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ONLY A RESIDUE FOR GOD.

A SERMON

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"He heweth him down cedars. . . . He burneth part thereof in the fire, with part thereof he eateth flesh; he roasteth roast, and is satisfied yea, he warmeth himself, and saith, aha, I am warm, I have seen the fire; and the residue thereof he maketh a god."—Isaiah xliv. 14-17.

THIS graphic description of the idol maker sets forth in a very striking way the utter folly of idol worship, and while exposing that folly also reveals the working of the human heart in relation to its God, be that God the true object of worship or only a phantom of the mind. It argues surely a very low order of human perception to find men and women worshipping a creature of their own designing and moulding, yet we find the accumulated ignorance of ages has so darkened men's minds, that they may be found worshipping the most common of material things, and even among nations somewhat advanced in intellectual pursuits and in scientific research they are still prostrating themselves before lifeless images.

It is a natural product of human weakness and ignorance, one indeed to which we find some tendency among even the most enlightened nations. It is a perverted growth of that feeling which

caused Philip to say "Show us the Father and it sufficeth us." It is that reaching after the image of the unseen and Divine Being which in a more refined form embodies itself in symbolism. An object is chosen to represent a thought, or an outgoing of the soul, this image is only representative in character, but in a feeble mind it is apt to become the object which it was intended to symbolize and then we have pure idolatry.

The symbolic use which has been made of the Cross has in some cases been pushed to such an extreme. But while this is a danger clearly indicated in the narrative it is not the special one to which we invite attention. The theme suggested is: What is the true relation of worship to other duties of life? What place ought worship to occupy? In our narrative we have described the ways of a worshipper. It matters not for our purpose just now, what he worships, because we are dealing with principles, and not with facts. Where does his worship find relation to other experiences of his life? Where ought it to find its place and what is its true measure? "He heweth down cedars." If we take this portion of the narrative as illustrating the order of his life movements, then we find this man fairly launched in the employments of his mind and heart. In this action we see him as it were devoting himself to the conflict of life. The claims of his whole nature assert themselves in felling the cedars, for he is an idolator and his god as well as his firewood must be hewn from that tree. At the first there is no preference of one side of his nature over another, intimated. But the question arises, will he carry along with equal care, thoughts relating to his whole life, or shall we soon discover, a preponderance of regard for one claim of his nature over another? The next stage, therefore, is important as indicating the leaning of his life. "He burneth part," that is, he begins at once to parcel out to himself the first fruit of his labor. His carnal wants are to be supplied first. This would seem a natural order, provided other wants were kept in view and arranged for; but alas! the carnal wants are exclusive of all others just now, and to what extent we shall presently see.

"With part thereof he eateth flesh:" For this end, too, the cedar must yield its best wood. At this point we might expect a departure in favor of the higher claims of his being, but when we find that the physical nature being met, he goes on still further to indulge his appetites, it becomes clear that he is ministering not merely to bare necessity, but to carnal and selfish desires, for he

"roasteth roast and is satisfied," and when so satisfied he warmeth himself at the fire, revelling in satiated desires, and says, "Aha, I am warm, I have seen the fire." This picture of the man in question standing before his fire, in gladsome mood, is a striking illustration of human nature unsanctified and untaught, filling up the cup of pleasure and being satiated with fleshly lusts. It suggests to our minds the husbandman with his well filled garner and rich stores of every kind, surveying his possessions, having room for no more abundance; or the rich merchant counting over his capital stock and scarce being able to take under his care more of the world's wealth; or the man of purely carnal mind who has become satisfied in his self-indulgence. If we now take in the next clause we have an epitome of life in all its elements. "And the residue thereof he maketh a god." The wants of the spiritual nature were felt, but not till the cedars had been first used for all other needful purposes—not so long as a single carnal desire was yet unsatisfied.

This picture of life fails in two essential points. First, in the order of its parts.

Secondly, in the comparative measure of them.

First then in the order of its parts. There is some show of reason in first ministering to the bodily wants before addressing the spiritual nature. You need scarcely talk religion to a man while he is yet hungry or naked, and indeed modern evangelists have so far recognized that principle as to provide for the poorer classes before craving their attention to Gospel truth. The Great Master Himself seems to have approached many of His followers through their physical necessities, yet on closer examination we find that there was always an appeal to faith which was either contemporaneous with the gift, or that upon which the gift depended. The worshipper above described was not even a good idolator. He made no provision for his worship until every other purpose was served by the cedars. He first exhausted the resources of pleasure and as a last thought he made him a god. How true, however, to the natural ways of men. They carve out for themselves from God's bountifulness such things as make for their present enjoyment, being satisfied so long as these enjoyments remain with them; always intending to find God and His salvation as a residue for future needs, thus reversing the law of Christ "Seek ye first the Kingdom of God and His righteousness and all other things shall be added unto you."

The picture also fails in the measure of its parts. The cedar was

used freely for present comforts, without regard to the image afterwards to be carved from the residue. Had the thought of his god been present to his mind, he could have modelled a better image, without having robbed his fire. He could have worshipped his image before it was carved into clear outline. The thought of his god from the very beginning would have served him well. It would have made his fire burn more brightly. It would have given relish to his roast. It would have given place and pleasure to his god. But alas! there is now but a meagre spoil out of which to shape his image. The heart and body of his cedar tree have already been consumed. The mere fragments remain which choice abandoned and which engaged no thought or care of the would-be-worshipper. This residue is now surveyed and measured. It can make but a poor image. It cannot by its imposing features inspire heroism or nobleness of worship. It is but a residue and the measure and worth of the worship to be lavished upon it. It is not only the last but leanest portion of the cedar. And now that the worshipper has roasted his roast, and is satisfied and can say "Aha, I am warm, I have seen the fire," he is thrown in upon himself to consider what must come next in the programme of life. His eyes turn in upon a hungry and desolate soul. His thoughts turn in, to find there a solitary spirit longing for the companionship of higher forms of life. The trembling soul is surrounded by impenetrable darkness. He has not known his God long enough to form a firm and truthful friendship, and that life which seemed so rich and full of enjoyment is now threatening to be dark and desolate, and furnished with no certain hope of better things.

As we look into daily life we shall see the working of that principle of idolatry in many forms.

1. In regard to the periods of life there is great danger of robbing God of the best of our days. In the opening years man is possessed of rare qualities for worshipping and serving God. Our Lord gave ample testimony of the precious quality of childhood when He commended the simple faith and love of children and made them the examples of humility and trust. There is a sweetness and freshness in the young and tender life. It is guileless and simple in its ways of working. The heart can then most easily entertain thoughts of God and cherish His love and light. But if this simple and pliable nature fails now to find its object of worship, and service, how soon those receptive faculties become engrossed with other things? No-

where does sin seem to show its cruelty and vileness more, than in moulding a little child of tender life into a rebellious and hardened image of iniquity.

2. As childhood glides into youth and early manhood still greater dangers beset its way. The world is still more engrossing, fresh avenues of pleasure open up, and there is still less room for thoughts of God. Strength and activity are seeking to embody themselves in achievement and enterprise. The dashing onset of youthful energy and ambition, are applauded by the world on every side. The sprightliness of ever quickening hope is encouraged. The undaunted daring that never learned defeat is emboldened. In all the urgency and onward movement that belong to this period of life, there is danger that only a residue, if even that, shall be left for the worship and service of God.

3. The sober and steady habits of middle age next mark the advance of years; and surely here, where the stern realities of life make themselves to be severely felt, and where the fascinating tastes and pleasures have lost their chiefest charm, there shall be not only a residue, but a large first-fruits for the altar of God. The *pros* and *cons* of life have been weighed and balanced against each other. But alas, how often do we find men enjoying the fattened roast, and warming themselves before the glowing fire which they themselves have kindled, satiated with the fatness of wealth and pleasure and giving no thought to the residue that remains. It seems almost a pity to disturb them in their self-satisfied composure. It matters less however, when we know that they will soon disturb themselves. For is not this pleasure already beginning to lose its sweetness, and is not this abundance losing its satisfaction? At this stage a man should be found stocktaking, his working days will soon be done. He should now be able to tell the world what true manhood is. He has been long enough in the struggle of life to show marks of the veteran. He should be telling raw recruits of the conflict and teaching them the art of war. He should by his successes, be inspiring those who are hastening on to fill up the decimating ranks. He should be pointing to the flag which he has borne aloft, nor allowed to be trampled in the dust. But men are not likely to be found in the front rank at this point, unless they have been engaged in the conflict from the first. If they have enjoyed the pleasures of the world all along they do not care to leave the cedar fire when its glow is brightest and warmest, unless indeed they

should happen to discover that it will soon die out and leave them in the cold. There is a more pleasing and healthful warmth to be gotten from activity. A man's life, it must not be forgotten, cannot always centre in a cedar fire, and the roast that may be prepared upon it. True nourishment and satisfaction can only be found in the worship and service of the living God—in the fellowship and joy to be experienced in union with Christ.

4. And now last of all old age creeps on leaving behind not only the worldly pleasures but also the accustomed duties of life. If all previous years have been spent in sweetening enjoyments, what a poor residue must now be left to sweeten and strengthen hope for the future. How can this residue now shape itself for the quiet restfulness and calmness that belong to ripened years? We would not desire to see old age morose and fretful, but cheerful and blithe, ripening in all the virtues of full orb'd manhood. How sad to see those burdened years still seeking peace in business or pleasure—to see the old man sitting by the cedar fire, seasoning into the dry tissue of matured worldliness, having scarcely a residue of thought or of faith by which to fashion an image of his God? But as the chill of helplessness steals over his soul, and the glow has left the embers, he is forced, from a residue both scanty and lean, to shape some new object of desire—to seek some abiding source of shelter and support. He has sought life where it is not to be found, for it consisteth not in the abundance of the things which he possesseth, but in righteousness, and peace and joy in the Holy Ghost. The riches of true life call for the consecration and exercise of all that freshness and simple trusting of childhood, of all the earnestness of enlarging manhood and of all the restful and quiet spirit of sobriety and peace, which belong to old age.

How many give their best strength of body and mind in amassing fortunes, while a few hasty moments of the morning, or a few weary moments of the evening, are set apart for religious devotion. How many make the Sabbath the last instead of the first day of the week, by bringing to it such exhausted strength that it becomes merely a season for repairing waste tissue, instead of a day of refreshment and growth. In giving God praise how prone we are to greet our own ears with music; and in prayer, where we may hold sweet converse with God, how often we find our thoughts eddying about ourselves, while only the residue of desire reaches to the throne of heaven.

Seek first the kingdom of God and His righteousness and all other things will be added unto you. The kingdom of Christ is the first, and in it the fulness of desire for the human heart. But how many distrust this truth? Are there not many still standing over the cedar fire trying to warm themselves in bodily comforts, while the soul is becoming chilled from lack of the breath of heaven.

W. R. CRUIKSHANK.

Point St. Charles.

PRAISE THE SAVIOUR.

Praise the Saviour, ye who know Him ;
Who can tell how much we owe Him ?
Gladly let us render to Him
All we are and have.

Jesus is the name that charms us ;
He for conflict fits and arms us ;
Nothing moves and nothing harms us
When we trust in Him.

Trust in Him, ye saints, for ever,
He is faithful, changing never ;
Neither force nor guile can sever
Those He loves from Him.

Keep us, Lord, oh ! keep us cleaving
To Thyself, and still believing,
Till the time of our receiving
Promised joys in heaven.

Then we shall be where we would be ;
Then we shall be what we should be ;
That which is not now, nor could be,
Soon shall be our own.

Contributed Articles.

A PLEA FOR DENOMINATIONALISM.

MUCH has been written of late in the JOURNAL on the question of "Christian Unity," and it appears there is still "more to follow." It is a matter of rejoicing that the decided trend of all the churches is, at present, in the direction of greater friendliness and brotherhood, and that each is approaching the other with the extended right hand of fellowship. But taking a conjunct view of the whole situation, it is questionable whether a union of them all would be best for the spiritual health and vigor of the church at large.

If there is one thing more than another that an earnest minister of the gospel would like to know how to acquire, it is the most effectual method of reaching the hearts of the greatest possible number of people with the truths of the gospel, and thus furthering Christianity in the world and glorifying God in heaven. And, if he does not meet with that success which he would like, the writer holds, that it is not owing to the existence of the various Christian denominations in the midst. This assertion the writer will endeavor to establish on three grounds.

First, on the grounds of *the beauty of the system*. Let no one now say that the author of such a statement has no idea of what beauty really is. What is beauty? Wherein does it consist? It consists in unity amidst variety; multitude in unity. Look at the human hand, what a beautiful piece of moulding it is. Well, we say it is a good illustration of these denominations. Let the fingers represent the denominations, though we are not wont to look at them in such friendly proximity as the fingers are to each other, but get them extended out to their greatest possible distance; and, as the fingers unite in the palm, so these denominations are united in Christ. But blend the fingers into one, and you not only destroy their beauty, but also their usefulness. You frustrate the ends for which they were made. In the heavens above, on the earth beneath, and in the things under the earth, we have this sameness of struc-

ture presented to us. In the starry vault above us we have planets revolving round a common centre. Enter any of our forests and we find many varieties of the same species of tree. Dive into nature's depths, and we find the same mineral assuming many and varied forms of crystallization, yet all belonging to one fundamental form. And, as in the heavenly, the earthly, and subterranean worlds, so do we find this unity amidst variety in the religious world, and in order that we may see this beauty more clearly, let us subject this whole system of denominationalism to a process of analysis, and then generalize their characteristics. The artist knows that beauty can only be produced by first analyzing in his mind his painting, and then placing the proportionate parts, including color and shade, in their proper places, to produce his grand effect. Now, the writer is not advocating union, but merely the putting of things in their proper places, just as he believes these denominations are at the present time. Well, from this whole system take one denomination, and, after carefully abstracting its several characteristics, place them down by themselves. Take another and do likewise with it; also, with a third, and so on till they are all exhausted. Then begin by a process of comparison to compare the characteristics thus abstracted; see what are their resemblances and what their differences; and we find that they all have some one thing in common and many resemblances. They have Christ as their centre, and for the most part are agreed on the Reformation theology. The characteristics of the first, though different from the second, may in some respects agree with those of the third. Likewise, those of the second, though different from the third, may in some respects agree with the fourth. Thus we get many characteristics of the first and the third, and the second and the fourth by a sort of reciprocal proportion to cancel. Thus the differences are reduced very considerably, and those that remain, are, just as we shall see, what are required for man's religious necessities. Now place the resemblances side by side with the remaining differences, and the one grand essential idea of love—love to Christ and love for the souls of men—is so great, that the differences vanish into comparative nothingness. Here, then, we see the beauty, the multitude in unity, the unity amidst variety.

But granting that there is beauty in the system, some one may ask—What has that to do with Christianity? It has a good deal to do with it. That question may be answered in the same way as he, who when asked why any man should be delighted with beauty,

replied that that was a question which none but a blind man could ask.

"A thing of beauty is a joy for ever."

"It moves away the pall from our dark spirits,"

and incites us to action. This leads the writer to base his assertion,

Secondly, on the grounds of its *activity*. Denominationalism does not obstruct the progress of Christianity, because it is an active system. The circumstances of the religious world are such that we are not without material, by which to make a comparison, at the present day, between denominationalism and non-denominationalism. At present these denominations are side by side, but try and blend them into one, and we get another denomination, which, for want of a better name, might be called stagnationism, deadism, or some other ism, which name would be indicative of the smallest degree of life. We have only to look at the Roman Catholic church—that other denomination which forms so large a proportion of the worshipping people of the world, to see this statement verified. When we make this reference, we do not do so invidiously, but merely to institute a comparison between denominationalism and non-denominationalism, which latter is boastingly said to be a prominent feature of the Roman Catholic church. Her advancement in numbers is no proof of advancement even in her own religion; and, doubtless, one reason for her being enveloped in such a cloud of darkness is her non-denominationalism. Let her be divided into separate bodies, and these will soon begin to examine and cross-examine each other, and something better than stagnation will be the result. The dark clouds will gradually vanish away; the rays of truth will shine in upon her, and she will awake to a realization of her system of error. Glance back to the period of the Reformation when the church was to a great extent one denomination, and compare the progress made in Christianity then, to that made under the present system. Why, she neither went one way or another. She simply stagnated. This is no mere assertion. History records the fact. But when opposition arose, it proved to be one of the principal springs of religious improvement. Come back a little further, and had there been no Roman apostacy to meddle with the truth for a whole millenium; no Pelagianism in the fifth century; no Socinianism in the sixteenth; no Arminianism in the seventeenth, our confessions and creeds to-day would be much shorter, yes, and much looser, and would not be characterized with that

degree of polemic hardness and strictness by which some are pleased to style them. We are all acquainted with the history of the tower of Babel. Some of the more ignorant people imagine that the idea those people had in mind in building that immense structure was thereby to escape another flood if ever one should come. If that were their idea, it is strange that they should begin by laying its foundation in a low-lying district. Their idea, however, was to make that tower serve as a grand rallying place of all the tribes. There was a tendency among them to cluster together and leave large tracts of country unpeopled. They sought that sort of union and centralization which God has never permitted in the church or in the world, inasmuch as it hinders progress.

We know how the present system of denominationalism stirs into definite action the respective bodies. If a minister is inclined to be lazy—and this is a charge from which all ministers are not free—if “of all he surveys, there is no one his right to dispute,” he may be tempted to neglect his duties, and even yield to that temptation, and so let the truth suffer, but let some one of an opposite persuasion appear on the field to dispute his right, and at once he arouses to a sense of his duty: he labors energetically, he sows the good seed more carefully, and though a few skirmishes may take place, they are only like lovers’ quarrels, which serve to bind the parties more closely together afterwards: the people are instructed and enlightened in new truths, a holy rivalry is excited among them, and they go on provoking one another to love and good works.

