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THE
Presbyterian College Journal.

VOL. XI—NOVEMBER, 1891—NO. I.

Our Graduates' Pulpit.

THE UNSEARCHABLE RICHES OF CHRIST.

A SERMON

BY REV. J. K. SMITH, D.D.

Eph. 3. 8. "*The unsearchable riches of Christ.*"

THIS is an age of exploration. Men are penetrating into the centre of Africa. Prodigious efforts are made to reach every point in the dark continent. It is not improbable that at no very distant date every part of that great country may be fully explored. Men are still determined to reach the North Pole. One traveller after another finds his way nearer to it than his predecessor. There are still many miles to be traversed. The difficulties and dangers thicken with almost every step. But the indomitable energy of man may yet succeed. But there is no reaching the full knowledge of the riches of Christ. The full depth of this great mine can never be explored. The other shore can never be touched nor indeed any shore. And yet there is no barrier to our search. Full permission is given; yet these riches are unsearchable not only to ordinary capacities, but to the largest, and that for ever.

1. Take the *words* of Christ. There are unsearchable riches in these. We know that words have their meanings given in our dictionaries. We further know that great excellence has been reached in the fulness and accuracy of these definitions. But we know also that words coming from some men have deeper meaning than when spoken by others. We know that a man of fine mind, of powerful imagination, of strong feeling, of gifted genius can throw far more meaning into a word than one of ordinary gifts. The words seem to throb with the power of the speaker, and are revelations of his genius.

So it is with the words of Christ. Never man spake like this man. Like flowers hidden amid rocks, they often surprise us with their unexpected glories. When we are in receptive moods we can better appreciate them. How sweet are His gracious invitations to the poor, the heavy laden sinner burdened in his heart with his past. The words of Jesus are sweeter than music. They ring like silver bells. How precious are His assured promises of peace and help, when we know that they can be at once cashed. His revelations of His Father's love and His own, addressed to my soul, what irresistible power do they possess. Use makes them familiar to us, but only richer. They bear repetition. They suit all our moods. They are intrinsically and perpetually fresh. They are living fountains, rising from marvellous depths. The words of Christ are all original. He stamps them with a coinage of his own. They are unborrowed and unquoted. They are both human and divine. As mountains have a grandeur which little molehills have not; as great oceans have a magnificence which ponds have not, so it is with the words of Christ. They are very simple but they are powerful lenses in helping us to wonderful visions.

2. Take the *character* of Christ. Here there are unsearchable riches. We have four marvellous delineations of this character. One might have sufficed if God had so pleased. In the Gospel of John there is enough to lead all the world to the Savior. And enough too to expand the soul with sublimest revelations, as well as to train the heart and life in all that is pure and exalted. But there are unsearchable riches in Christ, and so we have four holy Gospels full of simplicity and heavenliness. We have Christ not on one side, but on all sides, in his inner nature and outer life. This diamond has many faces, and it is the purest the world ever saw.

His character also is *self-revealing*. In many biographies of eminent persons we have at the close a summing up of the character, an enumeration of the various excellences of the person, and comparisons instituted with others. But in these four simple Gospels we have no such comparisons. All is written with the utmost simplicity. The life of Christ grows as the flowers come out of the swelling buds and receive their tints from the sun. His life comes gently as the dawn comes; and as the dawn opens up to the fuller morning and to the brightest day, so this wonderful character gradually reveals itself from glory to glory.

The depths of His character cannot be fathomed in his gentleness,

meeekness, sympathy, forgiveness, holiness, patience, love. His is the most wonderful humanity earth or heaven ever saw, and all in mysterious yet true union in His one person with His illimitable Divinity. Mystery on mystery, unsearchable riches of glory.

Christ was never little, narrow, censorious, angular, provincial, sectarian. He was no abstruse philosopher, and he certainly was never a dreamer. And so He is adapted to all. To children He is a teacher and friend. To young men and women He is their best inspiration. To sages He is the grandest teacher. In His life and death there are perpetual fountains of life to us all.

3. Take the redemptory, forgiving, regenerating, transfiguring work of Christ. In all this there are unsearchable riches. He came to redeem sinners of all classes and grades. And how poor were his materials. Artists and sculptors gain their reputation by using simple and apparently poor material in the production of their great works. The sculptor looks on the bare, rough, unshaped rock and with the gift of a genius cuts and shapes it into some exquisite human form which in distant lands and ages will attract the admiration of the most civilized nations. The artist takes a piece of common looking canvas, and a number of common looking paints, and after the ideal in his imagination is placed on that canvas, there is a painting so grand and marvellous that all after ages hold his genius as consummate and peerless.

But the work of Christ is infinitely grander. The materials He employs are the fallen, degraded, miserable men and women of this world. It is humanity blighted and blackened by sin, ingrained with selfishness, begrimed by lust, and blasted by the curse of Satan and his legions. He came to die for these miserable sinners, because He loved them all. He came to atone for them by His blood. He came to offer them forgiveness in His grace and the gift of His spirit to regenerate and sanctify their souls. He came to open an everlasting kingdom of love in Heaven for all who would receive the gift. He came to enrich them with a new and glorious life in which they would rise to higher conditions and greater achievements, and be possessors of a beautiful, incorruptible, spiritual immortality.

He wrought His miracles of spiritual transfiguration on many while on earth. The woman at Jacob's well, and many other women He forgave and blessed. The thief on the cross and many others He received into His kingdom of grace. Similar miracles we have to-day, in drunkards saved and

made sober, in sensualists sanctified, in prodigals reclaimed, and millions of unhappy sinners blessed with His forgiving mercy. The modern miracles wrought by Christ surpass in number those of the past. But all is not seen on earth. The multitudes of the redeemed from this world are swelling the vast numbers already around the throne of the Lamb in Heaven

In galleries of paintings, carefully preserved as the books of the great masters are, the colors fade, the expression becomes fainter, and the beauty disappears. It is not so with the beneficent works of Christ. He clothes His saints with robes of perpetual whiteness. The redeemed are richer and stronger and happier as the ages roll on. A redeemed sinner is an everlasting, unfading monument to the Redeemer's praise.

When the ages of earth have passed, and the numbers of the blood-washed and holy shall be completed, and all shall be in their glorious array of purity, what a wonderful commentary will that be on the unsearchable riches of Christ.

4. The unsearchable riches of Christ are seen in His employing converts as fishers of the souls of men.

A book recently came out with this title: "How to catch trout by three anglers" The idea was that those who had studied the habits of the trout and who had been themselves successful anglers, might be expected to be good teachers of others. Our Lord knew that His disciples who had personally felt the miserable burden of their sins, the wonderful wiles of the devil, and the infinite mercies of God would be sympathetic and helpful teachers of others. They could speak from the heart when endeavoring to guide the doubting or perplexed, the timid or the despondent. And so He put this honor upon all His saints. As when the wind moves through a grove each leaf rustles and contributes its own notes to swell the general music, so every christian, however humble, is called to the noble duty of aiding in the great missionary work of commending the Gospel of Christ. His calling to this work is sacred and grand.

Here we see the unsearchable riches of Christ. Every convert becomes a recruit and falls into line with other disciples. While his heart is warm and thankful, his new life is to attract others. His own heart is thereby greatly enriched, and his spiritual growth promoted. Satan uses all the bad influences he can. Christ calls for all good influences to oppose Satan. Men may not read the Bible or a religious book, or listen to a sermon, or join in singing a hymn, who may be won to Christ by the changed and gentle life of a sinner who now rejoices in the possession of the peace of God. Even those who have long been christians often find their faith wonderfully brightened by the fresh out-bursting life and gratitude of a new convert. The weak things are often most helpful to the strong. Ministers of Christ have no greater joy than to see converts through their ministry. And helping them may bless and refresh a whole congregation, and cheer other ministers and churches in the Lord's work.

Symposium.

CURRENT UNBELIEF.

REV. PRINCIPAL GRANT, D.D.

THERE are so many phases of unbelief that few men are competent to map out the subject with anything like completeness. A symposium in which different writers take up different phases, and discuss them in their roots and causes, seems therefore to be not uncalled for. Each writer may be expected to treat, not of theoretical, but of actual forms of unbelief with which he has come in contact, and which he has had some opportunity of diagnosing. Nothing is proved against the truth of his experience, if another observer claims that he knows nothing of it, and that his experience of life has been totally different.

I propose to speak in this paper of unbelief in the Inspiration of Holy Scripture and of false views of Inspiration as the cause of the unbelief. The Church claims that there is an element in the Old and New Testament Writings that can be found in no other literature, and therefore it declares them inspired. But the Church has never defined, in any of its great Creeds or Confessions, the nature and extent of Inspiration, either positively or negatively. Evidently too, it must be impossible to define, with any approach to accuracy, the divine or extra-human element, until we have exhausted the human element. That has not been done yet, and cannot be done until scholarship and thought, investigation and criticism have spoken their last words. The wisdom of the Church in not formulating any theory of Inspiration may thus be seen so clearly that it is hardly possible to avoid acknowledging a divine guidance of it in the matter. It is notorious however, that fools rush in where angels fear to tread, and the wisest man is more or less foolish. The wisdom of the race is needed to supplement the deficiencies of the individual. Where the Church has been silent, the priest, the pulpiteer, the dogmatist, and the schoolman have been accustomed to speak frequently, loudly, volubly; and too often civil or ecclesiastical authority has been ready to back them. They have usually enunciated views of Inspiration similar to

those entertained by orthodox Hindoos with regard to the Vedas and Puranas, and by pious Mahomedans with regard to the Koran. No human element is acknowledged in these sacred writings. The authors of them in the one case were not the rishis or holy men of old India to whom we ascribe them, nor in the other case the prophet who rooted out idolatry from Arabia and fused discordant tribes into a great civilization, based on the truth of one God, spiritual, supreme, and all merciful. God dictated his revelations to these human media, word for word, while they were in a state of ecstasy similar to that which possessed the Pythoness when Apollo spake through her. In each case the medium was no more than the pen that the writer uses or the instrument from which a skilled player brings sweet music. No wonder that horror took hold of Mahomedan believers when they found that, not long after the death of the Prophet, different versions of almost every Sura were being circulated, the differences being caused by mistakes of copyists and other well known causes that have operated in connection with the codifying, reproduction and transmission of all ancient manuscripts. What was to be done? If the faithful had not the exact words that Gabriel, as the messenger of Allah, had dictated, they might as well have nothing. Yet no miracle was wrought to preserve a pure text. They could prove logically that words and ideas were inseparable, and that, if even a single word, or single vowel, or a single consonant was lost or changed, Revelation was imperilled. They had to do their best, and that instantly. So they combined their resources to get the purest text possible, and they codified it by putting the longest Sura's first, thus doing their best to make the Koran unintelligible, and then all other editions being destroyed, every copy had thenceforth to be made, and with all kinds of precautions, from the authorized text. Very properly too translations were not allowed. For how could the words that Allah had seen fit to speak in Arabic be rendered into any other language without loss of meaning? This conception of Inspiration, which is still the favorite in many quarters of Christendom as well as Heathendom, is generally called high. It is not even low. It destroys Inspiration and its consequences have been and are far more disastrous than will ever be known.

In accordance with this erroneous conception, Inspiration has been made to cover every subject referred to in the Bible, such as geography, geology, astronomy, history, antiquities, as well as the revelation of the character of God and the character and destiny of man. Poetry has been construed as

prose, and allegory interpreted as formally as if it were a legal statute or blue-book. No mistake could be acknowledged. Various readings were viewed with alarm, and every discrepancy, even between historical documents, compiled centuries apart, and from different standpoints, like those of Kings and Chronicles—had to be explained away by fair means or foul. When scientific discoveries threatened old interpretations, the men of science and their disciples were held up to popular ridicule and punished as severely as the public opinion of the time permitted. This went on until there was no longer possibility of denying the new truth, then room was made for new interpretations, but none the less, the same method of treatment was extended to those who pointed out the falsity of the traditional conception with regard to some other passages. All this was bad enough centuries ago when it was easy to silence investigation, and when, one man being silenced, general peace followed. It is a thousand times worse to-day.

Look at some of the consequences that have flowed from this false conception of Inspiration in different ages. The scripture writers believed with the world of their time that the earth was a great plain. It would have been very strange if they had believed otherwise. Their language, in so far as it bore on the subject, was of course in accordance with their belief. This erroneous view of the earth's shape was, however, considered to be divine truth, and therefore, when men discovered that the earth was round, there was nothing for it but to denounce them as heretics, and as everyone acknowledged that the prison, the torture-chamber, and the stake were the rightful doom of heretics, the unfortunate discoverer had to take the consequences, if he clung to what he knew to be truth with theologians telling him that it was contrary to the plain teachings of the Bible. Very probably not having a copy of the Bible, or if he had, not being as capable of reading it as men who knew the original, or not being presumptuous enough to think that he was, he was forced to believe that the Bible taught falsehoods, forced to choose between truth and the Bible. For one man who had to make the dismal choice openly, hundreds, as the light gradually dawned, made it secretly. They could not believe a lie, and they were told, by men who said they knew, that the lie was consecrated by Scripture.

Next, let us say, came the discoveries that the earth revolved on its axis, and went round the sun. Clean contrary, not only to the evidence of every man's senses, but also to Holy Scripture, the world was again assured by

such competent authorities as Luther and his friends in Germany, by the Holy office in Rome, and by theologians everywhere. Here again, for one who was tortured, silenced or otherwise persecuted, hundreds and thousands were forced—through believing truth—to accept the dilemma forced on them, and to believe that the Scriptures were a collection of fables. It must needs be that offences come, but woe to that man by whom they come, said the Lord. How indifferent to this woe the zealous Churchman has been! How often has Ecclesiastical authority forced men to be false to their convictions, to be silent when silence meant being false to truth, and to that moral and spiritual elevation of character which God longs to see in His children, and which Holy Scripture is the best instrument for producing in man!

In spite of all opposition, the evidence in favor of such scientific truths as we have referred to became so great as to be irresistible. They are now everywhere believed, except by men of the Brother Jasper type, who minister to congregations more able intellectually than themselves. The discovery was made that the Bible was never meant to teach astronomy, and great was the comfort to poor men who had been perilling their souls on the contrary belief. Alas! that the discovery had not been made sooner, or that the simple deduction was not then drawn that the bible was not meant to teach any branch of science, or any truth that it was man's duty to find out by the exercise of his ordinary faculties; that God's revelation of Himself was made to the spiritual nature and that, instead of maddening, depressing or benumbing, it enlightened: and that the expenditure of miraculous energy was strictly governed by the law of Parsimony. For, soon another alarm was raised. This time Geology threatened to discredit Scripture. The bible taught, so at least it was assumed, that the earth was young, or that life on it and death too were of recent date, and there were fossils by the thousand in every quarter of the globe, giving the lie direct to the teaching. "What subterfuges were not used to get rid of their evidence. Think of a man seeing the fossilized skeleton of an animal split out of a quarry, his teeth worn down by mastication, and the remains of food still visible in his interior, and, in order to get rid of a piece of evidence contrary to the traditions he holds to, seriously maintaining that this skeleton never belonged to a living creature, but was created with just these appearances: a make-believe, a sham, a Barnum's-Mermaid contrivance to amuse its Creator, and impose upon His intelligent children!" Yet hundreds of pulpits did actually talk in

this strain. True, the preachers had not seen the skeletons but they talked as if they had. One can respect the faith of the good woman who made answer to her doubting son,—“Yes, and I would believe that Jonah swallowed the whale, if the Bible said so.” And one can respect the faith of the Scotch quarryman who answered the boy who afterwards was known as Dr. Livingstone, “that when God made the rocks he made the fossils in them.” The man’s faith in traditions was so bound up with faith in what he knew to be truth that he took both together, the chaff with the wheat, the foolish tradition with the spiritual verities on which his soul had lived from childhood. But how can we respect educated men who shut their eyes and denounce those who are walking in the light? We pity the blind, but not the blind leaders of the blind. Again, however, the truth shone out so clearly that it could not be denied longer, but again and with equal stubbornness it was contended that man, at any rate, had been created only six or seven thousand years ago. We need not go into the details of the repeated conflicts. To review them is weary, almost heartbreaking work.

