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THE STRONG MAN AND THE STRONGER:

A SERMON

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“When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.”—Luke xi. 21, 22.

HERE Satan, the Sinner, and the Saviour are spoken of under three figures. The strong man is Satan, and sinners are the goods which he keeps in peace; but the Saviour is the stronger man who overcame, disarmed, and spoiled him.

An instance of the strength of the strong man, and of the might of the Saviour, is given in the preceding verses, and more especially in the corresponding passage in Matthew (xii. 22, 23.) One possessed with a devil, blind, and dumb was brought to Jesus. At once He healed him, and so amazing was the miracle, that the people said, “Is not this the Son of David?” but the false Pharisees whispered, “He casteth out devils through Beelzebub the chief of the devils.” Jesus knowing their thoughts, at once demonstrates the absurdity of supposing that Satan should become his own enemy by abetting the work of Christ.

Moreover, in addition to the patent absurdity of their position:

they were also guilty of glaring inconsistency, for if they looked with favour on the efforts of their own exorcists, they of all men should be the very last to oppose Him for doing that which their sons professed to do. Having thus, by this perfectly legitimate argument *ad hominem*, silenced His adversaries, He proceeds, in the parable before us, to give the true explanation of the miracle. This world, He teaches, lies in the wicked one, and the Son of God was manifested that He might destroy the works of the devil. This blind and dumb one, seeing and praising, is a trophy of His power; and this miracle is a picture of His present might, in bringing souls from darkness to light; from dumb ignorance and disobedience to praiseful knowledge and activity.

With this conception of the past and present scope of the parable, turn to its more particular consideration.

SATAN IS A STRONG MAN ARMED KEEPING HIS PALACE.

Satan is enthroned. He is in the possession of a palace, and that palace is the world. Once he had no place here, not a foot of ground to call his own, but by craft and deceit, and through man's sin, he found an entrance into the citadel and has reigned there ever since. To Adam, God entrusted the key of the kingdom, pure, and perfect, and happy, which He had founded. But Adam proved faithless to His trust, and delivered it up to the enemy of God and man. Now he sits enthroned on earth as in his palace, but inasmuch as he owed his entrance to craft and deceit he is a usurper, and must in God's good time be cast forth, bound hand and foot, with all his emissaries and agents.

But again, inasmuch as he got entrance through man's sin, there is an element of justice in the scourge of his present possession, in the misrule and violence which characterize his kingdom. Though the earth is the Lord's and the fulness thereof, through man's sin, it has, for six milleniums, been Satan's palace. In punishment for man's sin, power is given him over all kindred and tongues and nations, till the Sabbath millenium's dawn, when he shall be bound and cast into the bottomless pit.

To this agree his offer to Jesus as they stood on the mountain and all the kingdoms of the world lay at their feet, "All this power will I give thee and the glory of them, for that is delivered unto me and to whomsoever I will give it. If thou therefore wilt worship me

all shall be thine." To this also agree the words of the apostle that he is the god of this world, the prince of the power of the air, the spirit that now worketh in the children of disobedience. This world in which we live might be called the Satanic Paradise. They pass here the best, that is to say, the least terrible part of their existence. They know that there is a future more terrible still before them; they know that they are reserved in chains of darkness to the judgment of the great day; they know the meaning of the bottomless pit, the lake of fire, and hence we are told they believe and tremble; hence their question to the Saviour, "Art Thou come to torment us before the time?" Hence also the apocalyptic cry when the day of this dark dominion is near an end. "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you having great wrath, because he knoweth he hath but a short time."

But the passage before us not only suggests the enthronement of Satan as god of the present period, it also reminds us of his strength.

Satan is very strong. Think of the breadth of his dominion. It comprises every nation, and kingdom, and tongue. The kingdoms and empires of man are but fields compared with that over which Satan holds sway. The round world lies in the slimy coil of the old serpent.

Think also of the duration of his dominion. It has lasted ever since man fell captive at his feet in the early Paradise. Since then, how many kingdoms have come and gone, how many empires have waxed and waned, how many races have lived and died in every corner of the globe. The oldest empires on earth are but of yesterday, compared with the hoary dominion of the prince of darkness. That he so long as well as so universally retains his power on earth, is surely proof of his great might.

Think also of the depth of his dominion. It is not only broad, comprehending the whole race of mankind; it is not only long, sweeping irresistably through all the ages of the world's history: it is also very deep, extending to every thing that sinners do, or speak, or think, or feel, or will. Its subtle power reaches down to the deepest part of our nature. Earthly powers can only take cognizance of human words and deeds. In the most despotic governments thought is free, but Satan's dominion extends to the

innermost recesses of the soul. How absolute, how oppressive, how irresistible is his sway.

Satan is armed.

Not only does he sit enthroned in wide, and deep and durable dominion, he also stands as a sentinel armed to the teeth, prepared for all attacks on his power—thoroughly equipped for every encounter. How perfectly is this strong man armed. Think of his craft as deep as the sea. Think of his experience gained in all the past ages and in innumerable encounters. Think of his knowledge of the human constitution in all possible surroundings, derived from ages of concentrated observation. Think of his skill in manipulating different temptations so as to gain over, men of different temperaments. This old tempter not only knows that every man has his price, he can tell that price, and can pay it. He is perfectly acquainted with the force of habit. He is at home in the subtle sequence of mental association. How readily can he, out of the most meagre material, forge link after link of a chain that shall bind us in hopeless thralldom. Think of the fiery darts innumerable he can hurl at our opposing heads—of the lusts he can place as baits to lure us to our destruction. Who can count the devices of this strong man armed?

Satan's vigilance corresponds to his strength.

He is seen keeping his palace. He never nods at his post like a sleeping sentinel, but is always awake, ever on the alert—not only most strong, but also most watchful. How jealous is he even of the appearance of opposition, how quick to check it. If there is danger of his dominion being disputed even in the heart of a child, how will he plot, and scheme, and oppose. He is determined not to lose an inch of ground, or a single subject.

SINNERS ARE HIS GOODS, AND THEY ARE KEPT IN PEACE.

If the first picture of Satan's power is oppressive this is even more so, for nothing could more emphatically declare the utter helplessness of man in relation to this power, and the hopelessness of his bondage if his rescue depended on himself. Sinners are the goods and chattels of the devil—the furniture of his palace, to be shifted about and used as his desire or caprice dictates. They are his tools and instruments, always lying ready to do his work. Does he wish aught to be accomplished on earth, he finds thousands of

ready agents in sinful men. Words of wickedness, deeds of blood, diabolical atrocities, all the horrors which make sick the heart, he can speedily accomplish by his willing instruments. He found tongues on earth wherewith to mock the Son of God, lips to spit upon Him, hands to nail Him to the cross.

How unmistakably are sinners the goods of Satan, how absolutely does he proclaim possession. Yea he brands them, like cattle, with irons heated in infernal fires. Deceit, pride, hatred, lust, drunkenness, ungodliness, unbelief, and the thousand other sins which emphasize the words of Jesus, "Ye are of your father, the devil," proclaim his awful ownership.

Not only are sinners the goods of Satan, he also keeps them "in peace," that is to say, in undisturbed possession. So far as man is concerned there can be no effective resistance of his power, there can be no rebellion against his empire. Some of his subjects may often writhe and smart under the torture of his reign, and groan beneath the awful incubus, but only to sink back in despair, into more utter bondage.

Others manifest that they are held in peace by hugging the chains that bind them; and, shouting like frenzied madmen, "We are our own, who is lord over us?" So palpably does he keep his goods in peace, that some who are his most abject slaves actually declare that he himself is a shadow and his kingdom a myth. The unbelief which declares that there is no devil is the best evidence that he holds his goods in peace. How could there be more undisputed possession than that which is thus implied? Scaredness of conscience, hardness of heart, scornful mockery of Divine truth, inveterate worldliness, callous indifference, all proclaim how absolutely sinners are Satan's goods. Oh, sinners! Harden your hearts by the deceitfulness of sin, shut your eyes to the realities of your state, stop your ears against the Divine testimony, plunge into every revelry that earth can give, adorn yourselves with all that wealth can buy, feast yourselves with every delicacy, quaff the sparkling cup, whirl in the joyous dance, give the rein to all your hearts' desire, still behold your horrid king, the father of lies, the murderer from the beginning, and remember you are his goods who he keeps in peace.

BUT THE SAVIOUR IS STRONGER THAN THIS STRONG MAN.

He comes upon the usurper, overcomes, disarms, and spoils him.

John the Baptist bare witness to the strength of Jesus when he said, "He that cometh after me is mightier than I, whose shoes I am not worthy to bear." Satan may be mighty, but Jesus is the Almighty. Satan may have a name above every name on earth, a kingdom wider and more deep and enduring than any other prince of earth, but Jesus is raised far above principalities and powers, and might and dominion, and every name that is named both in this world and that which is to come. In faithfulness to God, and love to man, He rejected the offer of earthly dominion which Satan made, and His whole life and death bore increasing testimony to both; therefore has He purchased a dominion far broader, deeper, and more enduring than that which Satan offered. All things are placed under His feet—the Father hath said, "Sit Thou on My right hand until I make Thy foes Thy footstool." He sits not on the throne of earth, but on the throne of Heaven; yea, of the Heaven of Heavens—King of Kings and Lord of Lords, proclaiming to His faithful followers, "All power is given Me in Heaven and on earth," and telling them, therefore, to go into all the world with His Gospel—to attack the citadel of Satan everywhere in His all-powerful Name.

Not only is Jesus stronger than Satan, but He is seen "coming on him" as an enemy. For this purpose He left Heaven, for this purpose He became flesh. He was manifested to destroy the works of the devil. Apart from us altogether, and interest in our miserable case, there is an invincible antagonism between the Son of God and Satan. As Satan has done all he could in this fair world to bring dishonour on the Father, to perplex and mislead human souls, so the Son has come to vindicate the Father's honour in the teeth of the great slanderer—to obliterate, as it were, the slinky trail of the old serpent from God's good creation, to justify the ways of God to men. Thus He is utterly opposed to Satan. Satan is a liar, Jesus is the Truth; Satan is a murderer, Jesus is the Resurrection and the Life; Satan is a slanderer, Jesus is the Word of God; Satan is the king of darkness, Jesus is the Sun of Righteousness; Satan is the prince of the power of the air, working in wilful disobedience to all law in the hearts of men, Jesus is the Prince of Peace; Satan is a roaring lion, seeking whom he may devour, Jesus is the Lamb of God that taketh away the sins of the world.

Jesus overcomes and disarms Satan.

Surely Satan was sorely baffled in the wilderness. There, formally and determinedly, he measured strength with the Messiah,

and with what result? To be bound hand and foot by the Great Deliverer, to be stripped of all his armour. Which was the stronger man in that encounter? Jesus had fasted for forty days, the outer man was weak and weary; the strong man, ever watchful, and determined to keep his goods in peace, came upon Him then, stole on Him unawares, grappled with Him in straining might, used every feint his hoary skill had taught, but only to be overthrown, ignominiously bound, and utterly spoiled of all the panoply wherein he trusted. Jesus not only defeated, but also disarmed him there, taking away the means of regaining his lost power once and for ever. Therefore, at His darkest hour of earthly trial, He could say, "The prince of this world cometh and hath nothing in Me." The victory is completed at the cross, where He spoiled principalities and powers and made a show of them openly.

Jesus spoils the strong man.

In the blind and dumb one just rescued from the power of Satan, the people saw the witness of this truth; and all His deeds of love, His miracles of mercy, as well as His words of love, preached deliverance to the captive because the strong man was bound. And if even before the cross He thus divided the spoil with the strong and made the lawful captive go free, what since then has He wrought. Even as He hung on the cross a poor slave of Satan took shelter under His wing, and was carried that day into His Paradise.

Behold the blasphemer of Tarsus, the jailor of Phillippi, the sinners in all ages and in all countries who have been rescued from Satan's power. Behold the blood-bought hosts within the golden city, that ye may glory in His gracious spoil. "What are these which are arrayed in white robes, and whence came they? These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple, and HE THAT SITTETH ON THE THRONE shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." What a glorious kingdom, what an absolute and eternal spoiling of the strong man have we here! Surely it becomes each one of us in view of this glorious triumph, oppressed by Satan's present power, to flee now from the strong destroyer, and take shelter under the wing of the stronger Saviour.

Montreal.

A. B. MACKAY.

Contributed Articles.

STUDENTS FOR THE SACRED MINISTRY— WHENCE DO THEY COME?

II.

WE have seen that out of every one hundred students in our theological halls, about *ninety* come from country homes. And we have indicated two reasons to account for this, viz., (1) the existence of a feeble religious life in the Christian homes of the city, and (2) the currency of false ideals of the true end of life, whose influence is felt in far greater power by the youth of the city than by those in the country. Some other causes may be briefly hinted at, to complete the consideration of the subject.

(3.)—*The eager haste to be rich.*—Never before in the history of commercial enterprise has the greed of money been so marked as within recent years. Competition, which used to be represented by the moderate speed of the stage-coach, is now only to be compared with the rapidity of steam travel, and of the lightning. Business transactions of the greatest magnitude which used to take weeks if not months to mature, are now settled in as many hours. Almost all the products of the world are within call of the telegraph. The fever of speculation has risen to a white heat, and men trade in millions on products which are not in existence, nor will be for years ahead, if ever. But this fever is not partial; it is widespread. The man who is worth his thousands is under its spell, down to the common clerk, who cannot pay his tailor's bill, or that of his washerwoman. The old-fashioned road of patient and plodding industry has been abandoned as too slow and too long, and men want to become rich by a short cut. And this spirit is like an epidemic, it affects the whole community. It invades the church, and the family circle. It is uppermost in men's minds. Young men in every circle of life soon catch this worldly contagion. Few Christians or Chris-

tian homes escape it. The spiritual thermometer goes down, and the spiritual conditions which are favorable to the creating and cherishing of a desire among the young to enter the ministry being wanting, they turn to the world and join the great army of mammon worshippers.

(4.)—*The glitter and power of fashion* tell in the same direction. Here in the city fashion exercises a potent influence upon Christian women. The rich deck themselves in the most expensive attire and the poorer follow after as closely as they can. They cannot endure to be out of the fashion. Fine clothes must be had, no matter what comes or goes. The simplicity of days gone by is despised. The injunction of Paul—that women adorn themselves in modest apparel. . . . not with brodered hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works—seems to be silently ignored. All this following of fashion tells directly and strongly against a devout and spiritual life. It contaminates the spiritual atmosphere of the Christian home, and rests upon the children, leading them to become worldly-minded, while “maintaining a form of godliness without the power thereof.” Boys reared in such homes will, as a rule, never aspire to the Christian ministry. They will not rise so high. The traditions of the world by which their views of life are largely moulded will unconsciously direct their thoughts and ambitions that way.

(5.) Another obstacle in the way of young men from city houses, preventing them from aspiring towards the ministry of the Gospel, is *the superficiality of religious life in the community*. That there is a great deal of religious activity, one is glad to admit. But such activity is not always a sign of a deep religious life and experience. There is such a thing as “a zeal of God” even, without a knowledge of the power of His spirit. Bustle in church work cannot always be taken as an indication of growth in grace. Jesus did not commend Martha’s hurry and worry, although it was for His sake, so much as Mary’s more quiet devotional spirit, which drank first from the fountain of Life. There is, notwithstanding all our opportunities for the acquisition of religious knowledge, and growth in Christian life, which were never perhaps equalled, a decidedly superficial cast of religious life prevalent. And the signs are quite apparent. They are seen in the general conformity to worldly manners, and wordly conversation. The average Christian cannot be distinguished

from the average worlding. They are one in their spirit, one in their talk, one in their pleasures, one in their friendships. The engagement to "renounce the devil and all his works, the vain pomp and glory of this world," is largely a solemn farce. Men give their thousands for luxuries of the table, dress, and show, and their ones to evangelize the heathen. Our brothers and sisters are perishing by thousands all around us, ground down beneath the rankest idolatry and superstitions of the Romish system, and how few there are of our church members who ever cast a thought toward them, much less a prayer, and a helping hand. Moreover, where is open testimony for Christ? Is it heard in ordinary intercourse between the professed followers of Christ and men of the world? Is it the subject of communication between Christians? Is it heard side by side with the open and avowed advocacy of infidelity, and the ribald sneers against our Christian faith, in the street and office, and warehouse? Look again at the prayer-meeting, and mark how few communicants are there? Why? Because of the generally superficial character of religious life. And is this the spirit which is to nourish and to give to the Church, young men full of the Holy Ghost, to preach the Gospel of Christ? We do not wonder there are few, but that there are any students at all from cities for the ministry.

(6.) Once more, *the conditions of city life* are largely deterrent to young men's studying for the ministry. There is a considerable class of Christians, among the best and most generous in the church, who have large families and small incomes. They send their children to school up to the age of fifteen, and then they are put into situations, and made to earn their own living. They cannot afford to clothe them and send them to college, and very few rise from such circumstances, to enter the ministry. There is a good deal to be said, in favor of an evangelistic class of workers, which might be recruited from such families, with a less formidable curriculum of study, who might be exceedingly serviceable to the church. But they do not reach forward to the ministry.

I have indicated what I think to be some causes which account for the small number of students for the ministry from cities. The Christian homes in the country are not affected appreciably by these causes; hence they are the source whence the great majority of

theological students come—where simple unaffected piety most abounds, and promises its best results to the church.

3. WHAT IS THE REMEDY?—The remedy for the above condition of things is to be applied by the pulpit, and by the home.

(1.) By the pulpit (*a*), *in evangelical and doctrinal preaching.* Preaching must not be one-sided; it must aim at the development of Christian character, as well as at the conversion of sinners. Its object should be to make strong Christians, having a decided relish for the meat of the Word, so as to be able to resist the encroachments of the world, the flesh and the devil. The faithful exposition of the truth is the only antidote for the malaria of worldliness, and will tell in the long run. Only thus can family religion be revived and intensified, and result in parents devoting their children to the Lord's service, as Hannah did her first-born. (*b*). *In keeping the need the church has of ministers before the people.* In this way Christian parents will be led to serious thought and prayer, to reflecting on their responsibility in this matter. Facts always have their weight with our people; hence it is the duty of ministers to keep the people informed of the church's wants. Indeed, Christians look for this. One cannot tell where or when youthful Samuels and Davids may arise to join the ranks of God's faithful workmen. (*c*). *In setting an example of holy living.* Ministers are more than teachers. They are set to be "ensamples to the flock." Like Paul, they should be able to say to their flock: "Be ye followers of me, even as I also am of Christ." They should be distinctly in advance of those whom they are appointed to lead, in the matter of holiness of life, of Christian zeal and love. What ministers *are*, carries far more weight than what they *say*. People look more to their life than to their fine sermons. A fearful responsibility rests upon ministers, therefore, in regard to the character of their lives, a proper apprehension of which will make them cry out: "Who is sufficient for these things?" It is not so much eloquence of language that is needed, as the eloquence of deep spirituality, on the part of God's ambassadors.

