu'il voit son triomphe. Sa figure fraîche et rayonnante, la force remarquable de son physique, la lucidité de son esprit, et le grand changement qui s'opère dans l'esprit de nos compatriotes à l'égard de l'Évangile que nous prêchons, tout nous fait espérer que les dernières années de sa vie seront le couronnement de son œuvre.

Le père Chiniquy doit passer quelques semaines à Toronto, et dans les villes environnantes d'où il a reçu des invitations. Dans ce voyage il donnera une série de lectures sur la grande question " Rome ou l'Évangile," Que Dieu le bénisse!

Mons. le pasteur S. Rondeau, d'Ottawa, a eu la bienveillance de venir en aide aux instituteurs des écoles de la Pointe-aux-Trembles, qui par la longue maladie de Monsieur Bourgoïn, étaient surchargés d'ouvrage. Il y est demeuré trois semaines, où sa présence fut non seulement un aide mais un encouragement. Mons. Rondeau nous donne un rapport encourageant du travail qui se fait dans notre Capitale, le même désir de liberté, et de connaissance religieuse se fait sentir là comme ailleurs. Dans l'année qui s'est écoulée, plusieurs Catholiques romains ont abandonnés l'église de Rome pour suivre l'Évangile de Jésus-Christ.

Plusieurs de nos Confrères d'études, ces jours derniers, ont été indisposés, un d'entre eux a dû abandonner ses cours pour cette année, nous le regrettons. Mais rien de plus sérieux n'en résultera, nous osons l'espérer.

L'assemblée annuelle de la société missionnaire des élèves de la Pointe-aux-Trembles a eu lieu le 28 février. Un grand nombre d'amis s'y sont rendus et y ont trouvé un accueil chaleureux. Le registre de la Société a dû faire place à un grand nombre de nouveaux membres qui désiraient y mettre leurs noms. L'excellent discours du président, le Rev. R. P. Duclos fut l'admiration de tous. Après la séance qui fut fort intéressante, une soirée eut lieu, à laquelle plusieurs amis, ainsi que quelques élèves prirent part. Tout contribua au plaisir et à l'intérêt de ceux qui ont pu s'y rendre.

Editorial Department.

COLLEGE STUDIES FIRST.

THIS is not the order with some students. Occasionally we find that outside reading is made of primary importance and the class exercises brought into subordination. Is this advantageous to students? No one will deny that it is desirable to be well read not only in the current literature of the day, but also in the whole field of classical English. This end, however, should not be allowed to encroach on our college work. A brief reflection on the purpose of that work will suffice to confirm our conclusion. The primary aim of education is not to fill the mind with facts, however useful in themselves these may be. It seeks rather to increase the power of the mind by proper discipline. Now we hold that this end which obviously lies at the basis of all well-regulated college curricula is not attained by general reading. We may thus fill our minds with useful facts and become conversant with the best authors, but surely that is not to be compared with the impulse given to our mental powers in mastering subjects for the ordeal of an examination. It is true that students have a higher motive in their study than the passing of examinations, but it must be granted that these tests result in a healthful mental discipline. They are incentives to a closeness of application and an intensity of thought which is not often realized without them.

General reading certainly should not be neglected. It is not our intention by any means to belittle it. We desire simply to impress the fact that during the winter months it should not be allowed to impinge on our college exercises. This rule holds good also with respect to all our social arrangements.

The college curricula provide an abundant scope for the employment of all the powers of the most competent student. The different courses at our disposal from the Preparatory up to the honor courses of McGill University, and our own college make ample provision for the diversity of talent and physical capability to be found among those who seek a collegiate training. And every student should grapple with as much college work as his utmost capacity will allow; it is only by so doing that he will secure most effectively that benefit which such a training is intended to convey. The records of college life furnish us with too many instances of students who seriously impaired their training by allowing other interests to encroach on their studies. Certainly there are legitimate exceptions to the rules we have sought to lay down. Financial considerations frequently make it necessary to engage in other employments.

REGARDING SUBSCRIPTIONS.

DURING the month of February, the business managers sent accounts to all subscribers outside of the city who were in arrears. A good many have kindly responded, but quite a number have not. The Treasurer is anxious to receive all remittances as soon as possible, as the time of examinations is approaching, and he thinks it hardly fair that our subscribers should require him to devote the precious moments of that season to book-keeping, and the acknowledging of receipts. Besides, we are anxious to hand over the JOURNAL to our successors with a clear sheet, and this *cannot be done* unless the subscriptions still due are paid up. During our brief experience of journalistic work, we have learned that even a theological magazine cannot be issued free, *gratis*, FOR NOTHING.

EXCHANGES.

THE restrictions laid by some critics upon the scope of a College paper do not apply to all periodicals issued by students, or under the auspices of their societies : or shall we say that some publications are removed beyond these lines by virtue of their having given up the true character of a College paper to become something else, namely, a departmental magazine, theological, philosophical, or literary, as the case may be? In the case of such a publication as the *Knox College Monthly*, for example, or our own JOURNAL, the extra-collegiate constituency becomes predominant ; for a magazine of their stamp appeals to more general interests than those of college life. Such articles as Prof. Campbell's on "The Pelagianism of Modern Theology"; Prof. Genug's on "John Henry Newman as a Writer"; or that of the Rev. Dr. McFavish in the February number, on "Cities and their Evangelization," will be read with appreciation by all who are interested in theology, literature or philanthropy without as well as within the college walls.

