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THE RESURRECTION.

A SERMON

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"He is risen; He is not here"—Mark xvi. 6.

WERE it possible for us to go back in imagination to Jerusalem and witness the events which took place during the passion week we would be able to understand better and prize more truly the inspired records of the gospel. It seems impossible for us to grasp at so great a distance, and after the lapse of so many centuries, the real bearing of the all-absorbing events which transpired during those three or four days that have never been and shall never be forgotten neither in earth nor heaven. A man, born of woman, had appeared. Circumstances peculiar, nay miraculous, had attended his entrance into the world. He had given himself as the promised Messiah, as the Great Deliverer, as the Prophet of Prophets, as the Redeemer and Saviour. He had taught men, taught as no man had ever taught. He had wrought miracles and performed marvels which had silenced and astonished even his bitterest foes. Many had believed in him, and a few disciples, chosen and set apart by him, had accepted fully his doctrine, and had pledged themselves to teach it. That man, called Jesus, an object of positive hatred to the Jews, was worshipped by his faithful few, and they were prepared to die for him. He tells them of his death, but

they believe him not. He tells them of his resurrection, but they do not understand what he means. They accept him as their king, who shall redeem Israel and save it from its many foes.

The Jews plot to put him to death, and with his death, as they think, and as his disciples also think, his power and glory shall come to an end. He will pass from the scene like other mortals, leaving his stamp upon humanity, to be sure, but nothing more. And true enough he dies—dies the most shameful death—dies the death of a conspirator and criminal, forsaken by his friends, denied by his disciples, and apparently abandoned by that God whose Son he had claimed to be. Can pen describe the shame, the humiliation, the sorrow, the regret of those who had followed him either to be deceived with him or by him. Is it any wonder that they should hide from men? All their yearning hopes that Jesus had been the Great Prophet who should redeem his people, had been dashed to the earth and all his mighty deeds before God and the people had ended two days back on the shameful cross. And who can describe the joy, the malicious, sarcastic, sardonic joy of those who did not believe and had opposed Jesus to the bitter end? He was dead, he was conquered, and Jerusalem was divided into two parties. The one rejoiced beyond measure, whilst the other was down in the deepest abyss of humiliation and shame. The first and second day pass and the tomb remains silent, because death is still there. The disciples and the devout women, who through a strange inconsistency still retain their affection for their dead and conquered master, cannot complete the embalment because of the Sabbath, but the latter early on Easter morn, repair to the sepulchre, not to find the risen Lord, but to take care of his dead body. But they are filled with amazement by the sight of angels in white raiment who inform them that he is not there but is risen from the dead.

My brethren, you have seen those gathering storms which sometimes visit our earth. You have witnessed the disappearing of the sun and the sudden darkness in which nature was wrapped. The heavens presented a weird appearance, and the whole surroundings were such as to fill you with fear. Then came the forked lightning, followed by the sharp clap of the thunder, and the rain poured down like a torrent upon the earth. The whole of nature seemed, for a time, convulsed. But gradually the storm subsided, the rumbling of the thunder grew fainter and fainter, and the bright rays of the sun once more broke through the clouds to flood

anew the earth with their bright light. The Friday of the crucifixion and the day that followed were days of storm for the disciples. Their sky was black with shame and sorrow. But when the bright Easter morn breaks and with it brought their Master, Lord and King triumphant from the sepulchre, gloom was turned to gladness, darkness to light, grief to joy, shame to triumph and depression to enthusiasm. Christ was risen, his mission was genuine, his cause divine, his victory final. Your attention is invited to this glorious truth of the resurrection of our Redeemer, the great theme of the apostles' preaching, and by means of which they overthrew the powers of heathenism to establish the blessed truths of Christianity.

I.—SOME OF THE GROUNDS ON WHICH OUR BELIEF IN IT RESTS.—The doctrine of Christ's resurrection is fundamental. When the enemies of Christianity attack this part of the citadel, they fully realize that if they can succeed in demolishing it, they will very soon cause the whole structure to give way. Hence the strenuous efforts of such men as Strauss and Renan to disprove the indisputable fact that Christ rose from the dead according to the scriptures.

Let us select four modes of proof out of the many that can be offered to establish this fact.

1. *The testimony of the Evangelists.*—Here are four upright men who agree in affirming the fact that Jesus Christ rose from the dead. These men did not anticipate this event. They had not understood their master, and the proof of it is that all their hopes were buried with him in the sepulchre. They have lost all power, their courage is gone, they have become weak, cowardly men. They do not look for him on the third day, they do not even know him at first when he speaks to them. They will not believe that he is risen until he himself tells them and upbraids their unbelief. Nothing then, but visible, palpable evidence could convince them of the fact they were so slow in believing. We can trust their testimony, for it must be reliable. To reject it would be to treat the evangelists as impostors or fools.

2. *The appearances of Christ* furnish us with a second and strong proof of the same truth: "He is risen: he is not here." Had he been seen on earth but once or twice and by one or two persons only, it might have been supposed that these were deceived. But no less than ten different times did he show himself during the forty days preceding his ascension. Let us briefly recall them.

First to the two Marys in the garden, then to certain other women and afterwards to Peter. His fourth appearance was to those two disciples on the way to Emmaus, whose hearts burned within them when they listened to his voice. A little later on during that eternally memorable Easter day, he manifested himself to two of his disciples as they sat together with closed doors. A week later, for the sixth time, he showed himself, this time to the eleven, when the unbelieving Thomas was convinced and gave as a double proof by his one act of adoration: "My Lord and my God," a proof of the resurrection and one of Christ's divinity. Some time after, while some of his disciples were toiling in vain to catch fish, he came to them and commanded them to cast the net on the other side. They obeyed, and so full was their net that they could scarcely pull it in. He then ate with them and made himself known to them. This would have been quite enough to convince the most sceptical. But Jesus wished to put the reality of his resurrection beyond doubt. To this effect he told his disciples that he would meet them once more near a certain mountain, according to some Tabor, or perhaps the Mount of Beatitudes. On that occasion no less than five hundred brethren were assembled to witness his appearance, many of whom were still alive in Paul's time, prepared to testify to the truth proclaimed by his disciples. Jesus again appeared to James, and finally to the chosen few just before he ascended to the glory of his Father. We have a right to say to those who deny the resurrection: Mention a single event recorded by history and believed by the world that can be supported by proofs so numerous and so clear? If such evidence is to be accepted as unworthy of credence, then we may as well declare that every single fact recorded by history is unreliable, and blot out all historical records, believing only what our eyes have seen and our ears have heard. We who celebrate each year our Easter Sabbath believe in a risen Saviour and thank God that he has given us so firm a ground upon which to stand.

3. *The change which takes place in the disciples.*—We find another sure proof of the reality of the resurrection of Christ in the wonderful change which suddenly took place in the mental and moral condition of the apostles. We have already seen what effect the death of Christ had produced on them. It had dashed all their hopes to the ground. They had not the slightest expectation of seeing him rise. He was dead and his work was finished. It was

a stupendous failure. They would go back to their trade and speak no more of Jesus of Nazareth. They would henceforth be ashamed of his name. While in that state of abject humility, of complete discouragement, they are informed of the news of Christ's resurrection. They do not believe it. Had they expected it, they would have been convinced by the faintest evidence. But little by little their unbelieving hearts are convinced; the evidence becomes so clear that conviction is forced upon them. They now know that Christ is risen indeed. That conviction transforms them. They are full of courage, their zeal knows no bounds; no obstacle shall prevent them from preaching the risen Christ. Their life is threatened, the powers of the Jewish nation are against them; by their affirmation of the resurrection they declare that the rulers are perpetuating the blackest of falsehoods, by saying that the body of Jesus was stolen by his disciples when the soldiers were asleep. If they become not silent they will be beaten and put to death. But nothing can now reduce them to silence, the more they are opposed the more do they declare that Christ is risen and that the triumph of his cause is assured. Let any candid man answer the question: How could this sudden revolution of feelings take place in these men? What could produce it save the resurrection? Could anything short of the reality convert those unbelieving, discouraged, disheartened disciples into believing, zealous, brave preachers of a doctrine that would lead them to martyrdom? The only conclusion we can well arrive at is that of the text: "He is risen; he is not here."

4 *The results which followed the resurrection.*—Not to multiply proofs of this nature, let me simply indicate another line of thought that can be followed to arrive at the same conclusion. Can the opponents of Christianity explain with any degree of satisfaction the success of Christ's work without accepting the truth of the text? Can it be true that Paul went from Syria to Cyprus, through Pamphylia, Lycaonia, Phrygia, Galatia and other provinces, then over to Europe, through Thessalonica, Berea, Athens, Corinth and succeed to establish churches by preaching this one doctrine: Christ died and rose, and yet the doctrine be but a pure myth or imposture? Can it be true that this imposture has been able to transform the world wherever it has been taught? Surely, infidelity asks a little too much when it insists that we must accept its explanations. We accept the teaching of the gospel as a matter of faith, but more than this, we find it also to be an intellectual necessity.

We cannot reject it without abandoning all grounds for any historical belief. We accept with gratitude the teachings of the gospel, and rejoice with the Church of Christ on Easter morn, because Jesus rose triumphant from the grave and now lives to make intercession for us.

II.—SOME REASONS WHY WE SHOULD CLING SO TENACIOUSLY TO THIS DOCTRINE.—So far we have indicated some of the grounds upon which our faith in Christ's resurrection rests. Let us now briefly give two or three reasons why we should so tenaciously cling to this belief.

1. We cannot but recognize that it is the foundation stone of Christianity. We cannot retain the Christ of the Gospel, the Saviour of the World, the divine Son of God, unless we believe with our text: "He is risen; he is not here." Does any one ask why? We reply, it is impossible for you to retain even ordinary respect for Jesus otherwise. You are compelled to bring him down to the status of a man, great though he may be, because of his life and teachings, he is no longer the Son of God, the true God and life eternal, the Emmanuel or God with us. Death hath conquered him like other men. He died, and he is dead! Again, how can you trust him, how can you even respect him? He has either acted the part of a deceiver or has been the victim of a strange hallucination. He either believed he would rise and taught it before his death, or again, he had no such expectation and shamefully attempted to impose upon men. Again, study his statements, and you will soon see that, contrary to all other men, death was his goal. Death, instead of putting an end to his real work, was to be rather the consummation of it. With it his humiliation would cease, because, being the Prince of Life, he would break the bonds of death and rise to live and reign forever and give to his redeemed ones the same blessing. And instead of this, that death which he was to have conquered has obtained the mastery over him and his people for ever; that last enemy which he was to have placed under his feet has subdued him! Do you not see then that his work is a stupendous failure, and that it is all the greater because of the fair and beautiful beginnings it showed. No, no! we say to the enemies of the cross of Christ, we cannot surrender this part of the Christian citadel. Your object is too transparent, and we see too well how utterly untenable our faith would be were the immovable rock of Christ's resurrection taken away from us. We believe, and we

declare with Paul: "If Christ be not risen then is our preaching vain, and your faith is also vain. If Christ be not risen . . . ye are yet in your sins."

2. We hold tenaciously to this doctrine, because by forsaking it we would bring down Christianity to the level of other religions. The Christian religion alone makes immortality sure. Other systems give a glimmering hope of it, but Christianity makes it sure, through the resurrection of Jesus Christ. He spoke of the life to come in terms clear and unmistakable, and as a proof of his teachings, he declared that death would not interrupt his life. He would disappear for a little while, but his soul would live nevertheless, and he would rise and appear again to prove his statements. But we are told that death has laughed him to scorn, she has bound him to her chariot like an illustrious captive, and there he lies as the most distinguished of all her trophies. How then can I believe in immortality? Who shall persuade me that there is a life beyond the grave? We say, then, destroy our faith in the resurrection of Christ and our faith in immortality likewise vanishes. But let me believe, with the scriptures, and with the Christian world, that we celebrate on Easter day the memory of a fact, of a reality; let me believe, as I do, that the powers of hell and death fell prostrate before Christ, the Mighty Conqueror, and then I know that death is not the end of man, but simply a temporary separation between the perishing body and the immortal soul: then shall I believe that as Christ rose from the dead by the glory of the Father, so shall I live again, and live for ever, like Christ, with God.

3. Finally, we cling to our faith, because it is the only hope we have of a real resurrection. The mourner finds his joy and comfort here. Your departed friends shall rise. You will see them again, the same persons you loved long since and lost awhile. This and nothing short of it can satisfy, and you have no ground for such an expectation or belief, apart from the resurrection of Christ. As some one has said: "To mourners sorrowful and sad, there is only a single comfort which will prove satisfactory." We may reason and argue, but all in vain. No assurance about its being better for the friends whom we have lost to be where they are; no chilly philosophy as to manly fortitude or womanly endurance; no professions of sincere sympathy counselling courage. Nothing is sufficient for our own bitter bereavements except the declaration once calmly

made by our Saviour and now illustriously proved : "Thy brother shall rise again."

Oh ! this is a good faith to live in, and a better faith still to die in. "Somewhere I have read," says Dr. Robinson, "that Ary Scheffer fell dead at the foot of a picture he was painting. He surrendered his breath in the very act of drawing on the canvass the rolling away of the stone from the sepulchre of the Lord Jesus Christ. Surely no theme of contemplation could be more fitting for one just entering upon the majestic mystery of that great new world."

Rejoice, O people of God, the Lord your Saviour is risen indeed Amen.

Springfield, Mass.

Contributed Articles.

WEAK POINTS OF OUR S. S. WORK AND HOW TO STRENGTHEN THEM.*

MR. PRESIDENT, LADIES AND GENTLEMEN,—Sabbath School workers, we cannot form too high a conception of the work in which we are engaged as Sabbath School teachers. Its object is not only to enlighten the mind with the truths of God's word, but to lead the soul to Him who is mighty to save. Such a sacred work is worthy of higher and holier natures than we possess. But while we are humbled at the thought of our unfitness for such an holy calling, let us, on the other hand, rejoice that God has been pleased to put the treasure of His gospel in such earthen vessels as we are, for Christ our Divine Master says, "Ye have not chosen me, but I have chosen you and ordained you that ye should go and bring forth fruit." The object of our work is faultless. It is high and pure as heaven and as far-reaching as eternity. While our ideal is perfect, our actual work does not correspond with it. Like the scholar's copy of the faultless headline, there are many imperfections in our work, for we are imperfect beings and the material we work upon is imperfect also. Is it any wonder then that there are weak places in the thread which we spin and the battlements we are building. By weak places in our work, I mean things that cause us anxiety, because they hinder us in the accomplishment of our labors. As a weak back not only causes much suffering to the person who is afflicted with it, but also causes delay in the accomplishing of work, and sometimes forces it to be abandoned altogether, so do these weaknesses not only cause us grief, but retard our progress, and sometimes hinder us altogether from accomplishing our purpose.

We must all admit that there are things which cause us much anxiety in our Sabbath School work. But common trials draw us together, and as we stand shoulder to shoulder facing our difficul-

* Paper read before the Sabbath School Convention at Howick, September 19th, 1889.

ties we are stronger because thus united. Though the rampart be broken it cannot be taken as long as the garrison is united and faces the enemy with an unbroken front. Indeed it was this thought of common sympathy and effort that cheered me as I began to write this paper. I thought, "What I omit you will supply, and where I go astray you will correct." I purpose in dealing with these weaknesses to trace them to their source, as an explorer follows the windings of a stream until he discovers the spring from which it issues. Having discovered the cause of these weaknesses, I will indicate the best way of dealing with them. This method though simple will be tedious, because the causes of these weaknesses are numerous, but the results will well repay our careful research.

The first thing which I shall mention as causing much anxiety to the teacher is the *inattention of the class*. Every class, as a class, is not inattentive, but there are very few classes that have not one or more indifferent members. The question is addressed over and over again by anxious teachers to superintendents, "How shall I secure the attention of my pupils?" To answer this question satisfactorily the superintendent must examine each case carefully, discover the cause of inattention and remove it if possible. He is sure to find the cause of inattention either in the environment of the scholars, in the scholar, or in the teacher. The greatest source of inattention in our Sabbath Schools is to be found in the scholars' surroundings. The greater number of our Sabbath Schools are conducted in our churches, just before the hour for divine service. There is a continual bustle. Some come late for school, and others arrive early for service. The librarian comes with the books and the treasurer with the collection box. There is a teacher near that speaks rather loudly; or a boy or girl in the next class that almost screams out the answers. If anything unusual happens in any part of the church the attention of the class is diverted from the lesson, for the things that are seen with the bodily eye appeal with greater power to the human heart than those things that are unseen, though they are eternal. Teachers often worry over the lack of interest taken in the lessons, thinking the reason of this carelessness must lie in themselves, but they are blaming themselves wrongly, for the fault is not in them but in the environment of the class.

To remove this cause is not an easy matter. But it can be done. It must be done before we can secure their uninterrupted

attention. What is needed is a schoolroom so arranged that each class will have a separate apartment for themselves. This could be done by means of curtains that will fall and rise at the will of the superintendent. This is no new project, but one that has been carried into practical effect, as I have heard, in some schools in the City of Philadelphia. Shut off from the rest of the school, if the class is still inattentive, then the cause must lie in the scholar or in the teacher. Sometimes one unruly scholar diverts the attention of the whole class from the lesson. Indeed some boys seem to delight in such mischief and to be proud of their success in that direction.

While in the City of Ottawa I taught a class of boys, whose ages would range from nine to twelve years. There was one boy in the class that caused me much anxiety. He was a restless spirit, pinching and sticking pins into his companions. He was always at some mischief. I endeavored by kindness to overcome him, but it was of no avail. It was only by threatening to report him to the superintendent that he was kept within any reasonable bounds. It is not often that we meet such a boy, but when we do I believe the better way would be to separate him from the class and give him a teacher that could give his or her undivided attention to him, for such a character needs as much attention as a whole class. Better to do this than to expel him from the school. The majority of those who misbehave in their classes and thus divert the attention of their companions can be brought to see the wrong they are committing by the teacher talking to them privately, either after the school is dismissed or in their own homes which is much better.

Inattention often arises from ignorance of the lesson. We generally find that the scholar who has the lesson well prepared before coming to school is the most attentive, which fact goes to show the advisability of parents helping the teachers to secure attention by hearing their children recite their lessons at home. The latest innovation in Great Britain in regard to Sabbath Schools touches upon this point, viz., the formation of Sunday School home classes. If such a state of things were introduced in this country the result would be very beneficial indeed.