One would suppose indeed that by this time the lesson might have been learned that the divine element in the Bible, does not extend to the knowledge of science, natural history or physical geography possessed by the writers, but that on all such matters they occupied the same platform as other men of their class and time and were subject generally to all ordinary human limitations. But the lesson has not been learned and fatal mistakes along the old lines are still being made. To-day there is almost as much apprehension in some circles with reference to the conclusions of Historical Criticism as there was half or quarter a century ago with reference to the truths that geologists were discovering. The evil consequences of this timidity are now far more widespread because the scientific method has invaded every department and is universally accepted even by those who know nothing of science. The mistakes made in connection with this method of enquiry are corrected as fuller light dawns. Working hypotheses have to be adopted. But while it may take a long time to ascertain the truth on any subject, it is a great thing to be on the right track and in due time the truth is sure to be known or at any rate the boundaries between what can and what cannot be known are sure to be clearly marked out. Sometimes indeed, the search for truth is better than the particular bit of truth obtained. The search develops patience, humility, industry and absolute reverence for truth and thus benefits the seeker a thou-

sand times more than could the knowledge of all the sciences, for whereas mere knowledge puffeth up, love or the spirit of devotion builds up the highest elements of character and takes from us all temptation to waste life in indolence, frivolity or sin. The true student learns to distinguish between truth and falsehood, to love the one and to hate the other. Every evasion, every temptation to put the telescope to his blind eye is seen to be of the devil. Every bit of evidence is seen in its true bearing and is heartily welcomed whether it tells for or against preconceived opinions or even against the student's own theory with which he had fondly hoped to bring light out of darkness. There is no study more fascinating to the Biblical scholar of to-day than that of the literary and historical conditions under which the Old and New Testament writings grew up and took their present form. This study, known as Biblical Introduction, is a branch of that general historical and critical science which has thrown a light on the past of other nations, literatures, and religions for which we are all profoundly grateful. Its laws are unhesitatingly accepted by all competent scholars and its unanimous conclusions with regard to the documents on which the ancient Greek and Roman, the Brahmanic, Buddhistic, Mahomedan and other religions are based, no one disputes. It decides from internal evidence the order in which the suras of the Koran should be arranged, notwithstanding the traditions of learned and pious Moollahs to the contrary, and has thus thrown a flood of light on the spiritual development of Mahomet himself and of the religion that is still the life blood of a hundred and fifty millions of men. It has introduced chronological order even into the writings of those peoples who seem never to have had any historical sense. All this is acknowledged. Now to accept the decisions of criticism as to the Koran and the Tripitaka and to deride them when applied to the Hebrew Canon, is of course impossible. It is much more absurd in the latter than in the former case. For, Christianity is pre-eminently a historical religion. It has everything to gain on that account as well as because we know it to be true, from the most rigid enquiries and the most searching criticism of the literary forms, canons and methods of the peoples and ages amid which its documents originated. Loud mouthed dogmatism on such matters settles nothing. An immense majority vote in a General Assembly is of no value whatever, except perhaps to excite prejudice or inflame party zeal. Young men who know little of these things except what they may have learned incidentally from reading popular Reviews or the

Daily Newspapers instinctively feel that that style of answer is quite inapplicable and in all probability—if anything is to be learned from history—radically unjust to the individual scholar. It appears to them to be in its way a repetition of the well known advice telegraphed to the defendant's lawyer,—“we have no case, abuse the plaintiff,” and they at once range themselves on the side of the plaintiff; with this melancholy difference, however, that while they praise him for his liberality, sympathise with and admire him, they at the same time adopt the summary of his views given by the other side. And no wonder. Patience and some knowledge of the facts are required in order to understand his position, whereas no study is required in order to accept the account of it given by opponents. Just as thousands who sympathised with Giordano Bruno, Copernicus, Galileo and their successors in such fields as geology, anthropology, natural selection and evolution, found it much easier to accept the rough and ready declarations of theologians that the views of those men contradicted Scripture, than to understand the truths themselves that were being painfully groped after or the true relation of those truths to the revelation of God in the written Word and therefore believed the declarations and became infidels out and out, so to-day, there are hundreds of thousands who sympathise with Robertson Smith or Dr. Briggs and admire their scholarship, intellectual fearlessness and love of truth, yet have no time to examine their position and see that it gives a truer insight into the Bible than they had before. In these circumstances, the natural course for them is to accept the statements that the traditionalists make with the utmost confidence that according to it the books of Deuteronomy and Daniel, for instance, must be forgeries. They decide that Doctors of Divinity must know better than they the true bearings of this higher criticism on the sacred books and that it cannot be unreasonable to take such men at their word. The average youth puts the matter to himself somewhat as follows:—“On the one hand every eminent oriental scholar and unbiassed investigator who is at all in sympathy with the undoubted principles of modern criticism—with perhaps a single exception here and there that proves the rule—declares that Deuteronomy was not written by Moses, but by a Prophet in the reign of the young King Josiah and that the Book of Daniel was not written in the sixth but in the second Century B. C. On such matters, I accept the decision of experts as final. But on the other hand ministers and elders assure me that the Books then are forgeries and as that is a point on which

they ought to be competent to speak, I accept their decision and shall hereafter treat the books with the neglect and scorn due to forgeries.' Again we force men to make the dismal choice between light and the Bible. They choose in accordance with the whole trend of modern thought and the best elements in their own characters. They give up the Bible for what to them is the absolutely paltry truth that a particular book, a book which if left to itself would speak directly to their souls, was not written by the person to whom it was assigned by the tradition of Jewish Rabbis who lived centuries after the alleged author, but by someone else whose personality, age and circumstances—with the whole *motif* of the book—are indicated by the internal evidence that the book itself supplies. It may be that those men, tho' they have made their choice, still go to church, because of habit, or the devotional instinct, or the conviction that it is not good to forsake the assembling of themselves together; and just when their better natures are stirred by common prayer and praise and the hallowed associations of the house of God, the preacher from his lofty position,—well knowing, though he should, the responsibility placed on him by honor, from the fact that no one in the Church is permitted to "speak back,"—sneers at higher criticism, caricatures its results, denounces by name scientific men whose books he never read, or identifies the divinity of the Lord with his prosaic interpretation of the book of Jonah. Is it any wonder that men leave the building to which they resorted yearning for spiritual light, healing or comfort, wounded in spirit, in proportion to their knowledge of the subjects referred to, irritated at the injustice of those whom they would willingly consider God's ambassadors to men, and half or wholly determined never to go to church again, or to go with ears closed and simply for the sake of their families? Have we not in facts like these a practical explanation of the astounding fact to which so high an authority as the catholic-spirited Professor Bruce in his "Kingdom of God" bears emphatic witness:—"I am disposed to think that a great and steadily increasing portion of the moral worth of society lies outside the Church, separated from it, not by godlessness, but rather by exceptionally moral earnestness. Many, in fact, have left the Church, in order to be Christians." (p. 144). To this class the spirit of dogmatism is peculiarly offensive. They distrust profoundly the *a priori* or domineering argument. They may not have studied theology but they are pretty well acquainted with the mistakes that theologians have made and the untenable positions they took up in former times.

They are sufficiently educated to have imbibed the modern spirit, the spirit of patient enquiry and scientific modesty, and they are repelled by every exhibition of the opposite spirit. As they think and feel now, all classes in our congregations will gradually come to think and feel.

But what, it may be asked, would you have the Minister do? Must he not be faithful to his convictions? If he is to do any good, must he not preach a definite theology? Did not Jesus of Nazareth speak with authority to learned and unlearned? To all which questions, I answer emphatically, Yes. Faithful the witness for God must be or he is not a Minister of the true Witness. Definite truth he must preach or else he should never enter the pulpit. He is not called on to take sides on disputed questions, and he should do so least of all when he does not understand both sides. As a public teacher, he is bound to master a subject before he attempts to teach it to grown men. When he believes that the spiritual convictions of his people are bound up with prejudices, preconceptions and traditions, he must be patient and beware lest in pulling up tares, he pull up the wheat also. Reflecting on how slowly new truth dawned on his own mind, how at first it seemed to threaten the very foundations of the old edifice in which he and his pious father and mother lived long in peace, enjoying the light of God's own countenance, he will be careful not to pull down until he has built up and on no account to shock the sensibilities or blunt the reverential feelings without which religion cannot exist. Knowing how closely the forms are intertwined with the essence of religious belief, he will take no iconoclastic delight in ridiculing or demolishing any religious forms with which he is brought in contact and he will rigidly keep to this rule, when dealing with other denominations as well as his own. But, while cherishing the babes, he must not repel the strong young men. The more faithful he is in fighting against Sin, in preaching the Christ of the Gospels, in authoritatively expounding his thoughts of God and his wondrous ethical ideals, the more will they rally round him and be his glory and his crown. But he must know what sin is and what it is not, what are true types of piety and what are exaggerated, or false and unhealthy types. There are sins far more subtle and far more common than the drink sin of which so much is said. While denouncing the one, let him not make room for seven others each more dangerous than the other. Let him declare the laws of the Kingdom and point out lovingly and as definitely as human language permits the Rock of Ages. The more he himself clings

to that Rock, the more independent will he feel himself to be of all traditional conceptions, and the more will he find—probably to his increasing astonishment—how little they really influence the lives of others. It is impossible of course to lay down hard and fast lines for the guidance of Ministers, in dealing with the problems that the so-called Higher Criticism has raised or indeed in dealing with any of the vexed questions which they must face from time to time. Common sense is indispensable and it is notoriously more uncommon than its name would indicate. Tact is needed or what might better be styled Christian courtesy, and like every other grace, that can and ought to be cultivated. But so far as the problems at issue are concerned, there are certain points on which all may be by this time pretty well assured. We may take for granted that this great movement of historical criticism, like the whole advance of learning with the consequent emancipation of man's spirit that has been taking place since the first dawn of the Reformation, is from God the Father of lights; that, as Delitzsch says, it is a special *charism* granted to the church of our day; that the object of its best representatives is to set the Scriptures in their own pure self-evidencing light, so that they may the better shine into the soul; that it is dishonouring to the Holy Spirit to doubt this inherent convincing power of God's Word; and also, that there are very few intelligent men anywhere who do not know something of the conclusions arrived at and who are not in sympathy with the movement as a whole. To fight against it is to fight a hopeless battle. If we can take no higher ground, at any rate let us take the sage advice of Rabbi Gamaliel to the Sanhedrim.

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Contributed Articles.

EDINBURGH AND HER GENERAL ASSEMBLIES.

EDINBURGH is the Jerusalem of Scotland, beautiful for situation, the joy of the whole land. No finer spectacle can be witnessed than from Carlton Hill, along Princes Street, the Linden, and Broadway and Sackville Street of Scotia's magnificent capital, or, emerging from the Tunnels, to have burst on you the towering heights and overhanging cliffs of the Castle. Nothing more romantic can be conceived than the view from the old City to the New, or *vice versa*.

Royal Edinburgh is the centre of Scotia's chequered history. Its Palace and Fortress, its Cathedrals, and Greyfriars, God's Acre are all mute but meet memorials of persons and events the most wondrous and exciting that have been ever emblazoned on the Historic Page.

HISTORIC MEMORIES.

Who can stand over the little stone with "J. K., 1572," graven on it, which marks the supposed resting place of the great Scottish Reformer, or in the quaint old House in the High Street where he spent the last thirteen years of his eventful life, or the noble St. Giles which formed the scene of his marvellous ministry — who can visit the little room in the Castle, where James I. & VI. was born, and from whose window he was let down in a basket to be spirited away to the sister fortress at Stirling for baptism, or those apartments at Holyrood which will be ever associated with the sad story of his beautiful but unfortunate mother—who can enter that holy God's Acre, the Greyfriars Burying Ground where the solemn League and Covenant was signed, and the Sacred enclosure in which our Covenanting Fathers were confined, and the Grass-market where some of the grandest of the Heroes and Martyrs of Scotland counted not their lives dear unto them—without the deepest emotion?

"Seated on the rocks (to use Mrs. Oliphant's graphic portraiture,) which are more old than any History, though those precipices are now veiled with verdure and softness, and the iron way of triumphant modern science runs at

her feet ; with her crown of sacred Architecture hanging over her among the mists and the little primeval shrine mounted upon her highest ridge ; with her Palace, all too small for the requirements of an enlarged and splendid royalty, and the great crouched and dormant sentinel of nature watching over her thro' all the centuries ; with her Partner, sober and ample like a comely matron, attended by all the modern arts and comforts, seated at the Mother's feet : Edinburgh can never be less than Royal, one of the crowned and Queenly cities of the world. It does not need for this distinction that there should be millions of inhabitants within her walls, or all the great threads of industry and wealth gathered in her hands. The pathos of much that is past and over for ever, the awe of many tragedies, a recollection almost more true than any reality of the present of ages and glories gone add a charm which the wealthiest and greatest interests of to-day cannot give, to the city, always living, always stirring, where she stands amidst traditional smoke and mist, the grey Metropolis of the North, the Edinburgh of a thousand fond associations, our own romantic Town !"

Thursday the 21st May opened brightly. The whole City was moved and clad in holiday attire. Every city and town, and village and hamlet has sent forth its tributary rill to swell the mighty, moving, living tide which found its rendezvous and reservoir at the Capital. We had not seen a General Assembly for seven and forty years. The last two we had attended were at Glasgow in the Autumn of 1843, the Disruption Year, when we heard Thomas Chalmers preach, and at Caronwells Hall, that quaint and curious gathering place when the Free Church dwelt in tents in May 1844—when Dr. Thomas Brown of St. John's, Glasgow, presided, the venerable Minister of my Glasgow College days.

LEVEE AT HOLYROOD.

As we were delegated to represent our Church at both the General Assemblies, we find ourselves by 11 o'clock in Holyrood Palace, to attend the levee of the Lord High Commissioner, the Marquis of Tweeddale. From this ancient Home of the Scottish Sovereigns, with its grim turrets and gaunt open gateway, flashed its annual gleam of royalty. The scarlet yeomen with their glancing halberds were there ; the horsemen curvetting in the spacious yard outside. Within the quadrangle collect representatives of the nobility and gentry of the land, the Lord Provost (a worthy M. P.) and the Magistrates of the city in their scarlet robes of office, gowned professors from the Univer-

sities, Legal functionaries of various ranks from Parliament House, and many Lothian Lairds are there, and Ministers and Elders from every corner of the land. They crowd up the stairs and fill the long hall whose walls are covered with the somewhat apocryphal pictures of the Scottish Kings. The ceremony of introduction to the stately and courteous representative of the Queen, and his handsome Countess, an Italian beauty, is soon over. We then hasten up the Canongate to St. Giles' to be in time for the opening service there. The devotional exercises were conducted by Dr. Cameron Lees, the principal minister of that grand old Church, which had echoed the bugle blasts of the illustrious Knox, and the Rev. W. W. Tulloch, the son of the late Prin. Tulloch c. St. Andrew's, father and son, favorites of our Queen. The Scriptures though read, and the Prayers too, with faultless correctness, sounded too anglican in their tone for our taste, and there was a 'pomps and circumstance' about the whole ceremonial at variance, as I thought, with the severe simplicity of our Presbyterian system.

A. H. K. B'S SERMON.

Nor was the Sermon of the retiring moderator, Dr. Boyd of A. H. K. B. Essayist fame, a model for such an occasion. It partook too much of the character of one of his familiar talks, and there was an aping of anglicanism; yet it had some good points in it and was well read, though somewhat affectedly. We desiderated more of a Gospel ring in it, and a moving on a higher plane. It was racy, however, and in some points refreshing. I liked the preacher when he said "We were preachers, and I call no man a born preacher whom anything would take away from that work. He may be a great preacher, as great as you like, but not a born preacher. A meteor flaming for four or five years in a great town and then giving up, is not a preacher, no matter how popularly he may preach. The preacher is the man who with ever fresh interest, goes on teaching and guiding a congregation for thirty years. 'Went about doing good' is a grand history, and that may be ours. With deep humility, the very best must look back on many Sundays and week days of life, and from a dying bed, on them all." He was perhaps sketching himself and his brothers of the broad and æsthetic school when he said "Some among us have held a singular standpoint in respect of doctrine and life. Evangelical by early training and by the influence of days when as boy and lad we came under deep personal conviction, High Church by the æsthetic culture of later days through the beauty and power of old Church Legend and art of Prayer and Praise, Broad by further meditation seeing round things which once stopped the view,—and not these in succession:

all these together. Call them mod- - phases. They may be, but they come to very earnest and devout souls, and such souls can feel a true sympathy with the good men who reverently and worthily represent each school."

From St. Giles' we proceeded to the Assembly Hall, a little farther up the same street, bounded on the one side by the plain and peculiar looking Church, in which such eager, enthusiastic crowds hung in breathless interest on the Golden Mouth of Thomas Guthrie, and on the other by the Free Assembly Hall, which, though bereft of all architectural attractions, has the best acoustics of any large hall we were ever in. Through the kindness of my old friend, the Rev. Gavin Lang, formerly of Montreal, now of Inverness, we got one of the very best seats within the favored circle of the Established Church Hall, where we could see and hear everything to the best possible advantage. The Hall is not one third the size of the Free Church across the street but looks well, its spire most stately and imposing, and its accommodations very comfortable though confined. The High Commissioner, attended by the Marchioness, by his Purse Bearer and pages in powdered wigs and many colored garments, his chaplain too, elegantly costumed, was received by the Assembly standing. His Commission from the Queen was read by the chief clerk. Then the retiring Moderator gave a brief address, and proposed his successor who met with an enthusiastic reception.

THE MODERATOR (REV. JAMES MACGREGOR, D.D.)

He was born at Scone, in the vicinity of Perth, on the 11th July, 1832, was for 7 years Minister of the High Church at Paisley, where he was settled at the age of 23, and for the past 17 years, of St. Cuthbert's Parish Church. Ten years ago (in 1881) he visited Canada, accompanying the Marquis of Lorne to the North West. He is one of the most eloquent and popular preachers in the Church of Scotland, and made, in all respects, a first class Moderator. He was kindness itself to me and my co-delegate, the Rev. J. R. Munro, B.A., of Antigonish, and was more than appreciative of the remarks we felt it our duty and privilege to submit. We addressed the Established Assembly on the afternoon of Friday, the 22nd May, the second day of the Assembly, and the Free Assembly on the evening of Monday, the 2nd June, its second last day.

In both our addresses before these Supreme Courts, while sketching our history and progress as a Church, we made special reference to our auspicious Union consummated in June 1875, showing how thoroughly wedded we

were, and of what immense benefit it had been to our united Church, as well as to the general interests of pure and undefiled religion throughout our Dominion, taking occasion from the signal success of the Union with us, respectfully though earnestly to recommend the Churches in Scotland to go and do likewise.

The hearty response given in both Assemblies, especially to that portion of our addresses bearing on that vital subject, convinced me that Union is already a living, if not burning question in Scotland, and that the realization of it may be in the not distant future.

UNITED PRESBYTERIAN SYNOD.

I was sorry not to have been at the United Presbyterian Synod which came off nearly a fortnight earlier, and proved a remarkably successful gathering. The interval elapsing between the meetings, and especially the condition of my health which rendered two different visits to Edinburgh unadvisable, prevented my paying my respects to a body which is one of the most vigorous and energetic in Scotland, and which has ever been most prominent in the cause of Union.