(2.) *In the home (a), in the consistent Christian life of parents, and faithful training of their children.* Here, in the home, is where character is formed, where young souls are fashioned, where tastes are created, and habits developed, which largely dominate the life. Sabbath-schools are good, and doing good but their influ-

once may be easily overrated. At all events, too much emphasis cannot be laid upon the example and training of the home. Parents need to be exhorted "not to be weary in well-doing," to be continually reminded of their obligations before God, for the proper fulfillment of which they will be required to render an account. Let pastors be faithful here, and the results will be most blessed. (b.) *In making children familiar with mission news, Home and Foreign, with Christ's claim upon them, and with His purposes of redemption.* What is so susceptible as the mind of a child! Like a photographer's plate it receives every passing impression, and reflects it like a mirror. Let their young minds be steeped in the divine love, and in the truth: let religious reading, missionary biographies, letters, papers, and the condition of unchristian peoples be kept before their minds; make them also familiar with the histories of our own martyred forefathers, as well as with the great struggles for religious liberty, and we shall create such an enthusiasm in the rising generation for the spread of the gospel as shall bring into the service of Christ the best talent both of city and country youth, and shall powerfully rebuke and retard the growth of worldliness in the church, which is now so general and alarming. The whole curriculum of reading which is placed before our youth needs revising, and a more distinctly religious literature recommended by the authorities of the Church of Christ. There never was greater need for us to take action than now. The amount of trashy literature offered to the young to weaken and defile their minds is simply appalling, and needs a speedy and effectual remedy.

4. Finally, the church's great and pressing need, and the most effectual remedy to beat back the power of the world is the baptism of the Holy Ghost. He alone can render the truth operative. He alone can quicken the hearts of men and save them. He can arouse the church from her torpid state, make "the parched ground a pool, and the thirsty land springs of water." Without His warm vitalizing breath, all our church work is but mechanical and without any resulting blessing. Without His coming, Pentecost would have been impossible, and the Apostolic Church a failure. Has not the time "fully come" when a Pentecost for the whole Church of Christ is urgently needed? Can we expect to throw off the incubus of worldliness unless we receive this baptism of power? Oh, let us "tarry" with importuning supplication at the Mediator's throne,

“until we be endued with power from on high.” Then shall young men from city and country flock to our divinity halls, and vie with each other for the honor of being heralds of the Cross.

“O Spirit of the living God !
In all Thy plentitude of grace,
* * * * *
Baptize the nations, far and nigh
The triumphs of the Cross record ;
The name of Jesus glorify,
Till every kindred call Him Lord.”

Montreal.

COLBORNE HEINE.

WAITING FOR THE DAWN.

God hath wrought the pearly dew-drop in the shadow of the night,
And the dew-drop knoweth nothing of the coming morn and light.
Darkened is the sky above it, dark the silent world below ;
What its purpose ?—Can it tell you ? Why its beauty ?—Who may know ?
Morning cometh in its glory, breaketh light on earth and skies,
Flashing down a loving message where the tiny dew-drops lies ;
And the dew-drop, undelaying, leaves the flower it made so fair,
Joins the halo-zone of vapor, floating in the radiant air.
Here the human soul is fashioned like pellucid drops of dew ;
Many years are some in forming, others perfected in few.
All are waiting, few expecting, some are hoping, many fear ;
None may say when day-break cometh, whether distant still or near.
For the Father only knoweth when the curtain shall be drawn
From the portals of the morning, and eternal glory dawn.
As the dew-drop flieth sky-ward with the rising of the sun,
So the spirit seeketh heaven, summoned by the Holy One
From its earthly home and kindred, to the promised land of rest,
There to sing seraphic anthems with the spirits of the blest.

ROBERT McDUGALL.

Presbyterian College.

SAVE YOUR LIVES.

IN a double sense, the Son of Man came "not to destroy men's lives, but to save them."

Life is a complex possession: it has many sides and myriad possibilities. Most men hope to save their *souls*; but how many are content to lose their *lives*! Those solemn words of Christ, in Matthew xvi. 25, 26, might be differently rendered. The same word in the original means soul or life, and in the revised version is uniformly rendered *life*. Thus understood the whole passage is fraught with new meaning. What shall it profit a man if he shall gain the world and lose his life, or what shall he give in exchange for a lost life, to buy it back?

Isaiah says, "I am the Lord that teacheth thee to profit." There is something, besides the soul, to be saved, something infinitely worth saving: it is the complex thing we call *life*. Once lost it is hopelessly lost, and for that loss no supposed gain could compensate. In the parallel passage in Luke we read, "and lose or forfeit *Himself*."

A grave question is that—*How may I save my life?*

It is plain that to save life we must learn first of all to *prize it*—to reckon it at its true value. It includes the whole variety of our powers, of body, mind, heart, conscience, will. We are so constituted that it is possible to promote one part of our being to a false disproportionate prominence, to seek and get a certain gain at the price of loss in other directions. The mind may be cultivated at the expense of the heart. Intellect may absorb energy that ought to be distributed over the whole man. We may do thinking at the expense of loving. We may store the memory with facts and fancies, while the heart is left empty and void. Brilliant thinkers are sometimes cold icebergs—it is the brilliance of ice. The body may be trained and developed at the expense of the spiritual nature: an athlete may be a giant in muscle and strength and as weak as Sampson was, in the arms of a seductive vice, and too feeble to hold his own passions under control. We need a large view of life and of manhood. Development must be proportionate, to be equal and symmetrical. And therefore upon the compass and comprehensiveness of our conception of life will depend primarily whether we save or lose it. If life be to us mere existence, then we may save it

by eating and drinking and sleeping and caring for the body, but what do we save? Nothing but the outward shell—and when at last that shell is broken the kernel will be found all in decay—worm eaten and worthless. But if by life we mean existence, growth, power, influence, activity, happiness, usefulness, we must seek something more than something to eat and drink and wear.

2. No man can *save* life who do not *use* it. Losing has but one alternative and preventive—using. The end of life is not living; and whether life is worth living depends upon what living accomplishes for the liver himself and for other lives. The end of all *powers* is *power*, energy employed, active, efficient. Action is not only the condition of increase, but of continuance. Inaction means stagnation, decay, forfeiture. Not to use such a gift as life is to lose it even while we have it—the paradox is true, we have and yet we have not at the same time. Matt. xxv. 29. Hence He who would save life must have a plan; his activity must be guided by a definite, distinct, ruling purpose—and that purpose must conform to the will of God, who alone can make a proper plan for our life. The Word of God teaches us that every believer is embraced in a plan of God. He is a member of the One Body, and has a place and sphere in that body. I. Cor. xii. Hence four laws are laid down for every true life: Humility, Contentment, Activity and Sympathy. Humility—for all our gifts are bestowed of God; Contentment—for He has put us in the sphere for which He sees us best fitted; Activity—for there is no room in the body for one idle or inefficient member however feeble or obscure; and Sympathy—for the members are to care for each other and co-operate with each other.

3. He who would save his life must *lose* it. Not throw it away in reckless self-indulgence or self-neglect; but lose it for the sake of Christ and the Gospel.

Here we touch the heart of that sublime saying in Mark viii. 35. Only he saves his life who gives it absolutely away for God and for man. He who would save others cannot save himself and must not try. The highest type of character is the product only of unselfishness. Money never yields its largest, noblest harvest till it is sown in fields of destitution and yields a crop in the glory of God and the good of humanity. He only saves his money who bestows it. In intelligent noble giving away, he saves it. Learning is lost when it is hoarded. But he who learns, in order to teach, who acquires in order to impart—who uses his light to enlighten, and his know-

lege to inform and instruct, saves his learning by distributing it—and multiplies his knowledge and his accomplishments in other lives.

Nothing is so self-forgetful as love. Its law is self-sacrifice. The wife loses herself in gaining her husband. The winner of souls loses his life in saving others. Shaftesbury flung his life away for God—lavished his love on the poor, outcast, destitute, criminal classes. Behold how he saved his life. Was there a life in his generation that is more imperishable? It is living to-day and cannot be forfeit while memory or humanity survives. Ignatius was ground between lion's teeth, but he became bread for God's people. Pousa flung himself into the furnace but his wares came out decorated, as none ever were before, by his self-immolation. Mr. and Mrs. McAll have "buried themselves" in Paris—for the sake of French workmen. They "eat, drink and sleep—their mission"—it is their food and thought and study and whole life. They have given up everything—home, friends, comforts, money, ease, luxury, everything has been thrown into the basket out of which the destitute souls of France are to be fed. But if you can point to any life more sublimely saved than theirs, where is it?

ARTHUR TAPPAN PIERSON.

Philadelphia.

MAUD.

A POEM, BY ALFRED TENNYSON.

THIS poem was published for the first time in 1855, in a collection bearing the title "*Maud and other Poems.*" The poem grew out of, or at least was suggested by, a remark of Sir John Simon's to the effect that the couplet

"O that 'twere possible
After long grief and pain—"

though beautiful in itself and suggestive, needed fuller illustration. The poem is almost a development of the thought hidden in these lines; they voice the refrain which rings mournfully throughout the whole poem.

Its reception by the public was by no means favorable; criticism on all sides was severe, and in some cases even virulent. Tennyson's peculiar genius, of which this poem is in some respects a striking exemplification, was perhaps the chief cause of this cold reception, to which the unusual form and the general tone of the work also contributed. On its appearance the poem was to all, as it yet is to many, a puzzle, owing to its weird, disjointed form and the subtle power with which the poet alternately delights and harrows the feelings of his readers. As the years went by and the poem was more widely read and studied it rose in public favor; yet to-day it is difficult even for devoted lovers of Tennyson to grasp fully and clearly the true meaning and inter-balance of the various parts as the author conceived them.

Maud is called a monodrama; the character of the work, however, is not dramatic but purely lyrical. It is a strikingly grouped collection of variously hued lyrics, ranging from intense horror to the gay-noted song of successful love, and sinking again to the wail of a heart distraught with woe. These elements are woven into a song, inharmoniously it may be, yet like "sweet bells jangled out of tune," showing their beauty even through their discord. The whole poem is to me a grand ode to the passions; it sweeps across the harp of human feeling till every string vibrates in harmony with the poet's touch.

The scene of the poem is laid in England, about the years 1850-'55: the characters, eight in all, are taken from the upper class of English country life: the plot is simple even to barrenness. The fathers of the young man and Maud were old friends who had plighted the troth of their children in their infancy. Maud's father was a scoundrel and fleeced his friend of all he possessed. In consequence the ruined man committed suicide, or at least met his death in a manner leading to such a suspicion. Maud has been abroad since childhood. On her return home the young man falls in love with her and Maud returns his passion. A stolen interview takes place between the lovers, when the brother of Maud breaks in upon them: recrimination and insult follow, leading to a duel in which the brother is killed, and the young lover, by the advice of the dying man, flees from England and takes refuge in Brittany, with the passionate despairing cry of Maud forever ringing in his ears. The months roll on and at last he returns to England, only to find his sweetheart dead. In his anguish at her death and his own desolation his mind gives way and he passes through a period of madness. He is restored to his right mind as the Crimean struggle is commencing (1854) and leaves England for the theatre of war.

The poem is divided into three parts, mapping out the main divisions into which it naturally falls. Opening with a gloomy monologue, the first part touches on the return of Maud and the actor's first impressions of her: traces the growth of his love as the beauty of Maud, "growing and fading and growing" upon his affections, sends him alternately to writhe in the torments of jealousy and revel in a lover's paradise: and closes with the garden scene between the lovers in the early morning.

After a long pause the second part again takes up the story and mournfully, disjointedly tells of the rude awakening from their dream of love, the hot, passionate words, the challenge, the brother's blood shed by a Christless code for wounded honour, the sister's despair and the lover's precipitate flight. Then follows the lonely exile and the longing for home and love. The desolation of the return and the haunting phantom of Maud drive him wild, the overtaxed brain gives way and the curtain drops on the raving hallucinations of a madman.

"After long grief and pain," when his life

" . . . has crept so long on a broken wing,
"Through cells of madness, haunts of horror and fear"

his mood is changed, Love merges into Patriotism, and he goes forth with a loyal people rejoicing that a war has arisen in defence of the right, and with his farewell voice breathes back the noble words:

“It is better to fight for the good, than to rail at the ill.”

The tone of the poem is gloomy throughout: the views of life are jaundiced and pessimistic in the extreme. The actor is a veritable *denigreur*, touching only to blacken. This tone of gloomy distrust is almost universal in the poem and darkens with its haunting shadows even his brightest carols, when his heart is

“ . . . more blest than heart can tell,
Blest but for some dark undercurrent woe,”

while the darker parts of the poem are steeped in a sullen suspicious hate which renders almost pertinent his half doubtful question:

“What! am I raging alone as my father raged in his mood?”

It is generally conceded that in poetry the form of verse should accord with the sentiment expressed. Every writer recognizes this principle, but few if any have dared, even if they have had the power, to mould the form of verse so intimately to the tone of thought as Tennyson. In *Maud* the sentiment is varied so often and so strikingly that it affords great scope for the exhibition of this phase of his genius. In the opening lines the feeling of horror is greatly intensified by the harsh and rugged metre employed:

“I hate the dreadful hollow behind the little wood,
Its lips in the field above are dabbled in blood-red heath,
The red-ribbed ledges drip with a silent horror of blood,
And Echo, there, whatever is asked of her, answers ‘Death!’”

Turning to the other extreme what a transition is seen in the musical cadences of the exquisite lyric commencing “Come into the garden, Maud!” How greatly is the beauty of the piece enhanced when to the thought of the poet is so sweetly wedded the music of the verse!

“For a breeze of the morning moves,
And the planet of love is on high,
Beginning to faint in the light that she loves,
On a bed of daffodil sky;
To faint in the light of the sun she loves,
To faint in his light and die.”

Between these extremes the poet sings "with notes angelical to many a harp" the varying passions of the human soul. In the third section of the first part the soft melody of the lines comes to us from the poet's solitary musing like the sighing and whispering of the wind across his own dark garden ground:

" Growing and fading and growing upon me without a sound,
Luminous, gemlike, ghostlike, deathlike, all the night long,
Growing and fading and growing till I could bear it no more,
But arose and all by myself in my own dark garden ground,
Walked in a wintry wind by a ghastly glimmer and found,
The shining daffodil dead, and Orion low in his grave."

In description as well of natural scenery as of emotions Tennyson is admirable. He uses his words as an artist might his brush, and with them he paints in every tint in a garden of flowers, each flush on a morning sky. When he tells how

" The far-off sail is blown by the breeze of a softer clime,
Half lost in the liquid azure bloom of a crescent of sea,
The silent sapphire-spangled marriage ring of the land,"

we are almost gazing out across the sea to where it melts into the hazy shimmering light on the distant horizon; and we fancy we can hear the whispers of the flowers when he writes

" The red rose cries, "She is near, she is near,"
And the white rose weeps, "She is late;"
The larkspur listens, "I hear, I hear,"
And the lily whispers, "I wait."

Yet sometimes, as in the following passage, he is inclined to carry this poetic sentiment too far and becomes extravagant,

" I saw the treasured splendour, her hand
Come sliding out of her sacred glove,
And the sunlight broke from her lips."

Many of the poet's images and comparisons are remarkably beautiful and exemplify his power of word-painting:

" Passionless, pale cold face, star-sweet on a gloom profound."

"The cobweb woven across the cannon's mouth
Shall shake its threaded tears in the wind no more."

"Given false death her hand and stolen away
To nameless wastes, where footless fancies dwell
Among the fragments of a golden day."

Higher in the scale of poetic merit than these isolated images, and related to them as a cluster of jewels to a single diamond, is that subtle fancy which transforms everything it touches, even the homely things, with a poetic beauty, like the wonderful stone which turns the baser metals into gold. It is most strikingly exhibited in sections XVII, XVIII and XXII of the first part, in which the ideas are conceived and wrought out in a very high poetic vein.

In order to enter into the spirit of the poem we must try to understand the very peculiar character who gives color to the whole. He is a young man whose traits of character are rather the outcome of the circumstances in which he is placed than marks of his natural disposition. He has grown up in a cave by himself and is strongly prejudiced against the world. All he has known of man has been, in his eyes, evil, and by a most unjustifiable inference he concludes, because his father has been wronged by a treacherous friend, that every hand is "lusting for all that is not its own;" because his servants are dishonest that all are villains; and because "the little village below him bubbles over with gossip and spite," that every man "walks with his head in a cloud of poisonous flies."

Naturally enough from the solitary condition in which he has been placed his passions have developed extravagantly. He makes himself the world: everything partakes of his own mood. Nature itself is overcast in his sadness and glows with a new brightness when he is happy.

"It seems that I am happy, and to me
A livelier emerald twinkles in the grass,
A purer sapphire melts into the sea."

This trait is strikingly seen in his use of the same images in different moods. When his thoughts are steeped in melancholy during his solitary walk he finds

"The shining daffodil dead and Orion low in his grave,"

and the flowers and stars are tinged with his own mournfulness. When his mood is changed, the same image is transformed to describe the beauty of a summer evening:

"When the face of night is fair on the dewy downs,
And the shining daffodil dies, and the Charioteer
And starry Gemini hang like golden crowns
Over Orion's grave low down in the West."

This extravagance of feeling both in its exaltation and depression extends also to his love affairs. Even here, in his brightest hours, a vague "hint of woe," like a dark thread running through a cloth of silver, seems to cloud his happiness. If anything happens to dampen his hopes he suspects everybody. Even Maud, "Maud so tender and true," is dishonoured continually by his unmanly distrust. This tendency to suspicion, and in fact, his general disposition, gloomy, uncertain and capricious, are perhaps attributable to the fear of incipient madness which seems to haunt him forever. His character is weak, egotistical and intensely selfish, yet in some lights it appears almost noble: he holds his father's memory in reverence; he has been the faithful nurse of his dying mother; for Maud's sake he wishes to clasp her brother's hand in fellowship. Even were every other feature dark his faults would be almost atoned for by the abnegation of self and tender solicitude expressed in his prayer for Maud in her desolation:

" Comfort her, comfort her, all things good,
 While I am over the sea!
 Let me and my passionate love go by,
 But speak to her all things holy and high,
 Whatever happens to me!
 Me and my passionate love go by,
 But come to her waking, but find her asleep,
 Powers of the height, powers of the deep,
 And comfort her though I die!"