Sometimes, however, the teacher is the cause of inattention; the lesson has been neglected, or perhaps they are without the necessary helps to enable them to prepare the lesson so as to make it interesting to the class. How can a teacher who has neglected to

study the lesson expect a class to pay attention while they are reading an explanation given in the Westminster Teacher or some other lesson help?

Some teachers, on the other hand, study their lesson, but they neglect to study their scholars. They enter upon a learned discussion which would do very well for a class of divinity students, but is no more adapted to the capacities of their scholars than a slice of beefsteak is fitted to satisfy the cravings of an infant's appetite. After soaring over plains of knowledge and mountains of thought in search of information the faithful teacher selects the sweetest bits of knowledge and brings them to the hungering souls, who like little birds at the approach of the parent bird, stretch up and open their mouths for the chosen morsel.

The want of illustration is another source of inattention. Jesus the great teacher, set us an example in this respect, and we should follow his steps. Never mind if philosophical minds laugh at your stories and call them mere chaff. Imitate the example of the Master who drew his illustrations from the familiar scenes of life, and you will find them a great help in securing the attention of your pupils.

The cause of much inattention is the absence of all competition in some of our classes. A healthy rivalry is a good thing, and should be encouraged by the giving of rewards. How stagnant every branch of trade would become if competition ceased. We must not shrink then from using those forces which God has placed within our reach, and by using them wisely they will be like the stream which, directed into the water wheel, drives with such rapidity and exactness the vast machinery of the adjoining factory.

The second point of weakness we observe in our Sabbath School work is *irregularity of attendance*. Few schools there are but have some scholars who are very irregular attendants. Some teachers go home every Sabbath feeling disappointed because the lesson was so well adapted for such a scholar, and besides they had taken such pains in preparing it to suit that pupil's case.

Sometimes there are good reasons for irregularity of attendance. Sickness in the family, distance from the school, bad roads and unfavorable weather hinder some who would feign be present. I know of some who are detained by having to take their turn in keeping house while other members of the family come to church. The teacher should visit the homes of scholars who attend irregu-

larly and make themselves acquainted with the cause of such irregularity. This would often remove false impressions from the mind of the teacher. Irregularity of attendance often arises from carelessness on the part of parents. A few words of counsel spoken at the right time and in the right way will almost invariably bring the parents to see their duty to send their children to the Sabbath School.

The reason why others do not attend regularly is that they have formed an aversion to going to the school. Their companions have treated them disrespectfully, or, as is often the case, they imagine that they have been so treated. This is, I fear, too true in respect to the children of the poor. I knew two boys, the sons of a poor farmer, who gave up going to Sabbath School for a time because the son of one of the teachers passed some ludicrous remarks about their persons. Teachers cannot be too careful in watching the conduct of the forward and restraining it, and must endeavor to lead the timid and sensitive to forget themselves. And this can only be done by bringing them to realize that you love them and desire their temporal and eternal welfare.

Irregularity is often caused by the uninviting appearance of our school rooms. They are not attractive enough. The basements of some of our churches, with their low ceilings, small windows and rows of pillars, are fitted only for coal cellars. If children are to be enticed to attend Sabbath School regularly we must give them surroundings suitable to their lively and cheerful natures. They need plenty of air and sunshine. Let the room be airy, the teacher cheerful, the service lively, the cards, papers and books plentiful and of an interesting and instructive nature (for I believe we lose much by not having plenty of reading matter), and then the children will be longing for the return of the Sabbath as they long for the return of a festival or for the return of spring with its balmy air and sweetly scented flowers.

The third and last point of weakness that I shall mention, and one that causes us much sorrow, is *the desertion of many of our older scholars*. It seems to be the prevailing opinion among grown up people that the Sabbath School is a place for children only. What has given rise to that erroneous impression is hard to say. Very often people put day schools and Sabbath Schools on the same level. But the object of the Sabbath School is higher and worthier of the respect and sympathy of grown up people than

the day schools are. Our public schools are worthy of great support and they generally get it because they fit children for useful stations in this life. But is not the Sabbath School which has been the means of preparing many children for pure and noble lives on earth and for an endless and blessed life in heaven worthy of all the sympathy that parents can show it.

Indeed, I fear that older people are responsible for much of this desertion of the Sabbath Schools. How can they expect young men and women to attend when they do not attend themselves? They are responsible in a great measure for this wrong impression which has been left upon the minds of many of our young people, that Sabbath Schools are for children only. Before this state of things can be remedied the older people must be brought to feel that they are neither too wise nor too old to learn. There is, I am glad to say, in some parts a tendency in this direction already. Older people are taking more interest in the bible class; for this we are truly thankful. But let us never be satisfied until we can boast of as good Sabbath Schools as Wales where nine-tenths of the church members attend every Sabbath. Such an enlargement of our work will necessitate the foundation of higher classes, and teachers cannot be too diligent in preparing themselves for the coming years for the harvest is going to be great; therefore they will need all the strength that knowledge of God's word and the history of His church can furnish. The difficulty of acquiring this knowledge will be overcome largely by the scheme for "Higher Religious Instruction," which has now been issued by the Committee of our General Assembly on Sabbath School work. Other denominations may have these schemes already; if not they will not be slow to follow in this good work. Every scheme that has for its object the better qualification of teachers should call forth our warmest sympathies, for no little blame is laid by some people on unqualified teachers for the desertion of our young men and young women and older people as well from our schools.

But there is another cause for much of this desertion, and that is "the want of work." The greater number in our bible classes are not workers. They are very good listeners. But they leave the whole work of the lesson to fall upon the teacher. Superintendents and bible class teachers are often too easily pleased. They are satisfied if they see their listeners before them. When the teacher asks, "Has any one a question to ask or an opinion to express

about the lesson?" there is often entire silence. And the silence is unbroken when the question is asked, "Is there any thought that has been of special benefit to you during the week?" It reminds me of a story I heard about a Christian worker, who called a person who frequented his revival meetings, and who was a professed Christian, a bog. When asked to explain what he meant by calling the person a bog, he said: "A bog is a place that receives and retains all the rains that fall upon it from heaven. It does not send out any refreshing streams to water the thirsty earth. So," said he, "the professor of religion who listens to messages of divine love, but who will not go and speak to others of the peace they found and the joys they experience is a mere bog."

We have too many bogs in our classes. We want more who will make use of their knowledge. The aim and continual endeavor of every Sabbath School superintendent should be to get the members of the higher classes to express their opinions upon the lesson or upon some point in it. Thus they will be brought to feel that they are workers, for indeed every one who asks a question or expresses an opinion is helping both the members of the class and the superintendent. It is to this free discussion of the lesson that the Sabbath Schools of Wales attribute their great success in securing and retaining the great majority of church goers.

We have now considered three things that cause us much grief as teachers, viz., inattention, irregularity and desertion. We have endeavored to discover the sources of these weaknesses. But there is one source which has not yet been mentioned, because it is the common source of all imperfections, viz., the depravity of human nature. Inattention, irregularity of attendance and desertion often arise from the wickedness of the human heart. They will not listen, they will not attend, they will not continue with us, simply because their wills are perverted and their natures averse to the nature and ways of God.

To overcome this enmity of the human heart no less a power is needed than the love of God. To bring this power to bear upon it is our work. It needs patience, perseverance and wisdom. We need to be wise as serpents and harmless as doves. Let us ever remember that Christ is the true source of strength. Although the work of improving the environment of our classes, of winning the confidence and affection of many, and of fitting ourselves for the ever increasing labors, seems a greater task than we can accomplish

let us remember that the battle is not ours but God's, that while our work for Christ is imperfect, Christ's work for us is complete. Let us consecrate ourselves anew to the service of our great Captain, and go forward to strengthen the weak places in the walls of Zion, trusting in Him who has said, "No weapon formed against thee shall prosper," and "As thy days so shall thy strength be."

N. WADDELL.

Russelltown, Que.

TO A MOUSE.

(With apologies to Burns.)

Ye slinkin', sneakin', thievin' beastie !
 The vera deil is in your breastie,
 Wi' your hold pranks, ye infernal pest, ye,
 I'se do ye scaith
 Wi' a' ma power, an' I get neist ye,
 As share as death.

Ye'se cut ma handkerchers and c'laes ;
 Ye steal ma wee bit breid an' cheese ;
 Ma vera bukes ye mak your preeze,
 As weel's ma papers ;
 An' mang ma flies an' bugs an' bees
 Ye cut your capers.

The curse o' auld St. Patrick to ye !
 An' wad ma hantle bakes na do ye,
 That ye maun haul ma bum-clocks wi ye ?
 Ma fegs ! I'se lett it !
 An' ye bring down ma neive upo' ye,
 Ye'se sair regret it.

" I doot na whyles but ye may thieve !"
 Quo' Burns,—I' feth I weel believe
 Ye'd dae nae else, gif ye had leave
 To rin your gait,
 But, certie, freen', ye needna grieve,
 I'se keep ye straight.

For soon ma dons'e moose I'm thinkin'
 I'se steek your cen sae bonny blinkin',
 An' gar ye stop your wanton jinkin',
 Like ony baudrons ;
 An' mak ye fit, wi' in a winkin',
 For Chinese caudrons.

ROBERT McDUGALL.

Presbyterian College.

THE MINISTER'S LIBRARY AND HIS READING.

IF a man has acquired a taste for books and reading, and learned to value the treasures of our literature, he is then free to enter the most distinguished society that ever adorned this earth. He can, at will, associate with the world's nobility. No one is badly off for good society who is on intimate terms with Shakespeare, Milton, Cowper, who can converse with Macauley, Scott, Miller, De-Quincey, Ruskin, &c., or any of those great benefactors whose names are embalmed in the hearts of thousands.

The formation of a library by proper selection is one of the most important works a young man can engage in, and if for daily use it will be among the most influential and formative causes in shaping his character, and yet nothing is done more heedlessly. We pick up any book that chance flings in our way. I have often wondered at certain collections I have seen, and could not divine on what principle they had been made. It seemed as if the volumes had been brought together by the four winds of heaven blowing them into a heap from obscure and nameless quarters. To every young minister especially we say with all earnestness, *make a good selection of books*. Let the nucleus of your library consist of only standard works, and add nothing to it except first-class books. This is a difficult, but a necessary task, for amid the rank herbage of brake and fern, it is no easy matter for even the experienced student to pluck the most wholesome and nutritious bunch. A little library of well selected books, growing larger year by year, by valuable additions, is a noble investment. Let inferior works alone and read books that are wiser than yourself. What are called *standard works* contain the richest thoughts embalmed in the best words—the distilled essence of genius, the golden fruit of wisdom that had long ripened on the bough before it was gathered. Great men are best known through their writings. Let a young man lay up in his mind and heart a store of these rich thoughts, and this will be a living treasure through life from which to draw comfort, sympathy, guidance. A man whose mind is enriched with the wisest sayings of our best writers, and his memory filled with their imagery, has ample resources within himself and is better fitted to meet life's varying fortunes. I know of no more inspiring, peaceful hour than when the duties and cares of the day are over you take up your

favourite author and read aloud some of his choicest pages, filling your mind with rich and varied thoughts, or becoming acquainted with those well-known characters which every leal heart numbers amongst the world's best friends. Such an hour spent in the company of the world's best men is to the moral nature what a bath of summer glory is to the body, when we lie in the golden sunshine among the meadows, richly decked with June blossoms, while the birds are making melody from every green bough. Some books have made themselves so necessary that the *race* has claimed them, and others belong to the nation and have largely helped to form and determine its policy and character. While others, in all the sweet offices of consolation and sympathy, take rank among parents, lovers, friends, and become the gentlest and most authoritative of advisers. Even single poems or song has fired the patriotism of a people and prepared them both to do and dare. A celebrated statesman once said, "Give me the making of a people's songs, and I will give you the making of their laws."

De Quincey somewhere makes a distinction between books. (1) Some books are for *information*, (2) others are for *inspiration*. For an example of the former class, he instances a cook-book, full of most important information on every page. For inspiration he mentions Milton's "Paradise Lost." Of these two classes of works, by far the most important is the last. If a man has never known what it is to have the mind keyed up to its highest tension and carried away as by magic spells when reading some noble author, he is a stranger to the purest joys and overmastering influence known to man.

What books to read is a most important consideration to which no definite answer can be given. So much depends on each man's mental outfit; the subject you wish to study; your own tastes and aims. Of course every professional man should seek to be thorough in his own department, and read those books that treat of his professional work. A farmer ought to read works on agriculture and fruit growing; on soils as adapted to certain crops. A mechanic should study works on architecture and measurements, and would be nothing the worse for a knowledge of arithmetic, mensuration and euclid. The merchant should read works on trade, commerce, political economy. Lawyers and physicians will, of course, read the standard works on their respective sciences. So with the theologian and pastor; they must, first of all, know their own calling and be

familiar with those books that treat of it. I never like to hear of a minister that knows more about stocks, banking, farming or fruit growing, than about theology or christian work.

A man goes into a bookshop and he feels at a loss what to get! What shall I purchase and read? On which subject shall I inform myself? Along what line shall I travel? A little friendly judicious counsel at such a time might prove of incalculable advantage to many of limited experience. It is most important to know what books most deserve our study, for no man can read all that comes out in this age of books; their multiplicity renders a careful selection necessary, and we say make it a point to select the best company. We cannot give specific rules in regard to the choice of books, but a general principle is worth more than a score of detached directions. Have an earnest purpose in all your reading. Let this purpose have a strong and straight stem, and then our reading will gather around this, and grow from out of it as twigs and branches, leaves and blossoms seeking the sunshine and moisture for the tree. Read only those books that will do you good, which will give you some impulse and make you feel better and braver. Your library, be it ever so small, should be a company of the wisest and best of men, who will, without grudging, share their society with you. The value of your collection will not depend on the number of volumes it contains but on the selection. Surround yourself with dear and valued friends; don't keep low company when you may have the very best. Prof. Blackie says, "Stick to the great books, the original books, the fountain-heads of noble passions and great ideas, the great books on which the history of human thought and the changes of human fortune have turned." The mastery of one such book will often be the mastery of the whole subject of which it treats. And when we have heard the deep tones of Niagara, we are not much taken by the drippings of an eave-trough. Some books have a cool, clear, pure atmosphere surrounding them, and there is moral bracing in the breathing of it. There is liberty in that vast amplitude that surrounds them, and a sublime prospect from those aerial heights. No man can get the greatest good from the greatest authors unless he lives on very intimate terms with them. Often the well is deep and the richest pearls lie at the bottom, and we must sound all their depths to reach their mental and moral wealth. Such books have been forged at the heart and fashioned by the intellects of the world's bravest and best.

Coming to particulars, we say:—

1. Get good copies (for life-long use in the study) of the English, Greek and Hebrew Scriptures; Robinson's N. T. Lexicon; Winer's N. T. Grammar; Trench's Syn. of N. T. and Cruden's Concordance; Worcester's English Dictionary.

2. Of *Commentaries*, we mention Kiel and Delitzsch on the Pentateuch; Pusey on Daniel; Fairbairn's Ezekiel; Alford's New Testament; Morison on Matthew; Westcott's John's Gospel and Epistles; Hodge on Romans; Meyer; Lightfoot on Galatians, Colossians, Philippians; these last I consider of the greatest value; Ellicott.

3. *Critical*: Bleek's introduction to N. T.; Fairbairn's Typology; Westcott's introduction to N. T., the same on the Canon; Thomson's Land and the book; Stanley's Sinai and Palestine, and Smith's Bible Dictionary.

4. *Systematic Theology*: Calvin's Institutes; Hodge—father and son; Liddon's Divinity of Christ; Cunningham's Historical Theology; Shedd's History of Christian Doctrine; Crawford on the Atonement; Van Oosterzee's Christian Dogmatics; Martensen.

5. *Apologetics*: Flint's Theism; Flint's Antitheistic Theories; Christlieb's Modern Doubt; Row's Bampton Lectures, 1877; Butler's Analogy; The Miraculous Element in the Gospels, by Bruce. Here are seven grand works: Life and Epistles of Paul, by Conybeare & Howson; Merivale's Conversion of the Roman Empire; Forsythe's Life of Cicero; McCrie's Life of John Knox; "John of the Golden Mouth," by McGilvray, D.D.; Shedd's Homiletics; Bernard's Progress of Christian Doctrine.

In a conversation with Dr. Pierson about books, he remarked to me: "I was never conscious of my mind growing more rapidly than one year during which my chief reading was confined to these authors just named, and if my library of 2,000 volumes was being burned and I could save only one volume from it, I would lay my hand on 'John of the Golden Mouth.'" At the time of this conversation in my house I had not read this work, but now, while prizing it highly, if it were a choice between these seven works I would certainly choose Bernard's History of Christian Doctrine, a noble work which has made the N. T. a fresh book to me—a fundamental book which no student can afford to neglect.

6. Of the many excellent *lives of Christ* I urge the study of Edersheim and Farrar; the former for its learning and reverence,

the latter for its vividness and word-painting that makes all so real, as if actually surveying those scenes to-day.

7. *Sermons*: Chalmer's Astronomical discourses; Dykes; Ker; Bruce's Training of the Twelve; Butler; Robertson; Guthrie.

8. *Essayists*: Foster; Miller; De Quincey; Ruskin; the two last for the marvelous richness of their vocabulary and beauty of style. As a writer on art and literature, Ruskin stands unrivalled.

9. *Poets*: Shakespeake, always first, and Milton, ever second (the most praised and least read of any work). Wordsworth; Tennyson; Burns (a grand classic from whom I have learned much).

10. *Novels*: Sir Walter Scott, the grandest of all, and long after him Thackeray; George Elliott.

11. The Encyclopedia Britannica, a whole library in itself. If the different subjects were published in separate works, it would cost \$1000 to procure them, and yet all may be had for \$72. By all means let every minister have it, though he should, if not sell his coat, at least give up his tobacco to procure it.

In this list I have omitted many works of great value, yet those I have mentioned are also of prime importance, and any library that embraces them is a grand nucleus, and be careful to add nothing but standard works, and a dozen such each year will be a goodly and valuable increase.