Thirdly, denominationalism is not obstructive to the progress of Christianity, because of its *adaptability* to further it. Our physical constitutions are not all alike, neither will the same article of food prepared in the same way be equally pleasing to all; but, change your cook, or get your present cook a new receipt, and that article of diet which was once very offensive to the alimentary canal may become very palatable. Neither are all our mental constitutions fashioned alike. We have the emotional and the stoical; the authoritative and the passive; the poetic and the prosaic. Now, whether this be owing to natural predisposition or to early education, the writer does not need to prove; but this much we know to be a fact, that all minds cannot think alike. One man revels over a Greek or Latin author, while his friend rejoices that there are more than Greek and Latin books in the world. Another dotes over a mathematical problem, and declares most solemnly that there is

poetry in it, while his friend is lost in amazement at the interest he takes in it. Now what is to be done with those who cannot see things as we do? Who cannot worship in the same place and after the same fashion as we do? A : they to be let perish on that account? No; we rejoice because of the religious advantage we have in these denominations. We have Calvinistic churches, and we have Arminian churches; churches with organs and churches without organs; churches with choirs and churches with only a precentor; we have ministers who read their sermons, and ministers who extemporize; dogmatic ministers and figurative ministers; ministers who will sprinkle you, and ministers who will put you under the flood. So from among all these, the earnest seeker after truth may choose one with whom he can worship according to the dictates of his conscience; and by some one of these, even the most pharisaical may be reached. Under the present condition of things, we need these denominations or Christianity would not advance. "If the whole body were an eye, where were the hearing? if the whole were hearing, where were the smelling?" When a general leads out an army to battle, he distributes his troops in divisions and regiments each under its own commander. But mark you, and here is the point, he does move. These divisions are not all made up of the same sort of fighting men. They are not all infantry, neither are they all cavalry. He requires both. He needs the heavy armed and the light armed, sharpshooters and pickets, in order to win the field. So if we wish to win the field for Christ, we must bring on all our artillery, and let each company adopt its own method of warfare. Those who can fight best as heavy armed soldiers, let them fall into the ranks of the Presbyterians. If these are too dogmatic, too heavy for them, let them move on down the line. They will find their rank, and then let them fall in and fight; and all striving for the same goal,

Onward, forward may we press
 Through these toils and troubles mute,
 Till at length we shall possess
 The one great object of pursuit.

Fear not trials though they gather
 In our course to mar our way,
 With some strivings we may weather
 All the storms which us affray.

JAS. A. ANDERSON.

WHAT KIND OF YOUNG MEN ARE NEEDED FOR OUR COLLEGES?

IN seeking to answer this question we must not be understood to reflect, in the least degree, upon the class of students who have passed through our colleges during recent years. In a very large measure they are a credit to the institutions in which they were educated and an honour to the church they are seeking to serve. It is not our character, however, to rest satisfied with the standard of the past. We are living in a time of change and rapid progress. The church of twenty-five years hence will be different from the church of to-day. There is life, activity, a desire for advancement everywhere. The spirit of union is in the air. Never was there, in modern times, such a desire as at present, to realize the fulfilment of our Saviour's prayer, "That they may all be one; even as thou, Father, art in me, and I in thee, that they also may be one in us." Never was there such an eagerness to go into all the world and make disciples of all nations. To meet these new and increasing demands upon the church a ministry of peculiar fitness is required. Nor is it necessary at present to accept every candidate who presents himself. The supply is so ample, and the necessities of the case are such, that a wise selection may, yea must be made.

Our enquiry has reference to the material to be placed in the hands of our professors out of which may be prepared a ministry suited to the requirements of the times.

1. We need young men who are strong, healthy in body. It is true that some, who were in feeble health when they entered college, have grown strong under careful treatment. Others, who have been sufferers throughout life, have done excellent work for the Master. These are very rare exceptions, however. And while we should be slow to reject any earnest young man because not of robust health, it should be understood that to be strong and healthy in body is most important to the student. The course of study prescribed by our church is such that the most robust health is severely taxed in fulfilling its requirements. The active work of the ministry is very laborious. The idea, sometimes met with, that ministers have nothing to do is gradually passing away. In country charges

the demands made upon one's physical resources are sufficient to send many a one to a premature grave. In city life the requirements are not much less, with the additional evil of impure air and late hours, both of which are very injurious to physical health.

Other things being equal, the man of large physique, of strong vigorous constitution, of a good measure of animal spirits, has much in his favour over his weak, dyspeptic, grumbling brother. There is a magnetism, a power about the strong, cheerful, happy man of good health, that is of great value to the Christian minister. Spurgeon, Moody, Bersier, Parker and Dr. J. H. Hall owe much of their power to physical qualities.

Young men sound in body, healthy and buoyant in spirits, are needed for our colleges. Great care should be exercised in preserving the health of our students, wise counsel should be imparted to them by their teachers. A gymnasium, athletic clubs and other means of physical training are an important part of college equipment.

2. We need young men of good mental powers. There is very little to complain of on this score. It has been the fashion, on the part of some, to sneer at theological students as if they were much inferior to others in intellectual powers. The laugh has largely been turned to the other side. University examinations are a pretty good test of the comparative ability of students. When we find the once despised "theologues" leading their classes and carrying away many of the gold medals we are forced to credit them with an average amount of brains. The same fact is borne out by the test of active life. One need only visit the General Assembly of our Church and then go to the House of Commons or to any of the Courts of Law or to a Conference of the leading men of any secular calling to be convinced that in mental powers, in keenness of intellect, in eloquence, in knowledge and ability to transact business, the ministry are second to none. We state this, not by way of boasting, but to defend ourselves from the charge that all the best minds are either on the side of unbelief or devoted to secular pursuits. A very large proportion of the finest intellects of to-day are consecrated to Christ and His ministry. This is as it should be. To defend our most holy religion from the assaults of its enemies, to expound its truths so as to convince the understanding and secure the assent of the most intelligent and thoughtful of our people, to deal successfully with the many social, political and religious questions-

which present themselves,—to be able to do the work which our Lord has entrusted to us, we need the best intellects which our church can provide. Not only do we wish to retain our present position but we wish to rise even higher and occupy a more commanding place among men. We wish it to be an acknowledged fact that the best intellects are devoted to her service in the Gospel ministry. Hence parents should be encouraged to give their brightest, cleverest boys to this sacred office, and our most promising young men should be urged to consider seriously the question of their call to the work of the ministry.

3. We need men who will work. Our Lord asked His disciples to pray the Father that He might send forth *labourers* into His harvest. The idler is never more out of place than in the Theological seminary or Christian ministry. It is work, hard, persistent work that tells even in spiritual things. Mere physical force or intellectual power or culture or graceful eloquence will not do. "Whatsoever a man soweth, *that* shall he also reap." The minister who desires to succeed, who wishes to wield an influence over men and win them to a higher and better life must be a worker. Our Lord was a hard worker,—diligent, persevering, instant in season and out of season. His apostles were men of like spirit. What a grand worker was Paul! What a success he was as a missionary of the Cross! The men who to-day stand in the front rank are the workers. What a fine illustration of this we have in the results of Dr. MacKay's mission in Formosa. He was not considered, by any means, the ablest man in his year at college. But with ordinary ability he possessed an extraordinary talent for work and Formosa to-day testifies to the value of that quality. Those who look forward to a life of ease, of luxurious idleness should never turn their steps towards our Divinity halls. Were they admitted to the ministry they would simply be parasites upon our church,—worse than useless to her. The young man who loves work, who is determined to master every subject of the curriculum, who is resolved to get every possible benefit from his classes, who looks forward to a life of self-denial and unceasing toil—such is the young man we need in our colleges.

4. We need young men of peculiar spiritual qualities. Ours is a spiritual work, and the most important qualification for it is that of the heart.

(1.) The student who has the ministry in view should be clear-

regarding his own soul's salvation. There is no question but many Christian pulpits to-day, in certain sections of the Church, are filled by men who are not saved themselves. Such is a terrible evil. The man who aspires to that sacred position should be renewed by the Spirit of God, saved by the merits of Jesus. He must himself have received Christ into his own heart before he can lead others to Him.

(2.) He must be called of God to the work. That a man is a Christian and anxious to do good is not a sufficient reason why he should thrust himself into the ministry. God has work for men to do outside of the pulpit. Those whom He designs for the sacred office He calls to it and prepares for it. It is sometimes difficult to decide whether we are called of God, but we should be clear upon that point before we go forward. Otherwise we cannot enter upon the work with any enthusiasm or hope for success in it. When Spurgeon is asked by young men: Should I study for the ministry? His answer is, Don't if you can help it.

(3.) He should be a godly young man. Not only should his moral character be above reproach but he should be holy, fully devoted to his Master, a temple of the Holy Ghost. The sainted McCheyne once wrote to a student who was preparing for the ministry and urged him to cultivate godliness, saying, "It is not great talents God blesses so much as likeness to Jesus. A holy minister is an awful weapon in the hand of God." Oh, for young men full of the Spirit of God, wholly consecrated to the work, endued with power from on high!

(4.) He must love souls. The only reason why a young man should look forward to this work is because he loves souls and longs for the salvation of perishing ones. He must look upon humanity as Christ did, love them as He does and seek their highest good in the spirit of the Master. This alone will make him willing to bear the privations, endure the toils and discouragements of the ministry.

We may sum up the whole by saying: Our colleges need young men of high ideals. Mediocrity is always sufficiently common. No young men should be satisfied with that which is inferior or ordinary. Our Church needs men of the highest possible attainments,—hence, of high ideals. No human example will suffice. Christ must be the ideal. He is the model man, the model worker, the model teacher and preacher, the model Shepherd of souls. Every student

entering our colleges should resolve to bend all his energies to this one thing,—to become like Christ. He should strive to be holy as Christ was, to deal with souls as He did, to know the Scriptures and wield “the sword of the Spirit” as did that Master Teacher, to love men and come into perfect sympathy with sinful, suffering, perishing humanity as He did,—to be willing to lay down his life, so that he may save some.

Oh, Thou in whose hand are the hearts of all men and who turnest them whithersoever Thou wilt as the rivers of water, may it please Thee to incline the hearts of our young men to Thyself and fill our colleges with those whose one desire will be to be like Christ and live, labour and die for the salvation of a lost world! Amen.

F. M. DEWEY.

Montreal .

A NEWSPAPER SCARE.

What shall I liken a newspaper scare to?
It is like the fungus which lives on the tree:
It is like the mushroom which grows on the ground:
Yet not like these, for to liken it thereto
Would be to imply that the tree was unsound,
Or that there was ground underneath, do you see?
For the mushroom's support; so I scarcely would care to
Compare it with these: it is more like the fairies'
Weird structures which rise in the shadow of night,
And substanceless vanish to nothing again
As the eye rests upon them, for really there is
Naught in the world so trifling and vain,
And nothing so utterly baseless and slight,
In my estimate, as a newspaper scare is.

R. M. DOUGALL.

Presbyterian College.

CHRISTIAN ETHICS.

THE Christian life, even the moral life in general, is often narrowed and perverted by the tacit or explicit assumption, that its obligations can be discovered without any particular exercise of intelligence. Men are not endowed with a sort of moral mother-wit, which by a lucky stroke can hit upon the precise rule of conduct required for our guidance through all the entanglements of social life. On the contrary, it often requires a careful study of principles and laborious examination of facts to arrive at the line of action which we ought to pursue if we would bring our lives into accordance with the highest Christian morality. It need surprise no one, therefore, that the problems connected with the obligations of the Christian life have been made the subject of a special study. This is the science of Christian Ethics or Christian Morals.

Christian Ethics is distinguished from Christian Dogmatics, inasmuch as the latter science seeks to embody the doctrines of Christianity in a theoretical system, while the former defines the practical applications of Christianity in human life. But in the interest of both studies it is important to observe that they cannot be separated by any hard and fast line of demarcation. For, on the one hand, it is impossible to explain the practical life of the Christian, except by reference to those spiritual truths or "doctrines" from which it draws its inspiration; while, on the other hand, these spiritual truths find their proper significance in their ethical aspect, that is, by their realisation in the life of the Christian. It has always, therefore, been an earnest injunction of Christian teaching, that Christian belief cannot be divorced from Christian action,—that "faith without works is dead;" and this doctrine may be taken as an article, not of Dogmatics alone, but of Ethics as well. Many of the most deadening corruptions of religion have arisen, and still arise, from the confusion of a mere speculative assent to a truth with what, in good old language, is styled "saving faith." It is essential, therefore, to Christianity as the true religion, that *belief* in spiritual truth should be indissolubly associated with spiritual

life. "True religion and unclouded before our God and Father is this,—to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

All through the Bible,—the Old Testament as well as the New,—the same truth is enforced with an infinite and even picturesque variety of phrase: it is confirmed by the fact, that it is a teaching of all ethical systems, heathen as well as Christian. Every great moralist recognizes the truth, that the main object of human life is, not to form a speculative theory of virtue, but to cultivate virtue in our daily conduct. "We do not make these inquiries," says Aristotle in one of the greatest ethical treatises the world has ever seen, "in order that we may know what virtue is, but in order that we may become good men."* The fact is, that the same truth holds good in all sciences which have a practical side. For all the interests of human life it is infinitely more important, in every sphere of action, that a man should be able to do what is to be done, than that he should merely know what is to be done without being able to do it. It often happens, therefore, that the practical problems of life are effectively solved by men who simply proceed to work them out in practice without being able to give any scientific theory of their solution. When George Stephenson commenced the building of railways, some of his scientific contemporaries satisfied themselves that theoretically a steam-locomotive could not draw a load unless its wheels were cogged and fitted into cogged rails. Stephenson could not disprove them theoretically, but he did disprove them in a very practical manner. Possibly some old scientific lecturers yet live who may remember that in their younger efforts they demonstrated to satisfied audiences, that a ship could not be propelled across the Atlantic by the power of steam, because, whatever its tonnage might be, more than its entire capacity would be required to hold the coal necessary for the voyage. But practical men, undeterred by such theoretical demonstrations, built a ship, steamed it across the ocean, and thus set the matter at rest. So it has often happened that a Gordian knot is twisted by the perverse ingenuity of speculative intelligence, and speculation wears itself out in trying to untie it in vain. Then comes some forceful Alexander, impatient of unpractical ingenuities, and by a well-directed stroke cuts the knot in the most practical method available.

* *Eth. Nic.* ii. 2, 1. Compare x. 9, 1, and the *Enchiridion* of Epictetus, 51.

It would appear, therefore, that this truth with regard to the relation of theory and practice is not a peculiar doctrine of Christianity alone,—that, at most, it is a peculiarly prominent and essential feature of Christian teaching, inasmuch as Christianity is the true religion. How then, it may be asked, is Christian Ethics to be distinguished from other ethical systems? This distinction may be drawn from two different points of view: Christian Ethics may be distinguished, in one aspect, from the ethical systems of other religions; in another aspect, from philosophical systems of Ethics.

1. An ethical system, which is spoken of as distinctively Christian, is of course implicitly characterised as a religious system; and, as such, is to be distinguished from the ethical systems of other religions,—from Jewish Ethics, from Mohammedan Ethics, from Buddhist Ethics, and so forth. In this light Christian Ethics is distinguished from these other systems as the perfect, or perfectly true, religion is distinguished from those that are false or but partially true. Now, true religion, as we have seen, insists upon the union of religious faith with religious practice; it insists upon the fact, that a merely theoretical knowledge of God is imperfect if it is not combined with a godlike life. True religion, therefore, is, in its essential nature, that complete unison between the life of man and the will of God, which flows from the communion of the human spirit with the Divine. This communion is more or less imperfectly expressed in all religions; for man becomes religious only when he becomes conscious, however dimly, of his relation to God. But this essential truth of all religion finds its perfect expression in Christianity. The central doctrine of Christianity is the incarnation of God in the person of Christ. The central object, therefore, of the Christian's faith,—the highest ideal of his speculative conceptions as well as of his practical endeavours,—is a Being who represents the embodiment of the Divine Spirit in human form.

2. As Christian Ethics is thus seen to be perfect truth applied to practice, it cannot be separated from Philosophical Ethics in what it teaches. For every philosophical system of Ethics must teach that life ought to be governed, not by motives which are good merely for one man or for one class of men, not by impulses of the moment which cease to be of force after their transient outburst is over, but by principles of conduct which are universal and eternal in their application. Such a principle, however, must be a divine principle,—a principle formed from the universal and eternal point

of view, from which all things are regarded by the Infinite Mind. Philosophical Ethics, therefore, finds its completion by recognizing the fact, that the moral life of man reaches its highest development in the communion of the human spirit with the Divine. How then, it will be asked again, does Christian Ethics differ from a philosophical system? Only in its method of procedure. Christian Ethics presupposes the truth of Christian doctrine; it takes this as a *datum*,—as an admitted principle from which it may start to form a code of rules for the conduct of life. On the other hand, Philosophy must make no presuppositions. Dogmas are its goal, not its starting point.

It is important, however, to bear in mind, that there is a point at which all ethical teaching touches very closely on the sphere of religion. To ethical science there is a marked distinction between moral obligations and those that are merely legal. A legal obligation, like a moral, demands the performance of a certain action: but it views the action in its external aspect; it is quite indifferent as to the internal motive from which the action proceeds. It is an obligation of law, for example, that you should pay your debts; but if you see that they are duly paid, the law does not concern itself about your motive,—about the spirit in which the payment is made. An obligation of law, therefore, if not fulfilled voluntarily, can be enforced; for the action required, being an overt physical movement, can be compelled by the application of sufficient physical force. It is far otherwise with moral obligations. To morality the motive of an action is all in all; the spirit in which an action is done, rather than its external form, gives it its essential character. There is, therefore, a profound truth in the common saying, that people cannot be made moral by Acts of Parliament. The apparatus of force, which legislative bodies have at their disposal for compelling obedience to their Acts, cannot penetrate beyond the region of our bodily life. Force may compel me to go through a bodily movement, but it cannot compel me to do so with a particular motive. Now, to morality it is essential, not only that an action be done, but that it be done from a right motive; and Christianity, as the perfect religion, requires that our lives should be governed by the most perfect motives. Its ideal being the realisation of the Divine will in human life, it can be satisfied with no attainments short of that perfection. "Be ye perfect, even as your Father which is in heaven is perfect," is the strain of innumerable injunctions.

But our lives can never be under the guidance of the most perfect spirit as long as their best motives are merely the transient impulses of a fitful goodness on which no reliance can be placed. It was a great advance in ethical science when Aristotle pointed out that goodness must become a habit of a man's life before he can be entitled to be called virtuous. This ethical doctrine is developed into perfect truth in the teaching of Christianity with regard to the full requirements of the perfect life. It is not so much the mere performance of external actions that Christianity demands; nor is it satisfied even with occasional outbursts of nobler feeling: it insists that no modification of the natural life of man can be sufficient, except such a complete transformation of character as can be described only as a new birth. And so, in regard to the ethical problems of society, Christianity can attach but little value to any scheme for social amelioration, which is not based on the spiritual regeneration of men. No permanent improvement of mankind can be brought about by any merely external conquest, such as that upon which the great military empires of the world have been founded. Nor can this end be secured by merely legal reforms which, as ultimately appealing to force for their execution, are akin in character to military conquests. The utmost, that conquest or legislation can accomplish, is to open an avenue for the freer play of the spiritual energies, by which the civilisation of the world is advanced.