It is difficult justly to criticize the poem as a whole, not on account of the varied phases of thought expressed, but because of the peculiar personage in whom these various elements are united. His personality pervades the entire work, and we must as nearly as possible identify ourselves with him if we would estimate fairly the true claim of the poem to merit. This is difficult to do; the character is one so bizarre and so rarely encountered as to render it almost impossible for the reader to realize to himself what course of thought such a mind would follow. In judging of the merits of the poem we must take these considerations into account and make allowance for them.

But aside from the excellencies or deficiencies of the poem arising from the personality of the actor there are defects in it as a work of art. There is a want of clearness, an obscurity of design which weakens its power. The function of a poem is to awaken in the

mind of the reader a consciousness of the thoughts conceived in the imagination of the poet, to convey to him as vividly as possible the poetic images conjured up in his own mind, and according as this distinctness is obscured or the impression delayed, by so much does the poem fail of its object. In *Maud* this defect is prominent. In reading it we are often tempted to ask, "What does he mean?" and a second or third perusal may be necessary in order to understand the poet's purpose. This arises from the peculiarly subjective character of the poem and the reader's objective point of view, and the obscurity diminishes in proportion as we identify ourselves with the actor and his mode of thinking.

Closely connected with this defect, and indeed resulting from it, is the sense of unreality in, and consequent lack of sympathy with, the poem. Mood follows mood in fantastic rapidity seemingly without the slightest logical sequence. The actor passes directly from bitter invective to the expression of the most refined emotions, and breaks off in the midst of a poetical description of natural scenery to rail at the faults and foibles of the petty world around him.

In his darkest moments a flood of flight breaks across his path as

"The sun looks out with a smile
Betwixt the cloud and the moor,"

and again, "when the sky is clear and wholly bright to view," the light is blotted out so suddenly and completely that we are constrained to ask

"What is it that has been done?
O dawn of Eden, bright over earth and sky,
The fires of Hell brake out of thy rising sun!"

The poem fails also in the incongruous materials introduced into it. The actor, as we realize him after reading the poem, may have combined in himself these inharmonious elements, because he is so inconsistent that almost any phrase of sentiment may be ascribed to him. The defect lies in the choice of such a personage by the poet for the conveyance of his thought. Denunciation of the social condition of the state can scarcely have weight when uttered by a youth of twenty-five who confesses that

"A morbid hate and horror have grown
Of a world in which I have hardly mixt,"

nor is it consistent that a misanthropist who at one moment declares himself to be

“ Splenetic, personal, base,
A wounded thing with a rancorous cry,
At war with myself and a wretched race,
Sick, sick to the heart of life am I!”

should the next instant plead for love and life, and break out immediately after into a song of joy.

Extending this incongruousness from the elements combined in his own person, we find an unnaturalness amounting almost to absurdity in his relations to Maud. The character of Maud is drawn in the most refined and delicate tints: every reference to her is reverential, every touch adds to her nobility and grace; in her the purity of the lily blends with the beauty of the rose,

“ Queen rose of the rose-bud garden of girls,
Queen lily and rose in one.”

The lover's character, on the other hand, is revealed in a most unfavorable light. A solitary misanthropist, jealous and bitter in his views, his gloomy disposition is scarcely relieved by a generous trait until affliction has chastened his spirit and taught him to recognize in others the virtues he had denied to all. Very little development is given to the progress of the love element, in itself a defect, but from an examination of what does appear it is difficult to conceive what Maud could have found in him congenial with her own nature, much less what impulse there could be to love.

The unequal merits of the different parts of the poem also militates against its effectiveness. Some of the lyrical pieces are exquisitely poetical, other parts can be called by no name but commonplace and prosy. Sections XVIII and XXII are to me the finest pieces in the poem; the pensiveness of the one, the melody of the other, and the pure and strong poetic imagination in both give them a high rank, not only among the lyrics of the poem, but also among all that the poet has written. But on the other hand some of the pieces are marred by palpable weaknesses and defects. The sixth stanza of section VI, for example, mars the effect of the rest completely by its grotesque description of Maud's brother. In many other places this defect is noticeable and detracts much from the excellence of the parts in which it occurs.

The merits and defects alike in *Maud* are *sui generis*, neither can

the one be praised nor the other censured, except in the light of, and in relation to, the peculiar character which pervades the poem. We know little of the real life of Tennyson, less of his mode of thought and manner of working, except as revealed in his published works, and are therefore unable to judge of his impulses to the inception of *Maud*. There is much that is beautiful in *Maud*, much that is poetical, yet after reading it we can never lay it down without a sense of dissatisfaction with, and almost of rebellion against, the spirit which conceived it.

ROBERT MCDUGALL.

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HOPE.

Oh! why should sorrow wound the heart,
And rob the soul of rest?
Why is misfortune's bitter dart
Allowed to pierce the breast?

We dare not ask,—'tis heaven's decree.
While faring here below,
Man's bark is tossed upon the sea
Of trouble, grief, and woe.

But Mercy holdeth forth a light,
Upon the waves to shine,
And cheer him in the darkest night,—
The star of Hope divine.

Enabled thus, he looks before,
And sees,—oh joyful sight!
The waves subside, the storm is o'er,
The sky is clear and bright.

What comfort 'tis, when cares annoy,
To know they are from One,
Whose hand dispenses peace and joy,
As well as grief and pain.

The dreary winter soon is done,
And then the month of May!
The clouds, which now obscure the sun,
Will soon have passed away.

Then cherish Hope, despondent heart,
With strength renew the fight;
And God will gladness yet impart,
Thy darkness turn to light.

WM. M. MACKERACHER.

INTELLECTUAL DISCIPLINE.

THE first thing in discussing a topic is to form a clear conception of it. What, then, is intellectual discipline, or the discipline of the intellect? But there is a question previous to that. What is the intellect? It is the human understanding, the faculty of knowing. Some things we can know by direct inspection, intuitively; other things we can know by comparison. Thus we can acquire knowledge, arrange knowledge, and use knowledge. Intellectual discipline bears on the understanding and should tend to make good thinkers. It is self-discipline that we have in view: discipline employed by others to influence our mind: we shall not now consider. Without self-application the help of other educationists will not profit us. A man has much to do in the forming of his own intellectual habits. Every one needs mental improvement: every one has some ability to cultivate his understanding, and he ought not to neglect it. "Thou that teachest another, teachest thou not thyself?"

Discipline implies both teaching and learning: but in self-discipline they are intermingled. Here the teaching is in the effort to bring truth into the view of the mind, by observation, hearing, or reading: the learning is in the endeavour to apprehend, elaborate and apply the truth which comes before us. For truth is the proper object of the understanding: which we are to search out, sift, appreciate, locate and apply. Truth is influential and the knowledge of it is operative. The great use of knowledge is to affect the heart and to guide the will. Hence there should be a wise selection made in the wide field of possible knowledge. The chief good should be kept most prominently in view, and the best means of reaching it should be considered. Only thus can we master the truth and attain the perfection of our rational nature.

Love to truth is commonly thought to be the effectual safeguard against error and the sure warrant of wisdom. The maxim is correct, if it be rightly understood. God is preëminently the Truth. Hence love to Him should reign in our minds, as the most reasonable motive, restraining us from error, removing prejudice, and strengthening us in the pursuit of perfect knowledge. And His Word should be our rule of faith. Our discipline will be utterly

ineffectual, as far as regards the great end of the intellectual faculty, unless we "Know the Holy Scriptures which are able to make us wise unto salvation through faith which is in Christ Jesus."

True religion is the best discipline for the human understanding. It guides the mind as duty requires. Romish devotionists speak loftily of their rules of discipline. To the monastic way of life they give the preference, as if it were the most pure, the most meritorious and the most perfect. The virtue of poverty by which they bid farewell to the world, the virtue of celibacy by which they renounce the state of marriage, and the virtue of obedience by which they yield their wills to their superiors and especially to the Pope,—these three combined in their religion exalt them, they suppose, to the consciousness of angels who see God's face and rejoice in His love. But their method of becoming perfect is not agreeable to the authentic Word of God. It will not stand the test of a sound human understanding. The spiritual mind of the enlightened Christian rejects it instinctively and deliberately as a yoke of degrading bondage. The Son of God directs us to a more excellent way, calling us, as of old: "Come unto me, all ye that labour and are heavy laden and I will give you rest: for I am meek and lowly of heart: take my yoke and learn of me, and ye shall find rest to your souls. For my yoke is easy and my burden is light." If, however, we would prove the efficacy of the discipline prescribed by Christ, we must not only give special attention to His Word: but also trust reverently in the Holy Spirit, whom he has promised, to open our understandings and lead them rightly. And further, discipline being judicial, we must watch the actual conduct of our understanding, and approve or censure according as the law of thought may require. Thoughts are cognizable in the court of conscience. The law of truth is authoritative and cannot be broken with impunity. Integrity of mind has to be maintained. This, indeed, cannot be done perfectly in our present condition. Error will be committed. Yet, under the grace of God, we can repent and be pardoned, we can preserve goodness of conscience, and animated by hope we can continue in the pursuit of the most excellent knowledge till we enter into the state of intellectual perfection. How happy we shall be, when all we think shall at once please God and satisfy conscience!

Huntingdon, Que.

JAMES WATSON.

SINGING IN CHURCH.

"Let all the people praise Thee."

SINGING is the only part of our public worship in which all the people are supposed to take an audible part. One would suppose that for that very reason every worshipper would be only too glad unurged to take part in the service. Such, however, is not the case. However it may have been in past generations, it is not true in ours that all the people enter heartily into the singing. Moreover, all should join, if for no other reason, at least because of its influence on the minister. The average minister is either elevated or depressed in spirit according to the nature of the singing. Hearty participation indicates alertness on the people's part and spurs the minister to do his best, while the sluggish singing denotes indifference and throws a damper on ambition.

So much by way of introduction. Now, first, about the relation between people and choir. I believe in choirs. But I do not believe in choirs alone doing that which it is the privilege of every child of God to do. Nor yet in choirs perched apart in a little coop over the minister's head and behind his back, where, if given to fussing and whispering, they may annoy him in his sermon and distract him prayer. Nor do I believe in placing them in a gallery in the rear, because if there happens to be an unusually deep base or high soprano curiosity is aroused in the hearers to know who the owner is, and this they cannot learn without twisting their necks. I do believe in having a choir, but so placed in the congregation that they will act as leaders among the people by whom they are surrounded.

I have no objection to a solo or anthem provided certain things: (1) that the soloist speak his or her words so plainly that all the audience can understand them; (2) that they are full of the gospel; (3) that they are rendered without the facial contortions of the professional operatic singer; and (4) that they are not so frequently used as to deprive the people of their share in this part of the service. I knew a young woman who attended a series of special evangelistic services and listened night after night to the urgent appeals of the

evangelist with indifference, but was finally broken down by the singing of a simple gospel song as a duet.

I have no objection to an organ accompaniment, so long as it is an accompaniment. Too often the organ is so loud that it makes all the volume and the voices make the accompaniment. There are some congregations doing better without an organ than others are with one.

And next, in what posture should we sing? Standing up, of course, although I once told a congregation to sit down during singing for the simple reason that the majority *would* sit, no matter what I told them. The attitude, however, does not matter so much if men will only put their hearts into the work.

But what should we sing? Old tunes and old psalms and hymns chiefly, because of their familiarity. Even where every worshipper can read music and is so provided with the words set to music, new pieces are not sung with the same ease as older ones. I used to feel indignant long ago when our good old precentor would spring on us a tune we had never heard before. The result invariably was a feeling that he wanted to show off a little, and the congregation generally let him. It is well to have certain tunes for certain hymns or psalms. The Hundredth Psalm never goes so well to any other as it does to Old Hundred; nor the one hundred and twenty-first as to French, and "All hail the power of Jesus' name" loses unless with Coronation.

Now, lastly, how can we improve our singing? If the minister is himself musical, let him do as the honored pastor of Crescent Street church does, namely, sing with his whole heart, and any decent man or woman who can join at all should be ashamed to remain with mouth closed while the pastor is setting such an example. Weekly practice is a great help. This should be open to the whole congregation. Where it is not convenient to devote a whole evening, one hour could be taken either before or after prayer meeting. I invariably begin prayer meeting and Sabbath School by a short service of song. That is, we sing perhaps half-a-dozen hymns and psalms without any intervening exercises. The people enjoy it. Many come to this prayer meeting for the sake of this service of song who would not for the sake of the prayer meeting only.

WILLIAM SHEARER.

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THE GREAT PYRAMID.

THE subject of the present paper is one which carries us back over seas and centuries to a land of "signs and wonders"—to a land whose history, fringed with a hoary antiquity, is more enchanting to the sage than the fairy tales of the nursery are to the child. Egypt, the home of fable and romance, was one of the earliest kingdoms established in the post-deluvian world. It afforded shelter, imparted training, and meted out oppression to God's chosen people during a period of four hundred years: and their exodus from it was the occasion of miracles of chastisement upon their oppressors. It was the centre of civilization and refinement, of art and learning, before Homer, Solon or Pericles by their lives and deeds made Greece immortal. Since Egypt played its part in the drama of history

"The Roman Empire has begun—and ended,—
New worlds have risen—we have lost old nations,
And countless kings have into dust been humbled."

Its religion, too, was a degrading combination of fetichism and polytheism: and the fertility of its soil, watered as it is by the High Priest of streams—the Nile—made it one of the granaries of the world.

But the times are changed. Egypt's greatness has declined. Its people have deteriorated. The story of their decay and sufferings, from domestic intrigue and foreign invasion, forms one of the pathetic paragraphs in the annals of the world.

Yet, notwithstanding Egypt's general decay, there have come down to us as memorials of her ancient glory and monuments of her vanished science, stone structures of vast proportions and curious architecture, whose lines of beauty, though once clearly drawn, are now seriously marred by "time's decaying finger." These monuments are the world renowned pyramids, of which about one hundred have been discovered in various stages of dilapidation. They differ much in size, shape, material and date of erection. For the most part they have been found in groups, the principal of which is Gizeh, in the neighborhood of Cairo, and consisting of three pyramids. Two of these exceed all others in dimensions, and all are of

superior workmanship. They stand on a plateau 137 feet above the highest rise of the Nile, not far apart from each other, and nearly on a N. E. and S. W. line. Among them all, however, there is one which has ever had the pre-eminence, and which has ever been regarded with the greatest interest. By common consent of all nations and tongues this is "The Great Pyramid." The sacred books of the Hindoos speak of three pyramids in Egypt: and they describe this one as the "Golden Mountain," while the other two are of silver and less valuable material. It covers the most space. It occupies the most commanding site. It is built with the most skill and perfection of workmanship, and its summit rises higher than that of any other. It is also the oldest of all the pyramids. Prof. Piazzzi Smyth, Astronomer Royal for Scotland, holds that "the world has no material and contemporary record of intellectual man earlier than the Great Pyramid." And in this opinion Lepsius, Denison, Hales, Sharpe, Bunsen, and a host of other Egyptologists concur.

Here, then, is a fact in solid stone which is an anomaly in human affairs. The mechanical arts, like every other department of man's acquirements, do not usually attain perfection at once. There is always and everywhere a series of crude attempts at first, and then a gradual advance towards perfection and completeness. It is a process of development, of evolution. "First the blade, then the ear, after that the full corn in the ear." But in this instance all ordinary methods are reversed. The first step carries us to the top of the ladder. The "full corn" is realized without the preceding "blade" and "ear." "The Great Pyramid comes upon the scene and maintains its grand superiority forever, without any preceding type of its class whence the idea was evolved." Osburn says, "it bursts upon us at once in the flower of its highest perfection. It suddenly takes its place in the world in all its matchless magnificence 'without father without mother,' and as clean apart from all evolution as if it had dropped from the unknown heavens."

The lists of the "Seven Wonders of the World" vary somewhat, according to the mental constitution of the writers who speak of them. But all that I have been enabled to consult agree in placing the Great Pyramid of Egypt first among the "Seven Wonders." It is, indeed, the exclamation point of the ages.

Of the history of this marvellous structure little can be said. If we follow history back as far as records will carry us we shall still

find the pyramids famous, and speaking to us out of a region of time into which we have no means of entering. Herodotus, improperly styled "the father of history," who flourished about the middle of the 5th century B. C., made a personal examination of the great pyramids; and from the Egyptian priests he learned many interesting traditions which he has embodied in his history. Much of the information thus preserved is of the very highest value, and to Father Herodotus the world is under everlasting obligation. But being under the necessity of conversing with his informants through the uncertain medium of an interpreter, he doubtless was led into error in some particulars. For instance, when he tells us that the Great Pyramid was built by King Cheops of the 4th dynasty, he tells us what is probably correct; but when he brings the reign of Cheops down to within ten centuries before the Christian Era we know from other reliable sources that he errs by about 1200 years. This is by far the most serious and almost the only mistake of Herodotus in reference to the pyramid—so far as we know. He further tells us that Cheops "on ascending the throne, plunged into all manner of wickedness. He closed the temples, and forbade the Egyptians to offer sacrifices, compelling them to labor, one and all in his service, viz., in building the great pyramid." We learn also from the same authority that 100,000 men were constantly employed for twenty years in erecting the structure, and that it took ten years to construct the causeway by which to convey the stones to the place and in carrying them thither.

A true pyramid is defined as "a building having a square base, with its four sides equally sloped inwards to a point at its top." There may be various pyramidal forms, such as are to be found among the other Egyptian edifices, but these are not true pyramids. All pyramids, however, have not the same relative proportions or degree of slope in their sides. When stone is the material employed a building of such a figure requires to be solid or nearly so. Hence there can be little interior space for practical purposes.

All the conditions contained in the foregoing definition are fully realized in the Great Pyramid of Gizeh. It is a stone structure having a base 764 feet square, therefore covering an area of about 13 acres, and its sides sloping at an angle of about $51^{\circ} 50'$, terminating in a point 480 feet above the base. These were the proportions of the building in its original and perfect state.

Here I might mention a fact that is made much of by many

writers on this subject. The circumference of a circle described with the altitude of the pyramid as a radius is equal to the perimeter of the base. From this it is inferred that those ancient builders were perfectly familiar with that which has been a puzzle to so many more recent mathematicians, viz., the squaring of a circle.