A department which maintains a steady hold on the magazine-reading public is that of descriptive sketch-writing. In the opening number of the present volume of the *Monthly*, Prof. Pantou has an excellent article of this class in his paper on the Yellowstone Park and the December number follows well in hand with "A Day in Pompeii," and its interesting "Notes from Japan." The February number of the *Monthly* has forestalled the *Journal* in one

respect and followed its lead in another. The Editor, in a rambling article written in his own genial, delightful way, and pleading for help in the equipment of their library, has said for it something of what will be said in reference to our own in our next issue ; and the series of articles commenced in the same number runs parallel with the short histories of the foreign mission field of the Presbyterian Church in Canada which appeared in the JOURNAL of last session. The opening article in the *Monthly's* series is by Mr. Robert Murray on the "New Hebrides Mission."

The man of Shears and Mucilage is under this disadvantage in regard to the material supplied him—or supposed to be supplied—that all Exchanges are sent to the Reading Room, and he must, in his monthly descent upon the Philistines, be content, not with what he desires, but with what he can get, for a full file of exchanges is not always to be obtained. If any contemporary, therefore, is overlooked, it must not be regarded as an intentional omission, but as owing to the desire of some covetous one to possess such copy overstepping his regard for the rights of others to the extent of his carrying it off. In such case we are to suppose the paper is carried away because the reader is carried away with it.

Only two issues of the *King's College Record* have found their way to our dissecting table, and respecting these, though we had it in mind to speak well of them, either commendation or censure would appear rather tardy at this late date. Some of the *Record's* short articles are excellently written, and commend it highly to its readers. We notice a poem from the pen of Hunter Divar in the December number

That is a good motto which adorns the title-page of the *Acadia Athenaeum*, and worthy of consideration from all whose eyes may rest upon it. Nor have the Editors, if one may judge from the contents of the magazine, failed to strive after it in their conduct of the *Athenaeum*. The January number contains, among others, two interesting articles, one on the relation of Politics to Christianity, the other a review of the tragic and romantic history of the Jews in England. In the same number, also, a paper is contributed on the proposal to have the Canadian flag floating upon the public schools of the Dominion, and strongly urging its adoption. The writer's remarks receive our hearty endorsement.

One of the earlier numbers of the *Athenaeum* contains an article on Browning. "*Quousque tandem abutere, Athenaeum, patientia nostra!*" If Browning had written a tenth as much as has been said about him, the Bodleian would scarce suffice to contain his manuscript. But the most is always said about that which is a mystery to us : and to many of his readers Browning's abstract spirit and involved style will always relegate his works to that domain of human speculation which Spencer has dubbed the "unknowable." It is related of a certain physician, an admirer of Browning, that during his

convelescence from an affection of the brain, on taking up a volume of his favorite author and finding it impossible to fathom his meaning, he called his wife in anxious alarm and requested her to read the passage. She concluded her perusal with the remark. "Why, what on earth does the man mean? I can make nothing of it!" "Thank heaven!" replied her husband, "I feared my malady had returned again."

Trinity University Review, in commenting on Dr. Bourinot's papers delivered before the American Historical Association at Washington, pays him a well-deserved tribute as a representative Canadian, in respect of Canada's sentiments toward her great neighbor. Dr. Bourinot, whose centennial address at King's College appears in the October number of the *Record* is a contributor of no mean ability to the political literature of our day and country in his "Canadian Studies in Comparative Politics," published recently in this city. We congratulate the alumni of Trinity on the establishment, on a prosperous basis, of their classical society. The association has been organized by the efforts of Prof. Lloyd, whose "Thoughts on Classical Studies" appears in the January issue of the *Review*.

College Note Book.

STUDENT LIFE.

WM Notman & Son are engaged upon a work of art, the design and finish of which, in more features than one, is something heretofore unattempted by them; something which will add distinction to their studio, as well as an ornament to our College. We've had our photograph taken. By "we," we mean the JOURNAL staff, not us, myself. The portrait is supposed to represent a meeting of the editors. But that is just where it falls short, in spite of its necessary comeliness. Keats said, "Beauty is Truth": but in this case it is far from it. Who ever saw a meeting where we were all awake and looking so pleasant? Who ever saw a full meeting of the staff? The Local Editor has only seen one, and even then he wasn't at it himself

The Rev. D. L. Dewar took Mr. N. A. McLeod down to Cambleton, N. B., with him as his groomsman. Get into training, Norman, now when you have the time: you'll soon be taking up your B. D. work.

The measles has been making woful ravages and continues to seize its victims daily. It threatens to beat the record of last year's *grippe*; and would prove disastrous as well as disagreeable, did not Dr. Stewart's labor and skill keep it under control.

A packet of one of Dr. Mackay's sermons, attractively published in small booklet form, was recently sent up by Mr. Drysdale.

Mr. W. D. Reid, B. A., has been appointed to the charge of the Victoria Mission.

Mr. Alex. Robertson has gone to Metis, where he will engage in mission work during the summer.

SHAKESPEARE: AS I LIKE IT.

Soph. Time travels in divers paces with divers persons. I'll tell you who Time ambles withal, who Time trots withal, who Time gallops withal, and who he stands still withal.

Fresh. I prithee, who doth he trot withal?

Soph. Marry, he trots hard with a new student between the *matric* and the day the results are declared : if the interim be but a se'n-night, Time's pace is so hard that it seems the length of seven year.

Fresh. Who ambles Time withal ?