It might seem, on a superficial view, as if this teaching of Christianity were no nearer recognition to-day than when it was first delivered. The peaceful industries of the world are in most countries crushed by the overwhelming burden of vast armaments; and even earnest social reformers often waste their energies in a political agitation, which cannot cut the deepest roots of our social evils, and is sometimes tempted to grasp its object prematurely by means of political tricks. But notwithstanding these discouraging symptoms, to any one who watches the drift of thought on social subjects, as indicated in the literature of the day, there is revealed a hopeful, and evidently growing, conviction, that society can be thoroughly redeemed from the evils, under which it suffers, only by the agency of those spiritual forces, of which the Christian Church has been the principal carrier through the ages.

These spiritual forces are summed up in the communion of the human spirit with the Divine. It is this communion that forms

the inspiring energy of the Christian life, and therefore the guiding light through the problems of Christian Ethics. In the perplexities of the practical world the Christian seeks to rise to the Divine point of view. As God manifested under the conditions of human life would act, so must the Christian regulate his conduct. Even men, who are farthest from acknowledging the theoretical truth of Christianity, have yet given willing testimony to the value of the practical principle which it affords for the guidance of our lives. "Religion," says Mr. John Stuart Mill, speaking of Christ, "cannot be said to have made a bad choice in pitching upon this man as the ideal representative and guide of humanity; nor even now would it be easy, even for an unbeliever, to find a better translation of the rule of duty from the abstract into the concrete, than to endeavour so to live that Christ would approve our life." *

It thus appears that Christian Ethics represents, in a peculiarly vivid form, that obligatory union of theory with practice, which we have already seen to be a fundamental article of all true ethical teaching. For it is a singularly suggestive circumstance, that the Christ, to whom the Christian world looks as the moral Light and Life of men, was not the teacher of a new speculative theory of morals in Athens or Alexandria or any other intellectual centre of the ancient world, but One who presented a practical realisation of the perfect moral life as He went about doing good in the villages around His Galilean home. And this circumstance carries an immortal lesson of infinite meaning to those who, in our own or any other time, continue to grope darkling after the true Church of Christ. Once upon a time, so runs an old legend, there was a cathedral which surpassed in "the beauty of holiness" all temples ever built by man; but in the Christless wars of Christendom the cathedral was deserted, and, like the palace of the Sleeping Beauty in another legend, was surrounded in course of years by an impenetrable forest, so that its very situation became unknown. Still the tradition of its surpassing beauty lingered in Christendom. Learned divines and antiquarians wrote many an elaborate treatise in defence of various theories with regard to its locality. The search for it became another Quest of the Holy Grail, in which knightly warriors wasted their lives in vain. It was not by mere speculation or war, but by humble labour for the improvement of God's world,

* *Three Essays on Religion*, p. 255. (Amer. ed.)

that the ideal church was to be found. A poor woodman, who had been working patiently for years at the clearing of the forest, paused amid his toil one day to wipe the honest sweat from his brow; and as he looked up, there stood before his eyes the glorious vision which learning and rank had sought in vain to find.

J. CLARK MURRAY.

Montreal.

A PAIR OF SONNETS.

I.

Where dost thou dwell, Discursive Power, whose art
 Seems more akin to realms from earth removed
 Than this low sphere? a quiver in the grooved
 Grey mass of nerves, a current, a thrill, a start,
 —Offspring of matter plastic or nervous proved,—
 If such thy nature, and its counterpart
 Surcease with the nerve's loss, why did the mart
 Not bound thine utmost scope, as it behooved?
 Where dwell'st thou? Tenant of the teeming mind,
 Soon may dull matter's functions cease to be,
 This throbbing brain down to the dust be brought,
 But thou, pure spark which not the tomb shall bind,
 Wilt these survive, still conscious, active, free.
 The living spirit is thy home, O Thought!

II.

Energic, subtle, and potent laborer!
 Strong delver in deep mines of mystery
 And architect of forms majestic—Nay!
 Of God's high thoughts clear-eyed interpreter,
 Strong-sceptred Thought! In magic witchery
 Where thou dost drive thy light-outstripping car
 Time loses all degrees of near and far
 And boundless space its vast immensity.
 Yet thou a child art, at the threshold stayed
 Until the gates unfold, and to his eyes
 Reveal the flooded glory of sky and earth,
 Used to low walls and intermural shade.
 From this dim prison freed thou wilt arise
 To new activities of nobler worth.

JOHN MACDOUGALL.

RESERVE POWER.

THIS is a subject that would well bear a series of papers in discussion of it.

To the minister of the gospel I can hardly conceive of a more vital theme. For it refers to that power in virtue of which he is enabled to present the old, old story in everlasting freshness to his people. Yes, to the same people during a pastorate of say, forty or fifty years.

An inexperienced youth is, evidently, out of place, therefore, when sitting behind a desk essaying to develope such a theme. He, however, is not responsible for the choice of this theme: and consequently deserves indulgence.

If we view this theme from the stand-point of the uninitiated, no importance whatever attaches to it. These fail to see anything of an arduous nature in the work of the ministry. The minister has but to open his mouth when he appears in the pulpit on Sunday, and out flows the sermon without any appreciable energy, mental at least, being exerted by him. This done, Sunday over, he may go about killing the week as best he can, until the time comes around again for him to "open his mouth."

The toiling minister, alone, can fathom such a delusion. It is to be deplored that there are some ministers,—I was going to say, "falsely so called,"—who give occasion to such a delusion in the mind of the uninitiated.

That there is real and special need for reserve power every faithful minister of Christ will testify from personal experience.

Who—from the student missionary in his first field, to the aged minister, about to retire from active service—has not experienced a peculiar dread at the approach of Sunday, while he is vainly grappling with an unattractive theme; or is worrying himself in the absence of any theme at all?

Presuming that no one, who has had any experience in pulpit ministrations, calls in question the need of reserve power I proceed to indicate the line along which it is to be attained.

Here I would say, that the first requisite for the obtaining of reserve power is Capacity.

If there is no capacity neither reserve, nor any other power is possible. By capacity I mean a vital relation between the soul and Christ.

Given such a relation the mind can enter into a devout communion with the Supreme Mind which reveals Himself on every hand.

No man can possibly *read* the "open secret" of the Universe until, first of all, he himself is brought into harmony with, and vital relation to, the Supreme Being, of whom the universe is a tangible manifestation.

With this capacity, then, reserve power should follow as a matter of course. Its very possession is incipient power. Consequently all that is necessary in order to *reserve* power is a faithful husbandry of this capacity.

In order to this let the worker who would reserve power faithfully apply himself to the study of the liberal arts and sciences.

This affords a sufficient scope to all. Here is a field of study in which every mind may labour with profit. There is a line of thought in it suited to every taste. Let that line of study be taken up, then, to which one feels most attracted. And let the student be assured that, however narrow that line may appear, there is contained in it an infinite store of thought. Yes, Divine thought too. With the capacity above referred to, he will be able to penetrate into the inner meaning of things, and there feel the throb of the Divine life; the transforming power of the Divine thought. For he that wrestles with the Eternal or Supreme does not wrestle with a weakling.

The mind that comes into conscious contact with the Divine comes, as it were, to the edge of a mighty whirlpool, "and, being smaller, is sucked in and made to whirl along with it." Thus to be spiritually minded, even in the researches of science and art, is life. Contact, acquaintance, and familiarity with God in nature tends to develop a power that will be more than sufficient to cope with the rack and the cross of public ministration; a power in virtue of which the story of the Cross is heralded with everlasting freshness, originality and beauty. This is reserve power.

Passing to the field of revelation we come to the Specific Sphere of the preacher. Here he must feel at home in a sense much superior to that in which he delves in Natural Theology. It is obvious that,

in order to the attainment of true power, the languages (original and vulgar) in which revelation is couched should be mastered. Every minister of the Gospel should be thoroughly familiar with the Hebrew, properly so called, at least. That is with reference to the Old Testament of course.

It is sad to note, and does not by any means promise well for the future of the Church, that the Hebrew Bible is so commonly "shelved" as soon as the last Presbyterial "exam." is passed.

The minister who is not sufficiently familiar with the semitic languages as to appreciate his Hebrew Bible has that invaluable treasure only at second hand. He, consequently, very frequently misses the point and beauty of Scripture, and not infrequently preaches with Divine authority what was not given of God at all. And this always means loss of power. Further, to those unfamiliar with the semitic languages, a large portion of our most valuable Theological literature is practically sealed. I refer to our best critical commentaries.

At first thought one might suppose that the existence of such valuable literature would be the salvation, so to speak, of the "lame" Hebrew scholar.

It is rather a welcome thought to think that other men have secured "heifers" and placed them at the disposal of whoso willeth to "plough" with them.

I contend, however, that the unexperienced cannot plough to the satisfaction of themselves or others.

As natural would it be to suppose that one unacquainted with German could appreciate a critical analysis of the work of a German poet or philosopher as to suppose that one not skilled in Hebrew would or could appreciate a critical commentary on any portion of the Sacred Scriptures. And to be so shut out from this class of literature means loss of power.

Similar reasoning with regard to the Greek of the New Testament would have equal force in this connection.

It is necessary also to have thorough knowledge of the genius of the vernacular (whichever it be) in order to clear, concise and forcible presentation of truth.

True power is the gift of the Almighty. The preacher must draw on Him for his power. The Almighty has made His power an "open secret." But He will not ordinarily (I was going to say

never) confer that power on any man that is too lazy to draw, even though "the well is deep."

There is but another field to which I would humbly direct the attention of the reader. It, also, is a most important field. He that neglects this one will undoubtedly prove a failure; will become stunted and barren. The result of one's researches in the other fields mentioned may be learnedly and eloquently discoursed upon. But, this field neglected, true power will be wanting. Freshness, originality, and enduring beauty will have vanished. I refer to the care of one's own spiritual life. The mercy-seat is the sacred spot where the energy exerted in the various fields of study is conserved and becomes reserve power.

The cross must, not only be faithfully set forth from the pulpit, but also incarnated in the daily life. The preacher must show through his own conduct that the cross, whose story he declares to others as the only way of life, is a power, nay *the* power in his own soul.

Once more. Let it not be supposed that power is really reserved by sparing oneself while in the pulpit. Power is not reserved by "saving" some for the hour of need. To endeavour to conserve energy in this manner is to defeat the very end in view. It is, moreover, utterly inconsistent with the end of preaching to be half-hearted in the pulpit. Activity is the line along which power is developed and conserved. Let the preacher, therefore, do his very best, preach with all the power he can summon, every time he takes upon him to stand "in Christ's stead" beseeching men to "be reconciled to God." What is there that can justify a man to withhold energy and zeal while in the pulpit?

Does he lay up store for the hour of "special effort?" Has not this "hour" arrived? There is no future "hour" of "special effort" for any man, much less a preacher of the Gospel. "*Now* is the accepted time." To-morrow—!

He that would "save" and "spare" for a "special" occasion does so, not that he may preach Christ better, but that he may preach *himself*.

To be consistent, then, let the minister of the Gospel do his very best at every opportunity.

By doing so he will be doubly rewarded. Thus can he have the consciousness of having done "what he could"—having faithfully delivered God's message. Thus, also, is true power really conserved.

The man who preaches thus, *cæteris paribus*, will never run aground. Rather, there will be a steady gain in *power* to draw things new and old out of God's treasury; in ability to discharge his duty with *power* and unction. Thus is reserve power attained.

I would like very much to see some other articles in the columns of this JOURNAL in further development of this very important theme.

St. Elmo, Que.

M. MACLENNAN.

ALWAYS WITH US.

Always with us, always with us,
Words of cheer, and words of love ;
Thus the risen Saviour whispers,
From his dwelling place above.

With us when we toil in sadness,
Sowing much and reaping none ;
Telling us that in the future
Golden harvests shall be won.

With us when the storm is sweeping
O'er our pathway dark and drear ;
Waking hope within our bosoms,
Stilling every anxious fear.

With us in the lonely valley,
When we cross the chilling stream ;
Lighting up the steps to glory,
With salvation's radiant beam.

RESPONSIBILITY FOR RELIGIOUS BELIEF.

AN ancient writer of rare genius, of surpassing endowments, of vast learning and of extensive experience, gave to his followers the following most important and significant maxim: "prove all things; hold fast that which is good." The truth or appropriateness of the motto is not lessened by the consideration that the writer was such an one as Paul, the converted persecutor, firm believer, eminent saint and distinguished apostle of Jesus Christ. The injunction of the experienced and inspired apostle implies that Christianity rests not on ignorance and credulity, but on the strongest evidence, and the clearest testimony. The two parts of the maxim seem to rest on antagonistic principles, but they only fitly supplement and suitably qualify each other. The one is opposed to the temper which clings to what is old simply because it is established by custom or sustained by authority; the other to that restlessness, instability and love of change, which accepts the new, simply because it is novel, startling or strange. Both are opposed to the lethargy of an unenquiring and irresponsible submission on the one hand, and to the apathy of a weak and listless uncertainty on the other. They favor a rigorous and thorough investigation, which leads to strong convictions and established principles, and present the supreme importance of securing and maintaining right and clear views of religious truth. The possibility of attaining definite and correct opinions on all the essential truths of religion is obvious, alike from the teaching of scripture and from the constitution of the human mind. Christianity, not only invites but enjoins perfect freedom of enquiry. The Almighty says, come and let us reason together; and the service, he demands, is a reasonable service, we are commanded to search the Scriptures and they are commended who do so. Faith in God, and in His word is commanded, and proofs of His fidelity, and the evidences of the truth of His words are most ample, evidences which have satisfied, the noblest, most highly cultivated, vigorous intellects God has ever endowed. And while we question not the abilities or attainments of some who fail to accept the religion of Jesus, it is to be feared that most of such persons have not duly weighed the evidence, or tested the power of the truth. But it surely is a trial to one's patience, gravity and good nature to listen to some flippant

objections from a beardless tyro against the faith of his fathers and the claims of a supernatural religion.

Mental satisfaction may be secured by an intelligent and cordial reception of the truth, or a clear and decided rejection of its claims. The human mind, unless demoralized by long continued doubt, or weakened by disuse is susceptible of firm and stable convictions, seeks for them and rests in them. In all investigations it is necessary rightly to apprehend the laws of evidence, the proper modes of reasoning, and the appropriate tests of truth. All will at once perceive the difference and popular distinction between moral and mathematical reasoning, between a series of demonstrations, and an accumulation of probabilities, between the proofs of a proposition in geometry, and the evidence of a fact or an event of history. The one is necessarily true and cannot be conceived as otherwise in the very nature of things; the other is true in fact, but might be conceived of as different, or as not having occurred at all. Abstract scientific truth is sustained by axioms, experiments and reasonings; moral and religious truth by testimony, divine and human, and by consciousness. Religious truth falls mainly within the domain of moral reasoning; but this may, and does, produce a belief as firm as a mathematical demonstration. We are so constituted that our minds may be as certain, our convictions as strong, our satisfaction as great, from carefully sifted testimony, as from a logical process of reasoning. The Gospel of Jesus Christ appeals to the understanding and the heart of every one who hears its claims and he is held responsible for his treatment of its claims. Every man must be held responsible for his religious belief. The nature and extent of that responsibility will vary with the powers and opportunities granted. The same responsibility does not rest on a child as on an adult, on a pagan as on a christian. Yet each will be held responsible for the reception of the truth presented to him, as he is able to apprehend it. Not only the inspired writers, but eminent moralists of every age assume this. They all argue on the admitted fact that some belief in morals and religion is obligatory. The great mass of mankind acknowledge the same principle only a few question it, and that on metaphysical grounds. The thoughtless, the unbelieving and the vicious may professedly plead irresponsibility as immunity from punishment. But if a man be not responsible for his belief, then for what can he be held responsible? How could we fasten responsibility upon him at all, or hold him a subject of moral

government? Our beliefs affect our character, conduct, feelings, aims and life. Now there is such a thing as religious truth, and evidences to support it. man has a capacity to desire and ascertain truth, and a power to weigh evidence and determine results. The Judge and juror are regarded as qualified to determine the question of the guilt or innocence of the accused though it involves the loss of fame, fortune or life. Can he be guiltless or excusable who does not use his utmost endeavor to settle the question of his own life or death; whether death does or does not end all; and what grounds there are for the hope of a future state. What are some of the questions, on which we are called upon to decide?

The Bible:—Is it a revelation from God; or a compilation of fact and fable, a series of historical annals and traditionary legends? Is it merely a venerable relic of the past, or a rule for present duty and a chart for the future?

Jesus of Nazareth:—What manner of man was He? The Son of God, and only Redeemer of sinful men, or merely a mighty majestic hero, a supereminent prophet among men; a grand illustrious reformer; a wonderful teacher; a noble martyr and example, a meditative, magnetic young Galilean, whose touch healed, and whose presence was a power, the foremost man of his time and of all time, whose memory has been lovingly and wonderously cherished, but whose teachings are now become effete, and whose religion of love must give way to the progress of thought and the onward march of intellect?

Man:—Is he morally accountable, immortal, on probation, capable of a higher, divine life, susceptible of endless bliss or woe, composed of a deathless spirit, as well as of a material mortal body; or is he only the creature of a day a mere form of organized matter, whose end is the grave without a future and without a hope?

No man can accept the alternative presented and remain the same man as before. His belief on such themes must seriously and radically affect his feelings, his views, his actions and his entire life. If a man is responsible for his acts, then he must be for the beliefs out of which they spring. Wherever there is mental capacity, opportunity and sufficient evidence, there rests responsibility for opinion. To deny this would be to assume, contrary to all consciousness and fact, that our convictions are compulsory, that the laws of belief are like the law of gravitation, beyond our control—that passion and prejudice, inclination and interest do not affect our

views of evidence, or change our judgments and opinions—that we are under no obligation to seek for evidence, or to weigh arguments, just as a man may retire into a cave, or close his eyes, and then say it is dark; so a man may voluntarily and resolutely exclude or neglect evidence, or refuse to listen to argument, and then say, “I cannot see it.”