The four corner stones of the pyramid were set into peculiar sockets cut eight inches into the living rock. The foundation being thus securely laid, the immense blocks of stone were arranged and built up layer upon layer, with regular recessions until a point was reached. To quarry, to move and to raise those huge stones to their position must have been a work calling into play no little engineering skill, notwithstanding the almost unlimited amount of human labor at command. When in this way the contemplated height was reached, the builders, commencing, it would seem, at the top, filled in with small stones the angles formed by the recession of each upper layer, bevelled off the upper ledges of the great blocks all the way down to the base and thus left an even and perfectly smooth surface. But this is not the appearance which the Great Pyramid presents to-day. Instead of the four smooth finished surfaces rising regularly from a base 764 square to a point, there are to be seen four ragged and unequal series of steps 746 feet wide at the base and terminating in a plain surface 450 ft. 9 in. high. Whence this change? Whence this diminution in beauty and bulk? The good people of Cairo, not free from the Western worship of ease and the almighty dollar, with characteristic disregard for the legacies of the past, have stripped off the outer portions and carried it away to build their own dwellings and public houses.

The contents of this pyramid in its perfect state amounted to about 89,111,000 cubic feet of masonry, and its total weight is estimated 6,316,000 tons.

The builders of this gigantic structure in due time passed away without communicating to any survivor, or leaving any record of, the design of the edifice which, though it still stands, is as reticent of its purpose as were its architects. Built at least 2170 years B.C., visited, examined, coveted, despoiled, regarded with superstitious awe as the abode of gods and demi-gods, it was not until 825 A. D. that any attempt was made to get beyond the exterior. About that date, however, an Arabian Caliph, Al Mamoun, son of Haroun Al Raschid of "Arabian Nights" fame, was induced by the tales of Ibn Abd Alkolk, the story-teller of his court, to believe the Great

Pyramid filled with most precious stores. The avarice of the Caliph was aroused by the reports of riches, jewels, medicines and lost sciences buried within those walls of stone. If once he could force an entrance to some of those hidden chambers he fondly believed that he would be in possession of both the "philosopher's stone" and the "elixir of life." Prompted by such a prize so nearly within his grasp Al Mamoun set his hordes to work to excavate a passage into this wonderful treasure-house. They began on the north side a little to the east of the centre of the base. With their crude implements and imperfect knowledge, it was a task of no mean undertaking to quarry a way through that solid masonry. Time and again the thing was declared impossible. Time and again the workmen were on the verge of mutiny. But the tyranny and avarice of the Caliph triumphed over all obstacle, and the work went on. Gradually foot by foot the excavation was driven in until a point 100 ft. from the entrance was reached and still no vacant space was found, still no pick-axe was transformed into gold by coming in contact with the philosopher's stone, still no spring of elixir imparted new vigor to the despondent quarrymen. Even Al Mamoun was beginning to think that he had been imposed upon. The task was pronounced useless, and was about to be abandoned when a singular occurrence suddenly reanimated exertion. The sound of a stone falling in some vacant space close at hand was heard: and this incited them to dig and bore on, until presently they broke through into an open passage. Here let us leave them for a little, while we take a survey of the pyramid in the light of more recent discoveries and endeavor to explore the passages into one of which the Arabs have broken.

Contrary to what was generally believed for 3,000 years the original builders left an entrance, but only one, to this structure. It is on the north face 49 ft. above the base and 24 ft. east of the centre line. The masonry about it is much broken and the piles of stone reach up from the ground almost to its level. This entrance passage is very small, being only 3 ft. 11 in. high and 3 ft. 5½ in. wide. It slopes downward at an angle of 26° 41' a distance of 320 ft. into the living rock. At this point, about 100 ft. below the base, is a large subterranean chamber 46 ft. long by 27 ft. wide and 11½ ft. high. Beyond this the passage extends 52 ft. 9 in., but this portion is still smaller, being only 2 ft. 7 in. wide by 2 ft. 8 in. high. At a point 63 ft. from the entrance this passage connects with

another, of the same size and general character which rises at an angle of $26^{\circ} 18'$ and runs a distance of about 124 ft.

It was fortunately just at the forks of these two passages that the Mohammedan workmen broke through. The stone, the sound of whose falling was their inspiration, hung in the top of the entrance passage, completely concealing the fact of another upward way. But the mouth of the newly revealed passage was stopped by a heavy stone portecullis which defied all attempts to remove it. It is still there. The Arabs dug and blasted around it only to find that the whole passage was choked up with huge stones from top to bottom. As soon as one was removed another slid down into its place. Thus one after another was removed until the whole passage was cleared. Then "up went the bearded crew, shouting the name of Allah, in full confidence that the promised possessions were now within their reach." It would be useless for us to try to keep pace with them. Their step is quickened by their thirst for hidden treasure. Nothing but the glitter of gold attracts their eye. We, on the contrary, must pause at every stage to examine, admire, and take measurements. We must therefore allow the avaricious Arabs to go on ahead in their search for gold, while we linger behind to discover treasures of intellect. We may meet them again when the search is over, to exchange experiences and results.

The upward passage when it reaches the 25th course of masonry, ushers us into a high, long, and beautifully finished apartment whose floor line is a continuation of that of the ascent which leads to it. This is known as the *Grand Gallery*. It is 28 feet high, its sides are built of seven courses of overlapping stones, and its ceiling consists of 36 large stones stretching from side to side. It is about 157 feet long and the wall at the upper end leans slightly inward.

Just at the entrance to the Grand Gallery another passage similar in every respect to the first ascending passage branches off horizontally. Along this we make our way for about 109 feet when we immerge into an excellently finished though perfectly empty room with pointed arch ceiling. This apartment is called the *Queen's Chamber*. It is almost square being 18 ft. 10 in. long by 17 ft. 1 in. wide and 20 ft. 3 in. high. Leading from this room in opposite directions are two tubes which have only recently been discovered—the builders having for some purpose of their own concealed them by a thin scale of about an inch over the mouth of each. Whether

these tubes communicate with the exterior surface or not, no discovery has so far enabled us to say.

At the upper end of the Grand Gallery we pass through an exceedingly low doorway into an antechamber, and thence into the largest and most magnificent apartment yet visited. This is the *King's Chamber*, almost directly above the Queen's Chamber and on the 50th course of masonry. The dimensions of this room are as follows: length 34 ft. 3 in. width 17 ft. 1 in. and height 19 ft. 1 in. The walls are of red granite highly polished. Single stones reach from the floor to the ceiling; and the ceiling is formed of nine large slabs of polished granite extending from wall to wall. Above this chamber are five smaller rooms, built, apparently, to protect the larger one beneath from the weight of superincumbent masonry. In the King's Chamber we also come upon the first article of furniture, which is indeed, so far as known, the only piece the pyramid contains. It is a red granite lidless box or chest, 7 ft. 6 in. long 3 ft. 3 in. wide and 3 ft. 5 in. high—too large to be carried through the small door and must therefore have been placed here when the room was built. The box is highly polished within and without, is as sonorous as a bell, and is known in books on the pyramids as the granite coffer.

From this apartment there is no means of exit except the door by which we entered. The Arab hordes of Al Mamoun are disappointed, for treasures such as they sought are not to be found, but treasures of another sort more precious are there in abundance. As we understand not the Arabic tongue our sensitive ears are not offended by the deep curses and angry threats which they utter against the Caliph who had deceived them by awakening in their breasts hopes of fabulous riches. And together we retrace our steps passing through the antechamber, squeezing through the low doorway out into the Grand Gallery. From this we enter the small ascending passage which leads us into the entrance tube. Here we discover something which had escaped our notice before. About 3 ft. from the spot where the two passages meet is the mouth of a well, which on examination proves to be an irregular and tortuous excavation descending many feet down into the living rock, and once expanding into a large cave or grotto.

By this time our torches have begun to grow dim, some have gone out. Our desire for the wonderful has been satiated, and we follow the Arabs through their own passage out into the open air. Have

we visited and explored, even though hastily, all the chambers of this great edifice? Yes, all that have yet been discovered we have seen. But it is probable that on account of the extraordinary precautions taken by the builders to conceal important passages, there are other apartments still waiting to reveal their secrets to patient investigation and engineering skill.

Such then is the Great Pyramid of Gizeh. Hitherto our footing has been secure. We have been treading on fact and solid rock. Beyond this we enter the airy region of deduction and theorizing, where our steps, one would naturally say, should be more cautious and slow. Yet it is just here that we find the wildest leaps and the giddiest flights. So much has been said and written on this "miracle in stone," and so great is desire to be thought original, that it is after all not surprising to find among the mass of really valuable literature the oddest theories and most attenuated inferences. Some, and their number is not small nor their scholarship mean, have professed to find, graven with a pen of iron on those rocky chamber walls, more or less complete systems of geometry, chronology, astronomy, theology and prophecy. The tables of weights and measures in common use in the commerce of to-day, have been traced back to the scars and scratches found inside the Great Pyramid. Those inferences are made from the correspondence of its measurements with known facts in the world around us, and are often quite arbitrary.

For the benefit of those who wish to look more fully into this phase of the subject I may mention as authorities such writers as John Taylor in England, Prof. Smyth in Scotland, and Abbé Moigno in France.

Thus we take our leave of the Great Pyramid. As a work of skill it is admirable. As an example of what men, by united effort and continued labor, may accomplish it is marvellous. It has withstood the devastations of centuries, and in all probability will remain after every other existing structure has been crumbled into dust. But what practical benefit has it ever yielded to suffering humanity? Tyranny, selfishness, folly and superstition might fitly be graven upon the corner stones of this great edifice. But the less durable structures of our day are built and supported by a wide-ruling charity which blesses and does good to all men. This places them immeasurably above the splendidly worthless structure of the Great Pyramid.

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The Mission Crisis.

GOD'S CHARGE TO THE TWO TRIBES AND AN HALF.

TWELVE tribes—brother tribes—are wandering through the wilderness, looking for entrance upon their long-promised inheritance. They near the borders of the sacred territory, and enemy after enemy starts up to withstand them. But as each foe appears the pillar-led hosts go forth against them “conquering and to conquer,” and broad, beautiful pasture lands, rid of their doomed inhabitants, smilingly invite possession. Two tribes and an half, seeing in these regions the very sort of territory that suits their herds and their habits, ask and receive them from God to be their own peculiar inheritance. But along with the bequest was a commission, and the execution of the commission was made the condition upon which they were to enter into the enjoyment of their inheritance. “And Moses said unto them. If ye will do this thing, if ye will go armed before the Lord to war, and will go *all of you* armed over Jordan before the Lord, until He hath driven out His enemies from before him, and the land be subdued before the Lord, then afterwards ye shall return, and be guiltless before the Lord and before Israel: and this land shall be your possession before the Lord.” They were upon no account to “sit here”—they were not to take one day’s rest upon their inheritance, but were to go “*every man armed to battle before the Lord,*” until the Lord had driven out His enemies from before Him, and the land were subdued before the Lord, and the Lord had given “rest to their brethren as he promised them.” Then they should “return and be guiltless before the Lord and before Israel.” Otherwise, *guilt* before the Lord and *guilt* before Israel would be upon them. But these beginners in the Lord’s school were not left to their own logical deductions to establish the certainty of guilt and its consequences if they should prove unfaithful to this commission. Both are put past the need of proof in these words of portentous warn-

ing. "But if ye will not do so, behold ye have sinned against the Lord, and *be sure your sin will find you out.*" What curses were hidden behind that one sentence the two tribes and an half never needed to be shown, for Joshua testifies to them at the end of the war, "Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the Lord your God. And now the Lord your God hath given rest unto your brethren as He promised them, therefore now return ye and get you unto your tents, and unto the land of your possession. So Joshua blessed them and sent them away."

Suppose the whole population of the world divided into twelve equal portions, two tribes and an half of these, or thereabouts, have received from the Lord the possession of a better inheritance than the pasture lands of Gilead. The Gospel of our Lord Jesus Christ, with its innumerable comforts for time and its immeasurable blessings for eternity, has been freely given us in possession. But with the gift we, like the two tribes and an half of old, have received a commission—a commission which cannot cease to be in force till it is executed, and which is not executed until "the Lord hath given rest unto our brethren as he hath promised them." Unlike the Old Testament warriors, we have not been called upon to fight for our inheritance. It is the captain of the Lord's hosts who spilt all the blood shed in that warfare. "He trod the wine-press alone, and of the people there were none with him." But when "it was finished," and He had given the "finished" perfection into the possession of His disciples, this was the commission with which he sent them back into the world—now, "Go ye—go ye into all the world, and preach the gospel, preach it, preach it, preach it, to every creature." He did not add, "But if ye will not do so, behold ye have sinned against Me, and be sure your sin will find you out." He took a stronger, sweeter way of strengthening the determination of His disciples. He prefaced the commission with such a word of encouragement, "All power is given unto Me in heaven and on earth." Where are difficulties then? He closed it with such a word of promise—better than promise, a statement of *fact* to every one running on this commission. "So I am with you *always*, even to the end of the world." You think I am being taken away from you, but to you who 'go' this is only an illusion. To you who 'go' I am with you—more really, more intimately with you than ever I have been when walking visibly by your side."

Would any mention of punishment upon unfaithfulness have increased the force of such a commission so proclaimed? The commission to the two tribes and an half was strengthened by a warning, the commission to the Church of Christ by encouragement and promise. *But none the less, at the back of it, there lies the reality of curse upon unfaithfulness shadowed forth to the two tribes and an half.* "But if ye will not do so, behold ye have sinned against the Lord, and *be sure your sin will find you out.*"

What then has been the position of the Church of Christ relative to this pre-eminent commission of her Lord? It is a solemn question, but one to which only one answer can be given. History makes the matter too plain to admit of doubt. Though there has often been transient faithfulness, and much shining individual faithfulness, the history of the Church of Christ is one long record against her. And has she not, in the past, found out to her cost the curses hidden behind that word of warning, "Be sure your sin will find you out." The hiding of God's face and withdrawing of His presence, growing pride and coldness, the eating of error as a canker, necessary divisions and certain consequent strife and jealousy, darkness that might be felt, and all the multiplication of misery and degradation involved in the passing of the allegiance of the Church of Christ to Anti-Christ—if the two tribes and an half never knew, never needed to know, the awful significance of that sentence, it remained to the Church of Christ to learn it and to learn it to its bitter depths.

But what of the Church of to-day? What of ourselves? Are we, as a Christian people, giving *our strength* to the war? or are we "sitting here" upon our own comforts attending to our own wants? Is our attitude towards missionary work that of the two tribes and an half towards the completion of the promised conquest? They built cities for their families to live in and folds for the flocks, and then leaving these to the care of those too old for fighting or too young, they went "every man armed before the Lord" until the whole brotherhood had rest as well as they. Then they returned with God's blessing and His plainly written certificate of his faithfulness. They returned every man to his own house, building and digging and planting and overseeing all his worldly concerns, "guiltless before the Lord and Israel." Can we look at these two tribes and an half and say "We are following in their steps?" Are we acting as if the conquest were already

gained? Where would have been the faithfulness of these men if they had all, in spite of God's commission and command,—if they had all settled in a body upon their own possession, but made a subscription and sent one out of every thousand or even one out of every hundred of this number, and so upon the principal of representation, attempted to consider that they were doing their duty! Would that have been accepted at their hands? But what more are we doing? Instead of *our strength* being given to the work it is only a percentage that is even supposed to be devoted to it—a percentage of prayer, of effort, of influence, of men and of money. Is it even *one per cent.*? Let statistics speak. Then as sure as God's Old Testament picturings of New Testament facts are drawn by a hand that makes no mistakes, we too, as well as the ancient Church of Christ, are earning an awful interest in everything that is hidden behind that one sentence. "*Be sure your sin will find you out.*" It is finding us out. It *has* found us out. God has made even our glorious inheritance itself a comparatively barren land to us. Read over simply the "better promises" upon which the new covenant is established, as recorded in the eighth of Hebrews. Read them over and say, are they yielding their strength, their glorious and abundantly sufficient fatness to our lean churches? Are not our Christian people so accustomed to go famishing that they have forgotten even to expect a satisfying meal? Where is the church that is rejoicing and glorifying in the full covenant provision for every want? Our very God-given inheritance is turned to barrenness. Our sin has found you out.

Think of the promised outpouring of the Spirit belonging to this latter day inheritance. Is it being realized? Occasional merciful droppings there are, and wayside wells where many a thirsty traveller gets what will save him from utter death. But where are the overflowings? the floods? the rivers of water? Ah, the heavens are made brass to us because we have sinned against the Lord, and our sin has found us out.

And then our enemies. When God's people were unfaithful, their enemies got a heaven-given licence to distress, sometimes to destroy them. What of our enemies, the world, the flesh and the devil? Does not the poor church in the midst of them remind one a good deal of the faithful figure cut by Samson in his last days? He was not dead, no, there was real life in him yet, life enough to work though it was at the enemies' mills, life enough to groan, life

enough even for prayer, and prevailing prayer—*faith* enough when it was stirred to deal a stroke against God's enemies beyond any that he had done in his best days. He was not dead, but what a spectacle for the representative of omnipotence! Blind, fettered, and tramping round and round day in and day out, turning the mill for the Philistines. The Church is not dead, but she is blind, and she is fettered, and who that studies the mind of God on the subject will deny that his *daily strength* is spent grinding the mill of the world? Have not her enemies got licence against her, and have they not taken it? And the secret of it lies just here. Behold we have sinned against the Lord and *our sin has found us out*.