Soph. With a "Literary" man—who lacks Latin—and an Arts man that hath not a *sup*, for the one sleeps easily because he cannot study, and the other lives merrily because he feels no pain ; tne one lacking the burden of lean and wasteful learning, the other knowing no burden of heavy tedious cramming ; these Time ambles withal.

Fresh. Who doth he gallop withal ?

Soph. With a student to his examination, for though he go as softly as foot can fall, he thinks himself too soon there.

Fresh. Who stays it still withal ?

Soph. With *Theologs* in the session, for they sleep through term and term and then they perceive not how Time moves.

Mr. Armstrong has left the building and taken rooms in the city.

An anonymous correspondent to the *Halifax Witness*, who lately paid a visit to our College, makes there the statement that we have only one wash-room. It doesn't say much for a gentleman's habits, if he expects the rooms of a building all to turn out and form a procession. It's not likely that he waited upstairs for the dining-room. If our contemporary could inform him that we have six wash-rooms, with an average of four basins in each, and an equal number of cakes of soap, it might be a satisfaction to him in case he is meditating another visit.

We were very pleased to see Mr. Hastings show such a patriotic spirit in his after-dinner speech. After all, it seems very natural that he should, when we remember the connection of the family name with William, the Conqueror.

VOICES FROM THE HALLS.

Tell them to send up my gruel !

Is this forenoon or afternoon—to-day or to-morrow ?

You have better not go hopstair : de measle har ver' numerous.

D. What do you think of my new picture ? It is chaste—is it not ?

M. Yes !—chased out of some place else.

D. I hope the Muses will sit on your brow to-night.

R. S. It deserves to be sat on for emanating such doggerel.

The Pres. My dear young friend, would you kindly go back for your rubbers and bring mine.

We have received the following from Ragged Gown, in continuation.

Our orange done, we take a stroll
 Across into the *pidgeon*-hole.
 We come on Georgie writing verse :
 His eyes are wild—his hair is worse.
 But he don't rage and treat us shabbily,
 'Though of the *genus irritabile*.
 His frenzied face a smile unbends
 As he inquires for all my friends.
 It fills the room, its best adorer,
 'The genius of the *poet's corner*.
 Our timid reprint's 'neath it blighted :
 He has the business copyrighted.
 Of Burns we're talking in a trice,
 Whom Georgie thinks is "awful nice."
 Then, as we leave, and climb the stair,
 His voice comes through the silent air
 In accents gentle from his den :
 "Good-bye, dear Raggy—call again !"
 We'd reached the middle landing, where an
 Individual called Mc———
 Imposing frowned upon the view,
 And grunted, "Cia martha sibh diugh !"
 He passed on down, *cum vultu misero*,
 Commencing with the ghost of Cicero.
 "To number twelve we'll take our way, Sir,
 And call on Mr. A. D. ————
 The fellows mostly call him Dan ;
 But here we are, ye'll see the man,"
 He yelled come in ; we did ; and there,
 Ensconced within an easy chair,
 Sardanapalus sat, unable
 To move, his feet upon the table,
 Two apples in his mouth, three more
 In either hand, while on the floor
 A barrel stood ; and man a man
 Sat round and formed the tribe of Dan.
 They claimed connection—don't you see ?—
 By reasons of the parent tree.
 Then an adjustable cartoon
 They introduced him as ————
 Attracted my attention ; he
 Walked up and down the room in glee,
 Accompanying his facial chromos
 With gestures, songs, and happy *bon mots*.
 A Negro now, a Frenchman next,
 I was astonished and perplexed
 To know himself, and put the question,
 Whereon he laughed—to help digestion.
 At last, our host, by slow degrees
 Abating, now could talk with ease.

"What course," I asked him, "are you taking?"
 He said "The tenth—My vest is aching.
 I always supplement my dinner ;
 And yet, I'm daily growing thinner.
 Oh! boys, its Calderwood—by dash '
 See that gray hair in my mustache?"
 But hark! what's going on next door?
 It sounds like tearing up the floor.
 The fan-light's shattered—Spare, Oh! spare!
 The words are, "I am listening—" Where
 Oh! whither shall I fly?—Adieu!
 To listen's more than I can do.

He fears he will not get through; and complains of having to littledog tail to such an extent: but even a universal genius is subject to the limits of space.

W. M. MACKERACHER.

REPORTER'S FOLIO.

PHILOSOPHICAL AND LITERARY SOCIETY.

THE regular meeting of this society was held on Friday evening, Feb. 6th. After preliminary exercises, a spirited discussion followed on the merits of a motion touching the appointment of outside judges for the coming prize competition. This competition takes place annually at the last meeting of the societies, in March, and hitherto the competitors have been judged and prizes have been awarded by a vote of the Students. To counteract any unfairness which might thus result, a motion was brought forward by Mr. Sutherland, to amend the constitution, and to appoint a committee of competent judges, not connected with the society. After several animated speeches, the motion was carried. The programme was then opened with a reading by Mr. Stewart. The debate, "Resolved that it is right to depart from the truth under certain circumstances," was led on the affirmative by Mr. D. McVicar, B.A. Although espousing an unworthy cause, yet his arguments, so plausibly set forth, were greeted with considerable applause. Mr. Guthrie led the negative in a rousing speech. He no doubt felt in the words of an inspired philosopher of our own day that "Truth is one and undivided"—although no satisfactory explanation of this dogma has as yet been obtained. Mr. Boyd made his maiden speech as second on the affirmative. If his remarks on the occasion be any criterion, he certainly gives promise of a successful career as a public speaker. Mr. Pidgeon in an able speech

closed the discussion, so far as the negative was concerned. The decision was given in favor of the negative. Mr. Reid acted as critic.