Those who deny responsibility for belief say, belief depends on the discernment of evidence. If a man were pure intellect, or dealt only with necessary truth this might be so: but that were a partial view of man, and of truth. Man is not a being of pure reason, but possesses affections, will and conscience, and in all moral questions these come into play, as well as the intellect. There can be no adequate conception, much less a belief on moral and spiritual subjects, without the action of the will, the affections and the conscience too. In such matters whatever is seen to be true, is felt to be either right or wrong. Indifference or neutrality here is as impossible, as it is unworthy. The law of spiritual life is for or against the truth, it tolerates no indifference to what is true, and no insensibility to what is right. The nature of the truth considered implies this; it is either true or false, right or wrong, and we feel we ought, or we ought not. The will enters into every act of belief on religious subjects. The Master himself said, “Ye will not come to Me that ye might have life. If any man will to do he shall know.” Wrong belief is frequently the product of the will, and some men, in maintaining their opinions, fail clearly to discriminate between conscience and will. God has made known His will, given us powers to know and to obey it, and He will hold us responsible for the views we entertain, the affections we cherish, and the service we render. It is a matter of paramount importance to obtain clear views and profound convictions on religious subjects. However arduous and difficult the duty is indispensable, God commands it, and we need it. To reject truth and embrace error, is to displease God who is light, and to degrade ourselves, for it is our privilege, honor, and glory to be on the side of God and of truth. From our own consciousness, from the necessity of the case, and from the authority of God, we learn that we are responsible for our belief on religious subjects. To hold, and to hold forth the truth is our imperative duty. It is required in every thing else. To misstate a fact in science, or pervert a fact in history, would subject the offender to ridicule or dishonor. To neglect the affairs of every day life, or to bid defiance to law ensures ruin and the infliction of penalty; so to neglect, despise or reject the proffered salvation ensures death.

WHY HE DIDN'T WRITE.

HE has just left the persevering editor who after much persuading has got his promise to contribute to the JOURNAL. He didn't wish to, "anything he would say, everybody knew," but as his editorship talked with him there began to well up within him the thought that perhaps he is destined to be a mover of men by the Press and that this holding back is a token of it, an evil genius within him is trying to dissuade him from the very thing by which he can do his fellowman the best good, for haven't geni knowledge of the future? And haven't many great orators been "stickit" at the start?

He consents; they part. He meets a chum, "are you going to write for the JOURNAL?" says he with a haloed but excited face; he is answered, but at that moment he sees some special friend and excitedly he starts for him, all oblivious of the answer. His special friend is interrogated similarly, and as his influence over him is more than the first whom he met, he brings him to some extent down from the clouds to the earth of reality by the question "What are you going to write about?" But the spirit of halo has an answer ready, "Remedies for the severed relations of the Church and the Poor," "Settlement of Tax Exemption," "Virgil's inconsistencies in the account of Pluto's realms," and many others.

His friend leaves him, and the genius impels him towards pen and paper: the immortal bubbling-ups must not be lost. Oh, the results that will come from the expressions of his virgin thoughts!

Now he is at it: with bold chirography he heads his paper with the first subject as given above: the spirit moves, he writes: "The present estranged relations between the church and the poor are due to the stylishness of those who go to church, they dress too stylishly, and this ought not to be;" here he stops, and the spirit gets confused, his chair grows uncomfortable, a strange sensation goes over him, and after straining for awhile he decides that this is not the best subject for him. Poor fellow! he has pure and right knowledge of where the difficulty is, but he can't tell it. With tax exemption he finds he can't say enough to make a long article and he would be out of fashion if his wasn't long, for the papers publish only long articles on this subject.

Then he falls back on his third line "Virgils inconsistencies," &c., but policy forbids him to write on that at this time lest worthy Professor E----may see how little he learnt from his teachings last session in studying the sixth book of the *Æneid*, and might consider it wise that he should not pass his April exam., but spend another session in acquiring knowledge of the sooty realms.

A couple of hours have thus been spent and our sophomore finds he has nothing ready; the spirit, oh! where is he? And next day's work with its difficulties have meanwhile risen before him, he must attend to them; and the *JOURNAL* does not get anything from him. "The spirit indeed was willing but the, &c."

Ye members of the staff, remember these experiences and 'on't be too hard on us when the contributions are not forthcoming.

J. T.

Presbyterian College.

THE LEGEND OF THE MOSS ROSE.

In a dark and lonely forest
Knowing naught of art's proud gloss
Soft and thick as velvet carpet
Grew a lovely bed of moss.

Sad, because its marv'lous beauty
Ne'er received a thoughtful gaze
From the travellers hurrying past it
On their several selfish ways,

Thus the moss-bed sighing murmured,
"Lowly is the lot I bear,
Trampled by the careless footstep
Of a world, unkind, unfair.

"Eyes that look but for the dazzling,
For the hidden have no pow'rs.
Oh that mine were grove's green beauty
Or the rosy hue of flow'rs."

One evening as the golden rays
 Of sunset gilded all the west,
 Came a weary haggard wand'rer
 Yearning for some place of rest.

'Twas the Saviour late returning
 From the tempter's fierce attack,
 Blistered were His feet and bleeding
 Torn by briars in His track.

Jesus felt the soft cool moss bed
 Soothing to His wounded feet,
 Paused and spake a tender blessing
 On this Father's gift so sweet.

"Unheeded by the careless eye
 Thy humble lot with joy endure,
 Thou my weariness hast lessened
 Great is thy reward and sure."

Scarcely had the words been uttered
 When from out the bed of moss
 Peeped a rose of hue so lovely
 That its rivals seemed but dross.

"Moss-rose," said the Saviour smiling.
 "Unto man my angel be
 Blooming with thy tint so modest
 Emblem of humility."

PELEUS.

The Mission Crisis.

LETTER FROM REV. G. McKELVIE, M.A.

TO THE SABBATH-SCHOOL CHILDREN OF ST. PAUL'S CHURCH, MONTREAL.

I PROMISED that I would try to give you some of my first impressions of Eastern life. But it is difficult to find words that will convey to your minds a clear idea of what life is here, everything is so different from what we have been accustomed to all our lives. Even pictures can only convey in a dim way to our minds an idea of the outward appearance of the people.

We do not need to be reminded here that this is "the changeless East." The Western world moves on with its anxious unrest, its eager striving and questioning of all things that have been, and its desire for something higher and better; but the East remains the same. The Oriental king might well say, "there is nothing new under the sun." As things were in his days—as they were in the days of Abraham—so they are yet. The pictures of Abraham, of Hagar, and of Rebecca at the well that I had seen in my early days on the schoolroom walls—the originals of these, as far as dress went, were before me when we called in at Port Said.

While the ship was coaling we had a few hours on shore under the guidance of a stately one-eyed Arab, who proudly informed us that he was Mark Chain's (Twain(?) original Ferguson." There is very little of interest in this town, except that here I first saw the degrading influence of Mohammedanism on women. Those of them who were allowed out were draped in black, like mutes at a funeral. Their faces were entirely covered except a small slit for the eyes. Other women, Copts, &c., went about freely.

It makes one feel sad to see the wickedness of this land where God of old performed such mighty works. To me this land was sacred, in spite of all the wicked people in it. On these sands the

"Friend of God" had pitched his tent; here the pure-hearted Joseph learned to "suffer and be strong," till like gold seven times tried, he came from the furnace fitted for his Master's use.

A little way along, the canal cuts the highway between Syria and Egypt. No Christian can look at that road and its travellers without feelings of the deepest emotion. For, along this very road, as like these present pilgrims in dress as can be, Jesus, Joseph and Mary passed on their flight from Herod the great, and returned by the very same route at his death. The far-famed Suez Canal itself is the most uninteresting of places—a narrow salt water ditch, cut through the midst of the most barren of deserts. This was the impression left on my mind. Some incidents on the shore relieved the monotony of the dreary crawl through the canal. Crowds of Somali Arabs, gaily dressed, with their camels were repairing the banks. The shouting and gesticulating of the Arabs and the groaning of the camels as they knelt to receive their load was not without interest to Western eyes and ears. The ordinary dress of these Arabs consists of a long white or blue linen shirt, a colored plaid of cotton thrown over the shoulders in graceful folds, and a white or colored turban, legs and feet being bare. This is the ordinary dress. These Arabs are the finest men, physically, I ever saw. They walk about there on the sands, with a natural grace and dignity. It is a fine sight to see a number of them, in their picturesque dress, walking together along the banks.

On entering the Red Sea I eagerly looked for Mount Sinai; but, alas! the atmosphere was so thick that I could not see it. No voice of authority on board would even declare the place where Pharaoh and his host were "drowned in the wave."

This rock-bound forbidding coast had a melancholy interest for us all. For here two of the bravest men that ever lived, with greater gallantry than ever did knight of old, cast down the gauntlet to the false prophet. And in these arid sands their ashes rest till the last trump shall call them forth to meet their Lord. Both of them had been Professors in Oxford University, one of them an Earl's son—Ion Keith Falconer.

There was none of us sorry at the end of the fourth day to see "Bab el Mandel" (gate of tears), and realise that in a few hours we would be out of the Red Sea. The heat was simply oppressive. There was an occasional breeze; but such a breeze! It came from the desert and seemed to come from a furnace. I think I was the

only one on board that could sleep soundly during our run through this sea.

The run across the Indian Ocean was very pleasant after our experience in the Red Sea. On the morning of September 8th we were piloted into the harbour of Bombay—one of the finest in the world. We were soon surrounded with a vast multitude of boats filled with strangely attired or non-attired merchants, touters and money-changers. The noise these made was remarkable.

Mr. Campbell had made arrangements with the Scotch Presbyterian missionaries at Bombay to meet me, and I experienced no little kindness at their hands.

I spent a few days with Mr. Jack, one of these brethren; close beside his windows are the "Towers of Silence." This is a walled cemetery where the Parsees, or fire-worshippers, expose their dead to be devoured by vultures. On almost every tree around these revolting creatures may be seen gorged and sleepy. I saw a Parsee funeral on my first day in Bombay. The body was carried on an ordinary "stretcher" covered with a white cloth. The mourners, dressed in white, marched behind in twos. Each pair held between them a pocket-handkerchief to prevent evil spirits from going between them.

These Parsees are the descendents of the old Medes and Persians. Zoroaster, a great religious teacher, who lived before Daniel the Prophet, taught them that there are two great spirits ruling this world, Ormuzd and Ahriman,—Good and Evil, or Light and Darkness. When Persia was overrun by Mahomedans they came down into India, and there established themselves. They do not believe in caste, and, are as a rule, wealthy. They imitate the Europeans very much, especially in their vices.

It is impossible for anyone to describe Bombay. It is such a mixture of splendid buildings and hovels, grand Jungalows and close beside them miserable wigwams without window or chimney. The one entrance serving for door, window and chimney. Long strings of bullock carts rattle along with almost naked drivers seated behind continually beating them. Grand carriages flit past, the owner seated inside with bare feet, while liveried servants run behind or hang on. The native shops have no windows. They are not unlike third-class stables, with the front wall taken out and the floor raised. On this raised floor the shopman squats—never stands, and does a roaring trade with his semi-nude customers.

Women, who are not confined to the Zenanes here as they are in the Mohammedan districts, flit about in garments of dazzling brightness with jewels in their noses, bracelets on their arms and ankles, and rings on their toes. The people here—even educated natives, I am told—invest all their savings in jewellery instead of putting them in the bank. In a time of need they sell these jewels back to the goldsmith at a loss of 25 per cent.

The dress of the men is very varied. There are great numbers whose whole wardrobe consists of a great turban or "puggery" and about two yards of thin calico. A step in advance are those who wear in addition to this a "dhoti." This consists of about four yards of plain cloth gracefully adjusted about the waist and forming a covering down to the knees. Some, again, have in addition to this about four or five yards, sewn into a square, which is thrown round the shoulders something like a gentleman's shawl. They wear no stockings, but thick soled slippers, so loose as to admit of stepping into them, are usually worn to protect the feet from briars, &c. An ordinary native can get a complete suit of clothes for about eighty cents! Goldsmith must have been thinking of India when he said "Man wants but little here below."

To return to the burial question. The Hindus burn their dead. I have seen a great number of these funerals, both in Bombay and since I came here. They are inexpressibly sad sights. There is nothing to cheer the death-bed of the poor Hindu—no hope of a bright immortality, no ray to lighten up the gloomy darkness of the future. The priest tells him that, mayhap, after thousands of years in hell he will be sent back into the world in the form of a bird or a beast. Immediately the breath has left his body preparations are made for burning it. Cremation, in England and America, in a properly constructed furnace is one thing and cremation as it is carried out in India is quite another. The process is a very simple one. A heap of wood is first prepared, on which the body, covered with a clean sheet, is laid. Over the body a little wood is placed, and upon this a little ghee or clarified butter is poured to make it burn briskly. The son or nearest relative, after walking round the pile seven times, sets fire to it. The priest at the ghat having first repeated certain texts to the god of fire. As many of the people are too poor to buy a sufficient quantity of wood to entirely consume the body, very frequently portions are left. These are eagerly devoured by the jackals, kites,

vultures, wild dogs and crows. If boys at home fear to cross a church-yard at night, it certainly is not to be wondered at that Hindu boys, and grown-up people too, prefer to go a mile or two out of their way rather than pass some of these places at night. It does make one feel a little "creepy" to hear the carrion animals gnawing at the body of some human being, who but a few hours ago had been living amongst his fellows.

These burning places are generally situated close to a river and many are the sad, sad sights that may be witnessed on these river banks. Here is a father carrying the dead body of his only son and there with his own hands he prepares the wood and sets fire to the pile that is to reduce that loved form to ashes. The bitterest part of all is that there is no hope of their ever meeting again. Death to the Hindu is an eternal separation. In their next appearance on earth, their priests tell them, father and son mother and daughter are entirely unknown to each other. Perhaps one of them may be a man and the bullock he is driving may have been his father or son in some previous existence. The other day a funeral passed my door, the poor mourners were beating a gong and chanting in a mournful voice "Rama, Rama Satya Nama." "Rama, Rama the true name." This Rama was a vile god or hero who carried on wars in Ceylon. And this is their only hope! Oh! that they knew the God of holiness whose *true* name is Love. One more word I wish to say about this sad subject. If a widow has been left, when the relatives return from the funeral, instead of words of comfort being spoken, she is assailed with abuse. She is compelled to take off every article of jewellery and coloured clothes. She is told that it is because of gross sin in a previous life that this punishment has fallen upon her; and she who ought to receive sympathy and kindness is made the drudge and scorn of the family. No women on earth are so miserable as these Hindu women. Many of them are children who have never seen their boy-husbands. But their young lives are filled with bitterness and cruelty until death, their kindest friend lays his icy hand on their poor crushed hearts and sets them free.

Every act of a Hindu's life has some religious significance, in this sense they may be called a very religious people. Their temples are everywhere—generally small dome-shaped structures about eight or ten feet in diameter. This is large enough as few people go in at a time, and the temples are very numerous. The worship in these

little shrines or temples is simply horrible. No man dare put into English a simple description of this worship and its object; it is inexpressibly vile and degrading. May the Lord God of purity and holiness sweep these horrid shrines from the land!

One word about the houses in which the natives live. The wealthy Hindus have very large houses. This is necessary because they have sometimes to accommodate two hundred persons or more. This arises from the Hindu idea of a family, which is very different from ours. Among us when a man marries he thinks it his duty to provide a house and establishment of his own quite distinct from his father's or brother's. But the Hindu bridegroom takes his new wife to his father's house. In some of these houses there are three and four generations of people living together, sons, grandsons, uncles, aunts, &c. Not only do they live in the same house, but all the money the various members earn is put into a common fund, over the expenditure of which the head of the family rules. These large mansions are sometimes very grand-looking outside, built generally in the classic style, having massive Corinthian pillars and broad verandahs. The houses of the poor are very different, built usually of mud with thatched roofs. A small hole through the mud walls serves for window, door and chimney. These present a very miserable appearance. Outside these wretched huts the workmen sit. Workmen all sit at their work here and use the toes in their work nearly as much as their hands. Here you will see a carpenter planing a piece of wood all the while holding it with his toes. It is very funny to see a blacksmith working seated beside his anvil. As might be expected they cannot turn out as much work as a European—they have not the spirit nor the physical endurance. As a rule native houses have no chairs. Many of the wealthy are beginning to introduce these modern inventions; but generally speaking they do not use chairs. I saw a caste meeting one night; there were about two hundred of them all squatted round in a circle like so many "white" crows in the moonlight. Their method of sitting is something similar to that adopted by coal miners. They seem to think this a more comfortable way of sitting than using chairs.

Let us look into a native house at dinner time. The family have already commenced to satisfy the claims of nature. Having no chairs they are all seated on mats round the dishes on the floor: each one leans forward and dips his hand into the common dish, makes a ball with his fingers of the curry and rice and pitches it

deftly into his mouth. For be it known unto you that knives, forks, spoons, &c., are looked upon with great contempt by the ordinary Hindu. He would probably lose caste by putting into his mouth a spoon or fork that had probably at some past time been in the mouth of some lower caste man. It requires some skill to make these balls and throw them neatly into the mouth, as I proved on one occasion.

This custom does not seem a pleasant one to Europeans and yet it is not much more than two hundred years since forks were introduced into England. I think it was in the reign of James I that forks were first mentioned by a traveller who had seen them used in Italy.

There were a great many other things that I had in my mind to tell you about, but I will, perhaps, have another opportunity of writing you. I had especially intended to tell you something about the caste system. This is the greatest curse of the country and *the* great obstacle to Christianity. By it all progress is stopped. Men must do as their fathers did or else be outcast, and to be put out of his caste is regarded as a calamity almost equal to death by the poor Hindu.

The Christian workers here, like the early Christians, have fearful difficulties to contend with. Not the least of these, with shame be it said, is the evil conduct and wicked example of our own countrymen. To the natural self-assertiveness of our race there is added the fact that they are conquerors living in the midst of a conquered and abject race. They can see nothing in the Hindus but a deceitful, cowardly people and, as a rule, they make themselves feared and respected by the conquered. Christianity as exemplified in the lives of the conquerors—and they are taken as examples of Christianity by the natives—has very little to recommend it.