One word more especially as a Canadian. God has made of one blood all the nations of the earth, and the Chinaman or the Fiji Islander has a right honest claim to be accounted a brother on whose behalf no rest may be allowed till he like ourselves is in safe possession of the inheritance of peace. But has not the French Canadian, if not a truer at least a nearer claim to our first and most earnest attention? He, besides being our brother as a man, is our brother as our next door neighbour and our brother as a fellow-citizen. Have we as a Christian people any right to "sit here" upon our reconquered inheritance while their part of the land of promise is yet in the hands of the giants and protected against them by cities walled up to heaven? Shall we excuse ourselves for our utter slothfulness by saying that the giants are too strong for us and the walled defences much too high? Surely, with the fate of the unfaithful spies before our eyes, and the story of the forty years of wilderness wanderings, we dare not say that. Shall we say, then, that the conquest is not worth the trouble it would cost? That the French Canadian, denied the Bible and led, not to the Christ of God, but to another Christ—a Christ who, apart from the intercessions of a woman, is not gracious enough to turn an eye of mercy on a sinner—that the French Canadian so defrauded and so deluded, is just about as well off as we are, at least the difference is not worth the trouble it would cost! The green pastures and still waters of God's written word are not for him, but he's just about as well off as if he had them! The Christ that stands at the enemies' door and knocks, that waits to be gracious, that loves with an everlasting love and draws poor guilty men and women with His loving kindness,—of that Christ they have never heard! but their Christ has the same *name* as ours and the difference in nature, if

something, is perhaps, trifling! Does not the difference in nature make all the difference between the true Christ and the false one? It makes one blush to hear men and women, yes, Christian men and women say such things as this, "I believe in missions to the heathen, but as for the French Canadians, we had better let them alone." Let them alone, but, if you do, whatever you may think, this word is against you, "Behold ye have sinned against the Lord, and *be sure your sin will find you out.*"

Men and brethern, what shall we do? "*Repent,*" that is the first thing. "Be baptised every one of you in the not of Jesus Christ for the remission of sins," that is the second thing,—a fresh application to the blood that cleanseth from all sin, even this, "and ye shall receive the gift of the Holy Ghost," that is the third thing, and that is sufficient. "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from *all unrighteousness,*' even from this. A missionary movement which is not bottomed on repentance and confession must fall short of being *the* movement which God leads and carries through to victory. "God bless and pity us"—there is a heartfelt confession there,—"*shine on us with Thy face,*" shine on us, and so shine that the earth and its remotest corners through our revivings may be made "to know Thy way" and to rejoice in Thy salvation, that their mouth may be filled with praise and their heart with gladness.

ANNA ROSS.

WHY SHOULD WE HAVE A FRENCH MISSION.

THE work which our church is doing in evangelizing the French Romanists of the Province of Quebec needs only to be better known to obtain the cordial support of the great majority of our ministry and congregations. This opinion is the result of the visitation of over two hundred of our most important charges from Cape Breton to Lake Huron. Of course, like any other Christian work, the French mission has its opponents, and the first thing to do in speaking of, or writing about it, is to answer the more or less sensible objections raised against it. Is it not an impertinence for a Christian church to send missionaries to another Christian Church? If we are justified in doing this among Romanists, why not do it among Methodists and others? Simply because all Evangelical Churches have a free Bible, that word which is light, and having the light they can walk by its effulgence, without our help. But let the Roman Catholic church say what it will, the fact remains that the great majority of its adherents among the French Canadians, has not the Bible, knows little of its history, still less of its doctrines, and are not allowed to read it. The few who possess it, dare not interpret it by the rules of common sense, but must bow down to the "unanimous consent of the Fathers," whatever that may mean. And so long as there is in the land one man, who is deprived of the opportunity to search the Scriptures, it is the duty of every true Christian to give him that opportunity. If Rome is not afraid of the Bible, let it order it to be read and studied by young and old, and there will be no longer the same necessity for French evangelization. But all thinking men know that Rome will never do this.

But are not the French Canadians, as a whole as good and virtuous men and women as their Protestant neighbours? Why disturb their religious convictions. Are they not as good practical Christians as ourselves, and certainly more assiduous in keeping religious holidays and attending their churches? We gladly give them credit for all of this, but having read our Bibles, we do not believe that either general good conduct, or abundance of religious ceremonies are sufficient to take a man to Heaven. By the works of the law,

shall no man be justified, and God himself asked his people who multiplied fasts and sacrifices, Who hath required this at your hands? Obedience is better than sacrifice. Unless we are to adopt the new gospel that so long as man is honest, it does not matter what his faith may be, we must continue to preach to men justification by faith in the One Saviour and one Mediator, Jesus Christ, whose worship must be "in spirit and in truth" to be acceptable. We want Romanists to keep carefully all the good they possess, and we also want to add to it the higher good which a knowledge of Christ's free salvation has given us.

But if they are let alone, say some, they will sooner or later reform all the abuses of their religious system. It would be interesting to know where and when error has reformed itself. Sinners wax worse and worse, when left to themselves. Without being Methuselahs, many of us will remember two new errors added to the obligatory creed of Rome, the Immaculate Conception in 1854, and the Infallibility of the Pope in 1870. A Roman Catholic might or might not have believed these dogmas, and have been spiritually safe before Pius IX officially promulgated them, now if he disbelieves them, he is as much under mortal sin as if he did not receive the doctrine of the Trinity.

But, says another objector, your Presbyterian worship is too plain and simple for the artistic tastes of the Latin races. Romanism, with its glitter and show suits their genius much better. And yet the Huguenots, a Latin race, clung tenaciously to Presbyterianism through 250 years of persecution, and had not Francis I cast the weight of his influence and of his sword on the side of the Pope, France might have been as Presbyterian as Scotland. Read the story of these heroes of the faith delivered to the Saints, mark how neither St. Bartholomew's Day, the Dragonnades or the Revocation of the Edict of Nantes, could shake the rock of their faith, and thank God that among the Latin races, were found such multitudes who lived by the Gospel rule, and died rather than abjure it.

But, again, the work of French Evangelization costs a great deal of money! Shall we answer this mercenary cavil? No! Jesus said to one who grumbled at what he deemed "a waste," to let her alone, who was guilty of it. We say the same. Those who find fault with the expenditure of a mission, are seldom those who give anything to it.

Again, some claim that by Evangelizing Romanists, we raise

strife between large sections of our people in Canada, and they ask us triumphantly how we would like to have our most cherished beliefs denounced and turned into ridicule on platform and in the pulpit. This objection has an appearance of sound sense, if our preaching of the Gospel to Romanists did consist of denunciation, etc.,—but it does not. Not a single convert has ever been made to my knowledge by such means. But hundreds have understood the truth and embraced it, when they heard it preached lovingly by men of tact, who know how to appeal to the wisdom of their Roman Catholic hearers, to judge of what they say. It is by such preaching that year after year our Mission Churches are recruited, and if now and then some bigot breaks a window or raises a riot to convince the people of the superiority of his breed over ours, he egregiously fails in his object. Persecution is the best thing a mission can meet with. The blood of martyrs is still the seed of the Church. Paul preached to the Jews, although they stirred up riots in every city where he went. That did not stop him, neither ought the most brutal treatment stop Christians from evangelizing the world.

But what have you done, after all these years! to this we answer by pointing out that in Montreal alone, seven congregations of French Protestants meet every Sabbath, that three of these are Presbyterian, that whereas a few years ago our field had no revenue, they brought in about \$4,500 last year, that the Government has had to appoint Protestant examiners for French teachers some years ago, that the French Protestants have a weekly paper with a respectable list of subscribers, and that the French Protestant vote has been noticed by prominent politicians as something that must be taken into account. But all our work is not represented by a certain number of churches or converts. We are spreading liberal ideas throug the whole Province. The hundreds of children who year after year leave our schools for Roman Catholic homes and neighbourhoods take the testament with them and help to make it known. And be sure that the Word of God, never returns to Him void. The French Protestants of the Quebec Province, count now in their ranks, many men of learning and ability, and the number is still increasing. Whilst the Jesuitism of the present day, is fast turning our higher classes into deists if not atheists, as it has done among the educated classes of France, the Gospel is offering all who

inwardly feel disgusted with Romanism, the "juste milieu" between superstition and infidelity. When this is better understood—and there is marked progress in that direction—we look to the formation of a strong, intelligent and wealthy Huguenot Church in Canada. In the meantime we labor, content to know that even if in our time "Israel is not gathered" our judgment is with the Lord, our work, with our God.

C. A. DOUDET.

Montreal.

DYING! AND "NO MAN CARETH FOR THEIR SOULS."

Dying? Yes, dying in thousands!
A hopeless despairing death;
Can we not hear them calling—
Pleading with bated breath—
"Will no one come over and bring us light?
Must we perish in darkness darker than night?"

Dying! untaught, uncared for,
While we in this favored land,
Who know that they are *perishing*
Lend not a helping hand!
Yet we thank the Lord we are not as they,
That on us He has shed the Gospel ray.

Dying! while we are dreaming
In selfish idleness;
Unconscious that these darkened lives
Are so full of bitterness.
Oh, brothers and sisters, for whom Christ died,
Let us spread his message far and wide!

Dying! Ah! it is easy—
Unheeding the Master's call—
To sit with folded hands and sing
Oh, "Crown Him Lord of all!"
But where are the gems to lay at His feet,
Which may sparkle some day in His crown complete?

Dying! Yes, they are dying,
May it echo in our ears
Till the cry shall wring from our sinful hearts
Holy, repentant tears;
And we whisper low, at the Master's feet,
"Lord, use us, just as *Thou seest meet.*"

Dying? but we can save them;
For it really is not we,
But the Lord that worketh through us,
His shall the glory be;
Till at last the redeemed from every shore
Shall "crown Him" their King for evermore.

MISSIONARY FACTS.

PRAYER should have a more important place in the missionary enterprise. Dr. Pierson writes:—"Fifty years ago the burden of prayer was for the opening of doors, and one after another the iron gates opened as of their own accord. Then the plea went up for larger gifts of *money*; and at a critical period, when the whole onward march of missions was threatened, God gave a spirit of liberality; in 1878 that *annus mirabilis*, some twenty persons gave about four millions of dollars. Woman came to the front and showed how, by gathering the mites systematically, the aggregate of gifts may grow steadily year by year, and rapidly. These devout disciples were led to pray for more laborers, and especially for the consecration of our foremost youth; and now from the universities of Britain and America a host of three thousand young men and women are knocking at the doors of the Church, saying: "Here we are, send us;" and even the Church that has been praying for this very result can scarce believe that they stand before the gate."

A year or two ago Mr. Hudson Taylor and a number of his missionary associates were spending a few days in prayer and consultation about work. It was agreed, after a survey of the field about them, that they could make accommodation to receive one hundred extra workmen. So they prayed to God to send these one hundred, to despatch them within a year, and to supply the mission with money sufficient for the undertaking. The assurance that their prayer was answered was then given them. Within the year six hundred volunteers applied, out of whom one hundred and two were selected, and sent out together with the funds necessary.

In the early history of the Fiji Island Mission, when the printing press had been in operation but a short time, and a new edition of the New Testament and other books were urgently required, the printer failed. A request was immediately forwarded to London for a man who would be content with "poor fare," "small pay," and "hard work" such as the missionaries had been accustomed to, but no man meeting the requirements could be found. In this extremity a French count, an infidel, who had been wrecked upon the island coast, came under the influence of the truth, was converted, and offered his services to the missionaries. He quickly learned the art

of printing; by his enthusiasm called forth the help of the natives, and, very soon, the New Testament and the other books demanded by the crisis were supplied through his extraordinary genius and diligence. "Oh that we had looked to God *more* in our time of need" was the exclamation of the missionaries when they saw the work accomplished.

These facts remind us—only remind us we hope, for we ought to *know* God's promises, and His fidelity to them—that He whose is the field, who knows the need much more than we, has not asked us to seek His face in vain when He bids us pray the Lord of the harvest to thrust forth laborers into His harvest. There should be more concerted, systematic prayer for God's blessing upon the work everywhere, and especially upon that in foreign lands, which needs to be extended with much haste if millions are to be rescued from an eternity of despair.

In 1784, in Northamptonshire, England, a concert for prayer for the evangelization of the world was organized. A special day was set apart, the first Sunday in each month. Though this concert plan has not been universally followed, nevertheless, in many places, a special day has been chosen, and set apart for prayer on behalf of mission work. At the London headquarters of Hudson Taylor's mission, a crowded prayer-meeting is held from four to six every Saturday afternoon, where, by a large map and long pointer, each mission is pointed out and every missionary prayed for by name.

From such prayer-meetings there come many testimonies to the power of the Holy Spirit manifest in districts prayed for. Dr. Phillips, of Rhode Island, writes:—"On the 6th of March, 1887, the concert topic in quite a number of churches was New Fields, and particular mention was made in the addresses and prayers, of a little station recently opened on the Orissa coast. The young missionary planting this station had met with serious obstacles. A cyclone had blown down his first buildings, there had been a lack of funds for rebuilding, and other discouragements. He did not know that on the first Sabbath of March we were to offer up special prayer for him in our monthly concert."

"By the slow course of an ocean mail, our brother on the Orissa coast learned on the 3rd of April from a Boston newspaper, dated February the 24th, that the missionary concert of March 6th was to make him and his field a special subject for prayer. Whereupon he writes:—"Then it flashed upon me like a light from heaven that

my wonderful blessing, on the 6th and 7th of March was a direct answer to your prayers, and I went into the service, and told the brethren. Instead of preaching, we had a consecration meeting, and the power of the Spirit was wonderfully manifest. It was a blessed day. To-day the hardest man in this place sent to buy a New Testament. God's word will make its way and His kingdom prevail." The blessing referred to in the case of this missionary's work was a spirit of earnest enquiry, and a readiness to receive the Gospel manifest in the people. The week following the days mentioned, he baptized six, and his native assistants remarked to him "how wonderfully the people everywhere accept the Gospel."

The very heathen when brought to Christ, by their importunity in prayer for the spread of the Gospel, condemn us for our negligence. Prof. Drummond relates an incident singularly significant: "I had a single black man to go with me on a somewhat lengthened tour in Tanganyika. He could not speak a word of English. I wanted some one in whom I could place confidence, and Dr. Laws, during the few years that he had been working, had succeeded in influencing six or seven lads. He gave me the worst of these lads. I remember the first night of my journey, after a long day's march, lying in the tent after I thought the men had all gone to bed. Outside, I heard a strange noise coming from one of the camp-fires, and I peered out. The forest was flooded with moonlight, and I saw the lad Dr. Laws had given me, kneeling on the ground, and around him was a little group of Bandawe men who understood his language, and he was having evening prayers as Dr. Laws had taught him. I listened, and tried to catch the accents of his petitions. Little as I knew of the language, I could at least make out this petition at the close of the prayer, for what was to him the known earth. He prayed for Bandawe, he prayed for Blantyre, he prayed for Tanganyika, and for 'Engalandi,' as he called it." Here, in dark Africa, is a young man but a short time acquainted with the truth, yet having "the love of God shed abroad in his heart by the Holy Ghost:" a love which means a passion for seeking the spiritual welfare of men everywhere, and manifests itself, at least, in earnest prayer to God for their salvation, as in the case of this lad holding with his companions a prayer concert for the conversion of the world.

Might not a system of concerted prayer be generally instituted throughout the Dominion? The monthly concert may be observed

in some places. We know it is the practice in many congregations to hold a missionary meeting every month, when a definite field is considered, but prayer does not enter as fully into the exercises as it might. God is not sufficiently honored in the prosecution of His own work. What is to be desired is a meeting held at regular intervals, when, even though a special field may be considered, there may be given a brief survey of the whole work, and opportunity for a number to lead in prayer so as to compass the earth with our supplication. In such a meeting there could be great freedom. Any one who has a heart for God's work could rise and pray,—“ Lord bless Africa. Bring to an end the slave trade there, and stop the exportation of intoxicating liquors from Christian countries to that land;” or,—“ O God! remember the Roman Catholic population of our own dominion: strengthen the influences that tend to separate them from their false faith. Give the Gospel access to their hearts, and enable them to embrace Jesus Christ as offered therein.” As an indirect result there would be gained what missionary addresses often fail in arousing, namely, an intensified interest in the work on the part of all who take part in such an exercise. Pray earnestly for a man's salvation, and you will be anxious to speak to him the next time you meet. Let men pray for missions at home or abroad, and they will desire either *to give* or *to go*. But it is of the direct result we wished to speak. “ Verily I say unto you,” said Jesus, “ if two of you shall agree upon earth as touching anything ye shall ask, it shall be done unto you of my Father.” We should soon see another fulfilment of that prophecy given in Joel,—“ And it shall come to pass afterward, I will pour out my spirit upon all flesh.” We shall behold the wonders of His presence: the five shall chase an hundred, and the hundred shall put ten thousand to flight; Pentecost shall come again with the people crying,—“ Men and brethren what shall we do”? and many shall rejoice in the salvation of the Lord.

W. M. ROCHESTER.

Presbyterian College.

Partie Française.

DE L'ACCENT PERSONNEL.

UN homme éminent, auteur d'ouvrages remarquables, me disait d'un orateur connu : "Il n'a pas l'accent personnel."

Cette parole me fit rêver. Il y a bien de cela quelque vingt-cinq ans. Si elle tombait à plomb, et pourquoi elle me revient en mémoire, il n'importe guère de l'expliquer. J'en prends texte ou prétexte pour effleurer un sujet délicat, attrayant et difficile.

I.

Qu'est-ce au juste que l'accent personnel ? Vous n'en trouverez pas la définition dans Littré ; car ce n'est évidemment ni "l'élévation de la voix sur une syllabe dans un mot," ni "l'inflexion particulière aux habitants de certaines provinces," ni "l'accent oratoire ou inflexion de la voix par rapport aux sentiments ou aux pensées," ni rien de semblable.

L'accent personnel me paraît être le langage propre à un homme, qui le distingue nettement d'autrui et qui le fait reconnaître entre tous.

II.

En disant d'un homme qu'il n'a pas l'accent personnel, je ne veux pas faire entendre qu'il en soit totalement dépourvu. Je dis seulement que cet accent n'est pas remarquable. C'est un langage qui ressemble à beaucoup d'autres, un style comme on en rencontre dans les régions moyennes, une pensée qui n'a rien de très original.

Il n'est sans doute pas un simple écho ; ce qu'il dit, ce qu'il écrit peut être vrai, juste, coloré, vibrant ; servi par une voix forte et des gestes irréprochables, il peut produire une grande impression sur la foule et s'attirer la louange des esprits médiocrement cultivés.

Mais il se dégage de l'ensemble pour les connaisseurs je ne sais quel ressouvenir de choses déjà vues et entendues. Sous l'impeccable correction du langage et des attitudes, on sent quelque chose de répété et comme d'appris. Ce qui semble couler de source laisse l'im-

pression d'avoir déjà servi. On n'y trouve pas l'empreinte d'une personnalité marquante, qu'on n'oublie plus dès qu'on l'a rencontrée et qu'on ne saurait confondre avec nulle autre.

On dit de certains hommes qu'ils sont de simples échos, répercutant avec plus ou moins d'exactitude et d'éclat les idées et les sentiments de leur entourage. Cela n'est que trop vrai, et ainsi s'expliquent, en certains cas, les affolements de la multitude et les tumultes populaires.