Another meeting of this society was held on the evening of Feb. 20th. The opening exercises being over, the following gentlemen were appointed as judges in connection with the competition for prizes;—English speaking and reading, Revs. Prof. Scrimger, Mr. Fleck, and Dr. MacKay; English essay, Prof. Campbell; French reading, Profs. Scrimger and Coussirat, and Rev. Mr. Morin; French essay, Prof. Coussirat. Mr. Frew was appointed to read an essay at the intercollegiate debate which is to take place in the Diocesan College on Friday evening, March the 6th.

The programme was taken up, and Mr. W. M. MacKeracher read an essay on Lord Byron in which he showed an ardent admiration of, and a close acquaintance with the poet. This was followed by an open debate on the subject, "Resolved that prizes in theological institutions should be abolished." The debate was opened on the affirmative by Mr. E. A. MacKenzie, and on the negative by Mr. H. C. Sutherland. These speakers were followed by Messrs. Dobson, Pidgeon, and MacKeracher, all of whom spoke interestingly and pointedly. As the debate was an open one, no vote was taken, but the President declared that both sides had won. Mr. Russell acted as critic, and said he thought that the speeches were very good—especially his own.

MISSIONARY SOCIETY.

At the last meeting of this society, an interesting programme was rendered, consisting of music, essays, &c. Messrs. Frew and Proctor read very interesting papers on British Columbia, its climate, resources, and missions. Mr. Charles gave a report of the St. Jean Baptiste school. The work in this district is still progressing favorably. It was resolved to rent the same building for the ensuing year, seeing that the committee had decided to postpone the erection of the new building.

W. T. D. Moss.

OUR GRADUATES.

The Rev. W. Russell, B.A., who has been zealously labouring as an evangelist throughout the country since his graduation, was during part of last month engaged in conducting special services in Colquhoun, Ont., assisting the Rev. Mr. Kalem, B.A., the pastor of the united congregations of Dunbar and Colquhoun, who graduated last spring.

The Presbyterian congregation at Embro, Ont., still continues to prosper under the able ministrations of the pastor, the Rev. G. Munro, M.A., who has now for a period of 17 or 18 years laboured assiduously in that corner of the vineyard. From information recently received, every department of Church work seems to be progressing favourably. Prospering in a strictly spiritual sense, it flourishes as a natural consequence in other ways.

Just now a scheme is afloat for the erection of a new manse, and at the last congregational meeting an amount of over \$1,500 was subscribed for the purpose of carrying it into effect.

Rev. J. A. Townsend, Ph.D., who is now settled in Turner, Ore., U. S., is much pleased with his new home. He has just entered a new manse. The object which he sought in changing his home has been achieved, namely, that of finding a climate which would be more congenial to his health, the climate of the North-West having been too severe for him.

On January 22nd, Rev. G. T. Bayne, was inducted into the pastoral charge of the united congregations of Ashton and Appleton. Interesting and impressive services were held in both churches, and they were largely attended.

The Rev. J. A. MacFarlane, M.A., late of Valleyfield, Que., who has found it necessary for the sake of his health to retire for a short time from active work, is at present at his father's home at Campbell's Bay, Que. He suffers from an affection of the throat, and prominent specialists in Montreal and Ottawa have ordered perfect rest. We trust that he will very shortly be able to resume his duties.

Rapid strides are being made in the right direction in the Presbyterian congregation of Cote St. Gabriel under the superintendence of the pastor Rev. S. F. McCusker, B.A., who commenced his labours there less than a year ago. Quite recently he has organized a branch of the Y.P.S.C.E. in connection with the church, and also a class in music. Suitable alterations have been made in the manse, and a young People's Hall has been built in which at present Union Services are held every Sabbath evening, the Anglican, Wesleyan, and Presbyterian ministers preaching in rotation. Encouraging progress is being made in every department, and the services are attended with unabated interest.

It is with great sorrow that we have heard of the illness of the Rev. J. Bourgoin, the Principal of the Pointe-aux-Trembles Schools. He has had a severe attack of inflammation of the lungs, which has left him in a weak condition, and which completely incapacitates him for the renewal of his duties this

winter. Much sympathy is felt for him in the College, especially among the French students to whom he is well-known, and by whom he is regarded with feelings of love and respect. The Rev. S. Rondeau, B.A., of Ottawa, took his place for two weeks.

We have received the annual report of the congregation of St Andrew's Church, Almonte, and we have seldom seen a more interesting and compact report. All the different departments of church work seem to be carried forward with a wonderful amount of system and with amazing success.

We notice the noble Christian endeavour among the young people also, although there is no branch of the society bearing that name in Mr. Grant's Church. They have organized a Mission Band with a membership already of fifty, and during the past summer they have sustained a missionary student in Oak Lake, N. W. T.

Rev. Mr. McKibbon, M.A., of Millbank, Ont., preached the Anniversary Sermon of the Presbyterian Sabbath School, Tavistock, on Feb. 3rd, "and," says the Canada Presbyterian, "able sermons they were." On the following evening a public meeting was held in the Forrester's Hall, at which there was a large assemblage. Interesting addresses were delivered by Revs. Messrs. McKibbon and Scott.