The full harvest is not come. To a great extent the labourers are but ploughing the soil; a soil that has been frosted and crusted over by thousands of years of superstition and priestcraft, but

———“ Never ye:
Share of truth was vainly set
In the earth's wide fallow;
After hands shall sow the seed,
After hands from hill and mead
Reap the harvest yellow.”

One, whose word can never fail, has said that he will give to our Lord the heathen for His inheritance and the uttermost parts of the earth for His possession. What a glorious privilege it is to be permitted to have a share in the fulfilment of this promise by proclaiming here among the heathen the unsearchable riches of Christ, tell them of His love which passeth knowledge.

I know that I have your prayers—that you often remember me before the throne of grace: but I cannot refrain from asking you again to pray for me “that utterance may be given me that I may open my mouth boldly, to make known the mystery of the Gospel.”

And may the God and Father of our Lord Jesus Christ bless you all. Amen.

GEORGE MCKELVIE.

Mission House, Indore, Central India.

CHRISTIAN, AWAKE!

Up through the mists of fleeing night,
The trumpet peals from sunrise land,
And glad fore-gleams of heavenly light
Proclaim the day of God at hand.

Ho, slumbering sons of earth, awake!
The King descends to claim His own;
Hell's broken ranks in terror quake,
And fly from Jesus on the throne.

On to the fray for God and right,
While shouts of victory rend the sky!
All hail, Immanuel, King of Light!
All glory be to God most high!

THE McALL MISSIONS.

TWICE since the great Conferences in Exeter Hall and Mildmay closed, have I been to Paris to make a personal investigation into the working of the McAll Missions: and I have come back from the inspection with a profounder conviction than ever, that the work has been conceived of God's Spirit and is carried on in His name.

It fell to me to be with Dr. A. J. Gordon of Boston, in the first visit, and with him to attend one sally after another, and through interpreters, address the crowds of working people. Once, and sometimes twice, a-day, we spoke to these interesting audiences of the French *ouvriers*. We were both impressed with the simple, primitive, apostolical character of the whole service. A plain commodious room, capable of seating economically from two hundred to four hundred persons, furnished with common chairs, a small desk or table, a reed organ, hymn books, a Bible, texts of Scripture on the walls—this was the place of gathering: a short service of song led by Mrs. McAll, with a brief Scripture reading and prayer, and one or two short addresses not exceeding fifteen minutes in length, and upon the vital, practical matters of the soul—this constituted the mode of conducting the meeting. There was no attempt to catch the eye or the ear by anything scenic or spectacular, indeed some aesthetic people would call the service "bald," but judging by the absorbed attention of the people it was not unattractive.

Nothing more impressed me than the entire contrast of these services to the ritualistic ceremonial of the Papal and high Anglican Churches. Dr. McAll came to work among a people who were priest-ridden. They had been accustomed to associate religion with the idea of form and rite and an elaborate ceremonialism; with priests, and altars, and processions, and masses, and an expensive religious system. In these simple sallyes they found no trace of priest or altar, rite or ceremony, all was at the farthest remove from priestcraft and formalism, and, what was most surprising, all was absolutely free. Here the French *ouvrier* found a religious anomaly, almost a paradox. A highly educated and refined man was giving time, energy, effort day after day to the endeavour to uplift these wage-workers morally and spiritually. He evidently

had no object but to do them good. Self was left out of all account. He was there to say, "I love you," and "God loves you," and at first this comprised about all the French he could command; but upon that foundation he built up the most successful and wide-reaching mission work of modern times. As in France there has been a decided reaction from Imperialism to Republicanism, there has been an equally decided reaction from ceremonialism towards simplicity and absence of form in religion, and Dr. McAll at the very crisis of affairs was sent by God to seize the helm, and pilot the common people through these new and startling periods of reaction from the stately formalism of Romanism toward the severe simplicity that is in Christ. And he had the spiritual tact and discernment to see the need, and adapt himself to the wants of the people. To us it was refreshing in these days when even the Puritan Churches are in danger of being leavened with ritualism, to find gatherings undenominational, apostolical, scriptural, and spiritual, where only the truth and the spirit of God were the attraction and charm; and where, instead of even the lowest price affixed to a sitting, every person was welcomed to a seat, with no suggestion of an expected return in money; nay, the working man is rather treated as though his coming were *conferring* instead of *incurring an obligation*. He finds an open door, and some one manifestly above him in social position, but having no airs of conscious superiority, meets him at the door with open hand and warm cordiality, gives him a hymn-book, and shows him to a seat. He finds no distinction in dress or barrier of caste invading these places of assembly. All are on a sovereign level of equality. And when he goes out he finds a warm hand shake at the door, and an invitation to come again. Is it any wonder if he comes?

There is nothing churchly in this whole movement. No suggestion of priest or altar; even the name, church or chapel, has given way to *salle*. While other places of meeting even on the Sabbath are comparatively ill attended, these *salles*, of which there are about forty in Paris alone, and about twice forty outside of Paris, are crowded even on a week night, and night after night, and have been for the past seventeen years.

Nowhere have we ever found audiences more interesting and interested. We spoke on the simplest themes, vital to godliness: on hope, faith, justification, reconciliation, a judgment to come: on the preparation and the impulse to work for souls, on fishing for

men, on receiving Christ and proclaiming Christ; and never without eager ears to hear us. And when our minds recurred to the frippery and trumpery that are now invading even the Anglican churches, for the sight of such a simple and primitive Gospel we thanked God and took courage.

Providentially I was present at Paris at the opening of the new *Salle Rivoli*, on Tuesday, 5th September. A most interesting history is associated with this new salle. In a thickly populated district, near the Church of Ste. Marie, on the site of a garden of the palace of Queen Blanche, a ball-room was built a century ago, and known as the *Bal de la Reine Blanche*. It was a gathering place for the artists of France and their living models.

In 1844, it was for a time turned into a billiard-room, and then as the "*Salle Rivoli*," was reopened as a low dancing saloon, when three or four times a-week, and worse than all, on Sundays, crowds of the worst people met to gratify their vicious propensities—no longer even with the sanction of art to cover the nakedness of their passions. More than once the Anarchists met here to listen to the appeals of Louise Michel; and so this salle has been associated with the wild orgies of vice, and the tumultuous waves of political excitement.

Last spring, the death of the lessee made possible a change of occupant and occupation, and after much prayer, Dr. McAll and his helpers determined in this very seat and synagogue of Satan, to open a New Gospel Hall. On the 5th of September, the first meeting was held there. We found a beautiful and commodious salle, with a gallery—the best audience-room of all the McAll places of meeting—put in good repair, brightened up with fresh paint, mirrors, and Scripture texts, and still brighter with a crowd of enthusiastic hearers. Mrs. Chase and Miss Lea, respectively the President and the Treasurer of the American McAll Association, were present, together with not a few other Americans; and nearly a thousand people were counted as having at some period of the meeting been present. On the platform, beside Dr. McAll, were Pastors Mettetal, Gout, M. Reveillaud, M. Saillens, Mr. Brown, and others, and the unusually prolonged exercises held the large audience intent until the close. As we looked around we said within ourselves, "What an attack on the devil, in his very headquarters, is this!" Here was the citadel of vice. These mirrors have reflected very different gatherings than these, and these walls echoed to very different

sounds and voices. And it seemed to us that the whole gathering was representative and typical. This is just what the McAll Mission in France is doing; supplanting licentiousness, anarchy, and infidelity, by purity, piety, and peace. We longed to be once more young, that we might give ourselves to just such a work among the awakened masses of the French people. If the true Christians of England and America could with their own eyes see what we saw, with what abundance would both men and women and money pour in from all quarters! The work has no limit, save what we put upon it by our apathy, and lethargy, and parsimony. Dr. Anderson of the A. B. C. F. M used to say that the reproach of the Church in our day is a lack of prompt response to the providence of God. God has suddenly opened a wide and an effectual door to the evangelisation of France. At a time when the nation seemed shaking off Romanism, and plunging into scepticism and infidelity, the McAll work began; and to-day, if a thousand consecrated workers should offer as a working force, and a thousand times as much money were given as a working capital, within a twelvemonth every worker could be at work without overcrowding or friction, and every pound or shilling might be invested for the profit of the French people. Oh, for a spirit of Christian enterprise, such as becomes the Church of God, to follow the pillar of cloud and fire, rout Amalek's hosts, and cross the prostrate walls of Jericho!

ARTHUR TAPPAN PIERSON.

Philadelphian. Po.

RAMBLES AMONG FRENCH-CANADIAN CONVERTS.

IN these days, when the Church of Rome is strengthening its bulwarks in our country by Acts of Parliament, Government grants, the extension of the Parish system in Ontario, more Jesuits, the contemplated immigration of Roman Catholic families from France and sundry other methods, it is refreshing to ramble among those of our nationality, who have given up the worship of the beast and his image. Allow me, as a missionary laboring among these people, to give you a few typical cases of conversions from the errors of Rome to the truth of the Gospel.

When visiting converts for the first time, there is a question which a pastor cannot forbear asking. It is this: How came you to the knowledge of the truth as it is in Jesus?

The answers to this question are as varied as the experience of each one has been.

One will say, that he always thought that the priests followed the Gospel and taught it to the people. This having been denied by a Protestant, he secured a copy of Baillargeon's version of the New Testament, and found, to his astonishment, that its teachings differed from those of the priests. Having discovered this, there was but one thing for him to do, namely, reject the latter and cling to the former. "For we ought to obey God rather than men."

Another will tell us, that doubts as to the sincerity of the priests, were awakened in his mind by their exactions, by the burdens which they put on men's shoulders, by the very expensiveness of religion. The fact that it is easier for the rich than for the poor to be saved in the Church of Rome, led him, a poor man, to infer that such a religion is unjust and unfair to those whose only misfortune is their poverty. Surely this cannot be Christ's religion. These doubts led him to make inquiries, the results of which were, that he found Him, who, under a poor man's garb, came to seek and to save that which was lost.

There are others who acknowledge that long before finding the truth, they had lost faith in many Romish dogmas. They no longer believed in Purgatory, Masses for the dead, Auricular Confession, &c., and though still adherents to the church for decency's sake, they had evolved out of their brains a more rational system of belief than

that which they had abandoned. But there they remained, in a state of sem. darkness, waiting for more light. When the Gospel was made known to them, they fairly jumped at it. When it was more fully explained to them, they said: Why, that is just what we believed! There are scores of such men in the Province of Quebec. Like that character in one of Moliere's plays, who for forty year's had been unconsciously making prose, these men have been Protestants for years without knowing it. When they looked in the Gospel, they recognized themselves as in a mirror. As in Lydia's case, the Spirit of God had been at work opening their hearts. Through this opening, in due time, the rays of Gospel light entered and illumined their whole life.

Some converts testify that, for reasons which they hardly know themselves, even from their youth, the Romish system did not agree with them. Marching to catechism, as it is called, they could hardly bear. Going to confession was still more unpalatable. As to submitting blindly to the authority of a man, their very manhood shrank from it. They claimed the right of thinking for themselves. They wanted the Gospel liberty which allows every man to prove all things and hold fast that which is good. When they went to Mass, they listened to the priest's sermon in a spirit of self-defence. If they submitted to the harsh rulings of the Romish hierarchy, their submission was as insincere as it was painful. The only explanation they can give of such a peculiar attitude, is that they were *made* like that. But one naturally asks: *what* made them so? Whence did they inherit this Protestant spirit which made them so refractory? *What* made them watch the priest as the good Presbyterian elder watched the minister to catch him at fault if possible?

Is it not likely that some of these men are descendants of Huguenot families, which were in Canada, when a decree went out that no Huguenot be allowed to live in the colony? Some of them went into exile, seeking more congenial surroundings. There were others likely, who, for the sake of quietly enjoying the fruit of their labors, made their peace with Rome. But the old fire never died out altogether. It kept smouldering and the first gross injustice at the hands of the priesthood kindled the old flame in the hearts of the third or fourth generation. Or else, is it the Spirit of God striving with these men more than with others and finally leading them to surrender to Christ?

Which of these two is the correct explanation, I cannot say.

Still it is astonishing that among the many French-Canadians whose slavish habits, destroyed manhood and mutilated freedom prompt them to say: "Let us alone that we may serve the Egyptians," there should be some who tell us: We were restless under the yoke of the oppressors. We longed to be free even before we knew what freedom meant. We sighed for a deliverer when we did not even know that a deliverer was coming.

There are some converts who first entered a Protestant church under the cover of night, moved to come by curiosity, by some inward want, some undefined spiritual longing, unsatisfied by the ministrations of their religious teachers. While in church, a passage of Scripture struck them, a hymn went to their heart, a word spoken in due season awakened their sleeping conscience, and gave them no peace, until they finally yielded to the power of God's Spirit. Others came in to scoff, but were captivated by the beautiful simplicity of our service, were overpowered by the sword of the spirit and went out weeping over their sins.

But let me give another case of conversion, which was as sudden as that of the jailor of Philippi and probably brought about by as peculiar a motive. It is the case of one who, when he first read the New Testament, found out to his astonishment that it was the priests who laid charge against Jesus, secured his condemnation and asked that He be crucified, and that it was a Roman who acceded to their request.

When this man found out that the priests were such blood-thirsty men, he could not forgive them and he would have nothing more to do with murderers. He became a Protestant. This, I must hasten to add, is not a typical case. It is probably the only one known and I hope the only one in existence. But it is truly a case and an unique one at that. It may appear ludicrous to some. Others will be saddened by the thought that such ignorance of history should be possible. That man was about as strong in history as a French-Canadian woman who was greatly shocked when she heard that Jesus Christ was a *Jew* by birth.

However, by the time that this man found out that the priests he had read of were Jewish, not Romish, he had such a grasp of the truth that he remained a true follower of the Lord Jesus Christ. It was easily proved to him that the priests of Rome had already enough to answer for, without shouldering the responsibility of the chief priests of the Jews.

In the cases which I have mentioned I have spoken only of the initial step of converts towards the truth. That step is generally taken backwards from error; after this, one turns and walks towards the truth. A highly interesting book could be written, describing the steps which follow the first one. It is simply captivating to listen to these men as they acquaint us with each step of the whole process, as they tell us, how, having engaged in searching for the truth, they had to give up with heart pangs, long-cherished beliefs, poetical fancies, the hopes of past generations. How there fell from their eyes as if it had been scales and how, having been blind, not for three days, but for years, they could hardly bear the light of the truth at first, but saw "men as trees, walking," and after a while saw clearly, and were so overjoyed that they wept and then went out to tell others of their new-found hope and when reproved, said: "We cannot but speak the things which we have seen and heard."

How, others, less fortunate, lost confidence in the Church of Rome, abandoned its teachings, were excommunicated by priests, rejected by fellowmen, cursed by parents and forsaken by their children; how, having turned their ships they could not retreat found every inch of ground yielding under their feet, were kept hanging for months between heaven and hell, in the bitterness of despair and the helplessness of fear, until they heard the voice of Jesus say: "Come unto me and I will give you rest."

What such men suffered during this fiery ordeal between their conversion from Romanism to the hopelessness of despair, and their conversion from this to Jesus Christ, no one knows but God and themselves. Still when they tell us their experience in the simple words of their new faith and the pathos of their child-like piety, one cannot but mingle his tears with theirs and ask them to kneel again with us, that we may once more thank God for the great things which He has done in the name of His dear Son.

Rambles like these, are to my mind, for the one who takes them, as valuable as any course of Apologetics. If any one has doubts about God not having left Himself without witnesses in these latter days, about God's power to shake down error and build up the truth, about the Gospel being the power of God unto salvation to every one that believes, about the solid comforts of religion, about the genuineness of French-Canadian conversions, and the adaptation

of the Gospel to the wants of these people, about the policy of the Presbyterian Church in Canada and its work of French Evangelization, let him pursue a six weeks' course at the feet of the people I have described, and he will then be allowed to go home, to repent of his folly and become a wiser and a better man.

S. RONDEAU.

Ottawa, Ont.

TO-DAY.

Will you not offer yourself to-day
To the service of the King?
Yourself redeemed by the Saviour's blood
To the feet of the Saviour bring?

Will you not offer yourself to-day
While your body and soul are strong?
You know not that God will spare your life,
And he may not spare it long.

Will you not offer yourself to-day
While it costs you something to give?
A priceless gift may never be yours
To offer again while you live.

Will you not offer yourself to-day
While the Saviour needs your life?
It may be that when you would join the ranks
'Twill be the end of the strife.

Will you not offer yourself to-day,
To-day while yet there is light?
For when you would gladly give up all,
It may be eternal night.

LETTER FROM REV. J. ANNAND TO THE STUDENT'S MISSIONARY SOCIETY.

YOUR letter of 30th March came to hand three days ago, and as our mission vessel returns immediately, I must hasten my reply. Our hearty thanks are due to your Society for the substantial interest it has manifested in our work on this island. The money aid will be most useful in helping to extend the kingdom, but you assure us of what we esteem even more highly than money, that we have the prayers of the Society. Many a Joshua has been made victorious by the uplifted hands of those on the mountain. Call it a weakness if you will, but human nature craves the sympathy of its fellows when down in the difficult places. It is wonderful how assurance of sympathy given imparts energy to those almost ready to turn back. You can no doubt recall to mind many incidents illustrative of what effect a cheer has produced under certain emergencies. Your Society's gift and prayerful interest in our work are heartily appreciated by us.