Mais, à y regarder de près, ne sommes-nous pas tous des échos en bien des circonstances et à des degrés divers ? Que chacun de vous s'examine et vous n'oserez pas le nier. "Je suis souvent, direz-vous, l'écho du livre que je lis, du journal que je parcours, du cercle dont je fais partie, de la société que je fréquente, de la profession à laquelle j'appartiens, de la politique que j'adopte, de l'église qui me reçoit, du temps où je vis, de la civilisation qui me forme, m'enlace, m'entraîne."

Le génie lui-même n'est quelquefois que l'écho presque inconscient de son siècle. Il exprime magnifiquement les préjugés et les erreurs de ses contemporains, comme leurs plus nobles aspirations et la vérité éternelle. Victor Hugo, par exemple, dont l'accent est si personnel dans le lyrisme et le drame, semble n'être souvent qu'un écho en matière de religion et peut-être en philosophie.

C'est que nous n'avons pas, nous ne pouvons pas avoir—faute de temps ou de volonté—des vues personnelles sur tous les sujets. Sur bien des points, nous recevons des opinions toutes faites, des idées de convention dont il faut nous contenter et que nous nous passons les uns aux autres comme une monnaie courante. La société vit de ce fonds de roulement dont elle ne vérifie ni l'origine ni la valeur.

Que de personnes s'en tiennent là quand il s'agit des questions les plus importantes, celles qui regardent Dieu, l'âme, le salut, la loi morale ! En revanche, elles ont l'accent très personnel sur maint sujet relatif à la science, à la littérature, à l'art, à la mode . . . parce qu'elles se donnent la peine d'y réfléchir et qu'elles se sont formé là-dessus des convictions arrêtées.

III.

A cette condition, en effet, tout homme, étant une personne, a son accent.

Au sens physique, il est naturel ou affecté, juste ou faux, rapide ou lent, sonore ou étouffé, aigre ou doux, ou aigre-doux. Et à cha-

eune de ces inflexions correspondent des idées diverses, des sentiments distincts, une certaine manière d'être ou de paraître.

Certes, on ne s'y trompe pas en présence d'un grand initiateur religieux, ou d'un génie transcendant. De simples policiers disaient de Jésus: "Jamais homme n'a parlé comme cet homme." Et J. J. Rousseau écrivait des Evangélistes: "Ce n'est pas ainsi qu'on invente." La critique négative n'hésite plus à le reconnaître. Ainsi en a-t-il été de celui que la Grèce appelait le "divin" Platon. Ainsi en est-il encore de ceux qui brillent aux premiers rangs de l'humanité.

On distingue également sans peine l'accent des hommes d'un talent supérieur. Quand on les a pratiqués, le voile même de l'anonyme ne les cache pas. Bien habiles seraient les pastiches qui tromperaient des regards attentifs et exercés.

La difficulté commence dans les régions moyennes: elle s'accroît à mesure qu'on descend dans les bas-fonds. Toujours moins caractéristique, le langage devient aussi terne que la personne, jusqu'à ce qu'on arrive aux "masses," où il est presque impossible de rien apercevoir de particulier, sauf en quelques points de détail. Le flux des paroles ne réussit pas à dissimuler la banalité de l'accent.

IV.

L'accent, c'est la personne. Plus la personnalité est forte, plus l'accent s'accuse. Or, ce qui constitue la personne, c'est la pensée, le sentiment, la volonté, le caractère qui trouvent leur expression dans le style, et jusqu'à un certain point dans la voix et le geste. S'il y a contraste trop marqué ou écart sensible entre la personne et l'accent, soyez certain que la sincérité fait défaut. Le comédien se surveille et joue son rôle. Mais tôt ou tard, le masque s'abaisse et l'homme se montre tel qu'il est.

Done, autant de personnes, autant d'accents, autant de styles.

Telle phrase est rapide et vole au but comme une flèche. Trop pressée, même pour cueillir des fleurs, elle ne s'arrête jamais. Pas plus de détours que de repos: elle va, va sans se lasser. . . . La voix qui l'émet est nette, articulée, tranchante; le geste qui l'accompagne un peu brusque. C'est le style direct, rapide, parfois haletant, plein de clarté, de force, de mouvement, avec quelque raideur et quelque sécheresse, plus propre à éclaircir les idées qu'à exprimer l'émotion;

manifestation d'un esprit qui, en toutes choses, considère la fin à atteindre plutôt que le chemin à parcourir.

Telle autre phrase s'enroule et se déroule selon les caprices de l'imagination ou les besoins de la pensée ; scintillant de mille nuances, avec des chatouillements d'étoffe soyeuse ; tournant sur elle-même comme les feux d'un phare, avec éclipses partielles, et puis, des jets soudains de flamme blanche ou colorée ; gracieuse, délicate, émue parfois et touchante. . . . La voix qui l'émet charme par ses intonations variées, signalant le joli d'une inflexion particulière, soulignant les mots essentiels, et comme il y en a beaucoup, leur faisant à presque tous un sort. . . . Le geste est arrondi, coquet, discret, sans emportement ; la tenue, irréprochable. . . . C'est le style circulaire qui, appliqué à tous les sujets, fatigue à la longue comme le précédent, car si l'un marche trop vite, l'autre n'avance pas assez, et le détail y fait perdre de vue l'ensemble, comme il arrive quand les arbres cachent la forêt ; manifestation d'un esprit délicat, et fin plutôt que fort.

Telle autre phrase, inégale, monte, descend, tourne d'un côté, puis d'un autre, n'arrivant au but que par hasard ; en quête du nouveau, de l'original, de l'extraordinaire ; en extase devant le démesuré ou l'énorme ; prenant l'obscurité pour la profondeur ; se surmenant, se démenant, se fatiguant et nous fatiguant. Je me figure qu'en la prononçant on fait de grands éclats de voix, puis des déclarations à voix basse. . . . Et quels gestes ! On lève les bras au ciel, on les abaisse jusqu'à terre, on roule les yeux. C'est le style en zigzag, propre à beaucoup de romanciers et à quelques orateurs ; manifestation d'un esprit mal équilibré et dont la santé inspire des inquiétudes.

Voici maintenant la phrase qui poursuit la pensée sans réussir à l'atteindre ; où les mots se succèdent pour se compléter et se rectifier ; où les propositions s'ajoutent les unes aux autres péniblement. . . On attend. . . on écoute. . . Quelque chose va venir. . . Vain espoir. . . Ou c'est si peu que rien. La voix est saccadée, le geste en l'air. C'est le style à tiroirs, manifestation d'un esprit jeune qui se cherche encore, ou d'un esprit vieilli qui s'est perdu.

V.

Que d'autres accents nous pourrions signaler, car ils se diversifient à l'infini comme les personnes elles-mêmes ! Demandez-vous quel est le meilleur parmi les bons ? Nous répondons : Celui que vous pré-

férez. C'est affaire de goût. Et votre goût dépend d'une affinité de nature avec l'objet de votre choix. Tel aime l'accent sublime de Corneille, tel autre, l'accent touchant de Racine, un troisième, l'accent éclatant de Victor Hugo, d'autres l'accent varié de Shakespeare, et ainsi de toutes les gloires de l'humanité. Il n'y a rien d'absolu.

N'est-ce pas ce qui explique le succès égal d'écrivains et d'orateurs entièrement dissemblables? Chacun a son public, chacun a son siècle même, parce qu'il répond à des besoins divers.

Le vrai critique tente de tout comprendre pour tout apprécier; il trouve un plaisir délicat à s'expliquer le goût d'autrui, lors même qu'il ne le partage point.

Sainte-Beuve était de ces critiques-là. Il s'intéressait à toutes les manifestations de la personnalité humaine, pourvu qu'elle fût marquante; il a su rendre justice même aux Jansénistes de Port-Royal.

M. Edmond Schérer, héritier de son sceptre, ne l'est pas de son électionisme.

Il n'a, par exemple, jamais pu apprécier M. Guizot dont il disait: "Il écrit mal," ni Gambetta, dont il disait aussi: "Il parle mal."

Le critique le plus complet peut-être, en pays de langue française, est Alex. Vinet, qui toujours cherchait et souvent découvrait l'homme sous l'auteur, et l'accent vrai sous les déguisements du style. Quant à lui, il eut l'accent vif sans précipitation, expressif et nuancé sans mignardise. Toujours sincère, quoiqu'il ne fût pas toujours clair, s'il avait su davantage en certains sujets, il aurait atteint la perfection, autant qu'homme le peut ici-bas, non par le génie créateur, qui lui manqua, mais par la conscience qui donne à son accent un charme souverain.

VI.

On nous dit souvent: "Avant tout, soyez vous-même."—Oui, soyons nous-même, à la condition d'être bien. N'imitons pas servilement les grands esprits et cependant sachons nous inspirer d'eux. Si nous avons le ton juste, développons-en les qualités, et gardons notre timbre particulier. Il n'est peut-être ni très harmonieux, ni très sonore, il est à nous, et c'est assez. A vouloir le changer, d'ailleurs, nous perdrons notre peine. Le naturel, chassé, reviendrait au galop.

En restant foncièrement ce que Dieu nous a faits, tout développement ne nous est pas interdit. L'accent s'améliore comme la per-

sonne. Un homme a paru grand entre tous, qui a pu dire : "Soyez mes imitateurs, comme je le suis moi-même du Christ." Et le Maître a dit à son tour : "Soyez parfaits comme votre Père céleste est parfait."

Voilà l'idéal. Platon l'avait entrevu, sous le ciel pur de l'Attique, en face des flots bleus de la mer Egée, quand il définissait le bien : la ressemblance avec Dieu. Cet idéal devant les yeux, travaillons à développer les germes heureux de notre nature, à en extirper les mauvais, et si nous n'avons pas l'accent personnel du génie, nous aurons celui de l'honnête homme, disons mieux, celui du chrétien convaincu et conséquent. L'un a plus d'éclat, mais l'autre a plus de grandeur. L'un ne peut pas s'acquérir, l'autre est à la portée de tous. Celui-là excite l'admiration, celui-ci provoque le respect. Heureux qui reçoit le premier, plus heureux qui possède le second !

D. COUSSIRAT.

Montréal

Editorial Department.

SUGGESTIONS.

IF you have not yet paid your subscription to the *JOURNAL*, permit us to remind you that it is now some time due. We do not like to send dunning letters but unfortunately we cannot get along without money. Why not put a dollar bill in an envelope at once and have done with it, of course remembering to address it to our Treasurer.

We intend our Personal Column to be a medium of communication between all our graduates. Now if all the graduates who read this would put us on their regular list of correspondents and write us once a month, say about the fifteenth, we would be delighted and the Personal Column would be full and interesting.

It would also be a great source of pleasure to us if our graduates would send us, once in a while, articles upon the various subjects which are interesting them. We want a large number of short papers of about a thousand or twelve hundred words. Such contributions would add life to our *College Magazine*. We are very grateful to those who have already written, and we hope that their good example may be followed by many more.

DR. PIERSON COMING.

WE feel sure that our patrons, when they read, will share with us our joy, when we announce that the Rev. A. T. Pierson, D.D., pastor of Bethany Church, Philadelphia, will lecture in Montreal on

Monday, the 18th of February, under the auspices of our Missionary Society. The Doctor is not unknown to the readers of the JOURNAL. Two articles from his vigorous pen have already appeared in this volume; and a third graces the present number. Beyond the circle of our readers he and his works are well known. *The Missionary Review of the World*, which he edits in company with Dr. Sherwood of New York, is one of the foremost missionary periodicals published. His contributions to the religious press of America have been frequent and forcible, and have exerted a wide influence. His fascinating style, and the clear setting forth of facts in his books, "The Crisis of Missions," "Evangelistic Work," &c., have made the author's name familiar all over the Christian world.

During the past summer Dr. Pierson visited Great Britain attending the Missionary Conference held in London in June, and making a tour through Scotland in the interests of foreign missions. Such was the effect produced by his addresses all over the country that he received a pressing invitation to give up his work in Philadelphia and spend at least a year in endeavoring to quicken the missionary spirit in the churches of the land of Livingstone and W. C. Burns.

But Dr. Pierson's zeal for the work abroad has not caused him to overlook the needs of the home-field. He is one of the greatest Home Missionaries in America. His congregation consists of between 3,000 and 4,000 persons. His Sunday school is the largest on this continent, and in addition to the multifarious duties of a city pastorate, he finds time and energy to preside over a college for boys, named after his church "Bethany College."

Few men are more busy than he; and it was no easy matter for him to consent to lay aside, even for a week, all those pastoral, editorial, and educational duties to visit Canada, at the request of our Society.

And now that he is coming we bespeak for him a crowded house. We have secured one of the most central churches for the occasion; and we trust that by making the intimation thus early the Christians of Montreal may be able to prevent other engagements from interfering with their attendance on this lecture.

THE LIBRARY.

NOW that arrangements have been made for the improvement of the reading room, it is a subject of great regret to all concerned that the Board has not yet found itself in a position to increase the facilities for the use of our College Library. But the matter has not been overlooked, and there is some ground to hope that by next session, at any rate, something practical in that direction will have been accomplished. Delay arises simply from lack of money to carry out the plans that have been matured.

Meanwhile the collection of books continues to grow, slowly indeed, but hopefully. For a number of the more valuable additions recently made the JOURNAL is disposed to claim some little credit. In an article which appeared in its pages two years ago, a partial list of wants was given by way of suggestion to any who might be interested in this matter and disposed to help us. The aggregate cost of the entire list was estimated at about \$1000. These have not yet been all obtained by any means. The various commentaries mentioned, the recent critical texts of the New Testament, the bulk of Clark's Foreign Theological Library, the sacred books of the East, the publications of the Palestine and Egyptian Exploration Funds, and others are still wanting and would be welcome from any source. But it is at least encouraging to note that the most expensive sets representing nearly one half of the whole cost in that list have since then been donated by the generosity of private individuals. First came the entire collection of the Bampton Lectures, seldom found complete, from Mr. Peter Redpath. Then in succession the facsimile Vatican Codes illustrated with photographic plates, and Walton's London Polyglott Bible with Castell's Heptaglott Lexicon from the Rev. Mr. Jordan. From Mr. Redpath has also been received a complete set of the Parker Society publications, embracing all the leading writers of the Reformation period in England. To Mr. James Croil we are indebted for a large collection of bound Records Canadian and Scottish, a set of the Missionary Review and various works, historical and theological, in all 103 volumes. Mr. Philip S. Ross has added to these a collection of 56 volumes, embracing many subjects, but specially interesting for its volumes of local, religious and philanthropic society reports, many of which are becoming rare. More recently through the kindness of the Rev. Aaron Mathews of Liverpool, the library has been

enriched by the addition of Buxtorf's great Rabbinical Bible in five volumes published in 1618-20, which, besides the commentaries of Rashi, Aben Ezra, Kimchi and others, contains also the various Targums and the complete Masora. Mr. John MacDougall of the senior class has presented from his own library fifteen works on missions, and in order to give this department the importance it deserves, an alcove, still far from full however, has been set apart for books of that class. The additions by purchase from College funds have unhappily been very few, and but little is being done to keep abreast of current theology apart from a few magazines, for lack of the necessary means. From the nature of the case it is not to be expected that any considerable number of recent works will be donated by individuals, and if these are to be secured at all a library fund must be obtained much larger than the one now available. We are not altogether without hope in this direction. It has just been informally announced through the press that the will of the late Mr. Alexander Murray, among other public bequests left the sum of \$2,500 towards this fund. Should this become available it will afford some relief, and it is to be hoped there are others who have kind thoughts in the same direction.

In the meantime it may not be amiss to indicate some departments which are specially weak, and which should be supplemented as speedily as possible.

1. The department of missions. The works relating to this subject have within a few years developed into the dignity of a literature and the number of them is growing rapidly. No theological student can afford to be ignorant of it, not to speak of those who propose to devote their lives to mission work, whether at home in Roman Catholic Canada or abroad in heathendom.

2. Allied to this is the department of comparative religion. The study of other faiths is now recognized as important in various ways, and the materials are increasing rapidly. Most of their sacred books have been translated into English, and numerous discussions of their contents from every point of view are accessible.

3. It would be desirable that grammars and lexicons of the various Oriental languages other than Hebrew should be added to the collection. There is hardly a Syriac, Arabic or Æthiopic grammar to be found on the shelves, and even Chaldee is but poorly

provided. Sanskrit is represented, but no modern language of India, China or Japan.

4. Calvinistic and orthodox theology is fairly well supplied, but other systems are almost entirely wanting.—Roman Catholic, Arminian; Socinian. Even if we reject these it is better to know at first hand what their positions are before discarding them.

5. There is need for a considerable number of the more recent commentaries. No department in the library is consulted so frequently as this, and nowhere is the disappointment so keen as when one is obliged to turn away after looking in vain for a standard author whose opinion one would like to have on a difficult point.

6. The French department should be doubled. With one fourth of our students speaking French, it would not be unreasonable that one eighth of the books should be in their native tongue. If they are to preserve the purity of their language they must read its literature.

Other departments such as Biblical Theology, Christian Ethics, Egyptology, Assyriology, might be added to this list, to say nothing of general literature. But this may suffice to show how much remains to be done in order to make the Library worthy of the place which the College has taken in other respects.

RAILWAY EMPLOYEES.