UNION IN THE AIR.

The pulse of both Kirk and Free Church beats truer to Union than ever before. There is a more kindly tone of feeling and speaking between these bodies. A mutual Eligibility Act has been for some time in operation between the F. C. and the U. P., and the Established Church has enacted one too, *i.e.* allowing Ministers to be called from the one Church to the other. Exchanges between the Ministers of the Kirk and Free Church which were before forbidden, are now in order and quite common. The School Boards which play such an important part in the Local Government of Scotland bring them together. And there are other objects of common interest which repeatedly supply a platform for them on which to meet and move. It was noticed when the Free Assembly met in Inverness two years since that there was no more regular or interested attender than Mr. Gavin Lang, and no more hospitable entertainer of the delegates. His presence was also noticeable at the recent F. C. Assembly, and on the floor of his own Assembly he spoke most strongly for Union, giving his earnest support to Professor Charteris' motion which went most directly in the line of Union. The action of the Church of Scotland was dwelt on in prevailing on the Legislature to abolish Patronage, and to legalize the popular Election

of ministers, as also in opening the doors of the pulpits and parishes of the National Church to the other churches, by making their ministers eligible for appointment to any vacant charge in the Church of Scotland. Then the question was fairly faced, "What further remains to be done? What can we do to simplify the means of transfer from the present state of competition to re-union? We have to try (say these advocates of Union in the Kirk) to enter with sympathy into the feelings and purposes of the other Churches. The founders of these Churches were supremely certain that great, even vital religious principles were at stake when they left the Establishment and their followers shared that certainty. The leaders of these Churches avow the same convictions at this moment. These conscientious convictions should be respected."

DR. CHARTERIS' PROGRAMME.

A plan to regulate the Temporalities is then sketched, taking for granted that in the event of Disestablishment, as in the case of the Irish Establishment and our own Clergy reserves in 1854, the rights of existing incumbents would be respected, and their life interests valued. Dr. Charteris, who stands very high in the Church of Scotland, showed very clearly how there could be in the re-united Church all the three systems which are now at work in the sections, fixed Endowment, a Sustentation Fund and Congregational Payments. By thus of our own free will putting our life-rights into the crucible, said he, we might preserve the permanent inheritance for division, and for the financial basis of the reconstructed Church. What then is wanted? he asked. 1. That some principle on which Union is possible shall be clearly stated and thoroughly understood. People are tired of the strife of tongues. The divisions of Scottish Presbyterianism are a scandal which men will not much longer bear without doing something to end them. Disestablishment would not end them, only union will. 2. That some men be raised up to stir the heart of the country. Scotland has made greater sacrifices than Union will necessitate, never for a greater cause. There are men among us who could move the hearts of the people as the heart of one man. Some are ministers, whose congregations would let them free for this great crusade. Some are laymen, who would leave their work or their fireside to speak to the people, and church defence and laymen's league would become the Scottish Church Union. 3. Let me reverently add that this doubtless needs, first of all and chief of all, that we have an outpouring of the Holy Spirit to

teach us that even greater than faith and hope is the divine grace of charity. It does not need a great deal of charity to realize how foolish and how wrong our quarrellings are, nor even much wisdom to foresee that they cannot be much longer maintained.

THE ESTABLISHED CHURCH MODERATOR'S CLOSING ADDRESS.

Union was the keynote of the eloquent Moderator's concluding address. There never was such a scene of pushing and jostling to get even standing room for a hearing of that memorable address when Dr. MacGregor was at his best. The place was too small for the compact mass. The words of the eloquent Moderator spread as oil on the waters. A few stray sentences may be recalled. After dealing at some length with Scottish Church History he proceeded: "Through well known causes, the preachers of Scotland, substantially one in doctrine, discipline and government, are divided into 3 separate Churches with separate and fully equipped organizations. These Churches all claim the same descent; as far as means will allow, they all occupy the same ground. No social chasm separates the ministers and people of the one from the ministers and people of the other. There are 1650 places of worship in connection with the Church of Scotland, and 1575 in connection with Free and U. P. Churches, in all, 3225, or more than one Church for each thousand of the population. Allowing 1600 persons as a reasonable number for each Church, the total number of Churches required would be about two thousand. This looks as if we had eight hundred Presbyterian ministers beyond requirement, and four or five hundred Mission Stations. Our divisions thus imply a waste of not far from £200,000 a year, and 1,200 human lives" He then sketched the sceptical tendencies of the age, and the imperative need of those having fundamental principles in common, being united. He firmly portrayed the giant forces of evil which were at work, and which demanded a further and firmer concentration of the Sacramental Host. In the light of such circumstances as these, "we must deliberately pronounce our divisions, with the waste of men, of means, and of christian charity, and general loss of power which they imply, to be not merely a fatuity and a blunder, but a scandal and a sin. The existing state of things is only and wholly evil. It is discreditable to our common sense, our common patriotism, and our common Christianity. There is no use asking how it all came about, or who, or what is to blame. The question is not, how we got into it, but

how we are to get out of it. One of the most hopeful features of this time of strife is the awakening of the public conscience to the evils of division and the manifest widening and strengthening of the desire for union, in the minds of the people who are mostly concerned in the question, and with whom its settlement ultimately lies. There is such a yearning for union in all hearts as this country has not known since 1843.

These three Churches contain within them 80 per cent of the population. The United Church for which we plead, would consume for the use of future generations the principal inheritances which a heroic and splendid past has handed down to the present. It would retain the Confession where it is imbedded in the constitution, and give it the stability as well as the elasticity which it greatly needs. It would conserve all that is best in the three uniting Churches, and would give free play to every feature and quality which are distinctive of each. It would sweeten the breath of Scottish society. It would be a day of such joy and triumph as Scotland has rarely seen * * *

It goes without saying that the ministers of all the Churches uniting must enjoy an equal status in all respects. It has been suggested that the simplest basis of Union would be to make the F. C. and U. P. ministers colleagues of the parish minister, but with separate charges. I see no difficulty whatever in the suggestions proposed by the Convener of the F. C. Branch of the Laymen's League Reconstruction Scheme. A bill could easily be obtained, empowering the General Assembly to make such changes in the charges and parishes as is thought right.

The Sustentation Fund of the present Free Church would be largely helped by the present Established Church, while it again would be all the better of "having the voluntary principle grafted on the stem of Territorial Endowment." * * *

This question of Union has to-day a hold of the public mind such as it has never had since the Disruption; that hold is growing every day. With the view of preparing the way for future legislation, a Royal Commission might be appointed to take the whole subject into consideration to hear what all parties have to say, to bring clearly out the feeling of Scotland, and to arrange for a redistribution of church property."

Sentiments like these which evoked warm and hearty responses, showed the drift and bend of things, and made us enjoy all the more, the privileges

of relating, as we tried to do, the history of our United Church for sixteen years, since our auspicious Union; how thoroughly we have been welded; how well we have worked together; the thoroughness of the amalgamation, the entire exemption from all rasping and friction, and how the delicate Temporalities question has quietly settled itself and never caused the slightest practical difficulty.

It seemed providential our going at the time we did, and giving a practical testimony, which was counted seasonable and opportune by both these venerable assemblies, and which drew from the two Moderators and the brethren the kindest acknowledgments. I shall reserve for another occasion the prominent items on the docket of the Free Church Assembly, their missions and men, the knotty questions they were called on to solve, and the marvellous skill of their great leader Dr. Rainy, on whose single shoulders the mantle of that illustrious triumvirate, Chalmers, Cunningham and Candlish seems to have fallen. I have carried away the pleasantest memories of both assemblies, and would joyously anticipate the time when they and their great sister synod will be one: when the anticipations which were never brighter than now will be realized; when the three crews will sail in the same boat, under common colors and the common Captain; and we can apply to this good Ship Union the words of America's most popular poet, who has made classic the loveliest scenery of our own loved Acadia, words with which we closed our appeal for Union, in the General Assembly of the Free Church,

“Sail on, O Union, strong and great,
 Humanity with all its fears and all its hopes of future pass
 Is hanging breathless on thy fate;
 We know what Master laid thy keel,
 What workmen wrought thy ribs of steel,
 Who made each spar and sail and rope,
 In what a forge and what a heat
 Were shaped the Anchors of thy Hope.
 Fear not each sudden sound and shock,
 'Tis of the wave, not of the rock,
 'Tis but the flapping of the sail,
 And not a rent made by the gale.
 In spite of rock and tempest war,
 In spite of false lights on the shore,
 Sail on, nor fear to breast the sea,
 Our hearts, our hopes are all with thee:
 Our hearts, our hopes, our prayers, our tears,
 Our faith, triumphant o'er our fears,
 Are all with thee, are all with thee.”

R. F. BURNS.

SOME "ILLEGITIMATE EXPECTATIONS OF THE CHRISTIAN MINISTRY."

IS it not possible that some ministers and some congregations have not reached a true conception of what we have a right to expect from the men who minister in holy things? If it were not so, would there be, on the one hand, so much ungenerous criticism of the pulpit and such sweeping charges as to the decline of pulpit efficiency, and on the other hand such oscillation of ministerial ambition between humdrum dignity and sensational endeavour? May not the peculiarities of our age have considerably modified the views which men ought to hold in regard to the ministerial sphere? There are, we think, some expectations and ideals cherished in the popular heart that ought to be obsolete, and it will be the design of this article to throw a shovelful of earth upon their coffin.

1. There is an idea in some quarters that *ministers ought to be in some special sense a priestly caste*. It used to be supposed that they were the appointed mediators between God and man, appointed to offer sacrifice, make special intercession, and generally help Jehovah to pardon the people's sins. They accordingly assumed an exclusiveness that gave rise to a false veneration on the part of the people. And even when the priestly notion disappeared, that superstitious reverence remained. The lofty pulpit in the old-fashioned church was the emblem of the minister's exaltation above the people. Laymen, even the most intelligent and godly, were thought of as standing far down on a lower platform. Frequently they were excluded from church courts, and were taught to regard themselves as an inferior race. The clergy came to wear a special dress, talk a special language, and thunder with almost priestly authority from their high place of power. This idea still exists in some quarters. One old minister in Italy still continues to curse and ban the exponents of progress, though his thunderbolts are no longer very dangerous. But the Pope is not the only christian minister who is wont to hurl interdicts and launch anathemas against the so-called heresies of the day.

Now we submit it would be better for the church if her ministry were less dictatorial, more patient with the world's thinkers, and more modest in their claims of authority. The fact which some seem to forget, but which is worth remembering, is that ministers of Christ are not in any special sense priests

clothed with authority to pardon sin, to open and close the doors of heaven, or to bless and curse according to their wills. The sooner they renounce the idea, if they have it, the better. The sooner they come to regard themselves as the servants of Christ whose duty it is, not to lord it over God's heritage, but to get as near to the people as possible, to appeal to their conscience and reason, to learn and enter into their thoughts, to share their experiences and to draw them by loving persuasion and example into the fold and unto the likeness of Christ, the better both for ministers and people.

2. The second illegitimate expectation is of an opposite character. It is that ministers shall be simply *the Echoes of Public Opinion*, that instead of assuming to take charge of men's consciences, or control men's opinions, they shall be content to float with the tide. It has been said of the *London Times* that "its Editor-in-chief haunted clubrooms and coffee houses to catch the whisper of the people about current events, that he got this popular whisper gathered up into good round periods and rolled it out next morning in the fine thunder of its famous editorials"; and it has been held, erroneously we think, that this is the true art of journalism, to echo, not to create, public opinion. An editor is supposed to write to please the public. If his writing displeases them, he must suffer until he can get back again on the popular side. His power depends on his obedience to public opinion. And there are those who imagine that the christian ministry should follow in the wake of the nimble political editor who sits on the fence waiting to see how the breeze is to blow. But it is surely the shame of the pulpit thus to truckle. If the pulpit is not independent it is nothing. If it refuses to stem erroneous public opinion, woe be unto it. If it is occupied by a timid race who must always float with the current, if it is but the echo of public morality and public views of truth, and has no higher standard of rectitude than social life presents, than let the pulpit be pulled down. The true idea of a minister of Christ is that he is a man who takes his stand on a high moral and spiritual pedestal, and invites public opinion to climb to him, but never offers to descend to its level.

3. A third class, whilst they repudiate the priestly idea of the pulpit, and would abhor the notion that it is to echo current views and popular beliefs, expect the ministry *to be true to all the dogmas and decisions of past ages.*

There is a feeling of great irritation and impatience in some quarters at those who dare to doubt the wisdom and learning of antiquity. We have

noticed a veneration, akin to worship, for the creeds and confessions that have descended from the past. And young ministers are often looked at with ill-concealed pity who cannot pronounce every shibboleth which their fathers pronounced.

Now I would not be understood as taking exception to this veneration for old creeds simply on the ground of their age. I am conservative enough to believe that our forefathers held many sound opinions, and did many things better than we could. I cannot however subscribe to the old dictum "Whatever is true is not new, and whatever is new is not true." Our fathers of the seventeenth century were, many of them, learned men. They studied the Bible earnestly. They thought deeply. They prayed for guidance in systematizing the truths of Scripture; and the result of their labors has been the wonder and admiration of two centuries of their successors. It should not however be expected that the ministers and students of the nineteenth century should echo every opinion which they formulated. Could they rise to-day from their graves, I believe nothing would surprise them more than the long and loyal attachment of the Church to the Confession of their faith which they reduced to writing. None would be more eager to restate some of the old truths, so as to bring the form of our words into closer harmony with God's Word, as that Word appears under the light of modern research. The glory of those men was that they honored the Word of God. They thought of the Scriptures as the infallible rule of faith and conduct. They had not reached the position of judges of the Bible's errancy or inerrancy. It was God's Word, and therefore infallibly true, and so they refused to break or bend the Word into any forced conformity to what they thought or liked. They believed that the concept and the clothing of the concept were alike inspired and inerrant. Convinced that God had spoken by these holy men, they fixed themselves on the words as upon an eternal rock, refusing to float with the popular drift. They never dreamed of attempting to make the Word conform to popular opinion, but only sought to make opinion conform to the Word. And the system of doctrines which they discovered in that Word was elaborated with consummate skill and ability. So well did they do their work, that that system is as solid and stable to-day as ever. Though some would jeer at what they call old and obsolete doctrines, and would have us believe that the age has made progress beyond them, and that those are fossils and fogs who still cling to them, yet it would be hard to find any

theological system to compare with Calvinism as it really is. If it could be cleared of the world wide misconceptions of it; if we could make it clearer and more explicit, I believe that grand old living truth of God's Sovereign Fatherhood, whether we look at the Sovereignty through the Fatherhood or at the Fatherhood through the Sovereignty, would become a basis upon which all God's children of every Church could rest their faith.

Whilst however we bear this loyal attachment to the system which our forefathers drew from the Bible, we think it possible to state the system more clearly and more concisely. We honor the old Confession of Faith most when we seek to remove the few excrescences which in the brighter light of modern Bible study it is seen to contain. In the noble words of the venerable Dr. McCosh:—"If the divines of the seventeenth century have used an unguarded expression, if they have sanctioned a doubtful doctrine, or stated a truth imperfectly, let us correct it as speedily as possible."

The Christian ministry of this last decade of the nineteenth century owe it to themselves and to their Master that they shall not be the mere echoes, either of the public opinion of the past or of the public opinion of the present, but shall Berean-like search the Scriptures *daily* whether these things are so.

4. Perhaps however one of the most common and unreasonable expectations of the ministry is *that it shall be specially learned and eloquent*. One not seldom hears a criticism like this: "The minister preached a dull, commonplace sermon. He has no originality about him. There is no thought in his sermon. He has not read much of scientific discussions and seems innocent of both learning and rhetoric." An ordinary congregation has the idea that a young man who has attended school and academy for many years, who has been subjected to all the cramming and polishing which seven years of college life are supposed to provide, who has been examined, licensed and ordained by Presbytery, ought to be a prodigy of scholarship and eloquence. Disappointment is felt if he does not come up to their expectations. "He will not do for us," they say. "He has missed his calling—better send him back to college, or still better, let him adopt some other profession." In these days when science is a great subject of study, and when discussions on scientific themes form so large and important a part of literature, even the masses of the people have a smattering of scientific knowledge. It is known that many of the leaders of modern thought have declared war against God and the Bible, and it is concluded that the pulpit should at once rush to the

defence and meet science with science ; ministers should become scientific specialists and be able to preach sermons and deliver lectures on Geology, Biblical Criticism and other similar topics.

Now we venture to think these are unreasonable and illegitimate expectations of the christian ministry. In the first place, it is quite impossible that a minister of the gospel shall become an original investigator in science. His true work lies in another direction. His specialty must be the Word of God, and when he has given that the proper attention, there will be no time left for special research in science. The best that could be expected of him is that he should so master the results of others' investigations, as to be familiar with every new fact brought to light, and every new theory advanced. Some one has described Joseph Cook's work as "pricking the beautiful bubbles of theory blown by scientists." And it has been claimed that more of the ministry might profitably engage in similar work. But would it be right for the successors of that preacher who said "God forbid that I should glory save in the cross of Jesus Christ" to become expounders of geology? Is it wise to turn the pulpit into a scientific platform? Are we to be expected to alternate our preaching of "Jesus Christ and Him crucified" with lectures on Biblical Criticism or discussions on Biology? Would it be modest or wise for us to pronounce upon scientific discoveries and theories which we have not had time to study specially and upon which we are therefore incompetent to pronounce an opinion? Is it not more wise, as Archdeacon Farrar has said, for the pulpit "to leave to science the things that belong to science, since science is perfectly able to take care of herself. If her sons are often hasty in their inductions and generalizations they have no monopoly of error, and the light of God will show what their opinions are worth."