Recently the Rev. Mr. Herridge, B.A., of Ottawa, delivered his admirable lecture on Mrs. Browning, at Brockville, Ont.

The Rev. R. Henderson, of Bayfield, Ont., has received an address from his congregation, expressive of the esteem in which he is held by them, and of their appreciation of his ardent labours among them; and as acts speak louder than words, the sincerity of the address was amply attested by a comfortable Astrachan coat which accompanied it. We congratulate him upon the loyal attachment of his people.

We had the pleasure of a visit a few days ago from the Rev. C. J. Hastings, one of the graduating class of last year. Since his graduation he has been labouring in Constable, N. Y., just across the border. He was in what we should call the best of spirits. He was glad to breathe once more the pure air of his native land, a land which he loves all the more on account of his temporary separation from it, a land which he characterizes as one of psalms and paraphrases.

We learn that Columbia College is showing signs of rapid development. The number of students increases yearly, and the institution is prospering in every way. The Rev. Prof. Beattie, D.D., cherishes hopes of a bright future for it.

The Rev. Dr. Robertson lectured recently in the Glencoe Presbyterian Church, of which Rev. D. Currie, M.A., B.D., is pastor, his subject being the Home Missions in the North West. As a result, a Young People's Missionary Society has been formed, the aim of the members being to stimulate interest in Missions, and to raise funds for Missionary purposes.

During the last month we enjoyed the pleasure of short visits from the Rev. G. Whillans, B.A., of N. Georgetown, Que., and the Rev. N. Waddell, B.D., of Russeltown, Que.

The Rev. D. L. Dewar, B.A., of Ailsa Craig, paid us a passing visit recently. As one looked upon him, one would hardly imagine the trying ordeal through which he was about to pass. However, a day or two afterwards the daily papers announced the news of his marriage at Oak Point, Que., to Miss Minnie Fair. Passing homeward, the happy couple stayed for a few days in Montreal, and on arriving home, they received a hearty welcome. A number of friends were awaiting them at the residence of Dr. Anderson, and after part of a pleasant evening had been spent, they repaired to their manse, where everything was in readiness for its future occupants. Later in the evening, Mr. Dewar was presented with a fur coat with cap and gloves and Mrs. Dewar with a handsome set of dinner-dishes containing 140 pieces; also several other useful articles.

One more item of the same nature. On January 22nd, the Rev. Robert M. Stewart, B.A., of North Gower, Ont., was united in marriage with Miss Maggie M. Fraser, of Fitzroy Harbor, Que. The ceremony was performed at the residence of Major Fraser, uncle of the bride, by the Rev. John McLaren, assisted by the Rev. J. H. Higgins, B.A.

We wish of both these couples happiness *ad infinitum*.

The Rev. John Mitchell, B.D., F.R.A.S., Chester, England, a former editor of the JOURNAL, is doing admirable work in his parish, which was formerly ministered to by the eminent Commentator, Matthew Henry. During the last seven years Mr. Mitchell and his flock have raised £1,850, sterling, for the improvement of their church, so that it is now the most pleasant and comfortable place of worship in that ancient city. While most diligent and successful in ministerial and pastor work, our alumnus finds time for special studies, and as a reward of merit in one department he has recently been elected Fellow of the Royal Astronomical Society. We heartily congratulate him.

JOHN A. CLELAND.

Talks about Books.

AS the meal and the oil of the widow of Sarepta suffered no diminution from day to day, so, in spite of the monthly inroads upon our book wealth, the table remains full, although no money buys nor publisher sends for review. Perhaps our case is one of the Faith class, represented by Müller of Bristol, and, in ancient time, by Francke of Halle. At first Providence interposed specially in answer to prayer, but afterwards mediately, through good people who thought it their duty to help the believing. Thus it is that good friends keep the Talk-editorial table supplied with books. An excellent book is "The Life and Letters of Dr. W. Fleming Stevenson" by his widow, who is the sister of my good friend of twenty years ago, Thomas Sinclair of Belfast. What a pleasant time, he, and the now Rev. Benjamin Bell, who was once in Friockheim, and Seymour of Madoc, and Robinson of Gravenhurst, and I, had in Muskoka these twenty years ago, that seem like yesterday! As cheerful, buoyant, happy, and devout a soul as Sinclair, his brother-in-law Dr. Stevenson seems to have been. Give us a sanctified Irishman for the bright side of Christian life! One reads with great pleasure the story of his youth and college life, his German experiences crowded with the names of Germany's best thought and culture, his pastoral devotion, his zeal for missions in Ireland, India, America, his literary work that gave to the world "Praying and Working" and much beside; and regrets the interminable burdens imposed by his Church, by the University, and by Societies innumerable that shortened his useful days. I want those soulless writers, who seek to dry up active living spirits into barren sticks like themselves, to ponder the words of this great and good man, if there be any capacity for pondering in them, save as their taskmaster directs. "Exegesis" is the other study which I have set apart chiefly for this winter, and a most valuable one it is, though, unfortunately, apt to be neglected where a pure form of religion has for a lengthened period prevailed, and the people, accustomed to the form, have grown more careless about the spirit; where Christianity has been drawn away from the inexhaustible well of the Bible, and emptied into the pitchers of Confessions and Catechisms, and Church constitutions, from which alone the people have drawn until the supply has been exhausted, and now, when they go for water, the pitchers stand empty. In many countries and in many ages of the Church, this has been more or less the case. Happily the restless spirit of enquiry which is now prevalent gives promise that it may not occur again, at least in our day." Irishmen will read Dr. Stevenson's life for very pride in their great countryman, but he belongs to the whole Church of God, and his record is an inspiration for every minister of Christ's gospel.