I shall not be able to expend your liberal contributions this year, as I cannot possibly obtain any more teachers at present. Native Christians qualified in a very small degree for the work are few. Mostly all of our island churches being organized in places where only a part of the land is yet evangelized, nearly all available men are required to extend the Gospel in their own country. Hence those willing to go among strange tribes, speaking a different language are not numerous. A few months ago I had good hopes of getting two of our own young men trained for assistants. They had been in Sydney for some years, and had been instructed in simple Gospel truth, then baptized. After they returned home I did what I could for them by going on with their English lessons daily. However, about three weeks ago, the one of whom we were most hopeful, left us and joined the heathen. The temptation was too strong for him, so he has returned to wallowing in the mire of paganism. The second one appears desirous of going also. Their Christianity was only external so it was easily laid aside. Such things as these

often befall missionaries. These are not new experiences in the Christian warfare. A Judas and a Demas at least acted quite as bad long ago. Their followers will always be found. Our field is a trying one in some respects. The degradation of the people is simply terrible. The filthiness of their talk and the vulgarity of their conduct you could scarcely believe were I to tell you. There is a certain interest in investigating their superstitions and beliefs. It is astonishing how much pigs and pig killing have to do in their heathenism. Boars, with curved or circular tusks, are highly valued. So much do they prize swine that even spirits long since departed do come back to their feasts to get even a very small piece of a pig's tail. There are in their opinion two places in which the spirits reside—one called "Tsorotha," entered through a cave on the south-west side of the island, to this the common people go, all at least dying a natural death or death from disease. "Roria," the other place of the departed, is up in the sky. To this place the spirits of those killed and eaten go. This is the better land so you see that it was *an honor to be eaten*. Cannibalism was practised upon those killed in battle. (Here you will recognize something like the same principles as we find giving courage to soldiers in Palestine and Arabia.) Chiefs and *pigs* also ascend to "Roria." Their knowledge of those gone before is very vague indeed. Ask them what the spirit do in those places and we get expressions of doubt or a shake of the head. However, some of the things done here while the spirits still abides in the body, are more easily learned. The men treat the women as slaves—buy and sell them—make them drudges, give them the poorer food. No man dare even eat food cooked for a woman, nor yet light his pipe at her fire. One of our nearest neighbors here, lost his wife some months ago—she was buried in the house, barely covered with earth. (The rock comes near to the surface at the village so they cannot inter deeply.) The bereaved husband remained in the house, never even washing for forty days, but smeared with black and white. A fire is kept burning over the corpse to help consume the gases arising therefrom. However, when I met him on the path or elsewhere I could always smell the abominable stench that arises from decaying human flesh. This is a horrible custom! A few weeks ago our old widower succeeded in buying another wife, a small one, about twelve years old, for twelve pigs. Now the little thing trudges about after him as his slave. I have known the men to beat their

wives and drive them away for firewood when they were sick and crippled and scarcely able to walk. "The tender mercies of the wicked are cruel." "The dark places of the earth are full of the habitations of cruelty."

Our labors here have only well begun as yet. We have acquired the language so far as to conduct services among the people. By this trip of the "Dayspring" we have got our small primer returned from Sydney printed. We have a few chapters translated and four hymns. A morning school is held five days a week for teaching reading and writing. The people are friendly and seem fairly well disposed towards the Gospel. In due time we shall reap if we faint not.

The work throughout the New Hebrides is making progress. In the centre of the group the greatest advance is now being made. Mr. Milne of Ngma has this year baptized 120 adults. As it is now late I must say good night.

With our united kindest greetings to all the Society, and wishing it all the success and every blessing.

I am yours fraternally,

J. ANNAND.

Santo, New Hebrides. Nov. 3rd, 1858.

Partie Française.

L'ECLECTISME PHILOSOPHIQUE DE VICTOR COUSIN.

I.

“ Tout est dit : et l'on vient trop tard depuis plus de sept mille ans qu'il y a des hommes, et qui pensent. ” Voilà ce qu'affirme La Bruyère au début de son livre des *Caractères*, et voilà ce que professe l'*Eclectisme Moderne*.

La pensée humaine, au dire des philosophes qui prennent pour drapeau ce système philosophique, a parcouru toutes les phases de son développement, et le cycle de son progrès semble accompli : toutes les vérités ont été formulées, tous les principes ont été énoncés, tous les systèmes ont été professés.

Que lui reste-t-il donc à faire, à cette pensée humaine qui a déjà tant fait qu'il semble qu'elle n'ait plus rien à faire ? Va-t-elle se vouer à l'inactivité ? Comment le pourrait-elle puisque son essence est l'action même ? D'ailleurs ce n'est pas ce que veut l'Eclectisme ; il professe trop de respect pour l'activité intellectuelle pour que jamais il ne veuille la paralyser. Quelle tâche lui prescrit-il donc ? La voici : toutes les vérités ont été énoncées, mais toutes les vérités telles que nous les trouvons incorporées dans les différents systèmes philosophiques sont mélangées d'erreur ; le vrai est mêlé au faux : voilà le principe eclectique ; tirer le vrai du faux, voilà la tâche des philosophes de nos jours.

Si tel est le *credo* de l'Eclectisme, rien d'étonnant que son fondateur moderne, Victor Cousin, se soit surtout livré aux recherches de l'histoire de la philosophie—avec quel succès ? c'est ce que nous verrons plus loin. D'abord écoutons le maître lui-même définir son propre système avant de hasarder quelques critiques : “ L'art qui recherche et discerne le vrai dans les différents systèmes, qui, sans dissimuler ses justes préférences pour quelques uns ; au lieu de se complaire à condamner et à proscrire les autres à cause de leurs inévitables erreurs, s'applique plutôt, en les expliquant, à leur faire une

place légitime dans la grande cité de la philosophie ; cet art élevé et délicat s'appelle *l'Eclectisme*. Il se compose d'intelligence, d'équité, de bienveillance." (Histoire de la phil. p. 32.)

Bien que l'Eclectisme soit couvert de l'autorité d'un si grand nom, qu'il nous soit permis d'en signaler quelques points faibles.

L'Eclectisme ne pourrait être le caractère distinctif d'une école philosophique, il ne pourrait constituer un système proprement dit, qu'à la condition d'offrir un moyen spécial, une méthode particulière pour discerner la vérité de l'erreur, en d'autres termes, à la condition d'indiquer, d'une manière précise et nette, les caractères infaillibles au moyen desquels on peut reconnaître la vérité au milieu de la confusion et de la complexité des systèmes ou des opinions entre lesquels il s'agit de faire un choix. Mais l'Eclectisme ne fournit aucune méthode particulière ; il ne procède à la recherche de la vérité que par les moyens communs à toutes les écoles philosophiques : il n'indique et ne peut indiquer aucun *critère* spécial pour discerner infailliblement la vérité et se défendre des apparences trompeuses de l'erreur. S'il en a un, c'est encore le *critère* commun à tous les autres systèmes, qui, au dire des philosophes éclectiques, sont un mélange d'erreur et de vérité. Les chances d'erreurs demeurent donc aussi pour les philosophes éclectiques, puisqu'ils n'ont pas d'autre moyen de reconnaître la vérité que celui de ceux qui se sont trompés. L'Eclectisme ne contient lui-même aucune vérité : il a seulement la prétention de tracer la voie qui doit y conduire, et cette voie, n'est autre chose que le procédé commun à toutes les intelligences. Son but n'est pas de chercher et de recueillir ce qu'il peut y avoir de vrai dans les différentes écoles philosophiques pour former ensuite avec ces éléments un système *sui vi et homogène* ; c'est là un *éclectisme* naturel et raisonnable, fondé sur le bon sens et qui peut conduire au progrès de la science ; c'est un procédé adopté dans tous les temps par les philosophes, qui n'en ont point fait une sorte de drapeau, un système, mais un point de départ. Car on conçoit que telle école, dans l'ensemble de ses doctrines, puisse offrir sur certains points, des principes vrais, en se trompant sur d'autres, et présenter ainsi un mélange de vérités et d'erreurs où la raison, après s'être imposé un critère de son choix, peut se prononcer et choisir. En étudiant ainsi les divers systèmes, en comparant les principes qui leur servent de fondement, on s'éclaire naturellement des travaux d'autrui, on redresse quelquefois et on féconde toujours ses propres idées. Cet éclectisme rationnel, inspiré par la nature,

fut celui de Platon. Ce n'est pas là un système, répétons-le, c'est la marche ordinaire et naturelle de l'esprit humain.

Mais l'Eclectisme qu'on érige en système, comme Cousin l'entend, porte en lui-même une contradiction flagrante. Car pour établir que dans tous les systèmes philosophiques il y a du vrai et du faux, il est nécessaire qu'on puisse discerner la vérité de l'erreur, et reconnaître ce qui est vrai dans chacun d'eux. Il faut donc qu'on possède déjà un système complet, où se trouve la vérité seule, dégagée de toute erreur, qui serve de point de comparaison. Ce n'est qu'au moyen de ce système déjà tout formé qu'on peut juger tous les autres et apprécier ce qu'ils contiennent de vrai ou de faux. Mais alors l'Eclectisme n'a plus de but ni d'objet, car à quoi bon chercher la vérité dans des systèmes mêlés de vrai et de faux quand on la possède sans mélange ? Ainsi l'Eclectisme suppose d'une part que la vérité n'existe toute entière dans aucun système : et d'autre part, il la suppose complète et dégagée d'erreur dans un système qui lui sert à juger tous les autres—puisqu'il n'est possible, tel qu'on l'entend, qu'à cette condition. Mais si la vérité se trouve quelque part tout entière, sans altération, il n'y a plus à la chercher, à en recueillir les parcelles dans les fragments des divers systèmes qui la contiennent ; si elle n'existe nulle part ainsi complète, si on n'en est pas en possession il n'y a aucun moyen de discerner ce qu'il y a de vrai, de ce qu'il y a de faux dans les différentes opinions. L'existence n'est donc possible pour l'Eclectisme qu'autant qu'il ne l'a pas, et il ne peut y prétendre qu'en se ravissant cette possibilité. Il se dévore donc lui-même ; il est donc coupable d'un *suicide philosophique*.

J. L. MORIN.

LE PRÉSENT, LE PASSÉ ET L'AVENIR.

LE présent, le passé et l'avenir, je me les représente comme une ligne infinie sur la quelle chaque homme chemine et dont la vie lui permet de parcourir une certaine portion. Le présent est le point de cette ligne où il se trouve. Le passé, c'est la portion qu'il en a parcourue. L'avenir, il l'a devant lui ; il est sans limite ; il peut s'y élancer plus ou moins rapidement, le suivre plus ou moins directement. Puisse chaque jour être pour chacun de nous un pas en avant, un vrai pas vers l'avenir ; et puisse le passé nous laisser sans regret !

“*Time is money*” dit le proverbe anglais, j'ajouterai : “ Le présent vaut de l'or.”——

Ami, dispose toujours du présent, surtout en vue de l'avenir, et le passé fera ton bonheur. Le présent d'aujourd'hui sera le passé de demain : ton avenir te fournira le présent de chaque jour. La durée de ton passé plus celle de ton avenir c'est là toute ta vie.—— Le présent n'est rien——. Cependant, c'est à lui surtout qu'il faut penser. Le présent, c'est l'observation, le travail, l'action. Le passé en découle, il est une réunion de moments, de jours, d'années, qui tous nous ont été présentés, que nous avons vus passer, que nous avons plus ou moins bien employés, dont nous avons retiré plus ou moins de crédit et d'expérience. Sur lui se base l'avenir. Qu'est l'avenir ? C'est une durée de temps dont chaque partie nous sera successivement présente, que chacun peut remplir aussi bien qu'il le veut : “ Qui veut, peut.”——

Ami, profite bien du présent, source du passé, base de l'avenir.

G. CHARLES.

Editorial Department.

ALUMNI,—ATTENTION :

THE time is now drawing near for the annual meeting of the Alma Mater Society, and there are special reasons for desiring the presence of such a gathering of graduates as has never been held in our halls. Important matters regarding the relation of the Alumni to the College will come up for consideration, and it is expected that a proposal will be made to send out a College Missionary to the Foreign Field. The meeting this year will open on the *morning* of Convocation Day (Wednesday, April 3rd), instead of, as hitherto, in the afternoon: and it is probable that in the evening the time-honored custom of holding a banquet in the Dining Hall will be revived.

THE YOUNG PEOPLE'S SOCIETY.

THIS Society is to be found in one form or another in almost every congregation. Ministers look upon it as a most important organization and one of the greatest possibilities. It is a trite saying that the young of to-day are to be the middle aged of to-morrow. The aim of every true pastor is to keep the young people of his congregation out of the ruts of quiet unoffensive indifference in the real work of the church, into which so many of the members of older standing have fallen, and to make them faithful and wise servants. A question which causes much serious thought to the earnest minister is, What can I give the young people to do? How can I keep those young warm hearted converts busy for the Master? How can I best organize those splendid forces? The answer to this question is generally found in some organization of young people. Sometimes it takes the form of a prayer meeting and thus the devotional side of their nature is cultivated. Sometimes the Young People's Society is a mere social organization. They band themselves together for mutual improvement and enjoyment, and to cultivate a more friendly feeling among the young people of the congregation. It may be that they add to this social element efforts

to raise money for some laudable objects. They hold socials and give entertainments and lay out the proceeds in some church luxury or charitable movement. Both of these organizations are good, but both of them have a tendency to become onesided. The prayer meeting when not united with some active work outside is apt to degenerate into mere formality, and the social society is apt to lack spirituality and to neglect that which is the great work of the church, namely, the gathering in of those who are not walking in the light. If the young people must be banded together separately from the old, then we need an organization that will include all these elements. Such a one is to be found in what is known as "The Young People's Society of Christian Endeavor." This Society was organized about eight years ago by Rev. F. E. Clark, then of Portland, Me., for the purpose of getting the young people of his own congregation banded together in good work. Mr. Clark's plan worked so admirably that the fame of his society spread and others were formed. To-day there are no less than 7000 societies with a membership of 400,000. The main feature of the society is its weekly prayer meeting, and the constitution declares that all members are expected to be present at every meeting unless detained by some absolute necessity. The members are divided into two classes namely, active members who are decided Christians and associate members. All active members are expected to take some part, however slight, in each meeting. Once each month a purely devotional meeting is held, at which each active member is invited to speak concerning his progress in the Christian life. This is often done by referring to some passage of scripture that has been found specially helpful. The monthly consecration meeting is the centre of the whole organization. There they unite to pray for God's blessing upon each one and upon the society. There they tell one another of their own Christian life. And so the heart is warmed and the life of holiness is advanced. The society stands in the closest relation to the church. The constitution provides that all church officers shall be ex-officio honorary members, and that any difficult question may be referred to them for advice.

The work of the society is carried on by various committees. The most important is known as the "Lookout Committee." Its duty is to bring the young people of the congregation into the society as active or associate members, and to affectionately look after and reclaim any that seem indifferent to their duties. The

duty of the Programme Committee is to see that a topic is assigned and a leader chosen for each meeting.

Such other committees may be appointed as the local needs of the society may require. A Calling Committee is often found useful. The claims of missions may be brought before the young people by a Missionary Committee. The temperance work among the young of the congregation may be superintended by a Temperance Committee. And a Benevolent Committee may form a channel through which the benevolence of the society may be conducted. As far as possible each active member is connected with one of these committees. Thus every active member may find some work to do and may choose the kind of work for which he or she is specially suited. The pastors who have had this society in connection with their congregations speak in the highest terms of it. They refer specially to the increased activity in Christian work and to the fact that through the prayer meetings they are able to become acquainted more fully with the inner spiritual life of the young people and to find out their difficulties. Any pastor who feels the need of such an organization among his young people would do well to correspond with Rev. F. E. Clark, 50 Broomfield street, Boston, and procure a copy of the Constitution which may be modified to suit the needs of his own locality.

THE LIBRARY AGAIN.

TWO months ago the JOURNAL made an appeal for donations of books to the Missionary Alcove. At that time there were in the library only twenty-six books that could be classed as Missionary. Now there are upwards of one hundred and twenty. A few days ago a friend sent in twenty-five dollars to be spent on Missionary Literature, and we know that others have books and money that they are willing to give. In order to save too much duplication, and to acknowledge the kindness of the donors, we give a list of the books received.

Mr. David Morrice sent the following:—Life of Alexander Duff, D.D., in 2 vols.; Japp's Master Missionaries; Medical Missions; The Dawn of the Modern Mission, by Stevenson; The Life of Robert and Mary Moffatt; The life of Robert Morrison; Missions and Science, the Ely volume, A. B. C. F. M.; Faith Working by Love; Around the World Tour of Christian Missions, Bainbridge; Dor-

chester's Problem of Religious Progress; Modern Cities, Loomis; Our Country, Strong; Socialism and Christianity, Behrends; Jerry Macaulay's Life and Work; The Light of Asia and the Light of the World, Kellogg; Drummond's Tropical Africa.

Rev. F. M. Dewey donated Christlieb's Protestant Missions.

Mr. John McDougall, B.A., of the graduating class, gave Buddhism, by Rhys Davids; Confucianism and Taonism, by Douglass; The Religion of the Africans, Rowley; Hinduism, by Williams; The Koran, Muir; Islam, by Stobart; George Millward McDougall, Pioneer, Patriot and Missionary; Life in the Sandwich Islands, by Cheever; Wilkinson's Sketches of Christianity in North India; Wilson's Western Africa; The Responsibility of the Heathen, by Childs; Outlines of Protestant Missions, Dr. Robson; The Mohammedan Missionary Problem, by Jessup; The Missing Link. London City Missions; Light in Lands of Darkness, Young; Modern Missions, Young.

Mr. J. H. MacVicar, also of the graduating class, contributed The New Hebrides and Christian Missions, Steel; Missions, a Prize Essay, Patterson; Memoirs of Johnston and Matheson; Life and Labors of Rev. Wm. Jamieson; Life of Dr. Geddie; the Missionary Problem, Croil; Ling Nam, Travels in the Interior of China; In the New Hebrides, Inglis; Among the Mongols, Gilmour; Every Day Life in China; A Handbook of Foreign Missions: Mohammed, Buddah and Christ; Christlieb's Foreign Missions; The Children of India; Dr. Pierson's Crisis of Missions and Evangelistic Work.

Mr. Murdoch McKenzie gave The Life of Bishop Hannington; The Life of Brainerd; and Christianity and Humanity, Eby; Modern Missions and Culture, Warneck; Madagascar of To-day, Shaw; Buddhism and Christianity, Reynolds; Manual of Missionary Facts and Principles; Story of the Jubilee Singers, Marsh; Stanley's Adventures in Africa, Headley.

And Mr. W. M. Rochester, B.A., contributed The White Fields of France, Bonar, and A Cry from the Land of Voltaire and Calvin.

EDITORIAL NOTE.

By some oversight in proof-reading a number of mistakes occurred in Mrs. Ross's Article on "God's Charge to the Two Tribes and an Half" in our last issue. We think it but fair to the writer to draw attention to the most important of these. On page 280 in the phrase "the Allegiance of the Church of Christ to Anti-Christ" "of" should be "from." On page 281 "glorifying" should be "glorying" and "faithful figure" should be "pitiful figure." And on page 282 "enemies' door" should be "sinners' door."

College Note Book.