Still more unreasonable is the expectation that the pulpit shall always be eloquent or brilliant. Do men look for these things in the average lawyer or politician? How many political speakers could address the same audience more than a hundred times a year for many years, and yet always be bright, racy, eloquent and able? How many lecturers could prepare two addresses a week, year in and year out, and yet always be interesting, original and eloquent? Are there any more scholarly men or eloquent speakers in other professions than in the ministry? Why then should preachers be expected to be scholarly and eloquent? Besides, the aim of the pulpit is to instruct rather than to please, to persuade rather than to amuse, and congregations

should be satisfied if when they meet for divine worship they hear the Word of God expounded faithfully. In an admirable article in the *Forum*, Farrar says "Multitudes of the clergy suffer from over pressure, too much is expected of them; a great part of the work which ought not to be regarded as distinctively theirs, but which belongs to the common duty of all Christians is devolved upon them. Little time is left them for the labors of thought or composition. Laymen when they treat sermons and preachers disdainfully show a want of reasonable tolerance, and act after the manner of reviewers who assume cheap airs of superiority by the easy trick of finding faults. . . . Not one sermon in ten thousand aims at eloquence or profundity, but the sermons are exceptional from which some modicum of profit or instruction may not be deduced by any one who listens with that meek heart and due reverence which are natural in a scene of worship, and which ought to be accorded, if not to the preacher's office, yet at least to the subject with which he deals. Is the failure of the sermon always the fault of Paul who preaches? Must not the blame at least be shared with Eutychus who sleeps?"

There are weighty words. Far too much is expected by the average hearer of the average minister. To expect that he shall be a scholar in the first rank, an orator most brilliant, able to delight his hearers' taste, to tickle their fancy, to excite their feelings, to waken them and keep them awake, to fill the pews as well as the pulpit, to deliver two weekly orations that are full of thought and glowing with emotion, to discuss living issues that imply the reading of every new volume that issues from the press, to bear in addition all the pressure of pastoral work, visiting and catechizing a large and scattered flock, baptizing, marrying and burying, giving temperance and Sunday School addresses, and to do all this while he is trying to keep his family from hunger and ignorance on a salary of "\$750 a year and a manse"—am I wrong in saying to that public that is so ready a mentor of the pulpit, "you expect too much?"

There are expectations which are both reasonable and legitimate. The public has a right to require of its religious teachers that they be *genuine* men exempt from any serious moral flaws, speaking because they believe and out of the abundance of the heart. It is expected that they cultivate a deep *sympathy* for all that is good in human nature, and that they shall not dwell at a sublime altitude above living, throbbing, working, sinning, suffering humanity, but shall be willing to know everything, do everything and share

in everything that becomes men. It is expected that they shall be endowed with a large share of the moral *courage* necessary to scourge from pulpit and platform the many evils of modern life. It is expected that they be men of thorough *intelligence*, well-read in all current topics of thought, knowing enough of the results of criticism not to blunder in their exposition of Scripture, quick-eyed and open-eyed to "whispers of all new and rediscovered truths." It is expected that they preach *interesting* sermons, and that in order to do so they shall "put their left hand on the daily newspaper, while their right hand is on the Bible," thus getting acquainted with all that is happening in the world. Above all it is expected that ministers shall be *constructive* rather than destructive. "There is," as one says, "great temptation in these days to run round after the devil as he changes from one form to another, trying to destroy him with argument, or crush him with invective." But what this age needs most is a ministry that shall build up the system of truth, the walls of Zion, and the bulwarks of christian character. It is expected that ministers shall be more eager to preach Christ than to flagellate Antichrist. It is expected of the ministry in this age—never more than in this age of science falsely so-called, this age of materialism, this age of so much sham and lacker—it is expected that they shall be builders upon the Rock which is Christ. These are some of the Legitimate Expectations of the ministry. But that they shall assume a priestly separateness and claim a special authority; or that they shall be mere echoes of popular opinion; or that they shall blindly pin their faith to ancient dogmas and human creeds; or that they shall all be profound scholars and brilliant orators; these are among the expectations men have no right to cherish.

L. G. MACNEILL.

St. John, N. B.

The Mission Crisis.

LETTER FROM INDIA.

(THE following letter from Mr. Jamieson, a graduate of '90, now of Neemuch, Central India, was written to the students some months ago. It was not sent for publication, but as it may prove of interest to many of our readers outside the College walls, we take the liberty of publishing it with some slight abbreviations. In this department of the JOURNAL in future numbers will appear, we hope, articles from our own graduates and other Missionaries of the Canadian Church in China, India, Turkey and Persia.)

My Dear Fellow-Students,

I have delayed so long in writing you that I fear the session will be closed before this reaches you ; but I have only been in this place for one short month, and time flies even faster here than in College.

On October 31st, we sailed out of Quebec harbor on the S.S. Sardinian, after having said our farewells to the many kind friends who came down to see us off. By 10 a.m. we were out of sight of the old City, and soon the falls of Montmorency were out of the reach of our best glasses, and we had time to realize that we were really gone. About 10 p.m. on the third night the whistle sounded its dismal notes, and soon we came to a full stop. We were in a fog. For ten hours our careful Captain kept us there to the great dissatisfaction of those who could not rest. Little did we know that this was the means a merciful God was taking for our preservation, for this delay placed us in the rear of the storm in which the Vancouver lost her captain and one quarter master. When we reached Liverpool, people were amazed to find that we had met no gale. For twenty years their coast had not been visited by such a storm. We arranged with the Anchor Line to sail in the "Roumania," and had a delay of three weeks in waiting for her. But the time was not lost, for it gave us an opportunity of seeing some of the sights of London. Amongst other places of interest we saw the Tower of London, Westminster

Abbey, the House of Commons, Crystal Palace, Art Galleries, Dr. Bernardo's home for boys, British Museum and Lambeth Castle ; while the great crowds of people and vehicles on the streets made us think only of the World's Great Fair. On the 28th of November we sailed out of Liverpool under cover of darkness.

In the Bay of Biscay we had a little ruffled water, but nothing to keep us off deck. We had fine views of the Coast of Spain and the Rock of Gibraltar, so famed in British history. For two days we had favorable weather in the Mediterranean Sea, and could see for some time the dark brown rock Coast of Africa. But one night our ship began to dip and roll, and by the break of day we were in mountains of waves, white in their rage. I went on the hurricane deck, and was soon lost in admiration of the deep in its might ; but I was suddenly aware that I was in the body for a big wave rolled up drenching me to the waist. This seemed the signal for the force, and in an hour our masts were whistling mournful music in the gale. All but myself and one lady were in that ideal state of sea-sickness, afraid at first that they would die and later on that they would not. I acted the good Samaritan as best I could with one hand, while the other held the railing or anything by which I could steady my steps : but it calmed by midnight and this was our last storm. But not our last sight of the wonders to be seen on the tropical waters. As we journeyed South-East, the sun-sets each evening grew in grandeur, until in the Red Sea we saw what is never seen in America. The sun as it descended seemed to us a ball of fire, coming nearer to us until it joined the waters at the horizon. Then as it went below, the colors of the rainbow glittered across the glassy surface ; the sky above seemed one huge bank of smoke, with golden shades beneath. The sea outside of the line of rays seemed green ; and as darkness came on the reflection on the water became silvery white, the sky olive. The stillness quiets one, the beauty and grandeur of it all calling forth reverence for Him whose handiwork is on the deep places of the earth. The very bright moon soon begins to shine ; the stars so new to a western-born begin to twinkle ; and night steals on so quietly that one scarcely notices that the day is gone. Each morning the awnings are raised over the deck to protect us from the scorching sun ; and still it gets hotter, many of us sleeping on deck, the heat of the cabins being almost unbearable. We reached Bombay about 10 a.m. December 27th (Saturday), where we remained until Monday. My sister and Miss Rodger (of Lachute,

P.Q.) met us at the ship; and then I began to feel that I was not altogether a stranger in this strange land.

We had native sailors on the ship from London, but these by their intercourse with white men were partly civilized. But once on shore I began to see even in this English city of Bombay scenes which told me of the needs of this people. First in regard to dress. Some wore only a cloth around the loins. Those who wore more were industrious to secure all the colors possible. The Mohammedan women are easily distinguished from the Hindoo by their wearing trousers which are very tight-fitting at the ankles, gradually becoming wider toward the waist until they assume the proportions of skirts. They also wear, as do all the women, a sort of jacket without arms. Then they wear what is called here a "chuddur," a thin colored cloth over the head, which can be pulled down to hide the face, in the event of a white man meeting them. It comes down below the waist. The dress of the men is not so easily described—one must see it to understand. For trousers they wear a long piece of cloth which is wrapped round one leg, then round the waist, down round the other leg and up to the waist where it is fastened. Their coats are made to fit the shoulders, the front piece at the breast coming round from the right shoulder above; the rest of the skirt and the front are all in one piece tied under the left shoulder. The head dress which is sometimes forty feet long is wound round the head, covering the ears, occasionally leaving the crown of the head bare. Their shoes are as low as our slippers, which they put off before entering the door. They hold in high veneration the man who wears a long beard, and the writer is on a fair way to win this regard.

What I noticed most particularly at first was the childish ways and foolish actions of the natives. A tall youth of (I should judge) 24 or 25 years entered our place of worship one evening with a doll which he caressed in a childish fashion. As far as I can learn, there are few clever people among them. It is all fudge that the ordinary natives here are men of subtle philosophical minds. There are a few men here and there, perhaps, educated in some of our schools, who do trouble us by their casuistry. But the predominant feature of this people as a rule is sensuality. It seems to be their thought at all times and their lives are corrupted by their evil deeds. Even their "holy week" just now beginning is so vile that our lady-missionaries do not venture out at all. Their gods are the most filthy representations that

one could name; and their women go about with these in their hands, chanting the vilest songs. Do you wonder then that the work is not easy and that our converts are not numerous and not so strong as our christians at home? The wonder to me is that the Gospel is heard at all. Romans I: 21-32 is a good description of India.

Fellows, this is the place for you who are not afraid of work. There is plenty of room for you here with all your enthusiasm. Patton and Jalsa-Patton have twenty thousand souls in each, only ninety miles from Neemuch, and no missionary. A village of seventeen thousand within nine miles of here has no missionary. I visited this place—Jawad—with one of our native teachers, and spent a day there. They are friendly and will hear the Gospel. One can preach in the streets, the women listening behind the doors and screens of their houses. Here is a congregation for some of you. There is also abundant room here for medical missionaries. Urge upon our congregations their great responsibility to send us men.

Pray for us.

With best regards,

Yours for Missions,

WM. J. JAMESON.

THE LATE NARAYAN SHESHADRI, D.D.

A FEW weeks have elapsed since the death of Dr. Narayan Sheshadri, and quite a number of press notices have already appeared, but it seems fitting that the organ of his own Alma Mater should, in this the first number of the session, add its expression of regret that one who was doing so much for the cause of Christ has been called away.

He figures prominently in the history of the College. He was present at the first opening in October, 1873, and was one of the speakers on that occasion; in November 1880 he happened to be here for the re-opening of the College after the addition of the David Morrice Hall, and in 1886 the title of Doctor of Divinity was conferred upon him—the first given by our College.

Dr. Narayan Sheshadri was a high caste Brahman by birth. In 1838 he came to Bombay for his education and entered the mission school of the

Church of Scotland, then in charge of the late Dr. John Wilson. He was a distinguished student and for a time acted as monitor in the school.

Although up to this time he had made no profession of Christianity, and assured his friends that there was no danger of his doing so, they were very anxious to have him removed from the institution, and even some very eminent Hindus tried to persuade him to do so. Being of age he had the privilege of deciding for himself and he accordingly refused to leave the school.

About the end of 1842 a Parsi convert tried to point him to the true God and win him over to Christianity. He scorned the idea of such a thing and said: "No, no, I shall never be a Christian. My heart is as hard as stone, and Christianity will never make any impression on it."

Little did he think that the grace of God would, in less than a year, drive out that hardness of heart, and substitute for it a glowing love for God and Christ, and such a passionate desire for winning the souls of his fellow-countrymen for Christ, as to lead him to give up the luxury and comfort of the high caste life and devote himself to the noble work of elevating the outcast Mongs of the Deccan. Little did he think that he was going to be instrumental in bringing nearly two thousand people from the superstition of Parseeism to know the only living and true God. But such was the case. In September 1843 Narayan Sheshadri became a Christian and was baptized by Rev. Robert Nesbit. In a letter to the Parsi convert he said: "The strong heart is broken in pieces; and Christ has gained power over it. I am now a Christian and was baptized on such a date."

From this time till he left India, never to return, he was indefatigable in the work of uplifting the outcast and degraded of his country, and, being an excellent teacher and enthusiastic missionary, his labors were crowned with success. He remained in Bombay till thirty years ago, when he was compelled to remove, the climate not agreeing with his wife's health. He then began a new work in the Deccan making Indapur and Jaulna his headquarters. Here his work was greatly blessed. At the latter place he formed a Christian church, calling it "the House of God," using however the Hebrew "Bethel," rather than the term in his own vernacular.

After ten years of successful labor here, he visited Scotland and America to tell them of his work, and raise some funds for building purposes. He was well received wherever he went. Those who had the privilege of hearing him during his visits to Canada must have been struck with his earnestness,

his affable manner, his irresistible personality, and can understand how he so captivated the civil authorities at home, as get from them a present of three hundred acres of land for his missions.

Again in 1880 he visited America to present the claims of his mission, and was present at the meeting of the Presbyterian Alliance held at Philadelphia in that year. He took part in several discussions and won the esteem of all present. To improve his enfeebled health he left Bombay last February for Japan, accompanied by his son. After being a fortnight in Japan, he was advised to try the Hot Springs of Colorado and there his health was considerably improved. He then made his way to Canada and here addressed the meeting of the General Assembly at Kingston, and also preached and lectured in Montreal, Toronto and other places before leaving New York for Glasgow per SS. Circassian. He sailed on July 18th, and on account of rough weather after leaving New York was attacked with bowel complaint to which he succumbed. On the 21st his body was committed to the deep. We who have only seen glimpses of him mourn the loss of so valuable a worker, but how will his own flock bewail the loss of their devoted master who has spent nearly fifty years in "breaking to them the Bread of Life": Dr. Sheshadri has gone to his rest but he will continue to live in our memories, and his works remain, a lasting tribute to his faithfulness in the Master's service. Especially will he be remembered by those converts numbering nearly two thousand to whom he revealed that God who alone is able to raise them "out of an horrible pit and out of the miry clay," and that Gospel which is "the power of God unto Salvation."

A. MAHAFFY.

Presbyterian College.

Partie française.

LA CHUTE DES FEUILLES EST LE SIGNAL DE L'ENTRÉE DES CLASSES.

COMME étudiants nous éprouvons un sentiment de plaisir à contempler encore notre collège, revoir nos professeurs et serrer la main de nos condisciples. Nous te saluons donc, ô monument gigantesque de la théologie ! Nous vous saluons, vous qui êtes les dépositaires de cette science. Nous venons vous présenter la coupe de l'intelligence désirant que vous la remplissiez d'utiles leçons et de sages conseils. Nous vous assurons le respect et l'obéissance. Parlez maintenant, vos disciples écoutent. Ouvrez votre bouche, et que vos lèvres distillent le miel de la sagesse et de l'instruction. Nous avons faim de connaissances, daignez nous rassasier. Soyez *justes* dans la dispensation de vos talents, mais aussi soyez indulgents. Ne nous sondez pas trop fort, car nous ne sommes pas encore bien profonds. Accordez-nous aussi le privilège de vous sonder, comme nous devons sonder toutes choses et ne retenir que ce qui est bon.

Quant à nous condisciples, soyons fidèles dans la dispensation de nos devoirs. "Pitch right in and go ahead" comme disent les Anglais. Armons-nous de courage, attaquons les grands auteurs, et lisons les bons livres. Mais sachons discerner entre l'auteur et la hauteur d'un livre. Gardons-nous d'imiter l'exemple de celui qui entra un jour chez un libraire pour se procurer un livre, et qui, lorsqu'on lui demanda quel auteur il voulait, répondit : "Ne vous occupez pas de la hauteur : pourvu qu'il y ait d'images dedans, c'est tout c'qui m'faut." Nous voulons nous occuper à mesurer la hauteur et la profondeur de nos livres, et aussi à attaquer leurs auteurs. Et ici encore sachons distinguer la différence entre auteur et hauteur. Rappelons-nous que dans le mot hauteur l'h est aspiré. Efforçons-nous de saisir le sens des idées que nos professeurs désirent nous inculquer. Vous connaissez sans doute l'histoire de cet autre individu qui parcourait, dit-on, son village un jour en criant : "J'ai perdu ma ache ! J'ai perdu ma ache !" "Imbécile," lui répondit une voix présente, "l'h est aspiré." "Ma ache est aspirée ! Ma ache est aspirée !" cria l'individu éperdu. Il n'avait pas saisi le sens. Sa hache était aspirée. J'en doute fort. Aspirons vers les hauteurs de la science nous qui sommes jeunes et sans expérience encore, et en aspirant sondons le terrain que nous avons à parcourir. Que votre devise soit : "Excelsior."

Notre savant et estimé professeur, D. Coussirat, B.A., B.D. est de retour

après une visite en France où il a passé une partie de ses vacances. Nous espérons que son voyage en Europe a contribué beaucoup à l'amélioration de sa santé et qu'il se sent fort pour reprendre la tâche ardue du professorat.

Nous apprenons avec plaisir que le Rév. J. L. Morin, M.A. a été élu assistant professeur de langue française à l'université McGill. Il est digne de cette position.