A minister must read or sink into insignificance. It is one of the solemn duties laid upon him by the Holy Spirit. "Till I come give attendance to reading." If he does not keep constantly filling up the fountain it will soon run dry. To every student and young minister I would say, "Dont talk with every cox-comb or pretentious non-descript; go to the fountain-head, to those whom the ages have recognized as masters and sit at their feet night and day. You can afford to let the herd of books go on their way as unworthy of notice, but you must hold constant communion with the loftiest and purest intellects of our race, and steep your mind and heart in their precious thoughts; for it is in this way alone that high and choice culture is attained. As theologians, read the great radical books which have formed and moulded sentiments and doctrines in the various departments of thought. Drink at the fountain-head, and not at the numerous little muddy streams. Read the great books of the race that have made themselves a permanent home among men, books that have made themselves necessary, what we fondly call our standard authors—*read* them, **STUDY** them, **APPROPRIATE**

them. One grand author absorbed into the mind, digested and assimilated, will do more to enoble, enrich and strengthen the faculties, than a library read over.

We like to read *our favorite authors* again and again, though we are as familiar with them as with the stars; though we know them as we do the faces of our dear friends. We can no more grow weary of them than we can of the spring-time, the singing birds, the buds and blossoms, or the golden sunlight. Who tires of their favourite retreats of literature—books or poems—though he has gone through that scenery a thousand times. How a lad revels in the scenes of his boyish days—the hills and brooks around the old home; the trees with their cooling shade. And when we go back from distant places, and from cares that are telling on us, the place is as fresh and winsome as ever. So it is with our favorite authors. Dr. Guthrie said, "There are four books I read through each year: my bible, the pilgrim's progress, one of Scott's and Robinson Crusoe."

J. THOMPSON.

DR. KELLOG'S LIST.

The Englishman's Greek Concordance to the New Testament, The Englishman's Hebrew Concordance to the Old Testament (or instead of these two, Young's Concordance; Winer's Grammar of the New Testament Diction; Cremer's Lexicon of the New Testament Greek; Driver's Hebrew Tenses; Trench's Synonymes of the New Testament; Weiss' Introduction to the New Testament; Oehler's Old Testament Theology; Van Oosterzee's New Testament Theology; Edersheim's Life and Times of Jesus, the Messiah; Kurtz's Church History; The Schaff-Hertzog Encyclopædia; Sayce's Ancient Empires of the East; P. Smith's History of the World; Commentary on Genesis, Delitzch; The Speaker's Bible, Vol. I, The Pentateuch; Commentary on the Psalms, Delitzch; Commentary on Isaiah, Delitzch; The Book of Daniel, Pusey; Alford's Greek Testament; Meyer's Commentaries on Matthew, Mark and Luke, the Acts of the Apostles, Epistle to the Romans, I and II Corinthians; Godet's Commentary on the Gospel of John; Ellicott's Commentaries on the Epistles to the Galatians, Ephesians, Philippians, Colossians and Philemon, to the Thessalonians and the Pastoral Epistles; Delitzch's Commentary on the Epistle to the Hebrews; Luther's Commentary on the Catholic Epistles; Auberlen's Prophet

Daniel and the Apocalypse of John ; Van Oosterzee's Christian Dogmatics ; Martensen's Christian Dogmatics ; Martensen's Christian Ethics ; C. Hodge's Systematic Theology ; Cremer's Beyond the Grave ; Ebrard's Apologetics ; Flint's Theism ; Flint's Anti-theistic Theories ; Janet's Final Cause ; Harris' Philosophical Basis of Theism ; Harris' Self Revelation of God ; Bissell's Pentateuch, its Origin and Structure ; Monier-Williams' Buddhism (Duff Lectures for 1881) ; Robson's Hindooism and Christianity ; Stobart's Islam ; Douglass' Confucianism and Taoism ; Reports of the London Missionary Conference, London, 1888 ; Bernard's Progress of Doctrine in the New Testament ; Sayce's Light from the Ancient Monuments.

I see that I have not named a history of Doctrine ; Hagenbach, or better, if it is translated, of which I am not this moment sure, Nitzch, on that subject might be substituted for one of the books on the above list ; say Cremer's Beyond the Grave.

Toronto, Ont.

DR. COCHRANE'S LIST.

Dr. Hodge's Theology, 3 volumes ; Dr. Hodge's Commentaries Corinthians, Ephesians, Romans, &c. ; Dr. Alexander on the Acts and Matthew and Mark ; Holdane on the Romans ; Brown (Prof.) on the Romans ; Matthew Henry's Commentary ; Jamieson, Fausset and Brown's Commentaries ; Meyer's Commentaries ; Kittos Pictorial Bible ; Kitto's Daily Readings ; Edersheim's Life of Christ ; Connybeare and Howson's St. Paul ; Farrar's Life of Christ ; Parker's People's Bible ; Spurgeon on the Psalms ; Hengstenberg on the Psalms ; Barnes on the Psalms ; Barnes' Commentaries on Old and New Testaments ; Young's Analytical Concordance ; Shakespeare ; Milton ; Wordsworth ; Dr. Wm. Taylor's Books on Moses, Daniel, Elijah, &c., &c. ; Geikie's Life of Christ ; Hanna's Life of Christ ; Stalker's Life of Christ and St. Paul, &c. ; White (Alex., D.D.) on Shorter Catechism ; Bruce on the Training of the Twelve ; the Yale Lectures on Preaching ; Canon Liddon's Works (Brampton Lectures, &c.) ; D'Aubigne's History of the Reformation ; Dr. Cumming's Protestant Discussion (1839) ; Kitto's Biblical Encyclopædia ; Alexander's (Lindsay) Encyclopædia ; Cunningham's Church History, Historical Theology, &c. &c. ; Fairbairn's Typology of Scripture ; Ryle's Expositions of the Gospels ; Calvin's Institutes ; Owen's Works ; Jno. Bunyan's Works ; Kurtz' Church History ; Professor Flint's Works on "Theism," &c. ; Denham on "Song of Songs" ;

Moody Stuart on "Song of Songs"; Horatius Bonar's Hymns; McCheyne's Memoirs and Sermons; F. W. Robertson's Memoirs and Sermons; Elicott's Commentaries on the Epistles; Dean Alford's Commentaries on the Gospels; Encyclopædia Britannica, or Chambers' or Appleton's; Worcester's Dictionary; Roget's Thesaurus.

Brantford, Ont.

DR. MACMULLIN'S LIST.

The first fifty books for a young minister's library might be easily named if his means were ample; but the circumstance that he is to limit himself to fifty to commence work with implies that such a collection must be made as limited means will enable him to purchase. In addition to those which a graduate is supposed to possess already, I would recommend as follows: Whether an Alford shall head the list must depend on circumstances. Of commentaries that by Matthew Henry must have the first place. It is cheap, reliable, practical and learned, without parade of scholarship. The Pulpit Commentary, edited by Canon Spence, is excellent, but of course much more expensive. Fairbairn's or Smith's Bible Dictionary; Young's Analytical Concordance; Hodge's Systematic Theology; Hanna's five volumes on the Life, &c., of our Lord; the Life and Times of St. Paul, by Conybeare and Howson; Ryle's Notes on the Gospels; W. M. Taylor on the Parables; Hodge on Romans; Eadie on Ephesians and on Colossians; Jay's Morning and Evening Exercises; the Marrow of Modern Divinity; the Philosophy of the Plan of Salvation; the Progress of Doctrine in the New Testament, by Bernard. If a few volumes of sermons are to be added, those by McLaren, of Manchester, are excellent. As specimens of rich gospel preaching, and illustrations of sermon structure, those by Spurgeon are unrivalled.

Woodstock, Ont.

DR. MACKNIGHT'S LIST.

The making of such a list is to a considerable extent a matter of hap-hazard; for there is no standard of relative importance, and much depends on the tastes and aptitudes of the individual. However, here goes.

A student is supposed to be already provided with Hebrew and Greek Scriptures, grammars and lexicons. But I may name Wey-

mouth's Resultant Greek Testament for common use, and Tischendorf's eighth edition for critical details; also Thayer's Lexicon.

Cruden's Concordance; self-explanatory Reference Bible (parallel passages printed at length) published by Wm. Collins; Schaff's Encyclopædia; Septuagint; Swete's Text, Vol. I. (Gen. to Kings) and Psalms are published; Josephus. For special research Niese's Critical Text, of which two volumes are published; next to that L. Dindorf's. For ordinary purposes an English translation is sufficient. The old one is Whiston's; but there is a better translation of the Jewish war, and Shilleto (Bohn's Library) has recently revised the Antiquities. Ante-Nicene Library—Clark's is the American revised reprint. (It may be worth while to name editions of a few of the originals. Apostolic Fathers, by Gebhardt, Hamack and Lahn, and The Teaching of the Apostles, for historical use, Schaff, for exact text, Rendall Harris. Justin Martyr, and other second century apologists, by Otto; Irenæus, by Harvey, or Stieren; Clement of Alexandria, by W. Dindorf; Tertullian, by Oehler; Cyprian, by Hartel.)

Apologetics.—Fisher's Grounds of Theistic and Christian Belief.

Introduction, &c.—Keil's Archæology, Thomson's Palestine, Keil's Introduction to the Old Testament, Warfield's Textual Criticism of the New Testament, or Hort's Introduction to Westcott and Hort's Greek Text (in Vol. II), Weiss's Introduction to the New Testament.

Biblical Theology of the New Testament.—Schmidt, or Weiss.

Systematic Theology.—Ch. Hodge, Muller on Sin; for Arminianism, Richard Watson or Limborch; for Romanism, Catechismus ad Parochos.

Homelitics.—Shedd.

Church History.—Schaff, Hagenbach's History of Doctrine, D'Aubigne's Reformation and Times of Calvin, Dornor's Protestant Theology.

Commentaries—Critical.—Keil and Delitzsch on Old Testament; for careful use of versions, Rosenmuller's Scholia; on Psalms, Calvin, J. A. Alexander, Perowne; New Testament, Calvin, Bengel, Alford, Meyer; Godet on Luke, John, Romans, 1 Corinthians; Tholuck on John; Luthardt on John; Shedd on Romans; Delitzsch on Hebrews.

Popular.—Henry, Jamieson, Faussett and Brown; on New Testament, Schaff's International; the Blue Book (rules and forms, new ed.)

PROFESSOR CAMPBELL'S LIST.

A good English Bible, revised version, Alford's Greek New Testament, a Hebrew Bible, most recent Old Testament Commentary within the minister's means, standard English Dictionary, Dictionary of Classical Greek, Gesenius' or Fuerst's Hebrew Lexicon, Latin Dictionary, Hebrew Grammar, Greek Grammar, Latin Grammar, best Manual of English Composition, Chaldee Manual, English Concordance, Biblical Dictionary, Classical and Scripture Atlas, Modern and Missionary Atlas, Andrews' Bible Student's Life of our Lord, Conybeare's Life and Epistles of St. Paul, Trench on the Parables, Trench on the Miracles, Keith on the Fulfilment of Prophecy, Bernard's Progress of Doctrine in New Testament, Apostolic Fathers (Greek), Anselm's *Cur Deus Homo* (Latin), the Apocrypha, the Mishna or whole Talmud, Josephus, Eusebius' Church History, Confession of Faith, Pascal's Provincial Letters, a good Church History, Farrar's History of Free Thought, Geography of Palestine or a good work of travel in, Book of Forms and Procedure, Greig's History of Church in Canada, Lenormant's Manual of the Ancient History of the East, Goulburn's Thoughts on Personal Religion, Latest History of Missions, Work on Science and the Bible, Work on Comparative Religion, Shakspeare, a modern poet (Tennyson, Browning, Longfellow, &c.), any book of Carlyle's except the Irish Journey, some historical work of style such as Gibbon, Macaulay, Hallam, McCarthy, Parkman, Prescott, Motley, a manual of your favorite science, the Church Hymnal (to be well studied), Westcott's or other good work on introduction, Bret Harte's Luck of Roaring Camp, or, if preferred, a novel of Dickens, Thackeray, Charles Reade, &c., &c., but not Mark Twain.

Montreal.

DR. WELLS' LIST.

A good copy of the Bible, English; a good copy of Old Testament, Hebrew; a good copy of New Testament, Greek; a good copy of The Septuagint, Greek; a good Concordance of the Bible, Young; a good Commentary on Old Testament, Keil and

Delitzsch; Commentary on Genesis and Exodus, Murphy; Treasury of David, Spurgeon; Commentary on the Psalms, Alexander; Commentary on Proverbs and Ecclesiastes, Lange; Commentary on the New Testament, Alford; Commentary on Matthew, Lange; Commentary on Luke, Godet; Commentary on John, Meyer; Commentary on Epistles, Ellicott; Commentary on Apocalypse, Lange; Analysis of the Bible, Hitchcock; Progress of Doctrine in New Testament, Bernard; A good Bible Dictionary; Life of Christ, Geikie; Life of St. Paul, Conybeare and Howson; Systematic Theology, Hodge or Shedd; History of the Christian Church, Neander; History of Creeds, Schaff; Homiletics, Hoppni; On Preaching, Alexander; Lectures on Preaching, Brooks; Hermeneutical Manual, Fairbairn; Sermons, F. W. Robertson; Sermons, Phillips Brooks; Sermons, Liddon; Sermons, Goulburn; Sermons for New Life, Bushnell; Sermons, Dykes; Sermons, Spurgeon; Talks to Students, Spurgeon; Latin Christianity, Milman; Early Church, Stanley; Sinai and Palestine, Stanley; History of the Popes, Ranke; Pilgrim's Progress, Bunyan; Life of McChayne; Lives of Robert and Mary Moffatt; Life of Livingstone; Life of J. G. Paton; Pastoral Sketches, Spencer; Shakespeare; Milton, Poetry and Prose; A General Cyclopaedia Britannica, or Chambers; Lectures to Young Men, Beecher.

Montreal.

[NOTE.—The above article and lists have been received in answer to a request sent to a number of Canadian ministers for a list of the first fifty books which they would advise a theological student to purchase in the formation of a professional library.—ED.]

The Mission Crisis.

ROMISH AGGRESSION IN NEW ENGLAND.

IN this closing decade of the nineteenth century, when men are everywhere becoming cosmopolitan in sentiment, it might seem like being out of harmony with the prevailing current of liberal thought, to assume an attitude, otherwise than sweet and complimentary, towards a religious body which, in the judgment of some leading Protestant divines, is still a branch of the Church of Christ. It must be conceded that the Church of Rome, acting as a purely spiritual organization, has the same right, under our Constitution and laws, to propagating herself as Presbyterianism or Methodism has. To deny this would be a virtual disclaiming of the principle of liberty which forms the historical bed-rock of our distinctive Protestantism. The aggressions of Rome, however, are not limited to legitimate methods of persuasion, or even to forceful edicts in the event of non-obedience. Romanism is more than a system of doctrines. It is an active, powerful, omnipresent political agency as well, bent upon the gigantic purpose of centralizing all the powers of the earth in the bosom of one master of souls. The Christianity which Christ taught, enjoined submission to constituted authority; but this Romish system seeks to subject and subordinate the State to the Church, by conferring upon the Pope the unlimited jurisdiction over temporal affairs, even to the extent of granting him the right, under a definite Canon law, "to annul State laws, treaties, constitutions, etc.;" to absolve from obedience thereto, as soon as they seem detrimental to the rights of the church, or those of the clergy." Within the last thirty years, this dangerous prerogative has been boldly exercised in New Granada, Mexico, Sardinia, Austria, Spain, and Piedmont; and it is a most significant fact, that in every case, the laws pronounced null and void are essential parts of the American Constitution. Not unnaturally, therefore, is it felt by many of the most competent and observant leaders of American thought, that this Roman power growing up within their borders, is not only to be looked upon with

suspicion, but that it even threatens to engulf some of their most valued institutions, and is therefore to be regarded in the light of a positive national menace.

This fear would seem to be substantiated, not only by the unconstitutional papal aggressiveness which has already manifested itself, but also by the declared platform and sanguine predictions of their highest authorities. Bishop Ireland stated at the council recently held in Baltimore, that the Roman Church is here to render America Catholic. The Bishop of St. Louis gave a more literal interpretation of the real import of this prophecy, when he said "Catholicity will one day rule the country, and toleration will be at an end." This ungenerous sentiment is in perfect accord with the most authoritative teachings of the church, as is witnessed by the following utterance from Bishop O'Connor: "Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic world." In the face of such declarations, it is difficult to understand how Romanism can co-exist in harmonious development with a form of government, whose central and fundamental idea is freedom of opinion and freedom of worship. The guiding principles of Rome being antagonistic to those of the Republic, the certainty of friction and contest between the two has long been regarded as a foregone conclusion. This inherent irreconcilability has involved itself into a bitter practical issue with even greater despatch than those who foresaw its approach had anticipated. Of late years there has been a perfect torrent of Roman Catholic immigration into the United States from the various countries of Europe, and by congregating for the most part into the large cities, and preserving themselves a political unit, they have, under able ecclesiastical generalship, penetrated into the administration of civil affairs, and have possessed themselves of an influence in municipal and public matters, which is altogether out of proportion to their actual numbers. In Boston, for instance, ninety per cent. of the employees of the City Government are Roman Catholics; while Roman Catholics pay but ten per cent. of the taxes.

Now while the main provisions of the American Constitution are hopelessly out of line with the whole spirit and genius of Romanism, for that very reason America is one of the weakest nations on the face of the earth, politically, to withstand Romish aggression. Here the Catholic Church is environed by no restric-

tions, as it is in the old world, where its tactics are better known. The country affords unlimited scope for maturing those schemes of innovation for which the papacy has always been characterized. And the opportunity has not been let slip. It has been vigorously improved. Victories have already been won, not by the crude expedient of physical force, but by the subtle arts of legislation, and by the vulgar device of manipulating politicians. In the city of New York, especially, the machinations of Rome have been a most pronounced financial success, no less than \$11,000,000 having been granted to that church from the treasury department within the last fourteen years.