The Rev. Samuel Macnaughton, of Preston, has issued a new edition of his "Gospel in Great Britain," a respectable book of some 338 pages. Mr. Macnaughton has written on many religious subjects, and his tractate on "The Wines of Scripture," in which he maintains that total abstinence is the true temperance, contains a vigorous onslaught upon Dr. Watts, of Belfast. "The Gospel in Great Britain" is an admirable sketch of British Church history from a Presbyterian standpoint, although the author professes a catholicity and freedom from prejudice somewhat unjustified by his performance. Scottish and Irish Presbyterian writers, such as Dr. Killen in his "History of the Ancient Church," Dr. McCrie in his "Annals of English Presbytery," and Dr. Hetherington, whose history of the Church of Scotland has been called a "Disruption Pamphlet," generally employ their pens under the influence of what they call strong conviction, which is just another word for strong prejudice. If the Presbyterian Church in Canada wants history to be taught in that way in Montreal, it may look round for a second rate tutor and copyist to put into my chair, for, as a truthful man, that work I will not do. Still, Dr. Macnaughton's book should have a place in every Sunday school library, for, as the Rev. Mr. Murray, of Manchester, says, "I wish a copy of it were in the hands of every Sunday scholar in our Church." Personal friends, who not having dipped deeply into ecclesiastical history, have read the book, have much enjoyed its perusal, so that I have the greatest confidence in recommending it as most interesting and instructive, while I will not vouch for all it says regarding Culdees and Puritans. Where is the Church of the Westminster Confession in England? Presbyterians don't like this question, but why not face the truth? It is dead. The late Rev. Dr. Hincks, of Toronto, with whom I enjoyed the most pleasant intercourse, and whose classes I taught during his last illness, was a Unitarian minister, but he called himself an English Presbyterian. They became Arians, these descendants of the Westminster divines, and afterwards, Unitarians or Socinians. The present Presbyterian Church in England is a Scottish colony, which has picked up the banner of the Covenant that those to the manner born had trampled in the dust. I say to the Church, take warning by the past; encourage men and women, ministers and professors, to search the Scriptures, to know God better, to preach a purer gospel, to infuse a true soul-life into the body of Christ; instead of binding them, through threatened pains and penalties, in the swaddling bands of ancient systems; or you may make, as your predecessors have done, both Socinians and infidels.

There is nothing very imposing in the portrait of "Mackay of Uganda," which precedes his eventful life, written, and well written, by his sister. A bright-eyed, firm-lipped, broad-foreheaded, young fellow, with head well set up on a strong neck between somewhat sloping shoulders, he seems ready to knock a man down if necessary, or to lend a hand to any kind of useful

work. He had just entered his forty-first year when malarial fever smote him, the last survivor in Africa of the original missionary party, sent out in 1876 by the Church of England Missionary Society in response to Stanley's challenge to England to plant a mission in Uganda. He was no Church of England man, but a son of the Manse, the Free Church Manse of Rhynie in Aberdeenshire. As a student in Edinburgh, I may have met him in the autumn of 1867, when he came to that city. He studied engineering in Edinburgh and Berlin, but in 1876 responded to the call of the Church Missionary Society to accompany a missionary party as chief engineer and officer of construction to Africa. It is impossible in the brief space of a review to give any satisfactory account of his career, his struggles and triumphs with the Pagan king Mtesa, with Mahomedan doctors, with Roman Catholic priests; the murder of his colleagues, his friends, his converts; his labours as an engineer, as the substitute for a doctor, as a missionary, reading and preaching the Word. Bravely, in spite of all opposition, and all alone, he held his fort against fearful odds, and his memory to-day is as fragrant in Africa as that of Moffat and Livingstone. There was nothing sectarian about the man, nothing small, no regard for position, comfort, reputation, no shirking of any duty. He was Christ's missionary to Uganda, and he laid all the treasures of his full, rich, fearless, loving, young heart and life on his Lord's altar. Messrs. Drysdale & Co. supply "Mackay of Uganda," and the other books reviewed.

The article in the January Contemporary that is exciting most attention is Sir Morell Mackenzie's on "Koch's Treatment of Tuberculosis." It is singularly lucid and satisfactory. "The Certainties of Christianity," by Professor J. Agar Beet is all that the believer in revelation could desire, as it meets the objectionable, because untruthful, element in Dr. Abbott's "Illusion in Religion," which appeared in a former issue of the same review. Yet, Dr. Abbott's "Early Life of Cardinal Newman" is good. Bosworth Smith's "Englishmen in Africa," Frank Hill's "Home Rule and Home Rulers," and Dr. Anderson's "Morality by Act of Parliament," dealing with General Booth's scheme, are timely papers, and well worthy of such a glance as a busy man can only afford for reviews.