Le Rév. S. P. Rondeau, B.A. a accepté un appel de la congrégation anglaise de Sudbury, Ont.

On nous dit que le Rév. P. N. Cayer, maintenant à Ware, Mass., doit le succéder. Nous lui assurons que sa mère patrie l'attend les bras ouverts, prête à le recevoir pour le presser sur son cœur.

Nous avons eu la visite du Rév. T. Z. Lefebvre, B.C.L. de Québec. Nous espérons qu'il renouvellera sa visite pour nous entretenir encore de ses dissertations spirituelles.

Le Rév. G. Charles, B.A. B.Sc., occupe la Mission St. Jean Baptiste, et le Rév. C. H. Vessot, celle de St. Cunégonde où le succès couronne leurs travaux.

Nous n'avons pas oublié les autres gradués, mais nous craignons qu'ils nous aient oubliés. Où sont-ils? Que font-ils?

Un mot maintenant des étudiants français. Nous sommes quatorze qui poursuivons nos études dans ce collège.

Nous souhaitons la bienvenue à trois nouveaux étudiants. M. Brandt, diplômé du collège de Glay, France, qui a enseigné à la Pointe-aux-Trembles pendant deux sessions et l'été dernier à Nazair; M. J. Charles, de Belgique, qui s'est livré à l'enseignement dans le village St. Jean Baptiste, et M. Lamoise, employé comme missionnaire à Shawbridge.

M. M. Biron après une absence de deux ans est de retour de East Templeton, où il a enseigné.

M. L. R. Bouchard qui a prêché pendant l'été à Joliette, revient pour compléter ses études théologiques.

M. T. S. St. Aubin a passé l'été à Otter Lake; M. J. Sincennes à Ste. Brigide et à Farnham; M. M. Ménard à Masham; M. J. A. Savignac à St. Jude; M. P. Beauchamp à Ripon; M. J. Ménard à Miscou; M. A. Massicotte à Montebello et M. J. Lamert à Rawdon.

M. S. P. Rondeau a parcouru les provinces Maritimes où il a collecté environ \$1200 en faveur de l'école St. Jean Baptiste.

Nous devons annoncer avec regret que MM. I. S. Giroux, A. N. Sauvé, N. McLaren et Alfred Sauvé ont dû nous quitter.

M. Giroux poursuit ses études au collège Morin; M. A. N. Sauvé étudie le droit à Hull; M. McLaren enseigne à l'école St. Jean Baptiste et M. A. Sauvé travaille sans doute à Hull. Nous leur souhaitons plein succès dans leurs entreprises.

Editorial Department.

THE JOURNAL.

THE COLLEGE JOURNAL, fresh from its holiday season, cordially greets its many old friends. During the present session we are hopeful that our Magazine may be able to maintain the honorable place it already holds among theological periodicals. Never before was the JOURNAL in a more flourishing and hopeful condition from every standpoint. Under the vigorous management of our predecessors the wolf has been driven from the door of our sanctum, and so far as our financial prospects are concerned we expect comparatively smooth sailing in the future. Every year, too, we gain admission to some new homes, and wherever we secure an entrance we generally go to stay. We have no hesitation in promising our readers that our eleventh volume will be of a high literary character, for many of the best men of our own and other churches have consented to write for our columns on a wide range of interesting topics. We solicit the hearty co-operation of our professors, graduates and students; and we also cordially place the pages of the JOURNAL at the disposal of any of our readers who may wish to express their opinions on any subject bearing on the work of our church.

THE COLLEGE OUTLOOK.

THE present session promises to be one of the most prosperous in the history of the College. Our student ranks have been reinforced by so many new-comers (and good men and true they seem to be) from the different parts of Canada, that our accommodations are now crowded to their utmost capacity, notwithstanding the fact that several of our number have as usual taken rooms elsewhere in the City. The first year has the honor of being the largest divinity class that has yet sought our halls. Besides, the spirit of earnest work which pervades the College, the happy relations which exist between the professors and their classes, and the *esprit de corps* which has never been wanting in our ranks cause the Collegiate

machinery to move without a jar. The opening exercises were attended by the students in full force and by a fair representation of the citizens who take an interest in our work. The statement of the Principal was both encouraging and hopeful; and the lecture by Professor Scrimger which we publish in full was acknowledged by everyone to be a masterly effort, and well deserves the careful perusal of all our thoughtful readers.

CURRENT UNBELIEF.

EVERY minister in his congregational work comes in contact more or less with some phases of current unbelief. The Christian worker must not cowardly or indolently or proudly ignore these forms of mental unrest lest what he terms skepticism may in certain cases contain some germ of new truth which he needs and which is endeavoring under whatever extravagances to make itself felt. Nor must he persecute the holders of new opinions by sarcasm or ridicule or denunciation, lest he drive from the Kingdom some earnest seekers after truth. Every thoughtful man has, perhaps, at some time been perplexed by doubts which he was compelled honestly to meet, fight and slay before he gathered the strength of firm conviction. Such a man is doubtless qualified far better than he who has never experienced the agony of skepticism to help those the foundations of whose religious hopes and beliefs are being shaken, because he has been taught how to sympathize with them, and he knows by what means he himself has regained his foothold on the rock of truth. It is also of great service to those who would combat unbelief, that they have a clear idea of the causes which underlie the unrest which we find in many minds with reference to Christian doctrine. If we can find the causes, we can the more easily discover and apply the remedies. With this end in view we have thought it good to open a symposium in our columns on "Current Unbelief," stating the subject thus broadly in order to allow each contributor to discuss whatever phase of the question he may deem most important or with which he may happen to be most familiar. This series of articles by live men on actual every-day forms of unbelief, their causes and apologetic antagonists will, we know, be regarded by our readers as not uncalled for, and will be of much help to those of us whose business it is to wage warfare against the dragon of infidelity.

THE PULPIT AND THE NATIONAL CRISIS.

EVERYONE except those blinded by partyism cannot fail to see that bribery and corruption have of late years formed no small factor in our national administration. The opinion of independent thinkers is that this sin has been proved beyond a doubt to lie at the doors of some of our administrators, and that our representatives in parliament have been so fettered by party ties that they have failed in their plain duty to punish the offenders. Many of our ministers have accordingly in the pulpit and on the platform spoken in severe terms of the members who have betrayed their trust, of their fellow members who have condoned the sin, and of the electorate who tolerate such evil doings. That the outspokenness of the clergy has not been without its educating effect is evident from the absurd because perfectly irrelevant outcries of the party press against ecclesiastical interference in things political and from the public utterances of prominent men who would fain silence the preacher of righteousness at such a national crisis. The plain duty of the pulpit, however, is to build up character national as well as individual, and to rouse the electors now to cleanse the Augean stables not necessarily by advocating a change of government, but by urging the people to select representatives on both sides of untarnished name, and to persuade men in our congregations who have means and character to be willing to sacrifice their personal interests to become candidates for positions of political trust. The pulpit should not be degraded by being made the tool of any party, nor is the Protestant pulpit in any danger of being so degraded, but it undoubtedly should be used as an instrument for promoting right living in every sphere of life; and when the stench of political corruption is rising to our nostrils it is surely the duty of the clergy to condemn those who are responsible, and to help clear the air by urging the electorate to choose as their representatives men who will not act the part of sheep in blindly following their bell-wether, but who will be true to principle before party, and who will ever cast their influence in favor of that righteousness which alone exalteth a nation.

OBITUARY.

IT is our sad duty to record this month the death, during the summer, of two of our number who were with us in the work of last session—Mr. J. P. Adams and Mr. Neil MacLean.

Mr. Adams was born at Brooklands, P. Q. He was formerly a student of Dalhousie College where he spent the term of '89-'90 in the study of Law. During the following summer he was employed with a Law firm in Campbellton, N. B. It was during his stay there that he decided to enter the work of the Christian ministry, and with this object in view matriculated last fall into McGill University. There he studied with great diligence, and stood among the first in his year in the Christmas examinations. Towards spring he was obliged through illness to return home—where he breathed his last on the 26th of April. The news came with a great shock to us all, as it was the universal expectation that he would again return for the completion of his College studies.

We mourn also the loss of our friend, Mr. Neil MacLean. Mr. MacLean had all but completed his second year in the Literary course of this College. He was an energetic and painstaking student, conscientious in every duty laid to his charge. In the work of his year he evinced more than ordinary ability, always attaining a foremost place among his fellows. During the winter of last session he was visited with a severe attack of measles from which his naturally delicate constitution never thoroughly recovered. After treating for a time with some of the best physicians of Montreal he returned to his home in Bolsover, Ont., where he hoped, through rest and quiet, to regain his wasted energy. His strength, however, gradually failed, and on September 3rd he was called to be with Christ. Two noble, Christ-like men have left our ranks. The loss is ours; the gain is theirs.

To us it may seem strange that lives such as these should be thus cut off in the very morning of their appearance. God's ways we cannot always understand, but this it has ever been our privilege to realize,—that "all things work together for good to them that love God." May this truth come with cheer and comfort to the bereaved families, to whom we extend our heartfelt sympathy.

College Note Book.

STUDENT LIFE.

WHAT kind of a summer had you?—How do you appreciate the joker of the breakfast-table?—Who will invest in Edison's electric problem-solving machine for examinations?—Wanted—a creed by a youthful truth-seeker.—“I like the philosophical tone in which he looks at that first lecture.”—“There's a cent for you, my boy. This transaction establishes your reputation as a gentleman forever.”—“If any of you should desire to look at the young ladies, I would strongly advise you to—*gh-h-h-hagh*.”—“So they won't give us fire-escapes! Well we won't water the North flat for them any longer!”

We are all glad to get back to College—at least one would judge so from the enthusiastic welcome given to those arriving late, and the tone of their speeches in reply.—We regret that Messrs. Giroux, Sauve, McInnis, McLaren, Boyd and Geo. Stewart will not be with us this session; and mourn deeply the loss of Messrs. N. McLean and J. P. Adams who have joined “the innumerable company” beyond. But Mr. Biron has returned to his Alma Mater after two years' absence, to complete his course surrounded by the benign influences of *ourselves*.

Several of our men remained in town all summer. Mr. Dobson labored in Nazareth Street Mission, Mr. Reid in Victoria Mission, Mr. McKenzie in Maisonneuve, where a new Church has lately been formally opened, Mr. McCuaig in Cot: St. Louis and Mr. Graham at Montreal Junction—A number of students are lodging out this session. Judging by the experience of the past two years, one of their number should represent them in the JOURNAL staff as Local Editor.—An unusually large first year class entered college this session. Our worthy principal, who should be a judge of such matters, declared them the best looking class we have had yet. The principal is still fond of a joke.—We extend our hearty congratulations to Mr. Henry Young of that class on his success in obtaining a McGill scholarship.

Mr. H. C. Sutherland, whose *viceship* last year was so highly appreciated has been duly elected President of the Dining Hall, with Mr. W. D. Reid as his right hand supporter.

Several of the rooms appear to have entered on a new era of usefulness and beauty, as they have been re-tinted at the expense of the Board-*ers*!

The Rev. Dr. MacVicar is giving a series of lectures to the McGill Y. M. C. A., on Tuesday evenings, on various topics. This will give a new impetus to the work which the Association is already so successfully carrying on.

A meeting called for the sale of a dictionary ended rather disastrously for a would-be buyer. The room in which the sale was progressing soon became overcrowded, and its owner called to his neighbor opposite to light up his domicile for the reception of visitors. He rushed in to obey, but, sad to relate, a pan of water that had been sweetly reposing above the door

“ Fell and with its icy current chilled him to the very core.”

This reminds us of an indignation meeting that was held recently by some aggressive Sophomores to protest against the Freshmen carrying canes. We are not allowed to publish the minutes, but there was a great display of eloquence, dignity, etc. The results were most satisfactory (to some city merchants), as several of the Freshmen marched immediately down town and supplied themselves with the obnoxious sticks.—Some of the denizens of the west wing, of whom the last Local Editor had such a well-grounded suspicion (*vide* February number) with their old time enemies in luxury and boon-companions in war from the North Flat, paid one of their nocturnal visits to the peaceful Dean's Flat, some nights ago, and for a time made the place resound with their vocal strains. Unfortunately they came unexpectedly, and did not get a reception worthy of their noble mission.—They have displayed much commendable enthusiasm for several successive evenings in marching down to tea in a phalanx singing “merrily we roll along.” We regret that their language was not more appropriate for they tripped down with a very elastic step to the sound of their music. The rolling without singing came in about half an hour later when they attempted to return.—But here some of the theologues shewed their great sympathy for the fallen, and charity for mankind in general, by assisting a few of them up to the Morrice Hall in such a summary manner, that the cure appeared even worse than the disease. One good turn deserves another, however, and the compliment was returned with interest at a later date.

We have been informed by a reliable authority that a certain crowd of men have already finished four baskets of grapes, without requesting the attendance of their official reporter to publish proceedings in detail. The fifth is soon expected, when we shall have to denounce publicly such unseemly orgies. We state this advisedly, desiring to give them timely warning to spare us an unpleasant duty, and to guard them against such inexcusable neglect when next their invitation cards are issued—But where have gone the generous spirits that haunted those halls last year and so often assisted their weak brethren to bear their burdens on such occasions?

With what seemly reverence must all new comers view the unsigned code of laws that now adorn our doors! Just think of it! The walls are to receive all the respect due to a newly-painted fence (and with as good reason), the gas must go out whenever the student goes, and often when he doesn't go, the student who sinks through his chair must report to the steward, whether he is hurt or not, while those who are invited out to dine must be back in time for meals, even should they not partake. But there is no cause for alarm as Rule I is already violated by the compilers of the code, and there are no penalties appended. We shall soon require on leaving to label our doors with "*Post no bills.*"

We have had an unusually large quota of speeches in the Dining Hall this session. All who were late, had to pay the penalty of a speech. Then Dr. MacVicar dined with us, and gave us much valuable advice concerning study, diet, exercise and devotion. (We regret that according to the new regulations he would have to pay 25 cents for the privilege, and we throw this out as a hint which we hope the students will accept and act upon.) Evangelist Russell lauded in his address the professors to whom we all owe so much. Mr. Johnson, of the class of '89, emphasized the pre-eminence of the Christian Ministry over other callings, and warned us against letting our spiritual life die. These are a few out of the many with which we have been favored.

Mr. Duncan Campbell, who has been on a visit to the old country, spent a few days with us recently. We miss his familiar form.—We also deeply regret the early departure of Mr. McGregor of the class of '92 from our College home. He is not dead, but as alive as ever in Mission work at Buffalo Lake, N.W.T. Before leaving, he gave us a characteristic speech, touching on

his past college life, and prospects of work, adventure and *diet* in his new sphere. Mr. Russell assured him in the name of the students of the kindly wishes following him from the college to his new field of labor.

The crowning event of the Opening Exercises was held in the Dining Hall on the evening of October 16th, when a reception was tendered to all new students. A sumptuous repast was spread, and a large crowd gathered at the appointed hour, who, needless to say, did it ample justice. For a time their motto seemed to be:

"Wha first shall rise to gang awa'
A feckless, coward loon is he!"

We were sorry that many appeared to forget it so soon. Our bodily wants were no sooner supplied than the President announced that the intellectual feast was ready, and the speeches began. The 'Theologues' words of welcome to the new men were spoken by Messrs. McVicar, Russell and Tener, and were responded to by Mr. Clark. In the Arts and Literary Departments Messrs. McKenzie, Rondeau, Townsend and Graham held forth the right hand of fellowship to the guests of the evening, shewing that they were no longer guests, to which Messrs. Gilmour and Keith replied in well-chosen terms. After this the students merrily separated, apparently gratified with the entertainment, and feeling that they stood on better ground for their winter's work.

GEORGE C. PIDGEON

OUR GRADUATES.

IN opening our columns this year, we make a request of our alumni who are laboring at home and abroad. Personal notes are always welcomed by our readers; we therefore desire that items of interest concerning our men and their work might be furnished by the graduates themselves.

The JOURNAL and its readers will be under a deep obligation to those who thus favor us: we hope to receive in this way, during the session, news from many who since graduation have not been heard from.

The class which left our halls last year will first receive our attention. One, the gold medalist of the class, Rev. J. K. Fraser, B.A., during the summer, received and accepted a unanimous call to Alberton, P.E.I. This congregation was for many years under the pastoral care of his father, Rev. Allan Fraser, until his death in 1870. The induction took place on the 26th August last. Its interest was deepened by the presence of Rev. Mr. Carr of Campbellton, who was for eighteen years pastor of the congregation. At this service Mr. Fraser's abilities and work as a student were spoken of in the highest terms. Rev. Dr. Pollok, of Halifax, addressed the

newly inducted pastor. Among those present were many who cherish affectionate remembrances of Mr. Fraser's father, and not a few who have recollections of his grandfather, Rev. Dr. Keir.

Mr. G. Charles, B.A., B.Sc., has been laboring at our mission school at St. Jean Baptiste.

Mr. Robert Frew for six weeks supplied the pulpit of St. Gabriel Church in this city, and is now preaching within the bounds of the Presbytery of Halifax

Mr. C. H. Vessot has opened a hall for French evangelization on Notre Dame Street (West) Judging by the numbers attending, the foundation of a good work is being laid.

Mr. J. A. Morison, B.A., spent the summer at Ann Arbor, Michigan, taking a special course in oratory and elocution. He intends to pass the winter studying in the University of Edinburgh.