In New England, the exorbitant pretensions of this church to special consideration, together with its inveterate hostility to long cherished institutions, have raised against it a storm of righteous popular indignation. Its attitude towards the public schools has been and is particularly obnoxious, being in violent conflict with what has always been conceived as a distinct prerogative of State. The Romish hierarchy is opposed beyond the possibility of reconciliation, to the whole established system of secular education, and also to the principles on which it is based. The common school is an expression of the idea, that the State has the right to assume the function of public education. The execution of this right is further held to be a sacred obligation upon whose faithful performance the integrity and health and efficiency of the nation are largely dependent. The Church of Rome emphatically denies to the State the right to educate its citizens. The following statement is taken from the Syllabus of Pius IX, issued December 8th, 1864, in which the powers of the church are minutely defined: "She has the right to deprive the civil authority of the entire government of public schools." The *Tablet*, a thoroughly Roman Catholic journal, declares: "We hold education to be a function of the church, not of the State; and in our case we do not and will not accept the State as educator." In harmony with these sentiments is the recent declaration of Father Conaty, of Worcester, Mass., that "the State as educator of its citizens, is a relic of barbarism." These quotations, which might be multiplied indefinitely, reveal the deep-seated antipathy of Rome to the public schools of New England. Every such school is stigmatized as an insult to the religion and virtue of her people.

It need scarcely be said that this Romish position, so strongly

asserted and so vigorously pushed, is directly contrary to the conviction of the nation, and also to the provisions of the various States which constitute the Republic. It is in fact a revolutionary attitude. As long ago as 1820, Daniel Webster declared: "New England early adopted, and has constantly maintained the principle, that it is the undoubted right and the bounden duty of Government to provide for the instruction of all youth. That which is elsewhere left to chance or to charity we secure by law. We regard it as a wise and liberal system of police, by which property and life and the peace of society are secured." The Church of Rome, which is really a close corporation under the control of a foreign potentate, joins issue with the sense of the nation at this point, hurls her anathemas against the entire educational system, which is proudly esteemed as one of the main defences of the country's civilization, and contemplates nothing less than its complete destruction. Already she has taken active measures for the ultimate compassing of her exclusive and intolerant designs. Parochial schools of the concentrated Romish type, are being established all over the country as rapidly as circumstances will permit, and as soon as these schools are ready to be opened, orders are forthwith issued to all Roman Catholic parents to withdraw their children from the public schools, and send them to these sectarian institutions. A year ago, there were 2847 such schools in the United States, and 205 in New England. The number has doubtless increased since that time.

The general character of the instruction given in these parochial schools may be inferred from a brief consideration of the criticisms so lavishly bestowed upon the standard system by the Catholic press and clergy. Two main objections were urged: first, that the public schools were sectarian; secondly, that they were godless. So long as selections from the scriptures were authorized to be read, the charge of sectarianism was most violently preferred. To remove this prejudicial feeling, the Bible was withdrawn; but it was found that the accommodation was to no purpose. It only necessitated a change of ground; and the accusation of sectarianism gave place to the darker impeachment of godlessness. After the School Boards had yielded in many places, and circumscribed or excluded the reading of the scriptures, then the Romanists declared they were not satisfied. The *Tablet* said: "This action does not meet, nor in any degree lessen, our objection to the public school

system." "Let the public school system go where it came from—the devil," was the gentle deliverance of the *Freeman's Journal* concerning the vast educational machinery, which is proudly believed to be the most effectual governmental method of securing and ensuring national self-preservation and national self-development. The real explanation of Rome's opposition to the public schools, lies in her historic antagonism to the principles of individualism and intellectual enlightenment which they represent and encourage. And accordingly the idea and purpose which dominates the parochial school, is the production of a drilled and scrupulously obedient servant of the Roman Catholic Church. Reverence for the church and unquestioning devotion to her interests are the chief objects sought. The accuracy of this representation is fully sustained by the utterance of Cardinal Antonelli, when he said that he "thought it better that the children should grow up in ignorance than be educated in a such system of schools as the State of Massachusetts supports; that the essential part of education was the Catechism; and while arithmetic and geography and other similar studies might be useful, they were not essential." Just so. The aim of the parochial schools is not to educate, in the broad and high sense in which the modern cultivated mind conceives that word, but to make firmly loyal and obediently docile Roman Catholics. Instead of inciting to independent mental action and the free search after truth, their whole tendency and design and result is to force the mind into a certain unyielding mould, whose prominent feature is passive obedience to a politico-ecclesiastical authority, claiming immunity from civil law and universal supremacy, thereby diminishing reverence for and allegiance to popular government, and consequently hostile to the Republic, based, as it is, upon the supremacy of the organic people, and not upon that of an Italian hierarchy.

As might be expected, the instruction imparted in these Romanized schools derives its tone and complexion from the Roman Catholic idea of education; and the arbitrary enforcement of this cast-iron and one-sided conception, promotes deficient and dishonest teaching. Space forbids the going into minute details here; but an examination of the text books now in use will abundantly substantiate the confessedly grave insinuation. Suffice it to say, that vital facts of history are often either omitted, or given in such disproportion that their meaning is obscured. Truth is frequently

sacrificed in the interest of the Roman Catholic Church. The fanatical opposition to the use of Swinton's History in the public schools of Boston on account of the explanation there given of indulgences—an explanation which is but a mild statement of fact—is one instance of this historical dishonesty. In the preface to the Third Reader of the National Series, the author naively says: "The Third Reader, in common with the other books of the Catholic National Series, has one chief characteristic, viz: a thoroughly Catholic tone, which will be found to pervade the whole book." Substitute, if you please, the word *Presbyterian* for *Catholic* in the above quotation, and imagine the wisdom and fairness of putting such a book in a school claiming the sole right to educate the children of a community. Bishop Gilmour's Bible and Church History contains the following choice morsels. Comparing Catholicism with Protestantism, he says: "To make converts, Catholicity has ever appealed to reason; Protestantism, like Mohammedanism, to force and violence. . . . Among Protestants there are almost as many religions as there are individuals, the churches divided and torn into pieces, ending in infidelity and Mormonism." Again: "John Knox died in 1572, revered by the Scotch, but known in history as the 'Ruffian of the Reformation.'" We resist the temptation to make further quotations. The dominant purpose of such teaching as the preceding, is to exalt and glorify the Roman Catholic Church; and to this end, the most outrageous distortions of history are freely indulged in. These perversions, however, are quite compatible with the creative and annihilatory pretensions of Rome. To us, as Protestants, it is a somewhat startling revelation, that by the dogmas of the Catholic Church, as laid down by Cardinal Manning, the Pope is the judge of what history is; and if he says, that an occurrence did not take place, notwithstanding the world knows it did, the church is bound to believe him. "History," he says, "is a wilderness, into which infallibility will allow no one to wander without guilt of his own appointment, and it denies to every man the right to exercise his own reason or common sense in separating the true from the false."

The facts and sample teachings, selected and abbreviated, which have just been stated, show, that the parochial school, instead of fitting its pupils for efficient citizenship, and helping them by the development of their minds, to grapple more masterfully with the problems of life, is an institution which imprisons conscience and

strangles free thought—an institution, whose inevitable tendency is the production of an intense and bigoted sectarianism—an institution, where the instruction given is not only un-American, but anti-American, because the church, which is more than half a political organization, is ranked above the State and the country, and thus the principle of allegiance to a foreign power is inculcated to the extent of becoming disloyalty to the Republic itself.

But Roman aggression has advanced beyond the mere establishment of parochial schools. The demand now made is for a share of the public funds to support these schools. As long ago as 1853, this encroachment was vigorously urged in eight different States. The application, of course, met with a unanimous repulse; but the agitation then inaugurated has been gathering increased momentum ever since. The voice of Rome is now boldly laying claim to, and now pleading pitifully for, a portion of the public school money raised by taxation; not the portion raised by their own people, which would be quite small, but in proportion to the number of children they can muster. This request is in flagrant violation of the principle of the separation of church and State, and is in open contempt of every legal enactment bearing upon the subject in an American statute book. The Constitution of Massachusetts contains the following provision: "All moneys raised by taxation in the towns and cities for the support of public schools, shall be applied to and expended in no other schools than those which are conducted according to law; and such moneys shall never be appropriated to any religious sect for the maintenance, exclusively, of its own schools." A similar regulation is embodied in the Constitution of the United States. In the same line is the memorable utterance of General Grant: "Encourage free schools, and resolve that not one dollar appropriated to them shall be applied to the support of any sectarian school, keep the church and State forever separate." The statute and the admonition just quoted are a faithful transcript of American sentiment; and yet the Roman Catholic sect asserts the monopoly right of over-riding the public law, and of being exalted to the unique position of a pensioner on the public treasury.

Recognizing the civil illegality of the Romish demand, what should be our moral estimate of the attitude assumed? The Roman Catholic population forms a large factor in the nation; and as citizens they should have equal rights with all others. It is their

indisputable prerogative to make known their grievances, and seek redress by every legitimate means. Now, if they honestly regard the public system as a "gross and miserable delusion," which was the dictum of Archbishop Hughes of New York, should we antagonize their attempts to replace it with what, in their opinion, is something better? Should we not rather respect their views, and accord them a certain measure of sympathy in all their efforts? On certain conditions we might. If the tornado of denunciation launched against the public schools, were the spontaneous expression of genuine unbiassed Catholic conviction; and if the zeal manifested in the establishment of parochial schools, were the expression of a general desire on the part of the Catholics of America to secure for their children a distinctively religious education; then, considerations of fairness and toleration might advise the casting of a somewhat sympathetic, not to say a favorable eye, on the course of action pursued. But the obnoxious feature of the whole matter is this: the hostility to the standard system of public instruction, is not an independent judgment of American Catholicism. It is a foreign product imported into the country. It is not American Catholic, but Romish papal opinion. Were it not for the interference of the papacy, New England would not to-day be convulsed with these bitter sectarian troubles. The people have not acted as free agents. They have been ordered and whipped into line from without; and now, they conduct their agitations under the direction of an artificial ecclesiastical conscience, the creature of foreign priestcraft. The ground of resistance to Romish aggression is not disregard for the rights and opinions of Roman Catholics themselves. It arises from a profound reluctance to have the institutions of the country shaped by an Ultramontane, self-assuming, imperious corporation, operating and compassing its designs through an organized priesthood, who, in turn, enforce the pernicious plan of campaign upon the obedience of a subservient, conscience-fettered laity. The violent re-action against the public schools is in no proper sense of the term a popular movement. It is essentially priestly, and has diffused itself only under the influence of ecclesiastical injunction, and that to a partial and indifferent extent. The belief is firmly entertained and freely expressed by many who are in a position to know whereof they speak, that the great mass of Roman Catholic people favor the perpetuation of the American common school system. Mr. E. C. Carrigan, of the Boston Public

School Board, who is himself a Roman Catholic, stated it as his belief, that if a vote of the Irish-Americans of Massachusetts, especially Boston, were taken, nine-tenths would give the public schools the first place. In the city of Boston, it is estimated that there are somewhere in the vicinity of 45,000 Roman Catholic children between the ages of five and fifteen. Of this number, only about 7,000 attend the parochial schools. This would not seem to indicate a very enthusiastic endorsement of the papal policy.

It is more than an open secret, it is a fact of public possession—receiving fresh exemplifications every week—that the Romish clergy do not pretend to give their people the option of having their children educated, wherever they think best themselves. They require the conscience of the parent to be submitted to the authority of the church. In this educational controversy, the hierarchy are by no means representative in character; they are purely dictatorial. They speak *to* not *for* the laity. When contemplating the erection of a parochial school in a community, for instance, the people are not given a chance either to assent to, or dissent from the proposed scheme. The edict is simply issued, and compliance is a foregone necessity. In the synod held about four years ago in the diocese of Boston, the Archbishop expressly declared, that in all parishes, Catholic schools were to be built; that they were to be under way, at all events, within two years, and that a pastor having the ability to build such schools, and failing to do so, would give sufficient canonical cause for his removal from that parish. The amount of liberty granted to the people may be gleaned from a "pastoral," published during the winter of 1872-73, by the Bishop of Cleveland, Ohio. It required Roman Catholic parents to send their children, exclusively, to their own church schools, under severe threats. In case of refusal to comply, the Bishop "authorized confessors to refuse the sacraments to such parents as thus despise the laws of the church, and destroy the commands of both priest and bishop." I have in my mind two distinct cases—flagrant occurrences—where, in spite of all remonstrances, this barbarous and tyrannical injunction was enforced, with all its concomitant superstitious terrorism; but space forbids their recital. Many are the indications pointing to the conclusion, that the prevailing attitude of the American Catholic mind towards the hierarchical policy, is that of slumbering indignation, hushed

into concealment by the dreaded anticipation of papal anathema. Certain it is, that the people themselves are but instruments in carrying out a project, which was hatched in Rome by a band of Italian ecclesiastics who have their eyes fondly fixed upon the old mediæval firmament, and who derive their present ideals from that dark age.

On the face of it, the attempt of a foreign power to incorporate its ecclesiastical theories and political assumptions into American life and American institutions is presumably objectionable. Before harboring the thought of conceding such a right, or even looking upon it with any degree of conciliation, it should be well settled, that the power claiming such a continental prerogative can be entrusted with its discharge to the benefit of the people thus influenced. But alas! what is Rome's record as an educator? She claims to be the mother of science and the friend of progress and the mightiest lever of moral elevation; but the claim is flatly and sadly contradicted by the backward and debased condition of those countries where she has reigned supreme. Take the comparative showing as to crime. According to statistics based upon official censuses and collated by an English Church clergyman in 1854 there were in Roman Catholic Ireland, nineteen murderers to the million of population; in Roman Catholic Belgium, eighteen; in Roman Catholic France, thirty-one; in Austria, thirty-six; in the Papal States, one hundred and thirteen; in Naples, one hundred and seventy-four; while in Protestant England, there were only four murders to the million. Coming nearer home: In the city of New York, the Irish, who have largely attended the parochial schools, in a term of years furnished more than three times as many paupers and criminals, according to their number, as the Americans, who, as a body, attend the public schools—a most remarkable commentary, surely, upon the alarmist cry of *godlessness*, so blatantly preferred against the public schools.

A corresponding survey will show, that Rome is also the nursing mother of ignorance. In those countries where the papacy has had the completest sway, there is found to-day the greatest percentage of illiteracy. In Italy, in 1864, seventy-three per cent. of the population could neither read nor write. In Spain, in 1860, eighty per cent. of the people could neither read nor write. In Mexico, the state of things is still worse, there being ninety-three per cent. of the population who are unable either to read or write.

With such a record of miserable failure and criminal neglect in other countries, is it any wonder that the pretensions of the hierarchy to educational jurisdiction should be stubbornly resisted in New England. Manifestly the yielding to Romish aggression in this matter, would be most detrimental to the moral and progressive interests of the Republic. "The price of liberty is eternal vigilance." This wise adage applies most pertinently to the present relation of the Eastern States to the designs and demands of the papal power. The liberties of the people are indeed threatened; but it is thought, that the inbred independence of the American character is a temporary guarantee, at least, for holding the aggressor at bay. Compromise is generally conceded to be impossible. The antagonism between the two systems is too radical. It is a question of supreme control, which precludes the possibility of compromise. Heaven forbid that our American neighbors should ever make the ill-starred surrender.

F. H. LARKIN.

Chatham, Ont.

CENTRAL INDIA MISSION.

INDIA ranks next to China as one of the great mission fields of the world. According to the census of 1881, India has a population of 201,790,733, immediately under British rule, while the feudatory native states, whose rulers govern by the advice of the British authorities, have a population of 55,191,742, making a total of 256,982,495 who own the sceptre of the Empress of India. In this dense mass of heathenism there were in 1881 only, 535,081 Protestant Christians. The number is increasing rapidly, and is at present probably about one million. But this gives only one native Christian to two hundred and fifty-six heathens or Mohammedans. The races of India are like ourselves of the Indo-European stock. They have been, however, so frequently conquered that they have largely lost the strength of character essential to national greatness. In keenness of intelligence they in every way equal Europeans, and there can be no question that were they evangelized and brought under the ennobling influence of the gospel, they would soon develop a more robust character, and make themselves felt for good in every part of Eastern Asia. As subjects of the empire to which we belong, the people of India have special claims upon us. We cannot forget that the same flag floats over them and us. The liberty and protection assured to the missionary in every part of the dominions of our Queen is, moreover, a special inducement to labour in such a field. These considerations were strongly felt, for some time, before ground was broken by the Canadian Church in Hindoostan. In 1870, when the Foreign Mission Committee of the Canada Presbyterian Church, consulted the Presbyteries in reference to the field to which Rev. G. L. McKay should be sent, it was found that India and China were almost equally acceptable. After careful deliberation, China was selected, and the church certainly has never seen cause to regret that choice. From the inception of the work in Formosa, until the present hour, God's blessing has manifestly rested upon it. Scarcely, however, had the work commenced in Formosa in 1871, when another movement began which issued in a mission to India. In the closing months of that year several young ladies in Montreal offered themselves for service in the foreign field. In 1872, the General Assembly

expressed its cordial satisfaction with this offer, instructed the Foreign Mission Committee to give the young ladies all due encouragement in preparing for their work, to select a field for them, and to send them forth when matters were considered ripe for that step. India was chosen as the field for these labourers, because there seemed a more pressing call for female missionaries there than in China. The Zenana system, which is one of the curses India inherits from its Mohammedan conquerors, secludes from the influence of the ordained missionary all the women of the better classes, and renders it impossible to reach them except by the agency of Christian women who can carry to them, in their own homes, the message of life.

After pursuing some preparatory studies at Ottawa, Misses Rodger and Fairweather sailed for India in October, 1873. In the absence of an independent Canadian Mission, it was arranged that they should labour under the care and supervision of the missionaries of the Presbyterian Board in the United States, who in the kindest manner undertook the charge; and they worked under the direction of these brethren at Mynpoorie, and afterwards at Rakha near Futtegurh, until the Canadian Church opened a mission of its own to which they were attached. The visiting of Zenanas, the superintendence of mission schools, taught by native Christian women, and the care of an orphanage, were among the forms of work which devolved upon them in this earliest stage of their mission experience.