STUDENT LIFE.

Clothed in her fleecy robes of snow, the flush of beauty on her cheek and the light of pleasure in her sparkling eyes, with a frosty coronet of diamonds resting on her shining tresses, amid which glitter a myriad of rosy-hued stars, her bounding pulses set to the music of the North and a song of joy upon her lips, the bride of the Frost King, Queen Carnival, has come and gone! Reindeer-drawn, and gemmed with a million crystals her silver car swept past like a mountain storm bursting across a placid lake, the rush of her icy breath stinging our cheeks and the circling snow-wreath swirling in our faces; and with it has gone the Arctic blast and driving snow, the cold and storm and darkness, leaving the winter clear, and still and peaceful; and the memory of her visit is like the remembrance of a storm of passion, overpast, when the weary breast has sunk again to silence and repose!

And the tired student, sated with visiting and being visited, with tramping and frolicking and sight-seeing, can once more resume his studies with new vigor and determination, for the examinations are looming ominously ahead and only a few weeks separate us from the March assizes. When a student is busy he seldom does anything—worthy of report. And now, when the “midnight (t) oil” is so assiduously cultivated the little knot of loafers has melted from the stair landing, the deserted halls are silent, and the slightest attempt at diversion brings down a howl of indignation from some adjacent study, upon the offender’s devoted head.

On Friday, the 8th ult., a happily rare sight was seen by the startled students, the reels of the fire company in the college yard. It seems that an unextinguished match, thoughtlessly thrown into a waste-paper basket in one of the dormitories, was the cause of the blaze. The flames, spreading from the basket, caught on the table and floor, charring them badly together with part of the adjacent wall. Smoke issuing from the fan-light attracted the attention of a passing student and the news was instantly spread through the College. Immediately on discovery an alarm was sounded, and in a few minutes the reels arrived; but a few pails of water and a Babcock extinguisher had already put an end to the flames, and only the smoke remained of what might, but for its early discovery, have proved a disastrous fire.

Mr. R. Johnson, B. A., a member of the present graduating class in Theology, has received word from Chalmers Church, Quebec, that a call will be extended to him on graduation to fill the place of Dr. Matthews, who has retired from his charge in order to undertake the duties of Secretary of the Pan-Presbyterian Council to which he has been elected.

Mr. D. L. Dewar, of the graduating class, has also received intimation from the congregation of Scotstown, Que., that a call will be tendered him, from them, upon his graduation.

Dr. Pierson, of Philadelphia, whose lecture under the auspices of the Missionary Society of the College is reported in this number, is a man of striking appearance. Slightly over fifty years of age, with grizzled hair and beard, his almost stern countenance is lighted by an expression of frankness and kindness. His strongly marked features, thoughtful eyes and resolute mouth give an impression of firmness of character and strength of will. Dr. Pierson's manner in ordinary speaking is quiet, deliberate and pleasing; when warmed up in his subject he speaks rapidly yet in a clear ringing voice, using expression and gesture freely. On leaving, Dr. Pierson very kindly offered to present each student with a copy of his "Crisis of Missions."

The old, dingy, comfortless reading-room is now almost unrecognizable in its new dress. The walls and ceiling have been neatly kalsomined in a warm tint, a handsome carpet laid down and a number of comfortable arm-chairs provided. The furniture retained has been revarnished and several pictures hung upon the walls. In addition to the furnishings purchased with the proceeds of the concert, Mrs. Chas. Childs has kindly presented an easy sofa and a couple of upholstered chairs; so that from a bare cheerless room, it has been transformed into a pleasant college parlor, which has already become a favorite gathering place for the students.

Mr. D. D. McCaskill, second year Arts, has, for several weeks, been suffering from a very severe attack of pleurisy. At present Mr. McCaskill is recovering, though slowly, from his illness; we express the feeling of all our students in giving him our sympathy in his illness and consequent loss of his session.

Mr. J. R. Dobson, second year Arts, is also compelled to act the part of an invalid for some days. Mr. Dobson, in a trial of strength and agility, unfortunately slipped and sustained a severe strain of the knee, necessitating an unwilling rest from his university work. The knee is progressing well, and Mr. Dobson hopes to be around again in a few days.

During his visit to the city a couple of weeks ago Father Chiniquy delivered an address in Russell Hall. The French students, among whom exists an almost filial regard for the Reverend Father, attended *en masse* to hear the story of his conversion. Many of the English students as well, with whom also he is highly esteemed, attended the meeting, which, unlike so many when Father Chiniquy speaks, was undisturbed by any hostile demonstration from the Roman Catholic element.

At recent meeting of the Philosophical and Literary Society several changes were made in the constitution. Among them the following are the most important. The meetings will in future be held fortnightly instead of weekly as formerly. Students shall become members of the society when they have been proposed and elected and have paid their fees. Absence of a member for four meetings consecutively shall cause his name to be struck off the roll. Changes were also made in reference to the awarding of prizes, requiring absolute merit in the work submitted, and striking off the article requiring competition for each prize.

In his last communication Mr. M. J. McLeod speaks of improved health and more hopeful spirits. His cough is much better and though the hoarseness still remains he hopes to get rid of both when the warmer season returns. Mr. McLeod is at present staying in Gila Bend, Arizona, where he occasionally conducts religious services.

Principal McVicar was absent from home for some days, at the beginning of the third week in February, in attendance at a special session of the Foreign Mission Committee of which he is a member.

A proposal was made a few weeks ago by the JOURNAL staff to secure a telephone for the use of the college. The movement soon assumed a practical form and subscriptions were solicited from the students. Mr. Young, the steward, whose business necessitates many trips down town gave liberally to it. Last week the telephone was put in. The instrument is a great convenience both to the Faculty, editorial staff, and steward, and will save many a wearisome step. Its number is 4675.

R. MacDOUGALL.

REPORTER'S FOLIO.

MISSIONARY SOCIETY.

AT a special meeting of this society, February 14th, two excellent papers on missions were read, of which we give a short report as follows:— Mr. Sutherland gave a brief sketch of the biographies of the missionaries in Central India. Only twelve years have gone since the foundation of the work was laid by Rev. J. M. Douglas at Indore, and Rev. J. F. Campbell at Mhow. Excluding missionaries' wives, seventeen other workers (eight men and nine women) have gone forth. Two—Rev. J. Builder and Rev. R. C. Murray—have gone to their rest. Two—Rev. J. M. Douglas and Miss Fairweather have been recalled. One—Miss Ross has returned. Five are learning the language as yet, and Mr. Wilkie and Miss McGregor are at present at home on furlough. As Drs. Beattie and Oliver are almost entirely engrossed in medical work, the burden of the Christian teaching falls at present on Messrs. Campbell and Wilson with their native helpers.

The other paper, which was read by Mr. Dobson, dealt chiefly with the progress of mission work in India. India, he said, has a territory and population second only to China. It contains more than 240,000,000 of people and has forty-four towns having a population of more than 30,000. India has been connected with England since the East India Company was established in 1600, and yet the Anglo-Saxon race have been slow in sending them the Gospel. Only in comparatively late times has an effort been made to spread the Gospel there. Central India has been opened since the year 1876. Encouraging reports have come to us. Difficulties have been removed. From two stations in 1879 the work has spread to five. Opposition from English and native officials has been removed, and at the present time the number of converts is about 500,000. There is a pressing need of workers, thousands have forsaken their old faith, and by earnest effort might now be brought to Christianity.

DR. PIERSON.

Monday afternoon at three o'clock, a large number of students, from the different colleges in the city, assembled in Convocation Hall to hear Dr. Pierson, who so kindly consented to speak to them during that hour. Rev. Principal MacVicar, who officiated as chairman, introduced the speaker in complimentary terms, saying that we were indebted to Dr. Pierson for many things, and especially for his valuable contributions to the *COLLEGE JOURNAL*.

Dr. Pierson, after a few introductory remarks, went on to say that he was not satisfied, so far as the present progress of missions was concerned. Humanly speaking, he said, we have made very little progress in this century. There is no excuse to be given for its lack of progress as far as

God's plan regarding the evangelization of the world is concerned, for it is clearly set down by Christ in His commission to His disciples. He says: "Go ye into all the world and preach the Gospel to every creature." The apostles were to tarry at Jerusalem until they were endued with power from on high. Christ gave the command "Go ye into all the world and preach the Gospel to every creature" to about five hundred disciples, and not only were all those without exception commanded to go and preach, but they were to preach to every person, Jew and Gentile bond and free. According to the 8th chapter of Acts the apostles were not the only ones who were thus commissioned, for they remained at Jerusalem. Therefore those who did the work were the common people, thus we do not wonder that the Gospel found its way to the bounds of the Roman Empire in the first century. Now the only qualifications for this kind of preaching, are: To be saved, and being saved to be able to tell that salvation to others. There is great simplicity seen in this plan, and so long as the Church went according to it she succeeded, but when things changed, so that to be a Christian was to be popular, and the Church's evangelical spirit was dropped, and it became necessary to form councils to define her doctrines, then came the dark ages of her history, when the lamp of the Gospel was almost completely extinguished. In looking at the matter in this way, the speaker said, we can easily understand why the Church to-day is not more alive to her responsibility. Its possible for her to carry the truth to the ends of the earth before the year 1900 if she only goes at the work with that true earnestness and zeal with which she should be characterized. This he showed to be possible, when compared to the wonderful work which was accomplished in the days of Ahasuerus. Here we see the sentence of death passed on all the Jews throughout the King's domain. Something had to be done at once for the rescue of this people. It was necessary to overtake that decree of death before a certain time. The extent of territory to be gone over embraced 127 provinces or a district of 2,000 miles from east to west and 1,200 from north to south, and although they had to do all their travelling by mules and dromedaries, yet they were successful in getting that proclamation to all in that vast domain within less than nine months. Now when we know that the extent of that territory is about one-twelfth that of the whole of the unevangelized nations of the world to-day, why should we, with all our modern facilities of printing, telegraphing, &c., not be able to send the great message of salvation to those who are now exposed, not to temporal, but eternal death, in even less than twelve years.

Dr. Pierson after speaking in this strain for a short time, said that he was not particular what kind of fields a missionary went to, but he was preeminently particular what kind of men they were. It does not matter, so much, where a man is labouring so long as he is of the right stamp.

The place of young men to-day, he said, was more favorable than it was in past years. This could be attributed to the advancement of civilization together with its improvements. It may be said without any hesitation that there has been within the last fifty years, more found out concerning the secrets of nature, than in the previous 6,000 years. It is a grand thing, he said, to be a young man because it is possible for him to see the greatest changes in the world. He illustrated this by showing how some of our largest cities have grown from a mere hamlet, within the life of a single person. It is reported by a Japanese, that Japan experienced such a change within the last ten years, that all that was left in its former state was the natural scenery. The countries which were at one time hostile to any missionary efforts, are becoming, through various agencies, gradually prepared for the reception of the Gospel.

It took a number of years of hard labour and ingenuity before "Hell Gate Rock," New York, could be removed, and it was not until the rock was honeycombed by the workmen, and the giant powder applied, that everything was prepared for the removal of that obstruction in the passage to the harbour. Now God has, for years, been preparing the way for the Gospel in India, China and many other places, and the evidences of that preparation are to be seen every day, in that heathens are abandoning their idols, and allowing the word of the Lord to have free course. Some day a great upheaval will take place. This should be an incentive to young men to give themselves wholly up to this noble work in which they may have such ample opportunities to be used as the honoured instruments of breaking down the barriers of heathenism and letting the prisoners free. The question of health may arise as a barrier, to keep persons from going to the foreign field, but this need not be a hindrance, for if, the speaker said, common sense, discretion and prudence are used in this respect there is no reason why a person should not be just as safe in the foreign field as at home. Professor Drummond maintains that we should not go into a district at the risk of health, but we must remember that Christ in giving His command made no such limitation, but said, "Go ye into all the world and preach the Gospel to every creature."

Let us then be ready to go just wherever He wants us and then, and not till then, will we be complying with His request.

Dr. Pierson concluded his remarks by asking the young men to get into the closest possible relation with God, and remember what God wants is a truly consecrated life in His service.

After the Chairman, Rev. Principal MacVicar, had thanked Dr. Pierson on behalf of the friends present for his valuable and instructive discourse, the meeting was closed with the benediction.

Our Graduates.

PERSONAL.

The Rev. W. E. Wallace, B. A., '88, gave us a flying visit the other day. The corresponding editor thinks of offering a reward, for information as to his whereabouts. Such information was volunteered by one of the graduating class, but we would offer advice to the informer to hold his peace, for judging by appearances, in less than a year a similar trap *may catch our friend*.

It affords us the greatest pleasure to hear of the success of another of our graduates, the Rev. G. D. Bayne, B. A., of Pembroke, Ont. There are 173 families connected with the church and the communion roll numbers 261. There was an addition of 100 communicants during the last year. Mr. Bayne has raised over \$1000 for missions. The debt has been wiped out, and all the accounts have still a goodly balance in the hands of the respective treasurers.

Not a few of the Presbyterian pulpits of Dundas County, are filled by our graduates. Revival meetings are even now going on in all their churches, and many are being brought to a knowledge of the truth as it is in Jesus. We are glad to learn that the Rev. W. Shearer of Morwood, is agitating the temperance question. During the meetings a pledge is placed on the desk, and at a certain part of the programme the people are invited to come up and sign their names. In four nights one hundred and sixty-five names were signed. Among them are many men who had been hard drinkers.

We are in receipt of a letter from one of Rev. J. H. Graham's most devoted friends and earnest co-workers in the great work of the Master, who expresses his sorrow at the departure of Mr. Graham from the Bristol congregation. In conversation with one of the fathers of the community, we were delighted to hear him testify that their present pastor was one of the best Theologians that ever occupied the pulpit in that congregation, and we bespeak for the people of Watford many seasons of refreshing from the presence of the Lord through the earnest efforts of their new minister.

The smiling face of R. Henderson, '88, is no longer seen in the halls. He is busily engaged in the good work at Whitechurch, Ont. There is a tinge of seriousness evidently coming over the bright countenance of our friend, as he remarks, that change is indelibly written upon everything here, and college duties too must come to a close and the student then steps out into the busy bustling world to occupy a wider sphere of usefulness.

Mr. A. S. Grant, B.A., B.D., and Mr. J. A. MacFarlane, M.A., members of the class of '88, have returned from the Old Land. They paid a visit to Paris and to many places of historic worth in England, Ireland and Scotland and are now at the disposal of congregations, in need of men of broad experience. Mr. MacFarlane has been occupying the pulpit of one of the Almonte churches for a couple of Sundays.

Rev. J. R. McLeod, '78, and family were surprised by a number of the members and adherents of St. Andrew's Church. The quantities of dry goods, groceries, beef, ham, vegetables, &c., left and the "siller" were substantial tokens of the people's interest in the comfort of their minister and his family. Mr. McLeod has been pastor of Kingsbury for about nine years, and it is gratifying to pastor and people that the relation between them continues to be so harmonious.

The annual report of the congregation of St. Andrew's Church, Sherbrooke, of which Rev. A. Lee, B.A. is pastor, has just been published. During the past year a handsome and substantial church building has been erected, capable of accommodating 500 worshippers. In the congregation there are 123 families with 202 church members. The Sabbath school which has almost doubled in the last four years has an average attendance of 150. The financial statement shows that \$7596.96 has been collected for various purposes. Of that amount \$4,674.85 belongs to the building fund, and \$659.94 was given to missions.

W. RUSSELL.

GRADUATES' REGISTER.

(Continued.)

Class 1884.

- CURRIE, DUGALD**—Born Crinan, Ont., Oct. 9, 1851. Arts course in McGill College, obtaining B.A., '80; Theological course in Presbyterian College, Montreal, obtaining B.D., '85. Mission work at Merriton, Ont., and Richmond Bay, P. E. I. Ordained by the Presbytery of Quebec Aug. 8, '84. Minister at Three Rivers, Que., '84-'87, Glencoe, Ont., '87—.
- GAMBLE, ROBERT**—Born Gloucester, Ont., Oct. 21, 1855. Arts course in McGill College, obtaining B.A., '81; Theological course in Presbyterian College, Montreal. Mission work at Massawippi, Richby and Coaticook, Que.; E. Lancaster, Ont. Ordained by Presbytery of Ottawa, July 8, '84. Minister at Wakofield and Masham, Que., '84—.
- GRANT, JOHN PETER**—Born Metcalfe, Ont., Nov. 18, 1854. Literary and Theological course in Presbyterian College, Montreal. Mission work in Muskoka, Ont.; Avoca, Que.; supplied Knox Church, Cornwall, '83. Ordained by Presbytery of Montreal June 19, '84. Minister at Laguerre, Que., '84-'85, Dunbar, Ont., '85—.
- LEE, ARCHIBALD**—Born at Tarbolton, Ayrshire, Scotland, Nov. 8, 1851. Arts course in McGill College, obtaining B. A., '83; Theological course in Presbyterian College, Montreal. Mission work at Plantagenet, Ont., Russelltown, Que., Victoria Mission, Montreal. Ordained by Presbytery of Montreal, June 17th, '84. Minister at Russelltown and Covey Hill, Que., '84-'86, Sherbrooke, Que., '86—.
- MACKAY, DANIEL**—Born Carriboo River, N.S., Dec. 20, 1854. Arts course in Dalhousie College, Halifax, and McGill College, Montreal, obtaining B.A. from latter '82; Theological course in Presbyterian College, Montreal. Mission work at Cypress, N.W.T., Massawippi, Richby and Coaticooke, Cote des Neiges and St. Laurent, Que. Ordained by Presbytery of Champlain, June, '84; stated supply at Fort Covington, N.Y., '84-'85. Minister of same, '85—.
- MACKENZIE, WILLIAM ALEXANDER**—Born at Barrie, Ont., June 18, 1855. Arts course in McGill College, obtaining B. A., '81; Theological course with Gold Medal in Presbyterian College, Montreal, obtaining B.D., '87. Mission work at Mille Isles, Que.; Rosseau, Douglas and Barr's settlement, Ont. Ordained by Presbytery of Manitoba, May 14, '84. Minister at Carberry, Man., '84-'85, Grafton and Vernonville, Ont., '85-'88, Brockville, Ont. (First Ch.), '88—.
- SEYLAZ, ELIAS FRANCIS**—Born Neufchatel, Switzerland, Oct. 4, 1849. Took special course in Theology in Presbyterian College, Montreal, after having been for upwards of ten years engaged in French mission work in Quebec Province. Missionary at Belle-Riviere, Mascouche, St. Henry, Que., Grand Falls, N.B.; ordained by the Presbytery of Montreal June 2, '85. Minister at St. Hyacinthe, '85—.