Rev. Robert Johnson, B.A., of Lindsay, Ont., was in town from Sept. 28th to 30th. During the last two years of his college course he had charge of Nazareth Street Mission in connection with Crescent Street Church. He did not forget the mission while in town, but was present at a social gathering and gave an enthusiastic address. Mr. Johnson's object in coming to Montreal, however, was not merely to visit Nazareth Street; he had a far more important *mission* in view than that. On the evening of the 30th September, at five o'clock, he was united in marriage at St. James' Methodist Church, to Miss Mary Dawson, daughter of the late Mr. W. J. Dawson of this city. The ceremony was performed by Rev. Dr. Hunter of St. James', assisted by Rev. Dr. McKay of Crescent Street Church. The groom was supported by H. C. Sutherland, B.A., of this college. Mr. Johnson and his bride on their return to Lindsay were tendered a reception by the congregation. We extend to the old time favorite our most hearty congratulations.

Not long ago we had the pleasure of meeting the Rev. R. Whillans, B.A., who for nineteen years has been stationed at Hintonburg, Ont. At the time of his induction the congregation was small and scattered. By untiring zeal and indomitable energy, a large and flourishing cause has been established with bright prospects for the future. Mr. Whillans is one of the famous class of '77, who were the first graduates sent out from our *alma mater*, and were called *cellar men*, because at that time owing to the absence of college buildings lectures were given in the basement of Erskine Church.

From a letter to our Editor in Chief, dated June 27th, we notice that the Rev. J. C. Martin, B.A., who was appointed a few months ago by the American board of Missions as professor in St. Paul's Institute, Tarsus, is in good health and enjoying his new field of labor. During the hot summer months he was at at Nigdeles, four days journey from Tarsus. Mr. Martin is busily engaged studying the Turkish language, which in point of difficulty he considers kindred to Chinese. He states that the people are for the most part uneducated, and know nothing of what is interesting in their country's history, or in their surroundings. The Institute has been greatly blessed since its establishment, and already is a power for good in the land, while the prospect for the future is very hopeful indeed.

We hope this session to publish several articles from the pen of Mr. Martin, on Turkey and Turkish Missions.

We clip the following from the *Daily Witness* :

At Maple Grove, Aylmer, Que, at the residence of the bride's parents, on the 16th of June, 1891, the Rev. J. H. Kalem, B.A., of the United congregations of Colquhoun and Dunbar, was married to Feodore Parker, daughter of Harvey Parker, Esq., of Aylmer. More congratulations.

Evangelist W. Russel, B.A., during the month of May conducted special union services at Aultsville, Ont. His work here was much blessed. The word was declared with power and much assurance. Many were added to the Church, and God's people brought into a fuller liberty. Mr Russel is an ardent admirer of Dr. Simpson of the Christian alliance, New York, and spent a part of the summer at his conventions, visiting rescue missions in that city. In the latter part of September he assisted W. D. Reid, B.A., in conducting evangelistic services at Victoria Mission, Point St. Charles.

We regret to state that Rev. A. Ogilvie, B.A., who was stationed at Nordhoff, in the presbytery of Los Angeles, Cal, has been compelled since some time to resign his charge owing to ill health. For two years after his arrival he carried on the work of the church at Nordhoff successfully, but finding that his health was rapidly declining, he felt forced to give up the ministry altogether for a time. We tender our brother our sincere sympathy and prayers in his affliction, and trust that soon he will again be in active service.

Rev. W. E. Wallace, B.A., was inducted at Little Current, Algoma, on the 26th of August. For a year previous he worked there as ordained missionary with such success that the field was organized as a Congregation. Mr. Wallace has entered into his work with new zeal, and has taken to himself a true yoke-fellow to aid and solace him in his labors.

J. ROBERT DOBSON.

Students Directory, 1891-92.

(A.) Students in Theology.

THIRD YEAR.

NAME.	HOME ADDRESS.	CITY ADDRESS.	ROOM.
1. Bouchard, L. R.	Sherbrooke, Que.	90 Canning St.	.....
2. MacVicar, D. B. A.	Strathroy, Ont.		26
3. McCulloch, R., B.A.	Tuversness, Que.		30
4. MacGregor, A., B.A.	Aberfeldy, Scot.		.....
5. MacLeod, J. W.	Kirkhill, Ont.	46 Cuthbert St.	.....
6. Rondeau, S. P.	Joliette, Que.	90 Canning St.	.....
7. St Germain, P. E.		97 Poupart St.	.....
8. Sutherland, H. C., B.A.	Woodstock, Ont.		27

SECOND YEAR.

9. Fraser, D. J., B.A.	Alberton, P. E. I.		17
10. Ménard, M.	St. Brigide, Que.		29
11. MacLennan, K.	Harris, Scot.		19
12. Mitchell, T. A.	Linden, N. S.		11
13. Moss, W. T. D., B.A.	Portage la Prairie, Man.		23
14. Reid, W. D., B.A.	Maple Hill, Que.		33
15. Russell, A., B.A.	Bristol, Que.		28
16. St. Aubin, T. S.	St. Philomene, Que.		18

FIRST YEAR.

17. Ballantyne, N.	Dunbar, Ont.	66 Latour St.	.....
18. Charles, J. E., B.A. B.Sc.	Belgium.	St. Jean Baptiste	.....
19. Clark, W. C.	Hornings Mills, Ont.		6
20. Cleland, J. A.	Enniskillen, Ireland.	Cor. of Curran & Robbin Sts.	.....
21. Dobson, J. R., B.A.	Pictou, N. S.		9
22. Eadie, R.	Sherbrooke, Que.	St. Marguerite St., St. Henri	.....
23. Fraser, A. D.	St. Agnes de Dundee.		12
24. Gourlay, J. J. L.	Carp, Ont.	Cor. Curran and Robbin Sts.	.....
25. Guthrie, D.	Guelph, Ont.		45
26. MacVicar, A.	Strathroy, Ont.		26
27. MacLeod, N. A.	Lochside, N. S.		8
28. Ménard, J. L.	St. Brigide, Que.	78 Park Ave.	.....
29. MacKeracher, W.	Howick, Que.		.....
30. Muir, P. J.	Fordwick, Ont.		51
31. Patterson, W.	Cantley, Ont.		50
32. Pidgeon, G., B.A.	New Richmond, Que.		1
33. Smith, E. F. M.	Hawkesbury, Que.		10
34. Savignac, J. A.	Tulleride, Colorado.		40
35. Tener, R.	Donaghmore, Ireland.		15

(B) Undergraduates in Arts.

FOURTH YEAR.

36. Anderson, J. D.	Tiverton, Ont.		21
37. Colquhoun, P. A.	Colquhoun, Que.	23 Brunswick	.....
(25) Guthrie, D.	Guelph, Ont.		45
38. MacKenzie, E. A.	Lacknow, Ont.		20
(11) MacLennan, K.	Harris, Scot.		19
39. Reeves, A. C.	Ormsdown, Que.		13
40. Smyth, W. H.	Montreal, Que.	385 St. Antoine	.....
41. Taylor, J.	Ottawa, Ont.		54

THIRD YEAR.

NAME.	HOME ADDRESS.	CITY ADDRESS.	ROOM.
42. Gordon, J. S.	Alberton, P. E. I.		4
43. Hutchison, D.	Brechin, Ont.		14
44. Mahaffy, A.	Port Albert, Ont.		22
(26) MacVicar, A.	Strathroy, Ont.		26
(30) Muir, P. J.	Fordwick, Ont.		51
(31) Patterson, W.	Cantley, Que.		50
(33) Smith, E. F. M.	Hawkesbury, Que.		10
45. Townsend, W. M.	Traveller's Rest, P. E. I.		5

SECOND YEAR ARTS.

46. Bremner, W.	Ottawa, Ont.		58
(20) Cleland, J. A.	Enniskillen, Ireland	Cor. Curran and Roblin Sts	
47. Graham, A.	Glencoe, Ont.		55
48. MacGregor, A.	St. Andrews, Que.		57
(29) MacKeracher, W.	Howick, Que.	78 Park Ave	
49. Ireland, G. D.	Alberton, P. E. I.		4

FIRST YEAR.

(19) Clark, W. C.	Hornings Mills, Ont.		6
50. Crombie, W. T. D.	Fort Cologne, Que.		93
51. Gilmour, W. F.	Almonte, Ont.		46
52. Keith, N. D.	Glencoe, Ont.		60
53. MacIntosh, J.	Mount Pleasant, P. E. I.		42
54. MacIntosh, M.	Summerside, P. E. I.		43
55. Milloy, J.	Crinan, Ont.		52
56. Sutherland, W. C.	Woodstock, Ont.		39
57. Wallace, J. W.	North Gower, Ont.		38
58. Weir, G.	Eastwood, Ont.		44
59. Worth, F.	Pictou, N. S.		
60. Young, S.	Blakeney, Ont.		53
61. Young, H.	Blakeney, Ont.		53

(C.) Students in the Literary Department.

THIRD YEAR.

62. Beattie, W. E.	Guelph, Ont.		24
63. Beauchamp, P.	Grenville, Que.		7
64. Massimotte, G. A.	Montreal, Que.		41
65. Morison, W.	Ormsdown, Que.	60 Beaver Hall Hill	
66. Sincennes, J.	Duclos, Que.		36

SECOND YEAR.

67. Armstrong, S.	Milo, Que.		61
68. Biron, M. W.	Wakefield, Que.		62
69. Gilmore, G.	Ottawa, Ont.		35
70. Lamert, J. O.	Montebello, Que.		59
71. MacCuaig, W.	Bryson, Ont.	21 Argyle Ave.	

FIRST YEAR.

72. Allan, T.	Pt. St. Charles.	44 Britannia St.	
73. Brandt, E.	Meritecheroux, France.		29
74. Gairdener, J. C.	Bayfield, Ont.	85 MacKay St.	
75. Lamoise, V.	Shawbridge, Que.	365 St. Beaudry St.	
76. Wm. MacKenzie.	Hilburn, Asa.		

CHRISTIAN EXPERIENCE AND ITS RELATION TO THEOLOGY.

REV. PROF. SCRINGER, M.A.

The Opening Lecture delivered in the Convocation Hall of the Presbyterian College,
Montreal, Thursday evening, October 8th, 1891.

I PROPOSE in this lecture to discuss briefly the nature of Christian Experience and the relation which it bears to the study of Theology. Though the subject is one on which there is widespread error at the present time, I shall not treat it in a polemic fashion, but rather in such a way as to indicate my own position in regard to it. I do so from the conviction that the surest way as well as the kindest way to dislodge error is to present the truth.

I. Christianity from one point of view is a philosophy or system of doctrine. It claims to teach the truth as to some of the most important subjects which can possibly concern us,—the truth as to the being and character of God, as to the origin and future destiny of man, the truth as to our moral and spiritual condition with the sad consequences to which this must inevitably lead if allowed to continue unchanged, truth as to the mode of deliverance therefrom and the means whereby a better and holier state may be maintained and perfected. The statement in detail of the Christian doctrine on all these and kindred subjects with consideration of the sources of our knowledge and defence of our conclusions constitutes the science of theology.

But from the very nature of the case Christianity, in so far as its truth is really accepted, must also be a life, a course of conduct and therefore an experience. To some extent this may be affirmed of every religion true or false, if it is properly speaking a religion and not a mere abstract system of philosophy or metaphysics. Every religious faith is supposed to produce practical results of some kind in the lives of its adherents, and in so far as it does so they have an experience of which they are conscious and about which they can speak more or less intelligently if they choose to do so. Even if it leads only to the performance of some outward rites and ceremonies of a formal character, it gives a certain colour to life at any rate and produces a feeling of security or satisfaction usually proportionate to the sincerity and earnestness with which they are performed. In the case of even the most degraded forms of religion, it frequently leads to the making of very serious sacrifices of property or comfort, from which sacrifices corresponding advantages material or spiritual are supposed to be derived.

In no other case, however, does personal experience occupy such an important place as it does in Christianity. This is pre-eminently a spiritual religion which aims at reaching the heart, so as to awaken the nobler affections and thereby transform life and conduct. It exalts duty and seeks to so enthrone it in the hearts of its followers that no sacrifice will be refused at its demand, however great that sacrifice may seem to be. Except in so far as it accomplishes this it fails of its whole purpose and intention.

It is true Christianity like almost every other religion has an external side as well as this internal spiritual side. It has an outward organization and certain institutions to be maintained, certain forms of worship to be performed and certain rites to be observed, such as the Sabbath, praise, prayer and the sacraments. And multitudes of those who profess to be attached to it as followers know nothing of it beyond these externalities. It leaves no other mark on their character. They may conform to the morality that has become conventional in Christian communities, so as to shock neither themselves nor others, but they know nothing of its inward power and make no response to its loftier appeals. To them Christianity differs from other religions, mainly in that it presents a higher moral standard and so extends the horizon of their vision into the future life that they can judge of their interests more intelligently. Even that much is better than nothing, but it is hardly necessary to say here that this is not the ideal at which the Gospel aims, or that this is not the experience which is distinctively Christian.

We must repudiate also the genuineness of another kind of experience which has not unfrequently been found associated with Christianity—one which has plenty of feeling and enthusiasm, but of a spurious kind. Sometimes it is mere physical excitement begotten of a sensational eloquence or the electric sympathy of a crowd. This is apt to be demonstrative and noisy, but as soon as the external pressure is removed it subsides and leads to nothing. Sometimes it is born of partisanship and shouts for a party. Then it is apt to become polemical, even fierce, persecuting and cruel, but gives no evidence of a Christlike character. Sometimes it is only an effort, springing from despair, to secure deliverance from the felt pressure and power of sin by superficial means. It is then apt to become fanatical and fiercely ascetic, wearing out the flesh with stern privations and self-imposed tortures. All of these have played their part in the history of the Christian Church, but the true spirit of Christianity is not to be found in any of them.

What then is a genuine Christian experience and how shall we describe it? The question is one to which it is not easy to give an answer that will be at once true to life and scientifically accurate. Even of those who possess this genuine experience it is not every one who can describe faithfully or interpret aright what he himself has felt and done under the influence of Christian faith. It is as hard to tell how we feel and act as it is to tell how

we think and know. These processes are all so familiar to us that when we attempt to give an account of them we are apt to overlook some of their main features. But even if one could accurately describe his own experience it would not give us a scientific answer to the question. For no two experiences are precisely alike. Each one is modified by the personality and circumstances of the individual. We must therefore compare one with another and eliminate that which is merely adventitious or non-essential.

The materials at our disposal for such a comparison are fortunately tolerably abundant. We have, to begin with, each one his own experience, important as being the best known and most readily consulted. We have also such revelations of the inward experience of others as our good fortune may have enabled us to obtain among our pious friends and acquaintances, especially those given in the less guarded moments of private conversation. Public statements are apt to be made for a purpose and to be coloured accordingly. Then comes the great multitude of church histories, Christian biographies and autobiographies, especially those of men and women belonging to transition periods in the church's history, and such as are unconventional. Others are apt to be stereotyped or made to order. Specially valuable here of course are the biographies or snatches of experience recorded in the Bible and which make no small share of its contents. Next we have the devotional compositions, hymns, prayers and meditations in and out of the Bible which have met with general appreciation by the spiritually minded in the church as expressing their feelings and their needs. And finally we have the various attempts in religious literature to portray the general experience of the true believer in more or less complete form. Such as Baxter's *Saints' Rest*, Edwards on the *Religious Affections* and especially Bunyan's *Pilgrim's Progress*. The mass of material is in fact so great that it is only by grouping and classifying that it becomes manageable at all. This, however, is a matter of no great difficulty; and gradually after a little study a few great features begin to stand out as common to all.

The process of elimination cannot of course be indicated here in detail. But the essential elements of Christian experience I think may be reduced in the last analysis to the following:

1. First and foremost must be mentioned a determined resistance to that which is known to be evil and a consistent preference for what is believed to be good. Every human being at an early age becomes conscious of a difference between good and evil. The line may not always be drawn at the same place. There are differences in judgment due to education and circumstances. But whatever the variations in detail, there always is a line, which may be shifted but cannot be erased. Along with the sense of this distinction there comes to every one also the consciousness of two tendencies within his own nature, one drawing him towards the evil and the other towards the

good, each struggling to gain the mastery. All feel that the good ought to prevail, and when there is no special inducement to the contrary it commonly does prevail. No one however always follows either the one tendency or the other. The worst of men often does what he believes to be right, sometimes rises even to heroism; and the best of men sometimes does what he knows to be wrong. But here the likeness ends. Just at this point the experience of men divides them somewhat sharply into two great classes. Whenever there is any special inducement to do wrong and a real struggle arises in the soul as to whether good or evil is to have the upper hand, we find one great class that on some pretext or other most frequently gives the preference to evil: another great class that most frequently gives the preference to good and resolutely does it at any cost. These are the choices that indicate character, and when there is a succession of right choices under such circumstances it shows very plainly that those who make them have learned somehow to value righteousness above every other consideration, and are determined to hold fast to it come what will. The man that so thinks and so acts is a Christian. His experience is Christian experience, and his only.

I have placed this ethical element in Christian experience first, not because it is first logically or theologically or even chronologically, (Edwards in his great work on the Religious Affections places it last of all,) but because it is the great outstanding feature of it, the one that must ever be the most prominent and constant in the believer's own consciousness and the one that is most easily appreciated by others. It is also the surest test of the genuineness of a religious experience and the one from which all others derive any significance they have. The grand aim of all true religion is to establish virtue and holiness. Only in so far as it does so, is any religious experience worth further study or description. It is the essential presupposition in all Christian biography. The religious history of a bad man could never be anything else than a study in the morbid psychology of hypocrisy. It is the feature which is most of all emphasized in the Bible. The Old Testament description of the godly man is that "he walketh uprightly and worketh righteousness and speaketh the truth in his heart" (Ps. 15: 2). "He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity nor sworn deceitfully" (Ps. 24: 4). The earliest gospel message was the call to repentance and a holy life. "Repent for the kingdom of heaven is at hand" (Matt. 4: 17). "If any man will come after me let him take up his cross daily and follow me" (Matt. 16: 24). Obedience to righteousness is placed by Christ even before religious activity and spiritual power, as the one thing essential. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven. Many will say to me in that day Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils?"

and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity" (Matt. 7: 21-23). In the final judgment God "will render to every man according to his deeds" (Rom. 2: 6). Whatever else then may come before it logically this moral element deserves to be put first in any description of the essentials of Christian experience.