It was felt, however, that the time had come when a forward movement should be made in India. The Foreign Mission Committee in their report for 1874-5, urged this step, and expressed the hope that the approaching Union of the Presbyterianism of the Dominion would be signalized by the establishment of a distinctively Canadian Mission in India. This expectation was realized. The missionaries of the American Presbyterian Church had been urging their Canadian brethren to occupy Central India, and had pointed out Indore as a centre peculiarly suitable for the commencement of work among the native States of that region, containing a population of eight or ten millions. This extensive territory was then entirely unoccupied by the missionaries of Evangelical Churches, and is largely in the same position still. Upon this important field the General Assembly of 1876 decided to enter Rev. J. M. Douglas was accepted as the first missionary for that

field, and sailed for India in October of that year, and on the 22nd December, he reached Bombay, and after conferring with the brethren of the American Presbyterian Mission at Allahabad, he arrived at Indore on the 25th January, 1877, and entered on his work. Misses Rodger and Fairweather soon after removed to Indore, and became members of the mission staff. Rev. J. Fraser Campbell, who prior to the Union of 1875, had been designated by the Synod of the Maritime Provinces as a missionary to labour in connection with the Church of Scotland among the English speaking natives of Madras, was accepted by the General Assembly at the same time as Mr. Douglas. He was authorized after spending some time in the field to which he was designated to visit Central India, and if he saw fit, to take part in the work there. He reached India rather in advance of Mr. Douglas, and after spending some months in Madras, he visited Indore, and in the July following, he removed to Central India, and took part in the work, occupying Mhow. Towards the close of that year, the staff at Indore and Mhow, was reinforced by the addition of Misses Forrester (now Mrs. J. F. Campbell), and McGregor. On the 9th September, 1879, Rev. John Wilkie, M.A., was ordained at Guelph, and sent by the Foreign Mission Committee to labour at Indore. The same year Miss Fairweather returned to Canada, and was allowed to retire from the service of the mission. She now occupies another sphere of usefulness in India. Internal difficulties had arisen in the mission similar to what have been experienced in other missions. These led ultimately to the retirement of two other members of the mission staff, and caused no small anxiety to the church at home. Those, however, who are most familiar with the inner working of foreign missions especially, in insalubrious climates, are well aware that the experience of the Canadian Mission has had too many parallels. It is often found that excellent men and women who work comfortably with their associates at home, when thrown into new relations, exposed to a trying climate, and called to work in the midst of peculiar social customs, develop, at times, unlooked for peculiarities which render it somewhat difficult to preserve that unity and brotherly love which are so important among fellow workers in the same field. And when, from any cause, dissensions arise, they are very apt to spread and involve others who originally had no concern in them. This certainly has been the case in Central India. It is sincerely hoped that changes which have been made in the

staff, and modifications which have been introduced into the management of certain parts of the work, will result in lessening the causes of friction, and completely ending a state of things which has been a source of great sorrow.

At an early stage of the work at Indore, it encountered the hostility of the Maharajah Holkar, the ruler of the state. That prince is of a low caste family which has risen to power only in recent times, and on that account he is much more under the sway of the Brahmins, than a ruler descended from an ancient family and of a higher grade in the social hierarchy. When Mr. Wilkie reached Indore in December, 1879, he was informed that an order had been issued by the Maharajah, forbidding all Christian work; and five months later the only mission school in the city was forcibly closed, by order of the Durbar. It was felt that this state of matters could not be acquiesced in without the surrender of civil and religious liberty. Mr. Wilkie and the other missionaries took immediate steps to ascertain the attitude of the British authorities, and to vindicate the right of the missionary to preach, and of the people to hear the gospel. The Agent Governor-General who resides at Indore, and whose authority is really paramount, was appealed to, but instead of using his potent influence on behalf of freedom, he made no secret of his antagonism. An appeal was then made with greater success to the Governor-General, the Marquis of Ripon; and when the Central Government had spoken, the Agent Governor-General found it necessary to change his attitude, and he informed the missionaries that he would "take an early opportunity of pointing out to the Indore Durbar the immunity from molestation which obtains in British India in regard to missionary work." This wrought a change for the better; still opposition did not cease. When Lord Dufferin assumed the Government of India, he interested himself in the matter; and in the course of his progress through the country, he was able with his usual skill by a few words in private to the Holkar, to secure for the missionaries that freedom of action for which they had so nobly contended. The Central Government interferes as little as possible with the internal affairs of the feudatory native States, but it is now well understood that they expect full freedom to be conceded to the missionaries in the orderly prosecution of their work. The ground gained is of vital moment to the missionary enterprise. Should the Agent Governor-General continue un-

friendly, he can still do much to retard the work, but we may hope he will either change his mind, or, in due time, give place to some one imbued with the Christian spirit which has distinguished so many of the statesmen of India.

During its comparatively short history, death has thinned the ranks of the Central India Mission staff, and taken away valued labourers, just when they seemed to be entering on a career full of promise. Rev. R. C. Murray was struck down and called suddenly home when he had been only about two years in India, and seemed just ready to enter effectively on his life work. His excellent wife had been taken away three months earlier, before she had been one year in the field, but not before she had endeared herself to her fellow workers. Rev. Joseph Builder, B.A., whose fine abilities gave promise of a career of great usefulness had only a very brief period of service. After he had adequately mastered the languages required, he worked only for a short season, when his health began to fail; and while he remained at his post, perhaps longer than prudence warranted, he was compelled after a residence of about four years in India, to return to Canada; and a few months later, when on a visit to North Carolina, in quest of health, he was called away from all earthly service and entered into his rest.

The practice of medicine has been found in India, as in other foreign fields, a powerful agency in breaking down the prejudices of the heathen and preparing them to listen with favour to the gospel message. Rev. J. Wilkie who had a partial medical training, and several other members of the staff, made use of their skill to alleviate human suffering, and to conciliate the favour of the heathen. But it was not until Miss Beatty, M.D., went out to India in 1884, that this agency took the prominent place it now justly holds. Two years later, she was joined by her friend, Miss M. Oliver, M.D. These ladies have made Indore the headquarters of their medical work, but other points have been occasionally visited. They have found abundant openings for their skill. Patients have sought their services in such numbers as frequently to over tax their strength and even endanger their health. Plans for a new hospital at Indore, which will be under their care, have been adopted, and will soon be erected, as the funds are already provided for the work by the W. F. M. S. When this building is completed they will have much greater facilities for the successful treatment of the sick. Rev. J. H. Buchanan, M.D., and Mrs.

Buchanan, M.D., have recently reinforced the medical wing of the mission, and have found very encouraging openings, especially at Uijain, both for practising the healing art, and for making known the gospel.

The following are the fields at present occupied by our mission with an approximation of the population in each centre, viz:

	POPULATION.
Indore.....	83,000
Mhow.....	27,000
Neemuch, town and camp.....	18,000
Ruttam.....	31,000
Uijain.....	33,000

Indore and Mhow have been occupied almost from the commencement of the mission. Then Neemuch was taken up, and Rev. W. A. Wilson, M.A. and Mrs. Wilson, have been labouring there steadily since 1885, with encouraging indications of success. Ruttam is the field assigned to Rev. J. Fraser Campbell, but during the absence of Rev. J. Wilkie, he has had the High School and College Classes at Indore under his care. Uijain is at present occupied by Dr. and Mrs. Buchanan, while Rev. G. MacKelvie, M.A., has charge of the work in Mhow. It is also expected that a boarding school for girls at Indore will be opened as soon as suitable buildings are erected. There are several other important mission centres which should be occupied as soon as possible. Central India has also a large population of Bheels, an aboriginal tribe, regarded as peculiarly accessible to missionary influences. It is most desirable that the gospel should be offered to them without delay.

The extent to which higher education should be used as a missionary agency in India, was carefully discussed in the Foreign Mission Committee, during the past year. It is well known that among the Hindoos there is a strong desire for an English education, and they flock to institutions where it can be procured. They value it, not merely for the knowledge and mental discipline which it brings, but for the positions of honour and emolument under the Government, to which it opens the way.

In missionary circles, very opposite views have been entertained respecting the place of education. Some regard it as the grand primary agency, at least in India, for reaching the mass of the people. They would educate in order to Christianize, or, at

least, to secure suitable agents for the work of evangelization. Others, again, would preach the gospel to the heathen, and leave the work of education, until a Christian community has been gathered, requiring education either for its children, or for the training of its adult members for Christian service. The policy adopted by the Committee may be regarded as intermediate between these views. It was felt that where a missionary has an opportunity of teaching the Bible for half an hour daily to two or three hundred of the most intelligent youth of the country, in the most plastic period of their life, it is a rare chance of preaching the gospel, under the most favorable conditions, which no church could wisely throw away. It was felt, on the other hand, that as only a small proportion of the population can enter the higher institutions of learning, the mass of the people must be reached by the ordinary preaching of the gospel. It was therefore decided to continue the High School and College work at Indore, and place them under the care of Rev. John Wilkie, M.A. But while the educational work, under thoroughly Christian influences, will be maintained in reasonable efficiency, it will not be developed so as to overshadow and supersede other branches of the work, and above all, it will not be looked to as taking the place of the preaching of the gospel as the ordinary means of evangelizing the heathen. It is designed that preaching and teaching should go hand in hand, so that all classes in Central India may, as far as possible, be reached by the agencies of our Mission. And when Mr. Wilkie has secured the funds which he has been authorized by the Assembly to collect for the erection of the buildings requisite for his work, we may reasonably expect that, with God's blessing, the educational branch of the Mission may not only influence many of the most gifted of the young men of India in favor of Christianity, but may be the means of raising up and training able native agents to carry the gospel to their fellow countrymen.

WM. MACLAREN.

Knox College, 13th Feb., 1890.

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

PRAYER MEETING TOPICS.

I.—MARCH 9.—THE SECRET OF SUCCESS.—PSALM I. 1-3.

THE success here affirmed of the man of God is without limitation and dependent upon his character and conduct. "Whatsoever he doeth shall prosper." Limitation as to this success is unnecessary because, from the account given of him, he shuns what God condemns and follows what He approves.

I. *Observe what he refuses to do.* "He walketh not," "standeth not," "sitteth not"—one climax. "In the counsel," "in the way," "in the seat"—a second climax. "Of the ungodly," "the sinner," "the scornful"—a third climax. Only nine words employed in the description, but how expressive, and how peculiarly arranged. To walk according to the evil counsel of the ungodly, of the man who is not penetrated with a sense of the divine presence, is bad; to linger and "stand" in the beaten path of the undisguised and outspoken "sinner," is worse; and to "sit," or settle down without alarm or compunction in the seat, the haunt, of the scoffer, is the worst of all—it is utter ruin moral and spiritual. "O the blessednesses"—as it may be literally rendered—of the man who shuns all these, "who walketh not" &c. It argues no small degree of spiritual power. It requires a large measure of repellant ability—a fixed determination to say NO to a thousand accomplished tempters. The man who walketh thus must be content to be singular, perhaps to be counted narrow, ungenerous, unsocial, lacking in breadth of thought and feeling—ignorant of the ways of the world. He may be called an extremist, a bigot, a hypocrite. No marvel since the Master of the house was called Beelzebub.

II. *Observe what the man of God does.* His character is not

composed of merely negative qualities, and his career is not simply one of resistance.

(a) "His delight is the law of the Lord." To this end he must know and approve it. Hence it must be within his reach, and be intelligently studied and understood by him. Ignorance is in no sense helpful to this delight, nor is it the spring of success temporal or spiritual. It is rather the cause of degradation and shame. To enjoy this delight there must be conformity of the inner nature and outward life to the demands of the law. Conflict in this respect makes such delight impossible. The law needs to be enthroned in the heart; and since it expresses nothing but what belongs to the divine nature, this is equivalent to saying that God is enthroned there when we delight in his law. But where is this law to be found? In the Bible which is a condensed library of all the knowledge man requires for ethical and religious purposes. The phrase "law of the Lord," however, may be taken in a comprehensive sense which carries us far beyond the record of this book. The Lord reigns everywhere—in the physical as well as in the spiritual universe. By Him all things consist, and therefore His law is all-prevailing,—and when physicists become generally more enlightened and Christian in spirit they will cease to speak of the laws of nature where they should say laws of God.

(b) "And in His law doth he meditate day and night." It is sufficiently comprehensive and profound to warrant this incessant mental activity. As a revelation of God it represents the infinite, and, therefore, the human mind can never fathom its depths. Moreover, this study is not an empty speculation, but eminently practical bearing at every point upon man's character and the affairs of life. But what is it to meditate? "To dwell on any subject in thought; to study deliberately and continuously"—a practice which, when persisted in for years in regard to the law of the Lord as exhibited in the person and work of Jesus Christ, must result in the acquisition of spiritual strength and purity. Now it is upon the possession and daily manifestation of these negative and positive qualities that we can confidently predicate real success in the case of any man. He allies himself with the Lord who is upon his side—this is enough—who can be against him. When Joseph was cruelly sold by his envious brothers as a slave into Egypt "The Lord was with him, and he was a prosperous man." (Gen. xxxix. 2.) God can render utterly foolish and harmless the

enmity of man as directed against His servants. The very means employed to bring about their shame and degradation He can use to secure their success and glory. Joseph's "Master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand * * *; and he made him overseer over his house, and all that he had he put into his hand." And when he was wickedly cast into prison "the Lord was with him, and that which he did, the Lord made it to prosper." And soon he was brought out with unsullied character, fully vindicated from every base charge, and exalted to be second only to Pharaoh in all the land of Egypt. "In all thy ways acknowledge Him, and He shall direct thy paths." (Prov. iii. 6).

II.—MARCH 16.—THE JOY OF BRINGING OTHERS TO CHRIST.—
DAN. I. 3; LUKE XV. 1-10.

Is it not true that many unconverted persons have had presented to them a very misleading view of the experience of Christians. The way in which they travel is made to appear gloomy and dangerous. Their difficulties are so numerous and insurmountable that the majority who set out with bright prospects, get discouraged and turn aside to smoother paths. Altogether the Christian life is pictured in the darkest colors, as a day of gloom without a moment of joy.

No wonder that many, having such a dismal picture before their mind's eye, choose rather to stay where they are than to encounter the dangers of such a gloomy path. But such a representation of the Christian life is not true. There are clouds, but every cloud has its bright and sunny side. There are difficulties, which need earnest effort and patient labor to overcome, but then there are abundant and blessed seasons of rest. There are nights of weeping, but they are always followed by mornings of joy. Ps. xxx. 5. But of all the bright and happy hours of a Christian's life there is no hour filled with a more heavenly emotion than the hour in which a soul has been led to Christ through his instrumentality.

Such hours in a Christian's experience are like the glistening drops of morning dew, for they reflect the rejoicings of God and the angels who stand before Him. Luke xv. 7-10.

I. If we seek to analyse this joy we find three important elements.

(a) A deep sense of gratitude to God, in being counted worthy to be used by Him in the accomplishing of such a glorious work. II. Sam. vii. 18.

(b) An intense feeling of satisfaction at having obeyed the Masters command. Mark x. 49; Matt. xvii. 17; Dan. i. 3.

(c) A blessed sense of holy rapture at seeing a soul coming out of darkness into light, and from a state of condemnation and misery, into a state of heavenly comfort and blessed liberty. Luke xv. 5, ix. 23.

II. This joy is experienced fully in this world only by those who see fruit of their earnest efforts. John iv. 28-30. Difficulties should not discourage because this mount of joy is reached only after persevering labor. Ps. cxxvi. 5-6; Mark ii. 4; Luke xv. 4-8; Gal. iv. 19. One laborer may live to sow the seed. Another gathers that soul into the kingdom amid rejoicings. But there is a time coming when he who sowed and he who reaped shall rejoice together. John iv. 36.

III. Christ desires all His people to share in this joy. Luke xv. 6-9. Hence He calls them to be co-workers with Himself. II Cor. vi. 1; I Cor. iii. 9. It is only laborers who can share this joy. Every soul that is gathered into the Church of Christ ought to be a cause of joy to every member of Christs body. I Cor. xii. 26. Let every successful worker cultivate the unselfish nature of Christ, and call His brethern whether they belong to the Presbyterian, Methodist, Angelican, Baptist, &c., and say, "Rejoice with me." Then would dawn upon the Christian world a brighter day, for we would be sharers of each others joy. II Cor. i. 24.

III.—MARCH 23.—PRAISE SERVICE.—REV. XIX. 1-16.

Open the meeting by singing Psalm 100, and then call for half a dozen short prayers filled with praise and thanksgiving. Read Psalm 97. Sing Hymn 22, "Let us with a gladsome mind." Read the Lesson, Rev. xix. 1-16.

I. The church praises God for His judgments and power, v. 1-6. For the judgment referred to, see chap. xviii. This great sorceress who had deceived all nations, who was guilty of the blood of the prophets and the saints is to be utterly cast down, and the church (the twenty-four elders representing the Old and New Testament church), and the universe (the four beasts) praise God. Jno. xii. 31 ;

Isa. xvi. 5; Psa. lxxxix. 14; Rev. xi. 15; Isa. ix. 6-7; Psa. viii. 1; Psa. xxxiii. 6-9; Psa. xlvi. 10-11. Sing Hymn 84, "Rejoice the Lord is King."

II. The church praises God on account of the union to be consummated between Christ and the church. See Matt. xxii. 2; xxv. 6-10; II Cor. xi. 2. The people of this world have separated themselves from God, but they have not been divorced. God wishes to make all mankind the bride of the Lamb. Isa. l. 1, liv., lx., lxi, lxii. The church is prepared for the marriage by God Himself. It is He who, by giving Himself for her, presents her to Himself a glorious church, not having spot but holy and without blemish. Eph. v. 5-27. Sing Hymn 214, "Hark my soul it is the Lord."

III. The one who is to be praised. Jesus Christ, riding upon the white horse of victory, going forth conquering and to conquer. Ch. vi. 2; Heb. ii. 10. Faithful. Isa. xi. 5; I Thes. v. 24. True. Jno. i. 14, vii. 18; I Jno. v. 20. Righteous in Judgment. Zech. ix. 9; Jno. v. 30; Acts xxii. 14. Having many Crowns—King of Kings. Matt. ii. 2; xxi. 5; with Zech. ix. 9; Jno. i. 49; I Tim. vi. 15; Rev. xv. 3, xvii. 14. Having a name that no man knew but He Himself. Judges xiii. 18; I Cor. ii. 9-11; I Jno. iii. 2. Cf. new name of believers. Ch. ii. 17. Vesture dipped in blood. His own blood shed for all. Isa. lxiii. 2. The Word of God. Who made the world. Jno. i. 1-3. The Lamb. Jno. i. 29-36; Rev. v. 6-12, xiii. 8, xxi. 22, xxii. 3. Out of His mouth goes a sharp sword. Ch. i. 16; Ch. ii. 12-16; II Thes. ii. 8. He shall rule with a rod of iron. He who would have shepherded them with pastoral rod and golden sceptre of His love, shall dash them in pieces as refractory rebels with a rod of iron. Psa. ii. 9. He treadeth the wine press, &c. This he did for our sins. See Isa. lxiii. 3. A few short prayers.