Class 1885.

- LEFEBVRE, TOUSSAINT ZOTIQUE**—Born St. Augustin, Que., Oct. 29, 1851. Took law course in McGill University, obtaining B. C. L., with Gold Medal, '82; Theological course in Presbyterian College, Montreal. Mission work at Grand Bend, Ont., St. Jean Chrysostom, Quebec, Que. Ordained by Presbytery of Montreal, Oct. 23, '85. Ordained missionary at Joliette, '85-'86, Quebec City, '86—.
- LEITCH, MALCOLM L.**—Born Tp. of Metcalfe, Middlesex Co., Ont., 1855. Literary and Theological course in Presbyterian College, Montreal. Mission work at Bruce Mines, Ont., and in Prince Edward Island. Ordained by Presbytery of Montreal, June 23, '85. Minister at Valleyfield, Que., '85-'89, Knox Church, Elora, '89—.
- MACKENZIE, JAMES W.**—Born Strathalbyn, P. E. I., Jan. 7, 1853. Arts course in Dalhousie College, Halifax, obtaining B. A., '82; Theological course in Presbyterian College, Montreal. Mission work at Montrose, St. Peter's Bay, P.E.I., Sombra, Ont., Taylor Church, Montreal. Ordained by Presbytery of Prince Edward Island, March 16, '86, Minister at St. Peter's Bay, P. E. I., '86—.
- MACKNIGHT, ROBERT**—Born Peterboro, Ont., March 17, 1862. Arts course in University of Toronto, obtaining B.A., '82; Theological course in Presbyterian College, Montreal. Mission work at St. Henri (Montreal), Minden, Warsaw, Ont. Ordained by Presbytery of Hamilton, Oct. 4, '87. Minister of Knox Church, Dunnville, Ont., '87—.
- MORIN, JOSEPH LUTHER**—Born St. Roch des Aulnets, Que., Sept. 20, 1855. Arts course in McGill College, obtaining B.A., with Gold Medal, '82, and M.A., '86; Theological course in Presbyterian College, Montreal. Mission work at Grand Falls, N.B., Grand Bend, Ont., Laprairie, Joliette, Que. Ordained by Congregational Council at Holyoke, Mass., '86. Minister at Holyoke (French Prot. Church), '86, Lowell, Mass. (French Prot. Church), '86-'88, St. John's Church, Montreal, '88—.
- SHEARER, WILLIAM KING**—Born in Huntingdon Co., Que., Sept. 22, 1852. Arts course in McGill College, obtaining B.A., '83; Theological course in Presbyterian College, Montreal; Postgraduate course in Union Seminary, New York. Mission work at Rivière du Loup, Escuminac, Lachute, Que. Ordained by Presbytery of Ottawa, Jan. 14, '86. Minister at Fitzroy Harbor, Ont., '86—.
- STEWART, ROBERT**—Born Lachute, Que., Nov. 20, 1860. Arts course in McGill College, obtaining B.A., '82; Theological course in Presbyterian College, Montreal; Postgraduate course in Union Seminary, New York. Mission work at Waubaushene, Ont., Mille Isles, Que., and in Prince Edward Island. Ordained by the Presbytery of Ottawa, Jan. 7, '86. Minister at North Gower, Ont., '86—.
- WHILLANS, GEORGE**—Born Ottawa, March 5, 1860. Arts course in McGill College, obtaining B.A., '82; Theological course in Presbyterian College, Montreal, obtaining Gold Medal. Mission work at Darling O.t., and Souris, Man., Baddeck, C.B., North West Arm, Halifax, N.S. Ordained by the Presbytery of Montreal, April 5, '87. Minister at North Georgetown, Que., '87—.

Class 1886.

- BARRON, THOMAS JOHN**—Born Lachute, Que., May 27, 1862. Arts course in McGill College, obtaining B.A., '82; Theological course in Presbyterian College, Montreal. Mission work at Huntsville and Port Sidney, Aspdin, Hoodstown and Stanleydale (Muskoka), Havelock, Rush Point and Stony Lake, Ont. Ardoch and Greenwood, North Dakota, Montreal (Nazareth st.), Scotstown, Danville, Que., Licensed by Presbytery of Montreal, April 26, '87.
- CURRIE, ALEXANDER**—Born Lochwinnock, Renfrewshire, Scotland. Arts course in McGill College, obtaining B.A., '85; Theological course in Presbyterian College, Montreal. Mission work at Agnes, Que., Huntsville and Port Sidney, Ont., Prince Edward Island, St. George, N.B., Fort McLeod, N.W.T. Ordained by Presbytery of Regina, Aug. 10, '86. Minister at Virden, Man., '87—.
- GRAHAM, JOHN HUGH**—Born at Ormstown, Que., Oct. 3, 1856. Arts course in McGill College, obtaining B.A., '78; Theological course in Presbyterian College, Montreal. Mission work at Laguerre, Que., Heckstown and South Mountain, Ont. Ordained by Presbytery of Lanark and Renfrew, Sept. 10, '86. Minister at Bristol, Que., '86—.
- HODGES, DAVID H.**—Born at Carroreagh, Co. Antrim, Ireland, May 26, 1857. Literary course in Magee College, Londonderry, and McGill College; Theological course in Presbyterian College, Montreal. Mission work at Rosseau, Bryson, Portage du Fort, Litchfield, Mille Isles, Cote St. Gabriel and Shawbridge, Que., Whitewood and Pipestone, N.W.T. Ordained by Presbytery of Regina, Aug. 9, '86. Minister at Oak Lake, Man., '87—.
- McLAREN, JOHN**—Born Glasgow, Scotland, Nov. 30, 1845. Literary and Theological course in Presbyterian College Montreal. Mission work in Montreal (Nazareth st.) Ordained by Presbytery of Ottawa, June 8, '86. Minister at Carp, Kinburn and Lowries, '86— . Lecturer on Sacred Music in Presbyterian College, Montreal, '79-'86.
- McLEAN, D.**—Literary and Theological course in Presbyterian College, Montreal. Ordained by the Presbytery of Wallace, Nov. 30, '87. Minister at Earltown, N.S., '87—.
- OGILVIE, ARCHIBALD**—Born South Georgetown, Que. Arts course in McGill College, obtaining B.A., '80; Theological course in Presbyterian College, Montreal. Mission work at New Richmond, Que., Oil Springs and Oil City, Ont., Whitewood, N.W.T. Ordained by Presbytery of Regina, March 1, '87. Ordained Missionary at Wolseley, N.W.T., '87-'88.
- ROBERTS, W. D.**—Arts course in McGill College, obtaining B.A., '86; Theological course and Postgraduate course in Presbyterian College, Montreal, obtaining B.D., '87. Mission work at Avoca, Sudbury, Ont., Aylmer, Que. Minister of Westminster Church, St. Paul, Minn., '87-'88.
- WATSON, MURRAY**—Born Montreal. Arts course in McGill College, obtaining B.A., '85; Theological course in Presbyterian College, Montreal. Ordained by the Presbytery of Lanark and Renfrew, May 24, '87. Minister at Alice, &c., Ont., '87—.

Talks about Books.

MESSRS. DRYSDALE & CO. have just issued the report of the recent meetings of the Evangelical Alliance in this city under the name of *Vital Questions, Montreal Christian Conference, October, 1888.* This paper bound volume of about 300 pages contains the papers read, addresses delivered, and reports of the discussions that followed, during the week of the Alliance meeting. One expects to find all sorts of things in a Conference, and as a rule is not disappointed. In most of them there is gush, the outcome of Christianity which, while innocent of intellectual activity, is yet threatened with softening of the brain. The Montreal Conference, if it had any of this article, has been wise enough not to publish it. Then one looks for eloquence, which in its efforts to attract popular attention may range from Demosthenes to Mark Twain. There is a little eloquence, not much, nor does it look foolish on paper as it sometimes does. Taking it altogether, it was a working Conference, and its report sets forth a good amount of honest work in the collection of facts and orderly statement of principles. It was also a kindly Conference, for even when the irrepressible juvenile, with a mission to convert his seniors grown grey in Christ's service, administered rebukes to the grave and reverend, they did not resent it, but metaphorically patted the little curly head and said "Go on brother." There were in all ten sessions of the Conference, two of which were taken up with addresses of welcome and responses, and with Alliance business. Of the remaining eight, no fewer than three were devoted to the Church of Rome, a compliment which that ancient body of sectaries did not becomingly appreciate and acknowledge. Current Unbelief, Capital and Labour, National Perils, Co-operation in Christian Work, and the Church in its Relation to the Evangelization of the World, were the topics discussed in the other five.

In a brief review such as the Talks can afford it would be profitless to take up every paper and address and characterize each with a word, yet it may seem invidious to make distinctions. Let us however be invidious in the old sense of failing to see all that is contained within the *Vital Questions*, but not in that which would grudge a meed of praise to any writer or speaker kind enough to devote his time and talents gratuitously to the best of works. On the subject of Current Unbelief the Chancellor of Victoria University writes briefly but manfully, exhibiting an insight into the actual phenomena of the age and their causes, and setting forth the duty of the

Church, without alienating the unbeliever by ridicule or abuse. Dr. Glad- den's paper on Capital and Labour is a thoughtful one. He and the Cana- dian laymen, Messrs. Macdonald and Hague, see the vessels of gold and silver, of wood and earth here below, and find that vital Christianity with diligence constitutes no mean philosopher's stone for the transmutation of the lower to the higher in certain cases, but look in vain for any other in- fluence to effect a general transformation. The Sabbath, Temperance, and the Right Kind of Immigration, have excellent advocates in Dr. John Hall, Bishop Fallowes, and Dr. Robertson of the Northwest. Drs. Strong and Russell of New York, and Dr. Potts of Toronto, believe in Christian Co- operation, as do all evangelical Christians in theory, but when it comes to practice what is the result? The less scrupulous evangelical devours his honourable brother, as Pharaoh's lean and hungry kine made short work of the fat cattle. Where do union churches and Sunday schools go to, all over Canada? Built mainly with Presbyterian money, filled mainly with Presbyterian worshippers and children, how many of them become Presby- terian or remain Union? Come, come, Mr. Talks about Books, this is un- charitable, not at all an Evangelical Alliance spirit; you should not sow discord among brethren: Like the generally silent members of the House of Commons, I only ask a question for information. We Presbyterians are a gullible and long-suffering people, as the financial statements of the Con- ference Meeting would probably show. I do not say this in condemnation but in praise; better a thousandfold the confiding, honest, generous nature that in good faith yields the fleece, than the Jason who corrupts Medea and carries it away.

Foreign Missions were represented at the Conference by Dr. Macpherson of Chicago and by two missionaries, Mr. Wilkie of our own Church, and Mr. Burgess, a Wesleyan, also from India. Their words were encouraging, and included a virtual recommendation to Canon Isaac Taylor to go back to the History of the Alphabet, to Etruscan researches, Words and Places, and other things he knows more about than he does about Christian Mis- sions. Dr. Burns of Halifax appeared here and again, always bright, cheery and optimistic, holding out both arms to hail the good time coming; but the reporter could not by any trick of stenography transfer to paper the eloquence of smiles, shouts, pauses and *hums*. All the papers and addresses on Romanism are useful, but it is not invidious even in a colleague to say that for accurate, well arranged and substantial information that of Princi- pal MacVicar is the masterpiece. It has attracted the attention of the so- called legislators who administer the Province at Quebec in the interests of the Romish hierarchy, and has given them a painful sense that the Pro- testants know too much about the Canadian estate of the imprisoned bishop of Rome. Let everybody visit Messrs. Drysdale's or send to them for a copy of *Vital Questions*, and, after having read it, put it carefully away

among bound books for future consultation as a work of reference on many important themes. It is well printed and decently clad and includes the Petition of the Alliance to the Governor-General in Council for the disallowance of the Jesuits Estates Bill. The memories of Derry and Boyne Water are fragrant to every Protestant, but it is a pity the *Orangistes*, red rags all of them to the traditional bull, had their thumb in the Disallowance pie. Mr. Bowell and Cardinal Taschereau, not forgetting good humble Father Hamel, who never meddles in politics, walked off arm in arm and laughed to hear Brother Sir Thompson say no.

The proceedings of the Twelfth Convention of the Empire State Association of Deaf Mutes, held in Rochester last August and now published, were even quieter than those of the Evangelical Alliance. To the friend of suffering humanity they are of much interest. The deaf mutes do not appreciate Professor Bell's services on their behalf and advise him to stick to the telephone. Much attention is paid to lip-reading, and Mr. Chamberlain of Rome has the largest paper in the proceedings on his personal experience in this branch of deaf mutes' education. He says, "In talking with strangers I can generally understand them better while they do not know I am deaf. After they come to a knowledge of the fact, as they ultimately must if I stop long enough, and especially if they discover that I depend upon the motion of the lips, they put on extra mouthings and upset my comprehension of things. Or, getting the idea of deafness, they approach the mouth to my ear and bellow like bulls of Bashan, and I am obliged to explain that I can *hear* them better at a distance. Above all things a heavy mustache is my abomination. It shuts me out most effectually. I remember that when the "mustache movement" was inaugurated in this country by the visit of the Hungarian patriot Kossuth, I thought to myself after a little experience: "There goes a good deal of my acquired freedom of oral communication."

The American Economic Association organized at Saratoga in 1885, sends to Mr. Croil, who refers it to the *JOURNAL*, Dr. Patten's treatise on *The Stability of Prices*. To the *Political Economist* this is an instructive pamphlet. Dr. Patten combats Ricardo's theory that the price of wheat, and thus of many other commodities, depends on the amount of land capable of growing it most productively, by shewing that land is cultivated for many other purposes, and that there is a good deal of land under cultivation which, according to Ricardo's view, should have been allowed to lie waste. One of the subjects discussed comes home practically to all who buy; it is the reason for the stability of high prices. This Dr. Patten maintains is due to the fact that the seller seeks the buyer instead of the buyer seeking the seller. This leads to great expenses which are added to the cost of production and the legitimate profits of the producer and the middle-man. In other words, there are too many non-producing

and competing middle-men in all centres of trade. Their travellers, advertising, attractive buildings, are causes of expense which falls upon the buyer. Dr. Patten would thus deprive the *Witness*, *Star*, and other funny papers of the tantalizing references to all sorts of horrid diseases that break the continuity of brilliant wit and genial humour, would send the drummers away to till the fields or plough the ocean and deprive them of the annual dinner for which their employers pay, and would make plate glass fronts a matter for criminal action. Joking apart, there is much truth in what the learned economist states very lucidly. Some churches also spend a good deal of money, that might be put to more profitable use, in touting for trade. If by any such means they can win souls to Christ, whether at home or abroad, what in comparison are the silver and the gold; God speed them. I have no sympathy with the economic religion of some people whose own contributions to the schemes of the Church would hardly furnish the wardrobe of a South Sea infant; but it is worth while asking how much the burdens of church work are augmented by the advertising, the commercials, and the plate glass. This reminds me, however, that the *College* has an advertisement in the *JOURNAL*. How many good men and true will it bring us in?

The Proceedings of the Society of Biblical Archaeology for December, 1888, have arrived. They consist of an article by the President, Mr. Renouf, on Two Vignettes from the Egyptian Book of the Dead, and one by Dr. Bezold on Some Unpublished Cuneiform Syllabaries. But the most interesting document to the general reader is Dr. Weidemann "On the Legends concerning the Youth of Moses." Dr. Weidemann consults all the sources Jewish, Arabian and Christian, that furnish traditions regarding Moses. Many of them are found in Baring Gould's *Legends of Old Testament Characters*. So far the learned Doctor has only got as far as Moses' birth, and nothing of any importance is added by him to our knowledge of the great lawgiver. More may be expected in his next article. Jannes, Jambres and Balaam, with Jethro, play a prominent part in history before Moses' birth, being represented as men of mature years. Making them each forty years of age, Jethro would be eighty when Moses entered the land of Madian, and 120 at the Exodus, when Jannes and Jambres would be the same age. As Balaam does not appear until Moses was 120, his age would then be 160. Dr. Wiedemann cannot arrive at much truth through these traditions, but he does no harm by bringing them together.

Probably the readers of the *JOURNAL* do not take much interest in *Mitteilungen der Geographischen Gesellschaft zu Jena*, the last number for last year of which Mr. Croil kindly sends to the Talker. I used to spell *Mittheilungen* with a *th* but they have altered all that. The Communications of the Geographical Society at Jena contain some valuable missionary

information. Missionary R. Baron describes a Journey through North-Western Madagascar. W. Wyatt Gill, another missionary, has an article on Zoological Miscellanies from the South Seas. And Missionary H. Sundermann relates his experience in travelling to the south of Nias. Other articles deal with the Wurzelberg and upper district of Thuringian Schwartz, and with matters botanical. This journal, published in the interests of geographical, ethnological and biological science, is largely contributed to by missionaries, who indeed furnish its most valuable papers. It is now generally recognized that the intelligent missionary is the best guide to a knowledge of distant countries, their peoples, religions and productions. Science owes to them a debt it too often pays by sneering at their self-denying labours, and calling in question the great verities of the religion they teach and which to them are of infinitely more importance than the curious knowledge which the scientist rakes in with his muck-rake, head and face earthwards, while he misses the offered crown that the poor savage accepts, and, accepting which, passes into the Kingdom of Heaven before him. A good deal of valuable information can be got out of paper covers.

Somewhat appropriately, *Life and Work* brings up the rear of the paper brigade. It is the organ of the Young Peoples' Association of Erskine Church, and is prepared in the main for the edification of that congregation's members and adherents, its subject being Erskine Church. When one considers what that congregation is and what it has done; what men have performed its work in pulpit and in pew, in session and board-room; what quiet unostentatious liberality its members have ever shown, and, in the direction of foreign missions, are exhibiting even more fully now: it will be seen that Erskine Church is a very large and important subject. *Life and work* is not sensational nor absorbing nor calculated to draw the general reader towards its pages with magnetic power, but it is the record of steady advance on the part of a strong and well officered battalion of our Great Church Army, that has ever been well to the front in the contest between Light and Darkness.