2. The second feature common to all varieties and phases of Christian experience is closely allied to this first and arises out of it, viz.: an ever growing consciousness of divine help as necessary for the making of the right choice and persistence in it. It needs but little knowledge of human nature to perceive that it is not usual or natural for man to make a right choice in critical cases and to stand by it when there is any strong inducement to the contrary. Explain it how you will there is a bias towards evil. We may clearly perceive the right and have a desire to do it, but when it comes to the point of deciding, our purpose somehow fails us and we choose the more selfish part. In the language of the Apostle Paul, we "find a law that when we would do good, evil is present with us." We may even "delight in the law of God after the inward man, but we see another law in our members warring against the law of our minds and bringing us into captivity to the law of sin which is in our members" (Rom. 7: 21-23). If a man's nature be superficial and frivolous he may accept this state of things as inevitable and yield to it, making such compromises as he may to conceal his own degradation. But when there is any moral earnestness it sooner or later becomes intolerable. He breaks out into the agonizing cry of the same Apostle, "O wretched man that I am who shall deliver me from the body of this death" and is not content until deliverance is found.

And whence does that deliverance come? It may be asserted, I think, without fear of contradiction, that everyone who has found it is ready to adopt the Apostle's answer, "I thank God through Jesus Christ our Lord." They are more or less conscious of the fact that their help comes from a divine source. They are made to feel that somehow or other God has come into their lives and filled them with a strength that is not their own. They realize too that the help given is not merely an external adventitious aid that comes occasionally to lift them over the hard places in life, but one that saves them effectually by making them different from what they would otherwise be. Their hearts are changed and they can never be the same again just because of the change. In addition to the old motives to well-doing which so often failed, they have become conscious of new ones which make it easy. They have come to love God and to delight in his will. They have come to love their fellowmen and find pleasure in doing them good. Sacrifice is easy and duty a joy. They are new creatures and they thankfully recognize that it is the Lord's doing; it is marvellous in their eyes.

It is no part of my present purpose to explain in detail how this deliverance from sin is wrought out by God's help or it would be easy to show how the different features of Christ's redeeming work as presented in the Gospel all contribute to this end, how the atonement of Christ makes it possible for sinful men to rise by cutting away the dead weight of the guilty past, how the intercession of Christ procures the gift of the Holy Spirit to regenerate the heart and sanctify the soul, how the teaching of Christ supplies a perfect law and the life of Christ furnishes a perfect example, how the love of Christ constrains to glad and willing service. All these and others that might be mentioned are necessary to gain the end, though they are not all equally prominent in the consciousness of every individual believer. But whichever one is felt to give the most help all alike feel that the help they receive is divine.

I do not say that this conviction is always equally vivid and distinct, nor that it is always reached in the same way. Here much depends upon individual temperament and the circumstances under which the soul has been brought to the critical decision. The truth is often obscured by the fact that human agencies have been instrumental in bringing it about. Sometimes the conviction is forced upon the mind by a sort of intellectual process of exclusion. There is no other apparent source from which the help can have come and the man knows that he had not the strength in himself. He is therefore ready to give God the glory. Sometimes it comes from sad failures and the discovery of the fact that success and victory over evil are gained just in the measure in which divine help is sought and relied on. Most commonly it comes from the frank and conscious acceptance of the Gospel of Jesus Christ which first of all makes known to us plainly our own moral impotence and then as plainly and distinctly presents to us the offer of divine aid. First revealed to him from without they are speedily and constantly verified by the believer in his daily experience. But however it comes to it, every soul that is successfully fighting its way upward mere and more thankfully acknowledges that it is what it is only by the grace of God. This is the refrain that constantly in one tone or another rings through all Christian biography and finds its answering echo in every Christian heart. In every generation of the church's history it has been the inner thought of all prayer, the burden of its praise, and will continue to be so as long as the world endures.

3. Out of this consciousness of divine help in the conflict with evil grows very naturally a third element in Christian experience—a sense of the nearness and friendliness of God to the individual, which gives him a feeling of protection and stimulates him to do his best. When once the conviction has been established in a man's heart that God is making common cause with him in his noblest aspirations the relation between the two is altogether changed. Instead of being a judge to be dreaded lest he should inflict punishment, God takes on the aspect of a friend whose good will can be

easily believed in and counted on, whose approval becomes the soul's highest ambition. The feeling of God's nearness and friendliness takes a score of different forms which cannot be given him in detail, embracing nearly everything that is most blessed and comforting in the Christian life. I have purposely avoided familiar theological terms in stating it, but it covers all that is involved in the Fatherhood of God and the Sonship of believers, the "adoption" of the theologians, the blessings grouped in the catechism as "assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace and perseverance therein to the end." Not always in the same degree, but in some degree they are characteristic of every true Christian.

Such stated in their simplest terms I take to be the essential elements of Christian experience, stripped of all that is peculiar to individuals or characteristic only of certain types. It will probably seem to most of those who are true Christians an inadequate statement of their experience. But it must be remembered that these are never actually found alone. This is but the skeleton which must be clothed with flesh and nerves and skin to be recognizable. The individual element is always present in living examples, and that individual element is often so prominent as to obscure what is essential and throw it into the background. To many, for example, it will seem strange that nothing is said of regeneration or conversion as a marked feature of the Christian experience. But the reason is simply that the consciousness of regeneration is by no means a universal experience even among those who have been truly born again. Many know it because the change has been of such a character that it could not be mistaken. But there are also many in whom that change has taken place in such fashion that they know nothing as to the time or the nature of it. It is like the light of day. If it be daylight any one who has eyes to see it knows that the sun must have risen. But if it has arisen behind thick clouds or has arisen before we are awake we can tell nothing of our own knowledge as to the time or quarter where it appeared above the horizon. So with other features that are frequently found. It is these adventitious features that create types of experience, but the three elements that have been mentioned may be said to constitute its essence.

But though thus reducing the essential elements of Christian experience to these three, I would not have it imagined for one moment that I have any thought of belittling it. So far from that I believe this experience even at its minimum constitutes the most important dividing line that can possibly exist among human beings. All other distinctions in nationality, wealth, rank, culture, important in their own way, and striking as they may be, dwindle into insignificance beside it. There is nothing else in the whole wide world that can make so much difference to a man as the entrance of this divine element into his life and character. It is something which transforms his whole being

and places him on an entirely different plane of existence. There may be little outward appearance of change, but in a very real sense he becomes a new creature in a new heaven and a new earth. Life takes on a new significance, and all old things have become new.

II. Now supposing that this is an approximately correct description of the kind of result which Christianity aims to produce in human character and has produced in multitudes of people who directly or indirectly have given their testimony regarding it, we have to consider the relation which this important and very significant fact bears to the science of theology, or in other words, to the scientific statement and defence of Christian truth.

1. In attempting briefly to reply to this inquiry I would call attention first of all to the very obvious point that it is this practical experience of Christianity which mainly lends interest to the study of theology and gives it importance. Theology is the science which seeks to explain the facts of that experience, the science which teaches how that experience may be deepened and perfected, the science which teaches how it may be extended and multiplied in the world. Just as physics is the science which seeks to formulate the principles that explain the facts of motion, heat, light, electricity, and shows how these may be applied for the increase of human comfort and advantage, so theology seeks to state the principles that govern the moral and spiritual energies of man, and shows how these may be directed to his highest good. There is a divine element in both, for all power and force, whether in the spiritual or material world are of God. But the main interest in both lies in their bearing on human welfare. All are interested in physics for our comfort depends on it : but in the long run theology must always rank higher and be more interesting, simply because man's moral and spiritual concerns are more important than his material ones. Any particular system of theology will be of interest just in proportion as it fits into men's religious experience or interprets to them its real nature. Apart from that it will command no more attention from the world than any abstract philosophy or system of metaphysics.

2. But secondly not only does experience furnish the principal interest to the science of theology, it also furnishes in a very important sense one of the sources of our knowledge on theological questions. We come here upon ground which has provoked and still provokes keen discussion. The differences in theory are however much greater than the differences in practice. On the one hand it is asserted that the Bible, and the Bible alone, is the religion of Protestants : and on the other that we also obtain information and have a right to accept it from our own experience of God's dealings with our souls. Some, like the Quakers, affirm that this inward revelation of God by His spirit in the soul is the chief and the surest source of our knowledge. This was also the position of the celebrated Schleiermacher who built up a

theological system with the materials thus furnished almost entirely to the exclusion of the Bible. This of course is an extreme which can be characterized only as sheer perversity, and exclusive reliance on this subjective source whether known as the Christian consciousness, or religious experience, or immediate revelation, or the inner light, or the teaching of the Holy Spirit, always discredits itself by the vagaries and the contradictions to which it has ever led. And yet it is not wholly true that the Bible and the Bible alone is the religion of Protestants. Nor has it ever been true that this was the only source from which men's religious knowledge has been derived. It is true that the Bible as we have it, contains all the information that is essential for faith and life. It even gives us a presentation of all the main facts of Christian experience and interprets them to us so that we can perceive their significance more clearly than if we had investigated them for ourselves. Indeed we might even say that the Bible is itself the condensed and authorized record of God's saving dealings with the souls of men. So that anything which is true and genuine in Christian experience is no longer new, and anything that claims to be new can hardly be true. There was a time or course when there was no Bible or only a fragment of a Bible in the days of Enoch, and Noah, and Melchizedek, and Job, and Abraham, and Moses, and even David, when godly men had to rely mainly for their religious knowledge upon what God taught them directly in their own souls. In heathen lands outside the pale of Christendom this is still true, and we have no right to limit in any arbitrary fashion the power of the Spirit of God to convey knowledge in that direct way. But for us the Bible contains it all. And yet consciously or unconsciously the moment a man comes to form any conclusions on the subject of religion he brings into the consideration of every question something which is not and cannot be in the Bible or any other book, viz. : his own personality, his own character, his own experience. He may if he please set out with the determination to confine himself most strictly to the Scriptures : he may lay down the most rigid principles of investigation so as to exclude reliance upon any other source whatever. But he can no more get rid of his own personality in the investigation than he can get rid of his shadow. The kind of man he is, the kind of spiritual experience he has had, or the absence of it will infallibly within certain limits determine the sort of conclusions at which he will arrive, and the judgments he will form. Many boast of their impartiality, of their freedom from bias. And it is well that we should divest ourselves as far as we can of every prejudgment that is unfair. But no man ever yet approached the study of religious questions entirely free from bias of every kind either in one direction or another. Those who boast most loudly are commonly the worst sinners in this regard.

Here is a fact that is significant. As we look out over the theological world of to-day we can see the thinkers and writers more and more plainly

drawing apart into two great camps. Each of these has of course minor divisions more or less important. But religious discussion is more and more reducing itself to a conflict between two great schools of thought. The one school is theistic, not only holding the existence of a personal supreme Being, but frankly accepting the fact of his intervention in human affairs and recognizing the divine element in human history; in creation, providence and redemption. It has no quarrel with what is commonly but somewhat erroneously called the supernatural. In spite of the fact that the Supreme Being is invisible and impalpable, it is as ready to make room for the divine element in human life as it is to recognize the human element in the transformation of the face of nature by agriculture, architecture and engineering, or in the cultivation of the domestic animals.

The other school is rationalistic or agnostic and at bottom materialistic. Because God is invisible and impalpable it refuses to see His hand anywhere in life or history, and seeks to explain all the facts of the past in creation and providence including revelation, prophecy and miracle on a naturalistic basis. When it fails to do so it simply denies the historical character of the facts. At any cost it must get rid of the supernatural.

Now the explanation of these two great schools is to be found mainly in the personal experience of the men who compose them. Speaking broadly the one school admits the supernatural in human history because they have felt the power of God in their own souls. It is a matter of daily experience with them and therefore occasions them no serious difficulty as a matter of fact elsewhere, whether they can explain it or not. Those of the other school are not necessarily bad men, but they have never been conscious of that divine element in their lives, disbelieve in its reality, and resolve any claim to it on the part of others in the present or past into a vain imagination or foolish delusion. Whether they say so or not this is really the determining factor in their conclusion. Is it any wonder that the conflict between these two schools which proceeds incessantly is so barren of practical result? It is plain that there is almost no common ground which the two sides will ever agree to occupy without reservation. It is like a fight between a dog and a fish. The parties to it belong to different elements and each feels at a disadvantage in the element of the other, while convinced that it can conquer in its own. Mr. Herbert Spencer, in a recent letter to a member of the Brooklyn Ethical Society says: "In my earlier days I constantly made the foolish supposition that conclusive proofs would change beliefs. But experience has long since dissipated my faith in men's rationality." His early mistake is a common enough one among young thinkers the world over. But the truth is that men do not judge religion on grounds of rationality alone, but largely according to their moral character and spiritual inclinations. "He that is of God heareth God's words." "Every one that is of the truth" says

Christ, "heareth my voice," but "every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved."

Seeing then that every student of theology invariably brings to the study the personal contribution of his own experience, we may say that this experience is one of the sources of our knowledge,—not a formal and independent source, much less an infallible source, but a real source all the same. And the fuller that experience has been the more valuable is the aid which it affords to a solution of the problems which theology presents.

3. If I have succeeded in making this point at all plain, we shall now, I think, be prepared to go a step further. We may hold that a genuine Christian experience is an essential qualification for the right understanding of religious truth. It is not enough that a man be an able thinker, of clear understanding in most things, and on the whole fair minded as well as patient and diligent. He must have experienced the power of divine grace in his own soul to be capable of reaching the truth and proving a safe guide for others. So far from this being a disqualification as many seem to think, it is absolutely essential to success. A blind man may be very clever, and may have made a special study of physics, but he is not likely to be a safe authority on colors or the art of painting. A mathematician may be very clear headed and may know all about the relations of harmonious sound waves, but unless he has some appreciation of music or of the expression of the emotions through music, he is disqualified as a musical critic. A man may be a very good linguist or philologist, but if he is destitute of imagination and ideality the sublimest poetry will bring no message to his soul, and kindle no fire in his heart. So a man may be a good metaphysician, a good historical and linguistic critic, but if he has never felt the power of the Divine Spirit in his heart, nay, has resisted the Spirit until he has practically atrophied the religious faculty he is equally disqualified from being a sound interpreter of religious truth. It is still true as it always has been that "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto Him: neither can he know them because they are spiritually discerned." (1 Cor. 2-14). What can such an one know about regeneration, about prayer, about the sympathy and love of God in Christ for a perishing sinner, about communion with God, about the sanctification of the heart by the Spirit? If he be true to himself he must deny or ignore them all. The only man who is qualified to discuss them is the one who by his own personal experience understands something of the divine, and can appreciate its meaning. The only way in which a man can really know any of these things is by trying them and looking at them through the microscope of his own heart. They are revealed in Scripture, but they need to be revealed again as it were in his soul before he can grasp them and treat them as real.

In one of his most striking essays, Emerson points out how personal ex-

perience is a necessary prerequisite to the understanding of history. "We are always" he says, "coming up with the emphatic facts of history in our private experience and verifying them there. All history becomes subjective; in other words, there is properly no history, only biography. Every mind must know the whole lesson for itself—must go over the whole ground. What it does not see, what it does not live it will not know." So experience is the only real organ of religious knowledge. When Moses stood in presence of the burning bush and received his commission to deliver Israel from Egyptian bondage, he enquired the name of the God who sent him. The answer that came back has been variously interpreted, and the most recondite meanings have been found in it. But the oldest and perhaps the best interpretation is that which sees in it the enunciation of this very principle. Literally it is "I will be what I will be," as much as to say: It is useless to give my name; no name can reveal to Israel what I am. They must find out by actual experience of my dealings with them. I am what they will find me to be by my arm stretched out to help and to deliver if they submit to me and trust me. It is the same truth taught in another form when Christ says: "If any man will do his will he shall know of the doctrine whether it be of God." (John 7. 17). There is no other way. It is not, of course, every pious man who will make a good theologian. Not every clever mechanic will make a good engineer. But without piety all other knowledge will be largely in vain, and the most learned of us all has again and again been put to shame by the spiritual insight of some humble unlettered disciple who from his own experience was able to look right into the heart of things, and throw a flood of light on what had been obscure or meaningless to us before. The truest theology must come from the combination of intellectual ability and sound learning with a deep genuine experience of divine grace.

4. This leads us naturally to another point in which practical experience has rendered service to theology, though a service which theology is somewhat unwilling to recognize, viz: that it has in large measure neutralized errors in the interpretation of Scripture and in prevailing theological systems. Unfortunately it cannot be said that it has kept either exegesis or theology free from error. The history of Biblical interpretation is in truth one of the most astounding and humbling chapters in the record of human thought. Here is a series of writings written in the simplest and most natural styles of their age, that were meant to make the truth as plain as it could possibly be made, intended to bring the loftiest mysteries down to the comprehension of babes. And yet they have most persistently been misinterpreted in almost every conceivable way. There is no perversity of method which the ingenuity of man could devise, that has not at some time or other been applied to them and been widely accepted in the Church. Cabbalistic systems that turned the Bible into a rebus and found recondite meanings in the chance arrangement

of the words and letters, allegorical systems that discovered profound spiritual teachings lurking under the most commonplace facts and statements, scholastic systems that argued about words as if they were things, and missed the real truth through a mechanical manipulation of the letter. These and others too numerous to mention have in turn been the favorite methods of whole generations and schools, and upon them have been built up systems of theology that embraced almost every conceivable absurdity, philosophical and moral. And that notwithstanding the fact that in every one of these periods and schools, there have been good honest pious souls who had known the truth in their own personal experience, and who in not a few instances contributed their share towards the perpetuation of these erroneous methods and systems.