THE advance of civilization provides new means for the spread of Christianity, and at the same time is continually making new demands upon Christianity. This is the case with the rapid extension of railways. The railway brings the most out of the way place into close connection with the centres of civilization and Christianity. It opens up new districts for settlement and these call for Christian teaching. And at the same time it originates, in its own employees a new class of people to be reached. We enjoy the convenience and comforts of the passenger express. We trust our lives in the hands of drivers and trainmen. We are exacting upon conductors. But have they not, as a class, been somewhat neglected by the Christian people of this country. We are proud of our Canadian railways. We doubt whether there is any country in the world which has a finer lot in comparison to its population. We have not the exact figures but we have good reason to believe

that there are upwards of 15,000 men employed in connection with these roads in Canada. These men in most cases cannot be reached by the ordinary means of grace. In very many cases they are compelled to work on Sunday. This we think is much to be regretted but it is the case, and if we are to reach this class that fact must be kept in mind. Their hours are long and they have but little leisure. It is not generally convenient for them to attend the ordinary places of worship, and their desire to do so is not often great enough to overcome the obstacles that are in the way. These circumstances make it desirable that some special effort should be made to reach railway men with the Gospel of Christ. The great majority of the men engaged in this work are young. But few aged men are to be seen among the drivers and firemen, freight conductors, baggage agents, &c. The best place to reach these men is at the divisional points on the roads. Here we find their boarding houses, bunk rooms, reading rooms, &c., and here they must be reached as railway men. Like students they generally keep within their own circle, and can be more easily reached by some organization having them alone in view. This kind of special work is more necessary along the roads which lie through an uninhabited country. Such for example is a great part of the Canada Pacific. Along this road there are hundreds of miles where there are no inhabitants except the railroad employees. At some of the stations there are only a few houses inhabited by the station agent and the section men. These people may be said in most cases to be altogether outside the reach of gospel ordinances. The ministers near these regions have generally so much work in their own neighborhood that they cannot go out on long missionary tours, and there seems to be work for a number of travelling evangelists who would confine their attention to railway employees and their families. In these uninhabited regions why would it not be a good step to procure a car and have it fitted up for such a worker. In this way he would be at once furnished with a church and a residence. Such a car could be moved from station to station, being shunted on to a siding for an evening service each night. In this way all the advantages of having a public hall could be afforded to all the stations along the line. Bibles and Testaments and good literature could be kept on hand and furnished to the men. General stores are thus at the present time moved along from station to station, and we see no reason why the same plan could not be taken advantage of by the herald

of the cross. All we need is permission from the railway company, the money, and a man.

EDITORIAL NOTE.

We regret exceedingly that the copy for this month's contribution to our Symposium on Christian Unity, has not come to hand. We hope next month to give a Baptist layman's view on this question. We are glad to know that some of the papers already published have found their way into the periodicals of other denominations, and that in this way we are assisting in keeping this important subject before the minds of other people as well as those of our own church.

College Note Book.

STUDENT'S THOUGHTFUL HOUR.

Man's first desire should be to be in Christ, his second, to be like like Christ, his third, to be with Christ, and forever dwell with Him in glory.

W. P.

. If we could have the same confidence in God and the interest He has in us, that we have in our parents how much delight would we have in serving him!

J. J. L. G.

Constant communion with Christ is essential to an active Christian life. Christ is the fountain-head, of which we are the delivery faucets. The river of life issues from Him in innumerable streams, and through His disciples is carried to thirsty and withered souls, which are perishing for lack of it. As well may the faucet expect to continue to deliver water when the supply pipes have been broken as the Christian to live an active, useful life without constant communion and connection with Christ the great Fountain of life.

L. E.

As reflected light brightens dark places, may we as Christians reflect the light which we daily receive from the Sun of Righteousness into the dark places of the earth.

N. A. McL.

How the sinner is *translated* into the kingdom of Christ:—"For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—2 Cor. iv. 6.

How the saint is *transformed* into the image of Christ.—"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."—2 Co. iii. 18.

R. T.

The sun shines on the lowliest as well as on the most exalted of God's creations, brightening the twigs that are kicked aside from the path, as well as the fairest flowers of the forest; and when the Sun of Righteousness arises on a soul it glorifies even the homely things of life. Everything, even the most trivial, is lifted from its commonplaceness and made worthy in God's sight. This is the beauty of a Christian life.

R. McD.

There is one great Centre Head to which the Scriptures all point,—there is one grand link that binds the Old Testament to the New,—even the man Christ Jesus. From the beginning of Genesis down to the end of Malachi, we find prophecies jutting out from the history of the Bible, like mountain peaks, pointing forward with significant finger to the "Star of Bethlehem." Towards the end of the Bible, these become more frequent and definite, and when the New Testament opens the "Star" has arisen in all its beauty and strength. Christ is the link which binds the Scriptures in one, the Star to which all men look for guidance, and the Great Head to whom the church universal owes allegiance. W. D. R.

Life in death is undivided, heaven and earth are sea and shore,
Meeting each and each completing: life is life for evermore.

R. McD.

The world often judges a man by what he appears to be, and so hypocrisy may receive the reward of virtue. On the other hand sterling worth may be unrecognized and censured. How comforting amidst misunderstandings of this kind to have the assurance that "He who judges not after the outward appearance" will invariably reward us according to our merit.

J. R. D.

STUDENT LIFE.

Who owns the rubbers? _____

"Please shut the door!" _____

No. 13 is the most popular room on the flat. _____

Who ate the fruit cake? _____

Who took my "Dant's Inferno?" _____

"What does Charley say?" "Big Theott!" _____

"If you would see fair Melrose aright,
Go visit her by the pale moonlight."

Noted men about the halls:

"The Bishop of the Seven Tables," "Demosthenes et Cicero," The Iconoclast of "Idola Theatri," "The Youth," Beecher, Ourselves.

On the evening of the concert, at least, the dark corner on the stairs was not altogether a nuisance.

Staff meeting. First motion: "Mr. Chairman, it's my turn to resign!"

Two new students, Messrs. Hutchinson and Winning, entered the college classes at the commencement of the present term. Both are taking the literary work preparatory to their theological studies.

Two other students, Messrs. A. D. Fraser and A. Fraser, have vacated their rooms in college and taken up lodgings in the city for the remainder of the session.

We have been asked to intersperse our items of news with a few jokes. As we were unable to manufacture them on demand, we collared one of the *beaux esprits* of the college and demanded one from him. Half strangled he gasped out, "I joke!" But don't ask for another; we can't sacrifice a man for every joke we procure.

The regular quarterly meeting of Presbytery was held in the Convocation Hall of the College on January 8th. The meeting was largely attended; the principal item of business was the question of church extension in the city.

A pleasant evening was spent at the Rev. A. B. Mackay's on New Year's eve by the student's remaining in college during the vacation. At midnight the company bade adieu to the Old Year and welcomed in the New with appropriate songs and ceremonies.

Prof. in System—"Mr. J-st-n, if you met a crank who denied that there was any need of a science of Theology, what would you do with him?"

J-st-n—"I'd try to *turn* him."

Of the members of the graduating class in theology who intend to take up the work of foreign missionaries, two have already had the way opened for them. Crescent street Church has decided to undertake the support of a missionary and has selected Mr. J. H. MacVicar, B.A. as their representative. A member of Erskine Church Mr. Yuile has undertaken to send Mr. M. MacKenzie at his own expense to the Foreign field. It is further rumoured that Erskine Church also is considering the question of sending one to represent it.

Some time ago Mr. R. Johnston stated in his Bible Class that all diseases were the work of the devil. Next day Mr. Johnston was suffering from a rather severe attack of quinsy. A few days later a lady member of the

class sent up a vase of flowers to the sufferer with her regrets that the devil had so soon visited him. We are glad to be able to state that Mr. Johnston is again restored to his usual health.

In their distribution of gifts the fairies of the New Year were not unmindful of the College on the hill-side. A most beautiful and inviting three-story frosted cake was sent in by the ladies of St. Paul's Church, Hawkesbury, "To the Students of the Presbyterian College." Like many another good thing the cake was perverted from its lawful end. That end, we are sorry to say, was seen by only a small proportion of those for whom the cake was intended. In the exquisite words of the poet:

" Full many a fruit-cake's baked to blush unseen,
And waste its sweetness on the Morrice Hall."

The cake was delighted with the attention of the few who assembled to receive it, and was quite carried away at its reception. We do not doubt that those who were present enjoyed the proceeding, nor that they went away satisfied, yet we devoutly hope that their stomachs were not as easy as their consciences. We speak in this severe style because the Local Editor *et al* were not invited to participate in the feast, and we consider it our imperative duty to condemn all such lawless proceedings.

An inter-collegiate debate has been arranged between the Philosophical and Literary Society of this College and the McGill Undergraduates Literary Society, to be held in the theatre of the Redpath Museum on the evening of Friday, Feb. 1st.

Sir Wm. Dawson has been asked to act as chairman on the occasion, and in his hands will be placed the task of deciding the question under discussion. The subject chosen is "Resolved that a limited Monarchy is the most perfect form of government."

On the evening of Thursday the 24th ult., a party of students held an entertainment at the Longue Pointe Home for the benefit of the inmates. The evening was pleasant and the walk from the street car limits to the Home was enjoyable. The programme consisted of readings, music, and a short address or two. The College Quartette rendered some songs in good style, and Mr. Anderson gave a few of his inimitable performances on the mouth organ. The audience enjoyed the entertainment very much, and seemed to appreciate highly the kind efforts of the students to give them an evening's pleasure.

A public meeting of the "Students' Missionary Society" will (D.V.) be held on Monday, the 18th inst. The place of meeting has not yet been arranged for, but the intention is to secure one of the city churches for the occasion.

Dr. Pierson, of Philadelphia, who needs no introduction either to our collegiate or religious world will address the gathering on foreign missions. We would urge on all who can possibly do so to be present and hear his address. What Dr. Pierson most desires is to see an overflowing audience. In giving him this we will receive blessing ourselves. Let us unite in making the meeting a success.

Arrangements have been made for an inter-seminary debate between the four Theological Colleges of the city. The meeting will be held in Ferrier Hall, Wesleyan College, on the evening of Friday, the 22nd instant. The subject selected for debate is "Resolved that the pulpit exerts a greater influence for good than the press." On the affirmative Mr. Tory, Wesleyan College, leads, supported by Mr. MacKenzie, Presbyterian College; the negative side is upheld by Mr. Pedley, Congregational College, supported by Mr. Judge, Diocesan College. Music and recitations will be provided by the students of the various colleges.

It is our pleasing duty to record the successful carrying out of the concert announced in our last issue. Our beautiful Convocation Hall was well filled with an intelligent and appreciative audience. Everything passed off without a hitch and to the credit and satisfaction of all.

Being under a Presbyterian roof it was fitting that the concert should be opened by a selection of Scotch airs. These were executed in first-class style upon the piano, violincello and violin by Miss Coull, Mr. Wills and Master Robert Anderson. Mr. Lloyd came in amid enthusiastic applause. He sang "My Native Land" and "The Palms." Both were well rendered. Mr. Lloyd's fine full voice will always make him a favorite as a singer. Miss Barrie gave a very difficult recitation in a style which reflected great credit upon her as an elocutionist. Miss MacPherson sang "Should he upbraid" with good expression, followed by a chorus from the College Quartette. Miss Wills closed the first part of the programme with a pretty number from Mendelssohn. The second part was opened by the Instrumental Trio, who were followed by Mr. Fiske with a song. Mr. Harley touched our hearts with the story of Virginia, and Miss Wills in her second song pointed out the beauties of May-Dew. Miss MacPherson and Mr. Fiske closed the programme with a Duett discussing the relative position of Love and Friendship.

Altogether it was a very pleasant affair. We are not in a position to state the exact amount realized, but it will no doubt be sufficient to make the Reading Room a much more attractive place than it has hitherto been.

Our thanks are due to all concerned; to Mrs. Campbell and Miss Warden who originated the idea, and then carried it out so successfully;

to the performers who kindly gave their services gratis ; to Messrs. Willis & Co. who furnished the piano and organ, and to the ladies who helped by disposing of tickets.

A story is told of two churches in Scotland which stood on opposite corners of cross-roads. The one, a fine, spacious edifice, belonged to the "Auld Kirk." its rival was small and poor, as became a representative of the "New Kirk." The big church purchased a costly bell, and its majestic tones irritated the adherents of the little church across the way, who forthwith procured one of their own, small and jingling, as suited their means. Thereafter, each Sabbath morn, as soon as the big bell sent forth its sonorous peal, the little one answered back defiantly, to the delight of the "New Kirk bodies," "We have a bell too!" "We have a bell too!"

Like the New Kirk bell the students of the old building can now reply to the Morrice Hallites, "We have a—cake—too!" Whether a little bird carried the news or not we cannot tell, but Saturday morning, Jan. 19th, the fairies of the New Year sent in a second cake, more storied, more frosted, and more beautiful than the first, addressed, "Care of Room No. 61, N. F." The North Flat sent for their quondam enemies and fast friends of the West Wing and concerted measures for a feast. Side dishes, wines and dessert were procured, a programme drawn out, and invitations distributed. At 9.30 p.m. the banquet commenced ; the menu was choice and abundant, cake and wine (raspberry) formed the first five courses, dates and oranges alternately the last four. After a bountiful repast the chairman proposed the health of the "Ladies of Hawkesbury," which was enthusiastically drunk to the music of "They are jolly good fellows." The "West Wing," "North Flat," and "Maurice Hall" followed, the last responded to by groans. The programme was interspersed with songs and addresses, and the meeting closed with the National Anthem. The Local Editor was invited.

REPORTER'S FOLIO.

MISSIONARY SOCIETY.

ON Friday evening, January 11th, another meeting of this Society was held. J. MacDougall, B.A., President, in the chair. After the reading of the minutes W. L. Clay, B.A., reported the action of the committee concerning the public meeting of the Missionary Society, announcing that Dr. Pierson had been secured, and Sir Wm. Dawson had consented to act as chairman. M. MacKenzie strongly urged that students make strenuous efforts to obtain a full audience for Dr. Pierson. On conclusion of arrangements regarding the meeting the subject for the evening, "The New Hebrides," was then taken up.

N. A. McLeod opened by a description of the islands, the number of which consists of thirty, extending in a north-easterly and south-westerly direction. They are 500 miles from Australia, and are volcanic or coral formations. Many extinct volcanoes exist on the islands and several active ones. Hot springs are very numerous. The scenery is particularly beautiful, as hill and valley, sloping green and bands of forest all combine to form scenes of rugged grandeur, and withal the soil is fertile, especially the alluvial plains along the shore.

Mr. Eadie followed with an account of the state of the inhabitants. They are, he said, a mixture of malay and negro, below medium height dull brown color, broad features and low brows. The social ties are loose and morals very low. The marriage vow is not sacred, and the wife is no better than a slave. Their worship is given to idols of stone and wood. They also worship the sun, moon and the spirits of the departed.

After singing the hymn "Rescue the Perishing," W. E. Deeks read a paper on the history of the islands and the mission work carried on there. It was at one time said that no missionary enterprise would ever be undertaken to these islands, but we see that such a prophecy has turned out a false one. Rev. J. Williams was the first to land in Eromanga and soon after his arrival he fell a martyr. Rev. G. N. Gordon was next sent. After labouring several years, translating a number of the books of the Bible into the native language, he also was treacherously murdered together with his wife. Rev. Mr. Nair of Scotland then worked for a time, and was followed by Rev. J. D. Gordon who labored until he too fell a victim to native suspicion. The outlook at this point seemed very gloomy, but another missionary offered himself, Rev. H. A. Robertson, who, with 21 assistants, is now laboring successfully there.

In Ancitcum great resistance was met with, but as in Eromanga the opposition was overcome under the efforts of Dr. Geddie until Christianity became universal. He and Dr. Inglis translated the New Testament into the native tongue.

Mr. Deeks also spoke of the valuable work which is done on these islands by other missionaries, such as Morrison, Jamieson, Copeland and others.

J. Naismith, B.A., followed with an address on "Native Helpers." He said that those helpers are earnest, zealous and fearless. The object in employing them is to build up the mission by strengthening the natives themselves. Often in consequence of the shameless and cruel usages of white traders, it was unsafe or impossible for white men to land, and doubtless those native helpers would tend to conciliate their brethren who were at enmity with the white men. Sixteen European missionaries are now working on the islands with a large staff of native helpers.

The reading of the papers was followed by a general discussion, consisting of questions and answers. After which the meeting, which was felt to be a very interesting one, was closed.

D. L. DEWAR.

Our Graduates.

PERSONAL.

The Rev. A. Ogilvie, B.A., '86, is supplying the pulpit of the Rev. Dr. Campbell of Renfrew, Ont. Dr. Campbell is engaged at present, in delivering a course of lectures in Morin College, Quebec.

Rev. D. Mackay, B.A., is the same hearty good natured man that he was when five years ago he left these halls. His home circle is now beautified by the presence of two little daughters. His congregation is growing steadily, and the testimony of his people is that he himself is proving himself more useful every day.

Although the representative of the Valleyfield session, pleaded strongly that Mr Leitch be retained in his present charge, he, however, accepted the call to Knox Church, Elora, being led to this decision by the impaired health of Mrs. Leitch, and the opinion of her medical advisers that the climate of Valleyfield did not agree with her.

The Presbyterian congregation of Watford and Main Road held a meeting last week for the election of a minister. The Rev. T. Macadam acted as Moderator and preached a sermon suitable to the occasion; thereafter the meeting proceeded to take a vote on several candidates proposed. The result was that Rev. J. H. Graham, at present minister of Bristol, Que., was chosen by a large majority. The call was rendered practically unanimous by the cordial acquiescence of the supporters of the others.

Rev. G. J. A. Thompson M.A., B.D., Ph. D., who was announced in the November number as being settled at Proof Line, Ont., seems to have a lot of good things in store for him. We believe that the people are making preparations for the erection of a \$2,500 manse. And more than that, there is a rumour that the pastor is soon to appropriate one of the belles of London. These two fit very nicely into one another. We hope that it is all true and, if it is, we desire to offer our sincere congratulations.

Rev. J. C. Martin, B.A., '88, now visits the college in the capacity of a member of Presbytery. When speaking of the other members of the class of '88 in our November issue, we omitted to mention that Mr. Martin had been ordained and inducted into the pastoral charge of Dundee, Que. This congregation is entirely rural. It is made up principally of well to do Scotch farmers of a very sterling class. We are glad to know

that the people of Dundee appreciate Mr. Martin's services, and that the relations between pastor and people are cordial and satisfactory. We understand that the reverend gentleman is to take up his abode in the manse in a few days. We hope to hear before long that he has succeeded in securing a worthy companion to help him in his home and at his work.

Rev. J. F. Langton, B.A., '88, also is now one of the Order of Presbyters. The Rockburn people are well pleased with their new pastor. His Bible class at least have shown their appreciation of his services in a pleasant manner. At Christmas time they presented him with a very neat dressing case and a beautiful shaving mug set in a plush case. We like to hear such things about our graduates.

If the merry peals of wedding bells did not chime out physically, they certainly did symbolically in the village of Portage du Fort on Tuesday, Jan. 8th, as a few friends gathered at the residence of Dr. Purvis, to witness the launching of a matrimonial ship. The preparatory movements, together with the word "go," were performed by Rev. Dr. Saunders, chairman of the Methodist Pembroke Conference. The contracting parties who have thus covenanted to sail over life's sea together being Rev. J. E. Duclos, B.A., Presbyterian Minister of Litchfield, and Miss Nellie, fourth daughter of Dr. Purvis.