Sing Hymn 262, "Jesus shall reign."

IV.—MARCH 30.—TURNING AWAY FROM EVIL.—EZEK. XXXIII, 10-20.

The watchman's duty and responsibility are set forth in vv. 1-9. God provided the means necessary for man's deliverance. He appoints His messengers, giving them strict orders to be faithful to the souls of men—an additional proof not only of God's willingness to save, but of the sincerity of the message delivered. What more

could be done for a people allowed to retain freedom of will. Isa. v, 4. Conditions of peace are offered to the rebellious.

1. *Life Eternal is brought within the reach of the sinner*, v. 11. None need perish simply because of being a sinner, No one need pine away in his iniquities, v. 10 and ch. xxiv, 23. God is not only desirous to save men, He has provided the means which renders salvation possible. Isa. xliii. 25, xliv. 22, lv. 7; I John, i. 19; Ps. xxxii. 5.

The people to whom Ezekiel was sent could not see with any degree of clearness how this might be, so they doubted the sincerity of Jehovah in offering them life, vv. 17-20. Such doubts ought not to be entertained under any condition. They should certainly disappear before the light which Christ has shed on the ground of our salvation and the integrity of God's moral government. Rom. iii. 26 and preceding verses; I Peter, ii. 24 and 21; also Is. xlii. 6, 7 and 21. Israel's first duty was—as it is ours—to accept the condition on which God offered life, v. 11. Is. lv. 7.

2. *The sinner to obtain life must turn from evil or rather evil doing.* That is God's command, reiterated through His word, and it cannot be without just foundation.

(a) God alone perceives the true nature of sin. He alone can estimate its terrible results. Think of the development of sin as it falls within the range of our own knowledge—from the child to the drunkard, &c. Is this to go on forever? The thought is appalling. Who is there that looks soberly at the moral condition of the race and can speak lightly of perdition or wink at sin. Calvary's cross gave a new and vivid revelation on the nature of men's guilt. Evil doing becomes extremely heinous when persisted in, in the face of all this and the marvellous exhibition of love God has given to the world. Heb. ii. 3, x. 28-29, xii. 25.

(b) *All sin, all wrong-doing must be abandoned.* That should be our constant aim. It is dishonouring to God as well as hurtful to ourselves. Turn away, not only from sins that may have become troublesome, but from the dearest and the most secret. Anything that contravenes the glory of God must have no license—high or low.

(c) This attitude is to be maintained *always*. No circumstance in life, nor the demands of polite society, nor the standards set up by a semi-religious church can ever justify us in compromising with what is not right. There is too much of compromise. Come out,

be separate. To the end of life the conflict must be maintained. 1 Cor. ix. 26 ; 2 Tim. iv. 7. There may be a superficial reformation in the life, and outward righteousness, v. 13 ; but these will break down sooner or later before the stream of evil proceeding from the heart. Mat. xv. 19. Illustrations: Israel in the wilderness, Judas, Ananias, Demas, &c. Genuine repentance affects the heart and mind as well as the life, and produces permanent results. Sermon on Mount.

(d) There is no degree of sin that excludes one from God's gracious offer of life, vv. 14-16. If he truly turn to God with hatred of his sin he will in no wise be cast out. Illustrations: Nineveh, David, Peter, Paul, Augustine. A desire to make restitution for past wrong-doing is a hopeful sign of genuine repentance, v. 15 ; Zaccheus, and Mat. v. 23. Observe that we are saved, not by repentance, but through the merits of Christ ; the exercise of faith and repentance being the condition upon which we are saved. These are gifts of God offered to all who ask Him. Acts v. 31 ; Mat. vii. 7.

V.—APRIL 6.—LOOKING UNTO JESUS.—HEB. XII. 12 ; MIC. VII. 7.
JOHN I. 29-36.

1. John, declared to be one of the greatest of the prophets, points his own disciples and the people to Jesus, declaring his own unworthiness and nothingness in comparison with the Saviour. This is the highest work that any good man however great can be occupied in. Great men are raised up and prepared of God for this express purpose.

2. We are to look to Him as the "Lamb of God," as making a complete atonement for sin. For this end He came to the world, for this end He suffered, not for His own sin, but for the "sin of the world." John iii. 14, illustrates by the lifting up of the serpent by Moses.

3. We are to look from our sins, our corruptions, all our temptations and surroundings, from our afflictions and trials to Jesus only. Matt. xiv. 30. When Peter "saw the wind boisterous, he was afraid, and began to sink." He had taken his eye off the Master and was occupied with the surrounding danger.

4. In a peculiar sense we are to look away from the Scriptures unto Jesus. John v. 39-40. From Christ in His death and humilia-

tion, to Christ in His life and exaltation. II Cor. v, 16. From all friends true or false. Mic. vii. 7.

5. The most advanced Christian must continue to look. We are to look to Him not only as "the author," but also "the finisher:" all the way along the race until the prize is won. The "crowd of witnesses" is an incentive, and to "lay aside every weight" an immense advantage, but the all prevailing help and encouragement is "looking unto Jesus." Heb. xii. 1-2.

Partie Française.

M. BERSIER.

LA mort brutale a fait taire la plus grande voix du protestantisme français. La nouvelle inopinée de ce malheur a jeté la stupeur, la tristesse et le découragement dans l'âme de tous les chrétiens qui admiraient le talent de M. Bersier, profitaient de sa parole puissante ou de ses écrits bienfaisants, se réjouissaient de sa belle carrière et de ses succès grandissants, et bénissaient Dieu d'avoir donné à la chaire et au protestantisme de langue française une si grande lumière. Dans toute la plénitude de son magistral talent de parole et de son influence religieuse, il devait servir longtemps encore la cause de son maître.

Et voilà qu'il est mort !

En présence de sa tombe à peine fermée, on se demande avec un étonnement douloureux : Puisque lui seul pouvait faire l'œuvre qu'il faisait, pourquoi Dieu l'a-t-il retiré à lui avant de lui avoir préparé un remplaçant ?

C'est l'éternelle question des voies de Dieu envers les hommes. Voies mystérieuses qui nous scandalisent et nous révoltent parfois. Veut-il, par là nous rappeler notre néant, le peu d'importance d'un homme, si grand qu'il soit, dans l'accomplissement de ses vastes desseins, l'action souveraine de sa puissance dans l'œuvre de salut et de relèvement où nous croyons avoir une part ?

Peut-être veut-il nous donner toutes ces leçons à la fois.

Quoi qu'il en soit, la vie, l'éloquence et l'œuvre littéraire d'un grand serviteur de Dieu sont un sujet bien digne de notre étude et de nos réflexions.

C'est à ce titre que je me propose d'étudier la vie et l'œuvre de M. Bersier.

I. Sa vie.

M. Bersier descendait des Huguenots. Persécutée et pourchassée pour ses convictions religieuses, sa famille dut passer la frontière en cette année, néfaste pour la France, qui vit la signature de la Révocation de l'Edit de Nantes. Elle émigra en Suisse, ce pays de la

l'berté religieuse qui accueillit avec joie tant de réfugiés français. Ils arrivaient souvent dénués de tout, malades, blessés et la mort dans l'âme. La Suisse leur ouvrait les bras et leur faisait place au foyer de la famille toujours plus nombreuse des persécutés pour la justice.

M. Bersier naquit à Morges, Canton de Vaud, le 5 février 1831. Son enfance et son adolescence se passèrent dans la pauvreté. Il fit ses humanités à l'université de Genève, mais les ressources lui manquèrent par entreprendre l'étude de la théologie. Il avait alors 18 ans. Sentant qu'il ne devait dépendre que de lui-même, il partit pour les Etats-Unis où il se fit maître de français et commis de magasin pour gagner la somme nécessaire. Y étant parvenu, il reprit la route de Genève, y fit sa théologie qu'il alla compléter à Goettingue et Halle. Bel exemple de travail, d'indépendance et de persévérance à mettre sous les yeux de ceux qui aspirent à se frayer un chemin vers les sommités de la vie.

Il est à remarquer que la plupart des hommes qui sont parvenus à faire une empreinte profonde et bienfaisante sur leur contemporains, ont eu des débuts difficiles. La lutte trempe les forts qui triomphent, et démoralise les faibles qui succombent et disparaissent.

Il paraît que ses débuts comme prédicateur furent encore plus pénibles que ses débuts comme étudiant. On m'a raconté qu'après avoir prononcé sa *proposition*, son professeur lui dit : " Mon cher Bersier, vous avez beaucoup de bonne volonté, mais peu de talent. Vous feriez mieux d'aller planter des choux." L'anecdote est-elle authentique ? Je ne sais. Ce qui est certain, c'est que ses débuts oratoires furent si humbles et si pénibles, qu'il cessa pendant un temps de prêcher. Mais, poussé par le désir irrésistible d'annoncer son maître et Sauveur, il se remit au travail. On assure que pendant quinze ans, il écrivit avec le plus grand soin et apprit par cœur tous ses discours. Quelle que soit la mémoire d'un homme, un pareil labeur dénote une volonté bien arrêtée de faire tout ce qui est humainement possible pour réussir. Et son succès éclatant prouve une fois de plus que la faculté acquise peut suppléer le don absent. Est-ce à dire qu'à force de travail, les moins doués puissent conquérir ce don par excellence de la parole qui subjugué les esprits, enflamme les imaginations, remue les cœurs et entraîne les volontés ?

En 1855 nous trouvons M. Bersier à Paris où il réclame la nationalité française, devient pasteur de l'église libre du Faubourg Saint-Antoine et se lie d'amitié avec M. de Pressensé, pasteur, écrivain

et politique célèbre qui a tant fait pour le christianisme en général, et le protestantisme en particulier.

M. Bersier, grandissant par la pensée et par la parole, fut appelé en 1858 à la chapelle Taitbout. Plus tard, il fonda un culte du soir à Neuilly. Ce culte se développa si rapidement qu'en 1868 il se vit contraint d'ouvrir une chapelle sur l'avenue de la Grande-Armée. Elle fut bientôt trop petite. Adolphe Monod disait : " Deux choses me paraissent difficiles entre toutes : se créer un auditoire et le conserver." M. Bersier s'était formé un auditoire où il d'y en avait pas, et il le vit grandir, grandir sans cesse comme une marée qui monte toujours ! Il remporta ce triomphe, le plus doux et le plus glorieux que puisse ambitionner un prédicateur.

La chapelle étant trop petite, il dut songer à bâtir une église. L'entreprise était difficile. L'Eglise libre était faible et pauvre. Ici M. Bersier commença à déployer des qualités de créateur et d'organisateur dont il n'avait pas encore fait preuve, et qui vinrent fortifier son autorité déjà grande. Il collecta ou fit collecter un peu partout l'argent nécessaire, et, en 1874, il ouvrit l'église de l'Etoile. Le discours qu'il prononça à cette occasion sur la Mission des Apôtres est un des plus mémorables que la chaire protestante ait jamais entendus.

En 1877, sans doute après beaucoup de prières et de luttes, il se rattacha définitivement à l'Eglise Réformée de France, estimant avec une sagesse et une perspicacité profondes que l'évangélisation de la France se ferait par l'Eglise Réformée de France. Mais il ne voulut jamais accepter un traitement de l'Etat, proclamant par là même qu'une Eglise libre et indivisible dans l'Etat libre était non seulement désirable mais réalisable.

Cette double démarche prouve que M. Bersier était aussi grand par la foi que par la parole.

Sa nouvelle église se remplit bientôt et son œuvre prospéra. Mais, à mesure qu'il prêchait, il était plus péniblement impressionné par la froideur et la sécheresse du culte protestant dans lequel les fidèles ne prennent aucune part active en dehors du chant. C'est alors qu'il songea à unir tous les cœurs et toutes les voix dans une liturgie qui répondit autant que possible aux besoins de son temps. A cette fin, il compila et écrivit en partie l'admirable liturgie que nous employons et qui devient chaque jour plus populaire.

Comme tous les hommes éminents, il avait une correspondance énorme qu'il faisait toujours lui-même. Des conférences, des sermons

de circonstance en France et à l'étranger, un rôle actif et bientôt prépondérant dans la direction des églises, des synodes et des écoles, venaient manger le peu de temps qu'il aurait dû consacrer au repos. Soucieux de réhabiliter la mémoire des Huguenots dans la personne du plus grand parmi eux, il parla, écrivit et collecta pendant quinze ans pour réunir la somme de \$40,000 nécessaire à l'érection d'une statue à l'amiral Coligny.

M. Bersier, que l'on a parfois accusé de viser aux grandeurs, avait à cœur de faire surtout et avant tout une œuvre populaire. Il l'a prouvé en 1870, pendant le siège douloureux de Paris et pendant les horreurs de la Commune, dans les réunions célèbres de la porte Saint-Martin où il soutint et enflamma ses concitoyens par sa parole pleine de patriotisme et d'espérance.

Quand M. MacAll ouvrit ses salles d'évangélisation à Paris, M. Bersier fut un des premiers à deviner la grandeur de l'œuvre qui allait s'y faire, et à y prêter l'autorité de sa parole et le poids de son influence. La salle du boulevard d'Ornano, la plus grande des salles MacAll, se remplissait d'auditeurs de toutes les classes quand il y parlait. Qui dira jamais le bien qu'il y fit par sa parole simple, claire, forte et sympathique !

C'est au retour d'une de ces réunions qu'il fut saisi par la mort aux aguets. Selon son désir, il a succombé dans le harnais, en servant Celui qu'il avait toujours aimé, glorifié et proclamé.

II Son œuvre.

L'heure n'est pas encore venue de juger définitivement l'œuvre de M. Bersier. Il a relativement peu écrit. Sept volumes de sermons, quelques discours détachés, des études littéraires et morales, publiées dans la *Revue chrétienne* et ailleurs, Coligny avant les Guerres de religion, une Histoire du Synode général de l'Eglise Réformée en 2 vol., et un projet de revision de la Liturgie, tel est le bilan de ses œuvres publiées. C'est donc moins comme écrivain que comme orateur qu'il est connu.

Orateur, il a voulu le devenir, et avec une force de volonté et une persévérance extraordinaires, il a fait porter le gros de ses efforts sur la prédication.

Est-il vrai que son grand talent oratoire fût une faculté acquise plutôt qu'un don reçu ? Est-il vrai que par le seul entraînement des facultés générales et l'effort persévérant d'une volonté inflexible, un homme qui n'est pas né éloquent puisse le devenir ?

Je ne le pense pas. L'éloquence est un don spécial qui peut se

développer prodigieusement par le travail, mais qui ne saurait s'acquérir.

Aussi, quoi que l'on en dise, M. Bersier était né éloquent.

Il avait l'esprit vigoureux, vif et pénétrant, l'imagination ardente et créatrice, le cœur généreux et chaud, l'âme mobile et frémissante, la parole mouvementée, la voix harmonieuse et vibrante qui constituent les grands orateurs. Ce qui lui fit défaut au début ce fut l'éducation théorique et pratique qui enseigne à mettre en action les moyens qui caractérisent la grande éloquence. C'est par un travail intelligent et incessant qu'il y parvint. Mais l'orateur chrétien doit ajouter aux qualités nommées d'autres qualités qui lui sont particulières. Une foi profonde et inébranlable qui répande la force, la stabilité et la sérénité dans l'âme et la vie ; la générosité et la largeur chrétiennes qui élargissent sans relâche le cadre des affections, des sympathies et des idées ; l'esprit de paix et de conciliation qui prévient ou aplanit les difficultés, maintient ou rétablit la concorde, fortifie et multiplie les liens mystérieux qui unissent une communauté et confère à la longue une autorité que nul ne récuse plus ; une bonté inaltérable qui est comme l'huile de la volonté.

M. Bersier possédait à un degré éminent toutes ces qualités et d'autres encore que je n'ai pas le temps d'énumérer et d'analyser. Le concours de toutes ces qualités assure à celui qui les possède la domination des âmes. A une condition pourtant : qu'elles soient disciplinées.

M. Bersier l'avait compris. Aussi voyez avec quel soin il avait accumulé des connaissances, bridé son imagination, trempé son cœur, fouillé son âme, châtié sa parole, corrigé ses gestes et travaillé son style !

Voyez comme il cultivait la foi, exerçait la charité, domptait son orgueil et cédait à ses frères !

Enfin, voyez avec quelle science consommée il emploie la langue française, la belle voix qu'il possède et toutes les ressources de la mimique permise en chaire !

Orateur de naissance, il le devient une seconde fois par le travail.

Une étude attentive de ses discours montrera

1. Que M. Bersier considérait la prédication comme une fonction publique plutôt que comme un art. M. Augustin Filon a écrit avec plus d'esprit que de charité des Anglais ceci : " Pour eux parler n'est pas un don, encore moins un art ; c'est une fonction de la vie

publique aussi nécessaire à la société que la respiration ou la nutrition au corps humain. S'ils se faisaient de l'éloquence l'idée que nous en avons, ils n'ouvriraient jamais la bouche." Il y a du vrai dans ce jugement, mais en somme il est souverainement injuste. L'idéal de l'éloquence pour les Français est d'une nature trop artistique pour se réaliser jamais. Assez de Français en donnent la preuve en pratique. S'ils voulaient eux-mêmes se conformer à la déclaration de M. Filon, la France serait bientôt muette. L'éloquence est une fonction de la vie publique et non un art académique. C'est l'idée que s'en font les Anglais, aussi la parole a sur eux une action plus réelle et plus profonde que chez nous. Leur parole est plus sincère et plus mesurée. M. Bersier le savait et agissait en conséquence. C'est pour cela qu'on l'a souvent accusé de froideur. Mais faites attention qu'il n'a presque jamais outrepassé les bornes du vrai, du naturel, du convenable. Comparez, à ce point de vue, les discours de Lacordaire, de Loyson et de Montsabré avec ceux de Bersier, et vous discernerez la palme à ce dernier.