The last part of the Proceedings of the Society of Biblical Archaeology contains an article in French by the Rev. A. J. Delattre, S.J., translating three of the Tell-el-Amarna letters. It is to me an unspeakable pleasure to find a Jesuit father engaged in constructive work. This order has so far chiefly signalized itself by destruction *ad majorem gloriam Dei*. When the Jesuit really begins to build instead of to destroy the millenium will come. But why single out the Jesuit? There are Protestants whose "only joy is to destroy," envious, rancorous, untruthful souls, that would move heaven and earth to injure any institution that is not their own, and that does not swear

by their peculiar shibboleth. Another French article is Professor Karl Piehl's Inscriptions from a *Mostaba* or monument of the sixth Egyptian dynasty. The same professor continues his notes on Egyptian philology; and the Rev. C. J. Ball presents ideograms common to Accadian and Chinese. In this connection appears an able article by Dr. MacCurdy, of Toronto, in the Presbyterian and Reformed *Review*, entitled "The Sumerian Question," in which he holds that no Accadian or Sumerian, names that he seems some times to confound, element preceded the Semite in Chaldea. Dr. MacCurdy is a good Semitic scholar, and has acquired a reputation through his Assyrian studies which entitles him to deference; but he is a Semitic specialist, and, like all specialists, he wants to force everything into his line of study, just as the Aryanists have done. This is unwise and unconsciously unfair. General Vallancey and others translated the Punic passage in *Plautus* by Irish: so every man translates by what he knows best, to the detriment of truth. I am as sure of the existence of Accadian and Sumerian in Chaldea as I am glad to be of the existence of Professor MacCurdy. Yet there is truth in the Professor's contention, and it is this: Semitic is as old as Sumerian. The first rulers of Egypt spoke a sub-Semitic dialect, which was never displaced. In Chaldea, Sargon, of Agade, a contemporary of the patriarch Jacob, wrote his proclamations in Semitic. The Hittite rulers of Assyria and Babylonia were never able to supersede the Semitic languages of their subjects. Phœnicia was Semitic from before the days of Sanchoniatho, and so were the Amorites of Palestine. But we have remains of monarchs who preceded Sargon, and their Accadian language has all its affinities with the Ugrian tongues of Europe and Asia. Nevertheless, we dare not say that the Accadians or Sumerians invented the cuneiform characters, although they certainly made use of them. Dr. MacNish is now editing a Sumerian or Celtic document from Tell-el-Amarna that no Semitic, Aryan, or Turanian language on the face of the earth can interpret.

There is published in New York a magazine called *Biblia*, the aim of which is to record progress in the field of Biblical Archaeology. The January number is full and interesting, dealing with the Egypt and Palestine Exploration Funds, with the Haram at Hebron or cave of Machpelah, with the Tell-el-Amarna Tablets, Egyptian Art, the Preservation of Sacred Texts, and many other items well worth knowing. It is well worth its subscription price of a dollar a year, the sum charged for it by Messrs. Westermann and Co. of New York. The Rev. John Mitchell, B.D., F.R.A.S., has delivered an eloquent lecture on The Solar System, an exposition of the Eighth Psalm, a very full synopsis of which has reached me through a Chester paper. Unhappily the Editor-in-Chief has so skilfully arranged for copy, that he has more than enough to carry the session through, so that there is no room for even a glance at Mr. Mitchell's admirable discourse, replete with astronomical lore and excellent theology.

The Association Record of the Montreal Young Men's Christian Association, just received, has an interest for me, since the late sainted Robert Baldwin and I were the joint founders of the Toronto Association, many long years ago. The Western Missionary of Winnipeg, an anonymous and useful publication, tells what the Church is doing in the North West. Messrs. Croil and Murray offered the Manitoba brethren all the space they wanted in the Record, but they are determined to paddle their own canoe. The quarterly of the Young People's Presbyterian Union of Toronto is out, a neat looking brochure of some forty pages. Its most ambitious articles are *Eastward Ho*, the story of a trip to the Lower Provinces, by a member of the Central Church, and *Notes of an Alpine Holiday* by one of Erskine. The Toronto young Presbyterians have cause to be proud of their association and its organ. The Canadian Indian says it is going to do better in future, and has really started, and started well, on the path of amendment. In that amendment nobody will rejoice more than its quondam critic. No true man rejoices in the mediocrity or faults of his brother's work.

My venerable friend the Abbé Cuoq of the Seminary of St. Sulpice, writes me that his Algonquin Grammar is nearly ready and will soon appear in print. His Iroquois Lexicon, which he too kindly credits me with inspiring, has been of great value to students of that ancient Indian tongue, and he has laid the world, and our Canada in particular, under obligation, by publishing his *Etudes philologiques sur quelques langues sauvages de l'Amérique*, his *Jugement Erroné de M. Ernest Renan sur les langues sauvages*, his *History of the Old Testament and Life of Jesus in Algonquin*, and his *Book of the Seven Nations*, and *Vade Mecum of Sacred Song in Iroquois*. Messrs. Foster Brown and Company publish these, as the successors of Messrs. Dawson. In philology and Indian History we owe a great deal to the devoted French missionaries, Marcoux, Arnaud, Maurault, Rasles, Menghini, Petitot, Baraga, and a great host of others whose names and works would fill an encyclopedia. Whatever may be said concerning these good men, they have not been idle, and among them a position of no small prominence must be given to the Abbé Cuoq. I also learn from our own Dr. Patterson of New Glasgow that he is preparing for the forthcoming meeting of the Royal Society of Canada a memoir on the Montagnais of the Gulf and Labrador; and I understand that Dr. Bryce of Winnipeg continues his researches into the mound-history of the great North West. If the literature of our Canadian Church from Newfoundland to British Columbia, were collected, it would form a highly respectable library and, probably, there is not a single work, great or small, in the whole collection that has not been written in the face of heavy discouragement. That all our ministers are good men, working manfully in Christ's cause, anyone who knows them must admit, but somehow, in public utterance, the Church is not magnanimous; judge then what

the world must be. I say, God bless every man that helps on the cause of truth, and may my right hand wither when I use it to decry the work of any one, whether he belong to my field or not, who seeks to dissipate the darkness and usher in the day of fuller knowledge. For those whose practice is the opposite, I try to feel like Whewell, the great Master of Trinity, whose heart was the heart of Christ. The poet had said :

“ The Poet in a golden clime was born,
With golden stars above.
He felt the hate of hate, the scorn of scorn,
The love of love.”