Mr. and Mrs. Duclos have been spending the last two weeks in a wedding tour and have visited Montreal, and as his custom was, Mr. Duclos came up to the college halls to see familiar places and exchange looks and kind wishes with fellow students for smooth sailing over the sea of life.

A report reaches us that the Rev. A. McWilliams, B.A., '88, of South Mountain, has been compelled to withdraw himself from his active duties for a month, consequent upon an attack of bronchitis. We are glad that his people have made up their minds, so far as in them lies, to prevent a repetition of the same, which they did by providing Mr. McWilliams with a beautiful Astracan coat.

Good news still continue to come from our graduates. This time it is our pleasant duty to repeat what has been reported to us by one of the students who visited during the holidays, with Jas. Robertson, Student in Arts, son of the Rev. Jas. Robertson, '82. Mr. Robertson is the first of our graduates who has a son in our classes, and we congratulate the little fellow, who has the honor of being the first grandchild of this institution. The members and adherents of the Presbyterian Church of Waddington, N. Y., at a gathering on Christmas Eve, for social intercourse, took advantage of the occasion to give tangible proofs of the high esteem in which they held their pastor and his aimiable lady, by many tokens among which was a handsome gold watch and chain to Mr. Robertson.

W. RUSSELL.

GRADUATES' REGISTER.

(Continued.)

Class 1881.

ALLARD, JOSEPH—Born Ste. Anne, Ill., March 8, 1856. Literary and Theological course in Presbyterian College, Montreal. Mission work at Ottawa, Ont., Van Buren, Maine; St. Hyacinthe and Laguerre, Que. Ordained by Presbytery of Quebec April 15, '82; Minister of St. John's Church, Quebec, '82-'86; Fall River, Mass., (French Congregational Church), '86—.

BAYNE, GEORGE DUNLOP—Born Ottawa, Feb. 25, 1856. Arts course in McGill College, Montreal, obtaining B. A., '80; Theological course in Presbyterian College, Montreal. Mission work at Bathurst, Plantagenet, Ont., Taylor Church, Montreal; Dunbar and N. Williamsburg, Ont. Ordained by Presbytery of Ottawa, Sept. 6, '81; Minister of Wakefield, Que., '81-'83, Morrisburg, Ont., '83-'88, Pembroke, Ont., '88—.

BAYNE, GEORGE T.—Born Ottawa. Literary and Theological course in Presbyterian College, Montreal. Ordained by Presbytery of Lanark and Renfrew, July 24, '81. Ordained Missionary at Wilberforce, Ont., '81-84; Minister at E. Gloucester, Ont., '84—.

CAUBOUÉ, ANTHONY—Born France. Priest of the Roman Catholic Church. Took special course of one session in Theology in Presbyterian College, Montreal. Ordained by the Presbytery of Montreal, Aug. 7, '83; Minister at St. Hyacinthe, '83-'85.

HENRY, JOHN K.—Literary and Theological Course in Presbyterian College, Montreal. Ordained by Presbytery of Barrie, April 18, '82; Minister at W. Gwilliambury and Cookstown, '82-'83; E. Nottawasaga, Creemore and Dunedin, Ont., '83—.

McKIBBIN, ROBERT VERNON—Born Ottawa, Nov. 20, 1850. Arts course in McGill College, obtaining B.A., '80; Theological course in Presbyterian College, Montreal. Mission work at S. Branch, Morrisburg, Ont., Grenville, Que., Mildmay, Lion's Head, Ont., Kennebec Road, Que., and New Annan, N.S. Ordained by Presbytery of Ottawa, Jan. 10, '82. Minister at N. Gower, Ont., '82-'85, Farnham, Que., '87-'88, Oil Springs and Oil City, Ont., '88—.

MITCHELL, JOHN—Born at Berwick-on-Tweed, Dec. 29, 1845. Literary course, Theological course and postgraduate course in Presbyterian College, Montreal, obtaining Gold Medal '81, B.D. '82. Mission work at Montreal (St. Henri), Mattawa, Ont., St. James, N.B., Rock Lake, Man. Ordained by Presbytery of Liverpool, Eng., June 17, '83; Minister of the Matthew Henry Memorial Church, Chester, Eng., '83—.

REID J.—Arts course in University of Toronto, obtaining B.A. in '78; Theological course in Union Seminary, New York, and Presbyterian College, Montreal. Assistant Minister at Bay City, Mich., '81-'85.

SMITH, GEORGE A.—Minister of the Cumberland Presbyterian Church. Ordained Feb. 24, '75; took Theological course in Presbyterian College, Montreal. Minister at Glensandfield and E. Hawkesbury, '83—.

TOWNSEND, JOHN A.—Born at Culduff, Balleymoney, Ireland, Jan. 1, 1849. Literary and Theological course in Presbyterian College, Montreal. Mission work at Sunderland and Vroomanton, Ont., Rawdon, Que., Lochwinnoch, Ont. Ordained by Presbytery of Manitoba, July 19, '82. Ordained Missionary and Minister at Manitou, '82-'89.

Class 1882.

BRUNEAU, ISMAEL P.—Born at St. Constant, Que., March 30, 1852. Literary and Theological course in Presbyterian College, Montreal. Mission work in Quebec, Grand Falls and Vanburen, N. B., Comber, Ont., Caraquet, Tracadie, Shippegan, Miscou, N.B., Rawdon, Que., Kankakee, Ill. Ordained by the Presbytery of Chicago, May 14, '85, Minister at Green Bay, &c., Wis., '85—.

CARRIÈRE, SAMUEL ANSELME—Born at Belle Rivière, Que., March 27, 1854. Literary and Theological Course in Presbyterian College, Montreal. Mission work at St. Jude, Que. Ordained by the Presbytery of Huron, Oct. 31, '82; Minister at Grand Bend, Ont., '82—.

HYDE, RICHARD—Born at Glasgow, Scotland, Feb. 8, 1843. Literary and Theological course in Presbyterian College, Montreal; Mission at Plantagenet, Ont., Valcartier, Que., Morton, Delta, and Seeley's Bay, Coaticook and Richby, Que., Grand Valley, Elton, &c., Man., Richmond, Que., Montreal (Nazareth street). Ordained by Presbytery of Peterboro, Feb. 1, '87; minister at Warsaw and Colquhoun, Ont., '87—.

MORRISON, JOHN—Born Prince Edward Island. Literary course in Queen's College, Kingston and Presbyterian College, Montreal; Theological course in Presbyterian College, Montreal. Mission work at Georgetown, P. E. I., Lake Megantic, Que., S. Finch, East Hawkesbury, Ont., Montreal (Nazareth street). Ordained by Presbytery of Bruce, Nov. 22, '82. Ordained Missionary at Sault Ste. Marie, Ont., '82-'84; Minister of Guthrie and Knox Church, Oro, Ont., '84-'86; Danville, Que., '88—.

MOUSSEAU, GEORGE CLÉMENT—Born at Ste. Elizabeth, Que., March 6, 1852. Literary and Theological course in Presbyterian College, Montreal. Mission work at Namur, Ste. Cecile de Masham, Que. Ordained by Congregational Council at Manchester, N. H., May '82;

Minister at Manchester, N. H. (French Congregational Church, '82-'83); ordained Missionary at Fall River, Mass., '83-'85, Pawtucket, R. I., '85-'87, Ste. Philomène' Que., '87—.

ROBERTSON, JAMES—Born, Perth, Scotland, Nov. 28, 1844. Theological course in Presbyterian College, Montreal. Mission work at Richmond and Stittsville, Carp and Kinburn, Ont., Litchfield, Que. Ordained by Presbytery of Lanark and Renfrew July 4, '82; Minister at Litchfield, Que., '82-'83, Waddington, N. Y., '83—.

STEWART, JAMES BAULD—Born at Gargunnoch, Perthshire, Scotland. Literary course in Glasgow University and Presbyterian College, Montreal; Theological course in Presbyterian College, Montreal; Mission work at Avoca, Que., Dalhousie, Ont., Beautiful Plains, Man.; ordained by Presbytery of Lanark and Renfrew, Jan. 5, '83. Ordained Missionary and Minister at Castleford, &c., Ont., '83—.

Class 1883.

CAMERON, DANIEL GEORGE—Born at Osgoode, Ont., April 29, 1856. Literary and Theological course in Presbyterian College, Montreal, Mission work at Chalk River, Leamington, Gordonville, Ont., Mille Isles, Que., Mountain City, Man. Ordained by Presbytery of Manitoba, July 8, '83. Ordained Missionary and Minister at Nelson, Man., '83-'85; Minister at Dungannon, Ont., '85—.

GEDDES, WILLIAM HUGH—Born at Ottawa, Nov. 1, 1854. Literary and Theological course in Presbyterian College, Montreal. Ordained by Presbytery of Ottawa, Jan. 11, '84. Ordained Missionary at Plantagenet '84-'86; Minister at Russell and Metcalfe, '86-'88, Idaho Springs, Col., '88—.

HERRIDGE, WILLIAM THOMAS—Born at Reading, Eng., Jan. 14, 1857. Arts course in University of Toronto, obtaining B. A., '80; Theological course—Presbyterian College, Montreal, obtaining gold medal with travelling Fellowship and B.D., '83; Post graduate courses in Edinburgh and Glasgow Universities, '83-'83. Ordained by Presbytery of Ottawa, Aug. 2, '83; Minister of St. Andrew's Church, Ottawa, '83—. Contributor to Andover Review and Presbyterian Review. New York.

McNABB, ROBERT—Born at Mariposa, Ont., Nov. 24, 1849. Arts course in McGill College, obtaining B. A. '81; Theological course in Presbyterian College, Montreal; Mission work at Osprey, Ont., Rosseau and Turtle Lake, Man., Massawippi, Que., Plantagenet, E. Lancaster, Ont. Ordained by the Presbytery of Lanark and Renfrew, Jan. 9, '84; Minister at Beachburg, Ont., '84—.

Talks about Books.

THE London Tract Society has invaded the wide domain of Oriental Historic Lore in its recently published Bypaths of Bible knowledge. Sir William Dawson contributes to the series a popular work on the Physical Features of Egypt and Syria. Wallis Budge deals with The Dwellers on the Nile and Babylonian Life and History; the Rev. J. King with the Temple Hill at Jerusalem; an anonymous author, with Cleopatra's Needle; and the Rev. Dr. Selah Merrill, well known in connection with the topography of Palestine, with Galilee in the time of Christ. Other books of the series are Sir J. Risdon Bennett, M. D., on the Diseases of the Bible; W. N. Grosser on the Trees and Plants of the Bible; and H. Chichester Hart on the Animals of the Bible. But the favourite of the Tract Society is the Rev. A. H. Sayce, I.L.D. of Queen's College, Oxford, Professor of Comparative Philology, and thus Deputy to Professor Max Müller. He furnishes Fresh Light from the Ancient Monuments; Assyria, its Princes, Priests, and People; and now The Hittites, the story of a Forgotten Empire.

Professor Sayce is a scholar and a many sided one. So far at least as history and philology are concerned, he seems to say with Terence, "*Humani nihil a me alienum puto.*" He has gained well deserved laurels for honest work in Assyrian and Accadian studies, and has been the pioneer in Hittite research. His travels in Asia Minor, Egypt, and other eastern lands, have not been without fruit to the tree of knowledge. And, taking him all in all, there is no Englishman to-day whose scientific activities are more worthy of commendation. But his treatment of the father of History is hardly fair. Strabo once said that Megasthenes was rather the master fabulist than the master historian of Alexander the Great: and the Oxford professor is inclined to say the same of Herodotus relatively to his times, although most historians regard him as truthful, and find historic significance even in his very errors of judgment. In his Comparative Philology, Professor Sayce has exhibited a total incapacity to appreciate the genius of Turanian, including native American, languages. His classical brethren of Oxford have rapped him severely over the knuckles for dabbling in disputed questions of Greek Philology. And, no later than last November, Mr. Renouf, the President of the Society of Biblical Archæology, replying to a somewhat impertinent criticism of his work by his colleague, said: "Why should Professor Sayce, who is so high an

authority in Assyrian, Accadian, Vannic, and Hittite, persist in speculating about languages which others know, and which he does not?"

Some years ago Dr. W. Wright, once missionary at Damascus, now on the staff of the British and Foreign Bible Society in London, wrote an interesting book called *The Empire of the Hittites*. It came forth with quite a flourish of trumpets, constituting even in Canada the substance of a college inaugural lecture that attracted some attention. This book consisted of Professor Sayce's collection of Egyptian and Assyrian references to the Hittites, together with those found in the Bible, and an account of the inscriptions, viewed chiefly as works of art, and of the arts of that ancient people. It solved no problem, told nothing that was new. The Rev. Dunbar Heath before the Anthropological Institute, and the Rev. C. J. Ball, before the Society of Biblical Archaeology, with Dr. Hayes Ward before the American Branch of the Palestine Exploration Fund, attacked the Hittite Inscriptions and retired baffled from the field. Then Major Conder, heralded by the *London Times*, came forth to solve the question in his *Altaic Hieroglyphics and Hittite Inscriptions*, which, after raising great expectations, fell flat and is now all but forgotten. It was thought that Dr. Sayce, like Brer Fox in *Uncle Remus*, was lying low, and would soon electrify the world with a true reading of the stones of Hamath and Jorbais, of Babylon and Merash. At length the Hittites appeared; *nascitur ridiculus mus*.

The chief value of *The Hittites* is in its illustrations, some of which, however, are very badly engraved. They are in part copied from Texier, a fact which leads me to ask any reader of this Talk who may have seen a copy of Texier's *Asie Mineure* in two volumes lying about anywhere, to let me know. Mr. Young says he took the book to Messrs. Drysdale & Co. for the Rev. Mr. Coull, who knows Asia Minor at least as well as anybody in Canada, but Messrs. Drysdale's employees disclaim all knowledge of it, not Asia Minor but the book, which is Texier's *Asia Minor*. Professor Sayce has not thought it worth while to do any serious work for a mere bypath of Bible knowledge. He has furnished no complete history, not even to the extent sufficiently indicated by the Egyptian and Assyrian monuments. He has not even given a thorough sketch of the people, has translated no word of their writing, furnished the sense of no inscription. To questions relative to their ethnological affiliation and language he answers *ignoramus*. The book contains historical statements of course, and draws attention to Hittite art, following its traces into Asia Minor, beyond which Professor Sayce holds that the Hittites did not go in the direction of the west. How does he know this? How can he tell that a people of whose language he knows nothing, of whose writing he has not successfully interpreted a character, were shut into Asia by the Hellespont and the Bosphorus, and excluded from Europe by straits insufficient to bar the

passage of a cow? It is such rash, hasty generalizations as this that injure Dr. Sayce's reputation as a scholar; these are the flies in the ointment of the apothecary that send forth an evil savour. Anyone who wants to know something concerning the little that is known, and the great deal that is not known, about the Hittites, will find the book gossipy and entertaining. The reader will run no risk of losing his way in the By-path, because it leads nowhere, is a blind alley, by making the course of which, he may see something and return to the point whence he set out. As may be expected in such a series, *The Hittites* is in thorough sympathy with *Revelation*, the teachings of which Dr. Sayce has never to my knowledge called in question.

The Smithsonian Institution has favoured me with the Annual Report of the Bureau of Ethnology for 1883-84, only published last year. This magnificent volume contains several papers of considerable magnitude and interest. The Cherokee nation of Indians by Charles C. Royce alone would constitute a volume of some size. It is apparently very accurate and complete. Similar exhaustive monographs on all the leading aboriginal Indian families would be of immense value to the American ethnologist. Professor Cyrus Thomas continues his researches among the mounds of the northern sections of the United States. He is disposed greatly to reduce their antiquity, and to connect them with existing Indian peoples. If he and other mound explorers would only read the accounts of the Siberian mounds given in Pallas's Travels, by Georgi and by Klaproth, and the more recent Russian works by Spassky and Popoff, they would know at once where those of America originated, and at once link them, through Tartary, India, Persia, and Armenia, with the Syrian and Palestinian *Tells* of the Hittites whose history Dr. Sayce does not know. The Rev. Dr. Clay MacCaulay gives a full sketch of the Seminole Indians of Florida, famous in the days of the dashing Osceola, furnishing a very complete picture of their domestic, social, and religious life. A useful aid to the study of this tribe is Mr. Gatschet's Introduction to the Migration Legend of the Maskoki or Creek Indians, for the Seminoles belong to the Maskoki family. Dr. Washington Matthews sets forth A Navajo Ceremony called The Mountain Chant, which is accompanied with elaborate coloured illustrations. The Navajos belong to New Mexico and are among the most southern tribes of the great Indian race to which they belong. Dr. Matthews' very interesting paper gives a clear idea of the theology and superstitions of this people. A lady, Mrs. Tilly E. Stevenson, takes for her theme The Religious Life of the Zuni child. The Zuni Indians, belonging to the Pueblo family, are also dwellers in New Mexico. Their communal Pueblos or villages, in which the dwellings are grouped in a solid mass either on rocks or artificial elevations, have excited much interest of late years, especially through the researches of Mr. F. H. Cushing, who is an adopted Zuni, and thus posses-

ses unusual facilities for obtaining information concerning this remarkable people. The Zunis are a very religious race, and keep a perpetual fire burning to honour the return of Montezuma ; not he whom the Spaniards had the undoing of, but a distant ancestor, deified after his disappearance, whose honoured name was conferred upon the unhappy Mexican monarch. Mrs. Stevensor's essay is an entertaining account of Zuni mythology, and of the secret, some of them, conventual and celibate orders, existing among this people. Children are early initiated into the rites of the simpler orders, and zeal, hardly second to that of Christian parents for the religious instruction and welfare of their children, is shewn by the Zunis in superintending and guiding the beliefs and rites of their offspring. The essay is well illustrated with coloured pictures whose brilliancy would delight the eye of a child and be the despair of an aboriginal artist. There are Roman Catholic missions not far from the Zuni country, and some Presbyterian and Methodist ones farther north, but I am not aware of any work being carried on among the Pueblo people, although my mission atlas, that of Dr. Vahl, for which I am indebted to his friend and correspondent, our Mr. James Croil, is three years old. It is much to be desired that a people naturally so religious should, like the ancient Athenians, have their Paul to declare to them the knowledge of " the God that made the world and all things therein." The Bureau of Ethnology is doing good work in drawing attention to the less known Indian tribes, and in collecting information concerning their history, customs, language, and religion, which cannot fail to be of service to the intelligent missionary. The ardent longing of the Zunis for their redeemer Montezuma, is it not within them a divine impulse to seek and find the only Redeemer of our lost humanity ?