2. Une étude attentive des sermons de M. Bersier montrera qu'il était plus moraliste que théologien. Le dogme était pour lui un point d'appui plutôt qu'une mine. Nul n'a su fouiller plus profondément le cœur humain, démasquer l'hypocrisie, les calculs égoïstes, les lâchetés morales, la duplicité habilement déguisée. Mais jamais pour les donner en spectacle ou pour le cynique plaisir de les flageller, toujours pour les arracher du cœur de l'homme et le jeter lui-même dans les bras de Jésus-Christ. J'en donnerai pour exemple le sermon intitulé : *Ne jugez point* ; publié dans le 7^e vol. de ses sermons. Sylvestre de Sacy a écrit : " Comme moraliste, M. Bersier est égal, je ne crains pas de le dire, aux plus grandes illustrations de notre chaire catholique. Il ne le cède à personne en justesse et en finesse d'observation. Qu'est-il comme orateur ? A-t-il le geste, le débit, l'action oratoires ? Je le présume sans le savoir. Mais qu'il soit un écrivain excellent, sans affectation, sans recherche, qu'il ait la clarté, le bon goût, que son style soit toujours l'expression fidèle et vraie de sa pensée et le miroir fidèle de son âme, je le sais, je l'affirme en connaissance de cause. Peu de lectures m'ont autant charmé que celle des sermons de M. Bersier."

3. Qu'il était plus apôtre que pasteur. Sans doute il savait nourrir la vie chrétienne, pousser à l'accomplissement du devoir, consoler le douleur, mais il était surtout préoccupé de ramener à la foi ou d'y fortifier ses auditeurs. Dans des pages qui respirent une foi

profonde aux grandes doctrines du Christianisme et une certitude sereine de leur triomphe final, avec quelle puissance il réfute les doctrines néfastes de l'incrédulité, avec quel courage il proteste contre les lâchetés morales de notre siècle, avec quelle flamme il parle de Jésus-Christ ! Jésus-Christ, c'était le centre dont il partait et où il revenait sans cesse.

4. Enfin, une étude attentive de ses sermons montrera que M. Bersier était plus de son temps que ses contemporains et que ses devanciers.

A l'encontre d'Adolphe Monod, qui tissait admirablement la lettre de l'Écriture dans l'étoffe de ses discours, M. Bersier en faisait passer l'esprit dans les siens. Il citait le texte en bon français et à propos, mais rarement. C'est qu'il savait que des milliers de ses auditeurs ne connaissaient pas le langage mystique du protestantisme, que l'on a appelé patois de Canaan, et qu'ils n'avaient pas le temps de l'apprendre. Désireux d'être compris de tout le monde, il parlait la langue de son temps. Cela paraît tout simple, et pourtant combien de pasteurs le font-ils ?

Aussi avait-il groupé autour de sa chaire des auditeurs accourus de toutes les latitudes de l'âme et du globe. Le sceptique fatigué de son scepticisme stérile, le catholique romain affamé de l'esprit de la religion et le protestant lassé d'un enseignement sec et froid se pressaient au pied de sa chaire. Tous s'en retournaient meilleurs.

Maintenant il est mort. Sa grande voix si pure s'est unie à celle des anges et des rachetés qui entourent le trône de Dieu et de l'Agneau. Mais son œuvre reste et elle continuera d'exercer une action bienfaisante sur des milliers de lecteurs et d'auditeurs. J'ai moi-même reçu tant de bien de l'homme et de ses livres, que je ne puis les juger avec la plume froide et impartiale du critique, mais avec l'âme reconnaissante du disciple et du jeune collègue.

A. B. CRUCHET.

Editorial Department.

THE main building of Toronto University has been destroyed by fire. The loss is not provincial only, it is national. While we regret exceedingly that such a beautiful and useful building with its valuable library and museum should have been destroyed, we feel proud of the men who have charge of the institution. The work goes on as usual though under many disadvantages. No lectures have been lost. Steps are being taken for the erection of a new building. The Local Legislature and the city have made large grants, and the people of Ontario will not be slow to supply their provincial university with all the funds necessary. In a short time we expect to see a building which will rival in beauty and usefulness the splendid pile which now lies in ruins. The fire was caused by the breaking of a few coal oil lamps. The lesson which this accident teaches will not be lost to other educational establishments, and we are sure that the pennywise and pound foolish practice of allowing coal oil lamps will be at an end. Some of the institutions are already taking the needful precautions. The chairman of our own college board has issued an edict against these explosive enlighteners, and has ordered that candles should be used instead. We do not imagine that the worthy gentleman has any thought of introducing Roman practices, but we would much prefer that gas should be permitted to the few who find it necessary to work after eleven o'clock.

THE fire fiend has also been at work among the educational institutions of this Province. On the last day of January the main building of the Grande Ligne Mission School near St. Johns was completely destroyed. The boys had a narrow escape. Some of them did not save even their caps. We heartily sympathize with our Baptist brethren in this heavy loss, and we hope that they may find many liberal friends who will willingly supply the means to furnish them with even a better building than the old one. The Grande Ligne Mission is of historical interest. It is the oldest French mission school in the Province having being

opened in 1840. Through the courage and perseverance of the first missionaries Mrs. H. Feller and Rev. Louis Roursay, it overcame the opposition of those early days, and soon gained the respect of many of the people. Thousands of pupils have taken advantage of its classes, and many have learned the way of life from its devoted Christian teachers.

THE ALMA MATER SOCIETY.

WE are glad to publish this month a communication from the President of the above society, suggesting a few changes in its constitution, which changes are expected to add to its usefulness. The society, in the past, can hardly be said to have been a grand success. But that is no reason why it should sink out of existence. There is surely room for such an organization. The constitution declares that its object is "to further among its members a spirit of loyal attachment to the College, and to promote its welfare by such means as may be devised from time to time." In the past the society has endeavored to fulfil this object by conducting the COLLEGE JOURNAL, by giving an annual scholarship of fifty dollars in Oriental languages, and by holding an annual banquet. THE JOURNAL was handed over to the Literary Society, the scholarship has been withdrawn, and last year the banquet was omitted. Practically the only schemes which the society has on hand now are, first, a movement toward the sending out of a foreign missionary, which hardly comes under the avowed object of the society, and, second, a plan for the establishment of separate branches of the society in the various synods and presbyteries. This later is a good enough idea, but why multiply organization without having any definite work laid out for them? If such subordinate societies are to be of any real value they must do more than merely talk over the memories and associations of college life.

There must be a clear cut plan emanating from the central society. The best way to further among the graduates a spirit of loyal attachment to the college is to give them some definite work to do for the institution. No alumnus can object to do such work if it is at all in his power. Common honesty will lead a man to wish to assist an institution from which he has received great advantages. He should have more interest in its success than any other man.

The society, if reorganized on the plan suggested by Mr. Mackay might take upon itself the task of fully endowing the college. Some of the other colleges have raised large endowments during the past few years, and it is now time that this institution should be placed upon a substantial basis. No body of men could be found better fitted for this work than a society composed of all those who have studied theology in the college together with the Professors, Lecturers, Board of Management and Senate. Through such a society it should be easy to divide up the whole Dominion so that it might be easily canvassed for contributions. No time is more opportune than the present for such a spurt on the part of the society. The Church of Rome is making every effort to possess the land. Protestants are just awakening to something like a clear understanding of the situation. If we are to save Canada from the clutches of the Vatican such institutions as this and the Pointe aux Trembles school must be liberally supported. Our Alma Mater Society could not be engaged in a more Christian and patriotic undertaking than the full endowment of this grand bulwark against the progress of Ultramontaniam. Let every graduate think over this matter seriously and either attend the meeting on April 2nd or correspond with the Secretary, and should a meeting be held, as proposed, in connection with the General Assembly, let it be an enthusiastic gathering of every friend of the college who can find his way to Ottawa.

The other suggestions in Dr. Mackay's communication are good ones. It is desirable that some record should be kept of those who have been removed by death either during their college course or after entering upon the active work of the ministry. The JOURNAL has always taken notice of such sad events, but it is better that the society should keep some official record of them, and that more detailed obituaries should be prepared than would be suitable for the pages of the JOURNAL.

The Bibliographer would also find some work to do. Our graduates have not been behind in literary labor. A number of books have been written or edited by them. A full account of these books and the articles furnished to the leading magazines by our graduates would have a powerful influence in the direction of the society's aims and objects.

A MINISTER'S LIBRARY.

THIS is a subject which is, or at least ought to be, before the mind of every theological student. A minister's library is his stock in trade, his raw material. There he prepares his shafts. There he finds his most useful companions. There is nothing in his ministerial equipment for the work of the ministry that should receive anything like as much care. In order that we may receive some assistance ourselves, and that we may be of some help to our fellow-students in this important work of the collection of a library, we have gone to some little trouble in procuring the advice of some of the best men in our Canadian Church. Quite a number did not respond, but the lists which we have received, and which will be found in the present issue, will, we are sure, be read with much interest and profit by young ministers and students. Dr. Thompson's excellent article on the choice of a library forms a fitting introduction to these lists.

OUR FRENCH SCHOOL.

DURING the winter of 1886-87 a movement was set on foot in our missionary society for the establishment of a French school somewhere in or about Montreal. The members of the society felt that this was more important than the supply of small English speaking mission fields which had for years been the only work of the society. The French work was nearest to our hearts and we determined to concentrate our efforts upon it. Steps were at once taken to raise the funds required for the erection of a building. During the summer of 1887 a goodly amount was collected in the city, but in 1888 the work fell off somewhat. In the session of 1888-89 it was decided to make a determined effort to raise the amount required. Mr. Vessot canvassed Western Ontario and met with good success. Last month the society had the great pleasure of hearing that at last the school had been opened at 142 Dufferin street, St. Jean Baptiste Ward. A building has not been erected yet, it being thought better to begin work in a rented house. The bulk of the money required for the erection of the building is on hand so that it can be put up as soon as that step is shown to be desirable. The society has been fortunate in securing the services of one of our own students, Mr. G. Charles, B. Sc., and his wife.

They live in the building and have full charge of the work. Mrs. Charles teaches the day school and Mr. Charles takes charge of an evening school. Already there is an average of twenty at the day school. Of these all are French, and sixteen of them are Roman Catholics. The school is open for five days of the week from 9 to 12 a.m. and from 1 to 3 p.m. Mrs. Charles opens the school with an extempore prayer. The subjects of study are Bible history, French, English, writing, arithmetic, history, geography, drawing and singing of hymns. Mrs. Charles reports that she enjoys her work very much, and the children appear to like the school, so that the prospects are excellent for effective work. On January 22nd a night school was opened with seven pupils, which number has since increased, so that the attendance has averaged about fifteen. All of them are French Roman Catholic young men who are anxious to learn English. Mr. Charles is likely to remain there during the summer. He will conduct religious services, and the Gospel will be preached from Sabbath to Sabbath. His acquaintance with the young people in the night school and day school will be a great assistance to him in his evangelistic work. The thanks of the society are specially due to Mr. C. H. Vessot who has been unwearied in his efforts to collect the necessary funds and to procure pupils for the school, and to Mr. and Mrs. Charles who have thrown themselves so enthusiastically into the work.

Correspondence.

THE ALMA MATER SOCIETY.

To the Alumni of the Presbyterian College, Montreal:

BRETHREN,—

OWING to the present inefficient condition of the Alma Mater Society, it is believed by some that a revised and amended constitution which would broaden the basis of membership and introduce some new features into the work, might aid in arousing more interest in the Society, in making it a greater power in perpetuating the bond of fraternal union among its members, and in promoting a loyal support of the College.

For the past two years the Society has had to withdraw its scholarship for Oriental Languages because of inadequate support from its members, and at present it seems to have little reason for existing, other than to give a banquet and elect three members of the *Senatus Academicus*. It is felt that the members of the Faculty, Board of Management and Senate should be more closely identified with this Society and take an active part in its proceedings, that after graduating the Alumni may feel they have an Association and a work in common with their Professors and Governors.

Notice is now given that at the annual meeting of the Alma Mater Society to be held in April the following revised and amended constitution and by-laws will be moved for adoption by the Society.

CONSTITUTION.

I. This Society shall be called the Alumni Association of the Presbyterian College, Montreal.

II. The object of the Association shall be to further among the Alumni a spirit of loyal attachment to the college, to promote its welfare by such means as may be devised from time to time and to perpetuate the bond of union among its members.

III. All who have been students of theology in the College and have maintained a good reputation, and students in the graduating class shall be members of this Association.

IV. Professors, Lecturers, the Board of Management, and Senate of the College shall be regarded ex-officio members of the Association.

V. The officers of the Association shall consist of a President, two Vice-Presidents, Secretary-Treasurer, a Necrologist and a Bibliographer, who,

with three others, shall be elected annually by ballot, and shall form the Executive Committee, which shall transact the business during the interim of meetings.

VI. The annual meetings of the Association shall be held on the same day the session closes, and at such an hour as may be appointed from year to year.

VII. Special meetings of the Association may be called by the President on the written request of five members, or by the Executive Committee, notice thereof and object therefor, being given in the COLLEGE JOURNAL at least two weeks previous.

VIII. The order of business at the annual meeting shall be as follows :

1. Devotional services.
2. Reading minutes of previous meeting.
3. Report of Secretary-Treasurer.
4. Necrologist's and Bibliographer's Reports.
5. Election of Officers.
6. Nomination of Representative Senators.
7. Resolutions discussed.
8. Statements from Alumni by classes.
9. Miscellaneous Business.

IX. The Alumni will endeavour to meet together during Synod and Assembly meetings to foster the bond of union between themselves and to further the interests of their Alma Mater.

X. Alterations may be made to this constitution at the annual meeting by a two-thirds vote of the members present, provided notice of such amendment be given in the COLLEGE JOURNAL or other religious paper a month previous.

BY-LAWS.

I. It shall be the duty of the President and Vice-Presidents to preside at all meetings, and in their absence a chairman shall be chosen.

II. The Secretary-Treasurer shall make a minute of every meeting of the Association or Executive Committee, receive all moneys paid to the Association, and shall submit to the annual meeting a statement of the receipts and disbursements of the same.

III. The Bibliographer shall, as far as possible, procure copies of books and other literary works written or prepared by the Alumni, that they may form what shall be known as the Library of the Alumni. He shall prepare a written report of all such literary works to be read at the Alumni meeting of the Association.

IV. The Necrologist shall, as far as it is possible, keep a record of all deaths that occur in the Alumni and prepare a brief memoir of the life of each. This report shall be printed annually and filed with the papers of the Association.

V. The Executive Committee shall meet at the call of the President or any three of its members, after two weeks' notice, to devise methods to promote the work of the Association, and shall submit a programme of entertainment at the annual meeting.

VI. Every member of the Association shall contribute one dollar annually to the treasury, and no member whose dues are unpaid shall have the right of voting at either an annual or special meeting of the Association.

Alterations or additions may be made to these by-laws at any meeting called in the manner prescribed in the constitution by a majority vote of the members present.

These revised and amended constitution and by-laws are submitted to the Alumni through the JOURNAL for their consideration. If anything better suggests itself to you, come to the meeting of the Alma Mater Society in April prepared to amend or substitute. The revised constitution has been prepared after a diligent comparison of the present constitution of our Alma Mater Society with the constitution of similar Associations of Princeton, Auburn and Union Seminaries in the United States. It is now submitted to you in the hope that it may rouse you to rally to the help of our *Alma Mater* and may draw us all into a closer bond of union.

C. W. WYTHE,
Secretary.

D. MACKAY,
President.

The annual meeting of the Alma Mater Society is to be held (D.V.) in No. 1 Lecture Room, Presbyterian College, on Wednesday, April 2nd, at 2 o'clock p. m.

College Note Book.

STUDENT LIFE.

MR. TOWNSEND, who had been confined to his room for some time with a severe cold, is around again.

A. H. McDiarmid, left for home two weeks ago. He has been in ill health, and, we believe, has decided to give up study. Mr. McDiarmid, by his quiet, earnest demeanor had endeared himself to his fellow-students who sympathise with him.

J. W. Flinn, has been called upon to pass through deep waters of affliction. The death of a sister called him home, and after arriving there his father died. The whole college feels with Mr. Flinn in his sore bereavement.

Messrs. Notman & Son, have kindly extended an invitation to the students to view four very large photographs of mountain and lake scenery, which they have at present in their studio. The scenes are :—Emerald and Louise Lakes, Otter-Tail Range near Palliser, and Asulkan Glacier in Selkirk Range, all in British Columbia. Two of them are intended for Club-Houses in the Alps.

The examinations are within a measurable distance, and the lamp is brought out of the closet and replenished with oil.

Mr. R. McDougall had been chosen to represent McGill at Toronto University, and was a spectator of the great fire.

The JOURNAL staff was photographed recently. There is a far away troubled look in the eyes of the business managers as if they were worrying over unpaid subscriptions, while the editors are apparently doing their best to look like men of genius.

REPORTER'S FOLIO.

PHILOSOPHICAL AND LITERARY SOCIETY.

THIS Society held a meeting in Lecture Room No. 1 on Friday evening, February 7th. Mr. H. C. Sutherland occupied the chair. The attendance was small.

Mr. Chas. Vessot gave a French reading and Mr. Gourlay an English recitation.

The subject for debate was: "Resolved that the Confession of Faith should be revised." Messrs. A. McGregor and A. C. Reeves spoke on the affirmative side, and Messrs. R. McDougall and A. Russel on the negative. After listening to an animated discussion of the subject, the audience decided in favor of revision.

The Society held another meeting on the evening of February 21st, the President, Mr. Jas. Naismith, B.A., presiding. Mr. C. W. Whyte, B.A., presented a financial report of the JOURNAL. The report showed that the assets this year will fully cover the liabilities, but the debt incurred last year has not been wholly removed. Another item of business was the nomination of officers for the ensuing year.

On account of the excess of business the programme was necessarily short. It consisted of an essay by Mr. Pigeon, a French reading by Mr. Moyses Maynard, and a recitation by Mr. A. MacVicar. Mr. E. A. McKenzie acted as critic.

THE MISSIONARY SOCIETY.

The second regular meeting for this term was held on Thursday evening, February 13th. The attendance was good. The principal item of business was a report from the St. Jean Baptiste school, presented by Mr. Charles. This school is under the auspices of the Society, and was opened on the 16th of January with Mrs. Charles as teacher. A night school has also been organized under the instruction of Mr. Charles. The regular attendance at the day school is twenty, at the night school seventeen.