But Whewell changed all this, and wrote :

“ The good man in a loving clime was born,
With loving stars above.
He felt sorrow for hate, pity for scorn,
And love of love.”

The angry, unreasoning dogmatists, the “do not I hate all them that hate Thee” theologians, have no conception of the spirit of Christianity, and their spirit, not themselves, poor men, is a curse to any Church. We are all one in the Presbyterian College in teaching love to God and love to man as the highest holiness, and if any words in this Talk seem to run counter thereto, it is simply for teaching purposes, in order that evil communications may not corrupt good manners.

Dr Schurman's Winkley Lectures before the Andover Theological Seminary on Belief in God, its Origin, Nature, and Basis, are published in a neat form by the Scribners of New York. The Lecturer thinks, as I do not, that the truth of ancient historical documents has been so invalidated as to remove the origin of the idea of Divinity from the historic field and to leave it in the philosophical. Yet he is no pantheist, but a believer in a self-conscious Spirit and Loving Father : and he equally opposes materialism and agnosticism. The basis of belief in God he finds to be the necessity for positing an existence that will account for the phenomena presented by nature and human nature : therefore he calls his system anthropo-cosmic Theism. While to a large extent an evolutionist, and a believer in the consistent uniformity of so-called natural law, Dr Schurman finds that a true philosophical survey of nature and man, the latter especially viewed as a spiritual being, requires a spiritual first cause, and that first cause he elevates to the highest place as the Father of spirits and the Heart of Love. There is much to admire in the Cornell professor's lectures, and nothing to offend a philosophical theist. But, although he necessarily admits spiritual miracle, which is, after all, greater than that which is physical, he does actually limit his God of evolution, and controls the acts of Omnipotence in all time by the scientific obser-

vation of the present-day. Dr. Schurman is thus first a physicist or student of the cosmos and a psychologist or student of the human soul, and, secondly, a searcher of historic facts to prove his modern theories. He quotes with approbation Goethe's saying "*In Anfang war die That*," a not necessarily profane travesty of the sublime words of John, "In the beginning was the Word." Goethe says "In the beginning was Fact." What is fact? It is truth. God is the great fact of the universe. Christ is fact as the Father's revelation. "I am the Truth" He said, and to say "I am the Word" is the same thing. Luther's Commentary on Genesis sets this forth, commenting on the words, "God said Let there be light, and there was light." "We, says Martin, speak mere vocalles and sounds that are intelligible. God speaks things; so that the sun and the moon, Peter and Paul, you and I, are so many words, syllables, or letters of God's speaking." God's speaking is fact; the devil's speaking is non-fact or lie. Hence, fact is truth. Now, Dr. Schurman, if your philosophical mind is the measure of God's speaking, and if the observations of present day physicists are the same, you can spin, out of inner consciousness and the inspection of nature, the plan of Divinity: but, if not, and I say, with all earnestness and philosophical and scientific and theological truthfulness, your thoughts and ways are not God's, then go to history which is the, not altogether to be trusted, but still the most approved record of fact, and find God there. Dr. Schurman's *Evolution of Religion* taken from Tylor and Lubbock and their German predecessors, working from Animism or Fetichism up to Monetheism, is, historically considered, not worth the paper it is printed on. As soon as ancient religions are investigated historically, the bottom tumbles out of them. They were the frauds of a time of ignorance, evidences of the bestial tendencies of our fallen humanity to imitate the dog, and worship and serve the creature rather than the Creator. Evolution and Divine Freedom are incompatible. To me it is a perfect mystery how a man who knows and feels that he, poor soul, is free, can have the insufferable conceit to limit his Maker in the regions of nature, providence, and grace. If I did not believe in the reality of miracles, I should deny my God. Dr. Schurman, like thousands more, is on the fence, but God be thanked that Agnostics, Materialists, and Pantheists, get very cold comfort out of his lectures. Archbishop Whateley, in rather a strange book, his lectures on "Political Economy," shews, what Dr. Schurman has not learned, namely, that human history is very largely a story of deterioration. As a student of history, as well as of philosophy and science, I never had an ounce of faith in Evolution.

I have before referred in complimentary terms to the magazine of Christian Literature, published by the Christian Literature Company of New York. I do not know how it is that the number before me is that of October, 1890, but it contains many valuable articles. Huxley is there on "The Lights of the

Church and the Light of Science," in which he does not shine. Sir William Dawson immediately follows him in "Old Lights and New," a most temperate, gentlemanly article, utterly free from harshness or recrimination, in which he quietly appeals to Huxley's better consciousness, if he has any, which his 'Times' articles on Booth have rendered doubtful, and vindicates the act of Christ in connection with the swine of Gadara. We apologists have a hard time of it between the infidels and confessionists. Of the two I would rather gain over a confessionist to Bible Truth than an infidel, but why not gain both?

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