Mr. W. T. D. Moss read a paper on "Our Indian Tribes in the North-West." He complained of the lack of interest taken in this work in comparison with foreign missionary enterprise. The heathen at home are too much neglected. Mr. N. A. McLeod followed with an interesting paper on the "History of mission work among the Indians," and Mr. R. Tener brought the meeting to a close by a sketch of the life of David Brainard.

D. MACVICAR

OUR GRADUATES.

MR. J. S. MacIlraith has received calls to Balderson and Drummond, and to Landsdowne, Ontario. He has accepted the latter.

Rev. D. L. Dewar, B.A., of Scotstown, spent a few days last month about the college. He was attending a temperance convention held in the city in connection with the Royal Templars of Temperance.

We are glad to learn that the Rev. A. Ogilvie, who has gone to California to recruit his health, is making steady improvement in this respect. He has taken charge of the congregation at Nordhoff as "stated supply" for the remainder of this year.

The report of St. Andrew's Church, Sherbrooke, Rev. A. Lee, B.A., pastor, got out in neat form, and shows a prosperous year's work. The services have been well attended, and a Y. P. S. C. E. has been formed in the congregation. The financial reports show that the Ladies' Aid raised \$496, and the Sabbath School \$167. The entire amount raised for all purposes was \$6,448. During the year a handsome brick church was erected at a cost of about \$17,000, and of this sum \$10,000 has already been subscribed, an amount which does credit to the liberality of the congregation.

An account of the work in British Columbia during the year 1889, written by Rev. D. Mackae, of Victoria, shows that the average contribution per communicant and per family in the presbytery of British Columbia is in advance of that in any other presbytery in the Canadian church. The average contributions towards all purposes in British Columbia was \$42.00 per communicant and \$56.42 per family, while throughout the church it was only \$12.86 per communicant and \$24.40 per family.

The annual meeting of St. Andrew's congregation, Lindsay, took place on January 27th, the pastor, Rev. R. Johnston, B.A., in the chair. All the departments of the work were shown by the reports to be in a healthy condition. Over \$1,000 was subscribed during the year for the schemes of the church. A motion was adopted requesting the managers to formulate a scheme for the liquidation of the small floating debt resting on the church.

The first presbytery in Honan, and in China, has been formed with the Rev. Jonathan Goforth as Moderator, and the Rev. J. H. MacVicar, B.A., as Clerk. This is a unique event, as the new presbytery contains only six members, all without charges, and all only recently ordained. The latest tidings from Honan left all the staff of workers well, and in high hopes of much success in their work. On that staff there are two former editors of the JOURNAL and a former contributor. It is consequently a cause of surprise, both to the present editors, and also, we presume, to our readers, that no letters from them have found their way into the pages of the JOURNAL. We hope that our good friends will take the hint, and in the future avail themselves of the columns of the JOURNAL to speak of their work and China's needs to the people of Canada.

H. C. SUTHERLAND.

THE TROUBLES OF THE EDITORS.

Though I've never been a soldier,
Or a sailor of the sea ;
Never felt the flying bullets,
Or a vessel heave a-lee ;
Never been a prairie hunter,
Or a pirate of the main ;
Never faced the fabled niggers
Born in Rider Haggard's brain.

I have been in ugly places,
Though no shocking scars you see—
(As for medals, they're not given,
Though, I think, they ought to be).
I have groaned 'neath Christmas puddings,—
One small planet 's in my eye,
But, ah ! then 't was in my—(you know) ;
I have eaten college pie.

Twice was I in Arctic winter,
Though the season was the fall ;
Once was at an evening party,
Once an after-dinner call.
I have listened to a sermon,
Preached, I think, on Babel tower,
And 't was strictly about nothing,
'Cept. alas ! about an hour.

I have passed examinations,
Rather, I should say, have writ ;
Reader, you perhaps have been there—
(Groans.) The subject I will quit.
Not to speak of divers meetings,—
Dread compulsory interviews,—
Meetings that have oft suggested
Hurried packing and adieus.

In cold water I have bathed me
 As 't were pleasant, o'er and o'er ;
 I've been at a classic concert ;
 I have entertained a bore.
 Yet I'd willingly experience
 All my troubles o'er again,
 Rather than be in the danger
 That the Editors are in.

One indignant fellow threatens
 To destroy the 'local' light,
 For insinuating lately
 Something 'bout—his appetite.
 Fortunate for this official
 That removal gives relief !
 (We commend his wise discretion
 To the Editor-in-Chief.)

Then a certain scribbling fellow,
 Who writes sentimental lines,
 Bears a club about the building
 With quite obvious designs.
 He complains they print his matter
 In a most outrageous way ;
 Plunge his metaphors in bathos,
 Vilely all his figures flay.

Then a literary student
 Swells the formidable force—
 (Literary called because he
 Takes the 'literary' course).
 He, indignant at a matter
 Lately given printers' ink,
 Discontinues his subscription,
 So the Journal—has to sink.

Talks about Books.

A GNOSTICS and anti-revelationists have taken a leaf out of the book of Christian propaganda. Many scientific, historical and general treatises have been issued by various publishers and societies with the design of communicating Christian teaching by the way; and now the school of unbelief, under the surface gilding of science and history, conceals the bitter pill of spiritual negation. Mr. S. Laing is the author of *Modern Science and Modern Thought*, a work in which he claims no merit of originality, but simply that of a collector and popularizer, acknowledging his indebtedness to Darwin and Lyell, Lubbock, Huxley and Proctor. It never seems to have dawned upon his mind that these distinguished men's statements and conclusions have at times been called in question, or that their works are other than veritable gospels of science. In the chapters on Space, Time and Matter, there is little to object to, and in the last of these Mr. Laing brands Atheism, or the absolute denial of the Divine existence, as unscientific. He allows that Spontaneous Generation is "not proven" as yet, but will not allow that it is disproved, and, while leaning toward Evolution, he is candid enough to say that science does not yet permit the term Darwinian Law to supersede that of the Darwinian Theory. All this seems fair, but when from human and other archaeological remains viewed in connection with the glacial period he establishes an antiquity of man on the earth that goes back from one to two millions of years, the confidence of the anthropologist and the historian in the integrity of his palæontological reckonings of time becomes violently shaken, and they give geologists another century of research in which to modify conclusions based upon an unscientific uniformitarianism. The rate of present changes in the land surface of the earth cannot, save by the most prejudiced mind, be applied to the history of the past. In dealing with the place of man in nature, Mr. Laing applies evolution according to law, in which however he recognizes a certain spontaneity that to the ordinary mind conveys the idea of freedom, for it produces peculiar heredities and environments of different kinds. He allows that the Missing Link is not yet found, even that prehistoric archæology has driven it farther back from us than before, but otherwise man in his intellect, morals, language, culture and religion is the creature of evolution and nothing more. To his mind the human hand and foot are harder to account for than the human mind. Of course in comparing man with animals he shirks atavism, the instinct of the humbler

orders, the superintendence of man in connection with varieties (partly), and the reflection of man's intellectual and moral powers in the domestic animals.

The chapter on Modern Thought culls a little from Tennyson's *In Memoriam* which the poet never intended to set forth more than his temporary state of doubt. It eulogizes George Eliot and Carlyle, but sets Herbert Spencer, with his "unknown and unknowable underlying power," on a pinnacle above them both, while it discards positivism, pessimism, and other modern phases of negation and distrust. The underlying power is that which clasps in its embrace all the universe, that in which we live and move and have our being, the stable and persistent beneath all the phenomenal ebb and flow. "Who by searching can find out God?" said the seer of the land of Uz, who got as far as Spencer some 4,000 years ago. But although we cannot make him known, He can make Himself known as easily as He can make known a law of nature or of morals, and this religion affirms he has done by the means of holy men of old and last of all by God manifest in the flesh. These holy men of old, that Jesus Christ of Nazareth, were no children crying in the night, but angel voices singing heaven's songs in the ears of unangelic men; they were lights shining in a darkness that comprehended them not. Science cannot explain the phenomena of the Gospel Christ, so that those who profane its name raise their impious hands in vain attempts to shatter the sacred picture. The chapter on Miracles is partisan. Hume's old argument, rehabilitated with no radical alteration by Professor Green, is brought forward against that chief miracle the Resurrection, with whose downfall all the others must go. There have been one hundred and fifty thousand million deaths, says Mr. Laing, from which there was no resurrection, to set off against one (the Bible has several more) that resulted otherwise; hence the resurrection cannot be true. This is very like the Irishman's evidence, when ten men were arraigned as witnesses to his crime, who proposed to bring forward a hundred that had not witnessed it. The great majority of these 150,000,000 people never saw the electric telegraph nor the steam engine, nor a black swan nor a Dodo, but that fact does not stand as an objection to the existence of these things. This reasoning involves the extinction of that freedom which universal consciousness recognizes in humanity, and the removal of which invalidates the spontaneity in nature for which Mr. Laing, like all evolutionists, pleads. Millions of swans have been seen by countless millions of people who never saw a black one, but when a single truthful man from Australia tells me he has seen but one such I believe him, and so would Mr. Laing. For all his apparent candour, there is a wicked animus here that leads him to treat Scripture facts as he would no others. Nor does he take into account that the Divine Person who was raised from

he dead had come to earth as Himself the supernatural revelation of God, and not as one simply of the ordinary millions of humanity.

Mr. Laing's idea of inspiration being that of the mechanical verbalists, he sets up a man of straw and knocks him down. Perhaps he does not know that the Buxtorffs are dead. Here is a sample of his treatment of the Gospels: "Until the middle of the second century they are never quoted and were apparently unknown." Had this been written some years ago, when opponents of theological science would have been compelled to betake themselves for proof to the, for them, unwelcome field of patristic Greek, one would not have wondered at the repetition of an old falsehood, but now that the veriest ignoramus can read the apostolic fathers in an English dress it is a crime. Clement, Ignatius, and that hearer of the apostles who wrote the Epistle to Diognetus, living on the borders of the first and second centuries, the latest of them dying about 115 A. D., do not indeed quote the names of the evangelists, but they quote their words as well as those of Paul, and thus vouch, as a little later did the opponent Celsus, for the existence of the gospels. Mr. Laing, forgetting that Papias of Hierapolis, called a disciple of John, is only before us in a few fragments, denies that John's Gospel was in existence in his day, while the very fragment which says that Peter instructed Mark so as to write the doings of Christ, but not to give an account of the discourses of our Lord, virtually takes for granted the existence of that Gospel of John which is pre-eminently the record of the discourses of Jesus.

The chapters on Christianity without miracles, and Practical Life, teach a lofty ethic, Stoical in a measure, yet rising higher than Stoicism into the region of that charity which Christ especially taught. There are some very good thoughts in Practical Life, such as many men of the world who have conquered their tempers or have been naturally gifted with fine natures carry out in lives of much outward beauty, which put to shame those of many who profess to follow Jesus. Mr. Laing thinks the creeds must change, and so they will, but not in his way. They will change by becoming truer representations of the latest revelation of God contained in His Word, which for this end will be more carefully studied apart from the leading strings of fallible human systems of ancient date. But that the Church will give up the Bible at the call of that stage army the Agnostics, or that the Church, reformed in spirit back to Christ, will lose its hold upon the minds and hearts and energies of men who realize that they possess souls and are born for eternity, is an expectation begotten of ignorance, depreciation and conceit, the hope of a miracle of darkness more stupendous than most of those the impossibility of which Mr. Laing asserts. The author winds up with a long postscript in which he reviews Mr. Gladstone's Dawn of Creation and Proem to Genesis, as well as Professor Drummond's

Natural Law in the Spiritual World. Of course he makes the Bible responsible for Mr. Gladstone's defence, and sets him down as a man fifty years behind his time. The palæontological record is not complete yet any more than the evolution theory based on part of it; to talk of a demonstrated order in which reptiles and marsupial mammals preceded fishes and birds, as Mr. Laing does in order to invalidate the Gladstonian argument, is cutting off his nose to spite his face. Poor Professor Drummond is recommended by the writer to go back to the shorter catechism which his work illustrates, since the laws of two distinct worlds, though perhaps analagous, cannot be identical. With some of Mr. Laing's exceptions many thinking men will sympathize, but many of them are really exceptions to revealed religion. Of course the author of *Modern Science and Modern Thought* would not accept a demonology, but Mr. Drummond ought to do so, and every teacher of spiritual phenomena, be he theologian or ethical philosopher, should, if he would save from the unnecessary reproach of the enemy that God and Father whose honor and glory should be our highest and constant aim. Mr. Laing sneers occasionally, but it is generally a refined sneer; the old coarseness is going out of it by degrees. If we in the Church could only divest ourselves of an antagonistic manner towards the persons who don't agree with us, we would take away the excuse for fully half of the nominal infidels of the day becoming such. This we surely can do without sacrifice of truth or loss of dignity.

Our Day is Joseph Cook's magazine. Why doesn't everybody start a magazine? Who buys them; who pays the printer? It looks somewhat dreary at first, a kind of literary Sahara, beginning with President Rankin's awful poem, entitled *Broken Cadences*. They are broken, and bruised, and mashed; but cadences, oh no, not that! Yet *cado*, as the gentlemen of the first year literary know, means, I fall, and these cadences fall flat. An old lady once said, "they were scant o' timmer when they made our Jock an elder," and Joseph Cook must have been badly off for poets when he exalted the president. Our Day works its way up from the fall through Sunday and the Saloon in Cincinnati, and Commerce and Christianity, to Mr. Lansing's Self-Contradictory Claims of Catholics, which sets forth some very Christian-like utterances of the Baltimore Congress, with a strong query as to their honesty. The fact is that there are honest, devout, self-sacrificing and good living people in the Church of Rome, whom God's Spirit leads to seek what is honorable and pure and lovely and of good report, in spite of the terrible errors of this slavish system. Judge not, Mr. Lansing, that thou be not judged. Then comes Edward Bellamy, the author of *Looking Back, on Nationalism*. If Edward Bellamy can bind that old dragon, Abaddon, Diabolus, Satau, in the Tombs or elsewhere, he may be able to control the minor demons of Trusts, Vested Rights,

Monopolies and General Selfishness ; but until then his empty, swept and garnished house will only be a habitation for seven other devils worse than the first. The Strong Man has to come for this end, and when the world's plebiscite says, Come, O Strong Man of God, we shall need no Edward Bellamys. The author of Uncle Tom's Cabin defends her brother, Henry Ward Beecher ; and this defence is followed by a symposium, "Should Clergyman Smoke ! The answer recorded in *Our Day* is an emphatic No ! but two notable divines say that some of the "sweetest, best, noblest, most devoted, most consecrated ministers smoke or burn their idol, which leaves the question in such a position that you can hardly discipline a father or brother for using the weed that King James so abominated. Don't be brought into subjection by anything but the love of God. Otherwise act as God's freeman, not as the slave of any meat, drink, physic or public opinion whatsoever, including the newspapers and *Our Day*. Who comes between you and God ? He can make you stand, and will, if you are God's man, in spite of all editorial staffs and the tailors of Tooley street. The best thing in this magazine is an article containing extracts from Dr. McCosh's, "Whither, O whither ! Tell me where !" a serious book with a funny title. The veteran of Princeton is a marked contrast to his ultra-conservative successor. Some men grow mulish, crabbed, and censorious with age. Dr. McCosh has grown in reverence and in charity. Referring to the revision of the standards, he says, "I know there is some risk in stirring up the inquiry, but there is more danger in trying to ignore or suppress it—which, in fact, cannot now be done. Our students, our young men generally, and our laity, are raising the question, and it is the plain duty of the church to face it boldly and to guide the movement in the right direction. There are some passages in the Confession of Faith and in the Larger Catechism of which it may be doubted whether they are founded on the Word of God, and which are offensive in their expression. Further, there is a want of a clear and prominent utterance, such as we have in the Scriptures, of the love of God, as shown in the redemption of Christ, which is sufficient for all men, and in the free and honest offer of salvation to all men non-elect as well elect" Contrast this with President Patton's pitiful statement ; "I am surprised that so many seem willing to debate the question regarding the wisdom of making the confession speak more voluminously upon the love of God, *as though that were a matter of much moment*, and remain blind to the fact that the real question in the minds of our leading men is whether the denominations have not outlived their usefulness." President Patton must have known when he penned that unworthy sentence that he was unmanfully shirking the question and taking the trouble of creating a sectional bogey for the purpose of frightening away the common run of timid thinkers from an unprejudiced survey of the true issue. I simply do not believe that the leading men in the American or

in the Canadian Church think the denominations have survived their usefulness, but they do think that there are antiquated, uninspired, faulty documents belonging to all the denominations which need revision in the light of a fuller acquaintance with the inspired word of God. What a picture! Good, learned, kindly Dr. McCosh pleading for a fuller recognition of the love of God, merely glanced at in the Confession in connection with predestination and perseverance, and President Patton attempting to gag the venerable man with treacherous danger signals labelled "invertebrate Christianity." The love of God, not a matter of much moment! What is of moment? It is to stand forth as a distinctive type of hard featured, seventeenth century theological thought, whether it honors God or degrades Him to the position of Baal and Moloch, whether it attracts or repels immortal souls. That is President Patton's position. The Presbyterian Church is not the Church of Christ based on the apostles and prophets. It is a Calvin club, founded on the confession of Prolocutor Twisse and the catechisms of Westminster. To this he kindly adds: If you don't like it you can go out. Why go out? Because there is not room enough in the Presbyterian Church for the love of God. Dr. Philip Schaff manfully fought his Lord's battle in the Presbytery of New York and carried revision by an overwhelming majority, virtually relegating the many sections that affirm predestination to everlasting death to the moles and the bats, whither the pulpit has practically banished them long since along with other idols of savage mien. Those who, like President Patton, clothe themselves with Augustinian theology as with a garment will not like this, yet we will not on that account tell them that they are free to leave. There is room for both classes of sincere God fearing thinkers in the Church of Christ, and it is hoped that in time those who virtually say to their Father in heaven, "I knew thee that thou art an hard man," may learn to know Him better. The Magazine of Christian Literature contains Dr. Schaff's historic speech, together with the Revised Articles of the English Presbyterian Church, and other documents of religious interest.

A handwritten signature in cursive script, reading "John Campbell". The signature is written in dark ink and is positioned at the bottom right of the page.