Now of course it would be absurd to say that these errors have wrought no mischief in the Church and in the world. As a matter of fact they have wrought widespread harm, even where they have been propagated by good men. A single illustration may be given on this point. One of the most striking and impressive sermons to be found in the works of Channing, the great Apostle of Unitarianism in New England—a sermon which proved not only his own great ability, but also his genuine piety and spiritual earnestness, was preached in 1826 for the purpose of showing that Unitarian Christianity was the most favourable for the development of true piety in the Church. There can be no doubt that in his heart he believed it to be true. But the practical result is found in the almost universal spiritual deadness of the Unitarian Churches of to-day. Without any question this and similar errors on the one hand and the superstitions of Romish sacramentarianism on the other have wrought much harm and have placed spiritual stumbling-blocks in the way of many. No man can feed his soul an error without injury, any more than he can eat unwholesome food without damage to health. Sooner or later the effect of it will be seen. But the remarkable thing is that these errors have not always done as much harm as we might have expected. Even the most erroneous systems can point to some examples of genuine spirituality that have been nourished under their influence, and piety has often thriven for a time under teaching that would seem to us to be exceedingly pernicious. Life in every sphere has a marvellous power of assimilating that which is wholesome and of rejecting or neutralizing that which is not so. The true people of God who have had a real experience of his grace and have been taught by his Spirit have almost without knowing it separated out those elements of the current teaching that were helpful to their spiritual life and have taken these to themselves. They ever found themselves drawn to that which really met their wants. What fitted into their experience they made their own. There might be mingled with it much that was fanciful, much that was superstitious, much that was erroneous, but all this was practically

ignored or set aside. Their own soul hunger became to them the practical test of truth.

In not a few instances its influence has been even more decided. A general revival of religion has more than once had the effect of reconstructing an erroneous theology and of causing it to slough off those features that were not verified in Christian experience. The great Reformation movement of the sixteenth century in Europe was largely of that character. It was the protest of the awakened conscience and of the revived spiritual life of the people against a system that had become utterly immoral and superstitious. The age looked into its own heart and found the system condemned. It then examined the Scriptures and found the sentence confirmed there. Martin Luther, a poor Augustinian monk, already disgusted with what he saw around him, was painfully toiling up the Scala Santa at Rome on his knees when the words of Scripture thrilled him through and through as if spoken by a divine voice within his soul: "The just shall live by faith." It was then he became a reformer, and his success was assured when he found the answering echo in the hearts of the people of Germany. In more recent times the revived spiritual life of the Church has corrected the errors of an extreme predestinarianism that bordered on fatalism and of an extreme Arminianism that was akin to rationalism. The true theology of the future must come from the deepening of the spirituality of the Church as much as from the better learning of her trained theologians. What spiritually minded men persistently approve is almost certainly true: what they persistently reject is almost certainly false. This is the real truth underlying the old maxim of Vincent of Lerins, "quod ubique, quod semper, quod ab omnibus creditum est," so frequently quoted as the threefold test of orthodoxy.

5. But not only has Christian experience had much to do with the right interpretation of Scripture, it has also had much to do with the practical determination of what is Scripture, in other words with the fixing of the Canon. Certain writings have come down to us from the Jewish nation and from the early Church with the stamp of divine authority put upon them, distinguishing them from all others and giving them a claim to regulate the faith and practice of all believers. And one cannot help asking as to what are the grounds on which they have been accorded this unique position. What are the signs and tests of this divine authority.

The question is more easily asked than answered, and there is no one principle can be laid down that will cover the whole of them satisfactorily. Sometimes the writers occupied recognized official positions in the Church and gave abundant evidence of the divine mission to which they laid claim, so that their writings were at once received without question as authoritative. But in other cases the writers are unknown and seem to have been equally unknown to those who had most to do with the selection. Then again the

Canon was manifestly approved in part by those who had divine authority so that we may rest upon it with confidence. The Old Testament Canon for example was approved by Christ and the Apostles. But in the case of the New Testament we have not that guarantee. And yet the New Testament has all along been received with quite as much confidence as the Old. When we look into the history of the matter we find that the Canon was not originally settled by authority at all, nor in accordance with any cut and dry principle of easy application, but by the unforced consent of the Church. We find for example that a considerable number of books were held for a longer or shorter period in suspense, neither accepted nor rejected, but under consideration. Some of these were finally accepted and have remained in the Canon ever since. Others of them were finally rejected and have been excluded from the Canon ever since; while the books known as the Old Testament Apocrypha are still in dispute. Now in so far as it has been settled at all the selection was really made by the spiritual instinct of the Church working silently but surely to its end, never in the face of evidence, but apparently often in the want of it. Even the action of councils and ecclesiastical assemblies has counted for nothing. They have never been able to settle anything on this point that had not already been settled by the independent opinion of the Church.

This is a point on which there has been a good deal of confusion and not a little ignoring of plain facts. With our scholastic and somewhat rationalistic methods of inquiry we have in these days largely overlooked the evidence of their divine authority drawn from Christian experience. Our fathers were wiser. In proof thereof let us quote a paragraph that sounds a little strange to those who are familiar only with modern works on this subject. "We may be moved and induced by the testimony of the Church to an high and reverend esteem of the Holy Scripture; and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the word of God; yet notwithstanding, *our full persuasion and assurance of the infallible truth and divine authority thereof is from the inward work of the Holy Spirit, bearing witness by and with the word in our hearts.*" The quotation is made from the Westminster Confession of Faith (Chap. I. § 5). All the reformers made much of what they called the testimony of the Spirit in reference to this matter, by which they meant simply the testimony of Christian experience. They were no doubt led to take this attitude by their opposition to Romanism, which made the authority of Scripture rest upon the testimony of the Church. But the fact was that in principle the Reformers and the church of

Rome were really at one on this point. The only difference between them was that one emphasized the visible church as represented in Councils, the other the invisible church which never can be represented save by the unorganized and slowly evolved consensus of truly spiritually minded men everywhere. In this the Reformers were no doubt right. Who cares for the decisions of any Academy as to the great productions of literature! They are of no use whatever except in so far as they reflect the settled judgment of successive generations of readers. And whatever may be the arguments for canonical authority that are to be found in the books on the subject, there can be no doubt that the real practical decision here was reached by the judgment of generations of pious men who studied the oracles, and put to them the seal of their own conviction that the voice which speaks in them is none other than the voice of God. This is still the great consideration that weighs with the bulk of its believing readers to-day. The judgment of the past is of course still open to revision, but, the critics notwithstanding, instead of setting that judgment aside, every successive generation only confirms it and probably will continue to do so till the end of time. It is not impossible that by a universal revival of religion the question of the Old Testament Apocrypha may yet be settled with the unanimous consent of Christendom in all its branches. Latin, Greek, and Protestant.

6. I have now left myself but little room to speak of one other aspect in which experience stands related to theology, but it perhaps matters the less, as attention is now being directed to it from many quarters. I refer to its importance as the great evidence for the truth of Christianity.

In one respect the idea of this evidence is familiar enough. It has always been felt by individual believers that the most satisfactory ground for their own conviction of the truth of Christianity was the experience which they had had of its power within their own souls. They knew there was a God, not so much because the philosophers and apologists had proved that there must be one, but because they had had communion with Him themselves. They knew that Jesus Christ was a divine Saviour, because when they felt themselves ruined and undone he had saved them from fear of death and the power of sin. They knew that there was a divine Spirit at work among men, because in spite of their own perversity He had renewed their hearts and was constantly cleansing them more and more from indwelling evil. Having this knowledge they have all along taken little account of the objections of critics and skeptics. They might not be able to answer these, but they knew such were all wrong on the main question and were satisfied that there must be an answer somewhere which would appear in due time. Except for the sake of the critics and skeptics themselves, or those whom they might prejudice against the Gospel so as to prevent from making trial of its efficacy, they would never trouble themselves more about such objections.

But however satisfactory this evidence might be to those who possessed it, there was always a difficulty about using it in argument with others who did not possess it and refused to acknowledge it. That difficulty is felt no longer. The study of scientific methods in other departments has taught us how to use it so as to compel recognition at least, if not conviction.

The method is very simple. There is an acknowledged obligation resting on all true science to make room for facts of every description. No indisputable fact, however perplexing or unconformable to accepted theories, can be ruled out or ignored without unfaithfulness to scientific honesty. And every fact must be allowed due weight in the conclusions that are arrived at. It will be admitted on all hands that if Christian experience is genuine, Christianity must be true, for that experience as we have seen consists essentially in the conscious knowledge of divine help producing moral regeneration and deliverance from sin. The only real question therefore is as to the certainty of Christian experience and its genuineness as a fact. Now that can be proved as abundantly as any other fact known to science.

The certainty of facts ever rests upon the testimony of competent observers of good character who give satisfactory evidence of their sincerity. The character of the witnesses is here unimpeachable, for they are the best and holiest men and women in all the ages. Their number is sufficient to stop the mouths of cavillers who have any sense of decency left. Their sincerity is beyond question, as proved in many a dungeon and at many a stake. The only thing that can be at all attacked is their competency. May they not be deceived by some illusion or fancy? May they not misread their own experience and give it a significance that does not belong to it? There are many professing Christians who are not very sure whether they have this experience or not, and many who have said they were sure afterwards proved that they must have been deceived. If the rest were tested with sufficient precision would their testimony not break down too, and the whole case vanish like a dream?

Now the whole force of this objection obviously lies in the admitted fact that there are in the church many superficial and counterfeit experiences which can have no value at all. But this is no valid reason for discrediting all. It only imposes upon us the obligation to discriminate so as to distinguish the true from the false. The same thing occurs in other departments as well. Almost every fact in nature has its counterfeit, and for every competent observer there are many who are not so. Here the genuine is readily distinguished from the counterfeit by the moral effects that always constitute its chief feature. The distinction is so easy that every petty caviller, every captious critic declares he can pick you out the hypocrites and the shams in any average congregation almost at a glance. When every reasonable deduction is made there abides a residuum of competent credible testimony

as to the genuineness of religious Christian experience which cannot fairly be thrown out. The true man of science is as much bound to accept it as he would be to accept any other credible evidence as to a matter outside his own immediate knowledge.

That, however, by no means represents the whole case. Christians themselves are not the only witnesses in this matter. There is a sense in which no one can know the Christian experience without passing through it. But there is also a sense in which anyone can know the reality of it who takes the trouble to inquire into the facts. After all it is not so secret a thing that a man can keep it all to himself. Whether he says anything about it or not the moral consequences of it are always visible. No man can long live a genuine Christian life in any community without giving such proof of it as will compel the respect of even those who are no friends of religion, and no inquirer can honestly study church history or Christian biography without perceiving that wherever the Gospel has gone it has left its moral impress on communities and developed characters that were worthy and noble often out of the most unpromising material. Effects are not produced without causes, and no other adequate cause has ever been so much as suggested for such effects as Christianity has produced and is producing still in every quarter of the world. When skeptics will study the moral products of religion among mankind as diligently and dispassionately as they study the fauna and flora of different countries they will soon discover what kind of spiritual climate it is that secures the best result. The testimony of individuals as to their own experience can be abundantly verified by the independent observation of its moral effects.

It can be verified also in another way—by trial. The final test of the truth of any theory is the possibility of reproducing the effect at will by actual experiment under fair conditions. Christianity asks nothing better than that it should be tried, and is willing to abide by the result. It openly announces the offer of divine help through Christ and the Holy Spirit for the emancipation of men from the power of sin. Its advocates claim that this help has been effective in their own case, and in the case of millions who have tried it in all ages among many different races and in widely diverse circumstances, many of whom knew that their situation was desperate and had tried other remedies in vain. It confidently invites every one who feels his need of moral deliverance to avail himself of this help. It unhesitatingly asserts that no man ever yet honestly tried it and reported it a failure.

This is a style of argument which we have a scientific right to present to the unbelieving theologian and it constitutes the strongest apologetic for the truth of Christianity. It is also the one great argument which the pulpit has to present to the practical unbelief of men in general. The testimony of those who have tried it is the most effective appeal which it has at command.

to win men to faith in the Gospel which it preaches. As this is the great end which we have in view in all our preaching, in all our apologetics, in all our theology, it is worth considering whether we ought not to make a much larger use of it than we have been in the habit of doing. Of course it needs to be used judiciously. With a caution that borders on timidity we have been very chary of referring to our own experience at all lest we should be accused of egotism or slip into insincerities. It would not be well that we should go to the other extreme and take on the glib flippancy of the Salvation Army. But it would be better for the church and better for the world if those who are living consistent Christian lives were encouraged to say calmly and deliberately but firmly out of the experience of their own hearts, that they are not ashamed of the Gospel because they know it is the power of God unto salvation to every one that believeth. Of course men must be satisfied intellectually that they are doing the right thing in accepting Christianity or they will never do so, but after all it is when heart touches heart that they are most likely to be electrified into spiritual life and activity by the current of divine power. Genuine Christian experience must go hand in hand with the proclamation of the Gospel to secure the salvation of souls.

THE PRINCIPAL'S STATEMENT.

At the conclusion of the above address Principal MacVicar announced that an addition of over 300 volumes had been made to the library during the past six months. Of these, 172 vols. on Modern Theology had been purchased by Mr. David Morrice, whose absence from the city at the present time he much regretted. Mr. Peter Redpath had also presented 125 volumes, Works of the Reformers of the 16th century, and of the Puritans of the 17th century, as well as more modern writers. These were not the first instances of the princely liberality of these gentlemen. Other friends had contributed the remaining numbers. Cordial and grateful thanks were tendered to these generous benefactors. Twenty two new students had been added to the College roll this session. Four others had been present, but were obliged to return to their homes. The total number of students in attendance is much larger than during any previous session, and he firmly believed that there will be a constantly increasing attendance in future sessions. The attendance now is approaching one hundred; but a far larger number is required to meet the demands of Presbyterianism in Canada, to say nothing of the heathen world. With 1,200 students attending the different Faculties of McGill University why should there not be many more of these gifted young men devoting themselves to the work of the Christian Ministry? The present College buildings, so substantial and admirable in all respects, were quite inadequate, and twenty or more students this session would be obliged to find homes in the city. The efforts of the Rev. D. L. McCrae, employed by the Board to canvass for the increase of the endowment fund, were meeting with good success, and he hoped that they would soon be able to announce much fuller equipment in all respects. In referring to the affiliation of the College with McGill University he said that he rejoiced in the advancing progress of the Faculty of Arts and of all the departments of the University. It was no small advantage to the institution to be affiliated with one of the oldest and best universities in the whole continent of America.

Talks about Books.

A DESERVEDLY honored name in the Province of Ontario, and indeed throughout the Dominion, is that of Howland. Sir William, for some time Lieutenant Governor of the sister province, has ever worn the white flower of a blameless life. His eldest son, known as "Toronto's model mayor," is still conspicuous for his labors in the cause of religion and charity; and another, Mr. Oliver A. Howland of Osgoode Hall, Barrister at Law, occupies a leading position in the field of political science. The latest production of the latter scion of the Howland family has been sent to the JOURNAL for review by Messrs. W. Drysdale and Co., 232 St. James Street, Montreal. This handsome volume, a well printed and bound octavo of 608, xiv., pages, is entitled "The New Empire," a work the mechanical execution of which reflects great credit on the publishing firm of Hart and Co. of Toronto. Its price is two dollars. Mr. Howland is a Canadian patriot, but not of the 1837 type, whether as depicted in the Governor of Cacona or as in the more favorable records of rebellion times. Cherishing a warm affection for his native land, and a justifiable pride in the great empire of which it forms no unimportant part, he has consecrated his leisure time and his abilities to do what is within the compass of his facile pen for the advancement of their united interest. A thorough student of political history, especially of all that relates to the North American continent, his work of speculative politics rests upon a firm foundation of legal fact. With strong convictions, a moderate royalist of the Scottish or Whig type, Mr. Howland, as an author, is the same courteous gentleman that all who know him recognize in private life, charitable in his judgments, ready to perceive the reason in the arguments, and the good in the life of opposing thinkers and systems, affectionately solicitous for the reign of peace and brotherhood the wide world over. There is therefore, no such thing as rant or cant in his writing, nor, though evidences of careful and varied reading stud the pages of his book, can dryness or the oppressive weight of learning be predicated of it. The style is excellent, carrying the interested reader painlessly forward from scrap of history to philosophical

reflection, from metaphor to moral, from the topic of the present to the aspiration for the future. Mr. Howland's "New Empire" is the British Empire, but, if the people arrogating to themselves the name of Americans wish to come into it, they can. At any rate he wants to live at peace with them. Yet he is no Imperial Federationist. He thinks that existing political relations between the Colonies and the Mother Country, with the natural expansiveness of the laws that govern them, are quite sufficient to weld into a compact Empire all that depends upon the British throne. He would indeed have the great Colonies, Canada, South Africa, Australasia, recognized equally with India as immediately under legal or imperial sway. He would favor colonial representation in the Privy Council as an imperial court of appeal. He would cultivate to the utmost the universal spirit of British citizenship, so that no London Cockney, or Glasgow "body," or Dublin Castle hanger on, should be privileged to sneer at or send his cast off clothes to the more highly cultured and better fed, clad, and housed colonist. But Mr. Howland wants no jingoism, no pledges to imperial militarism either for menace or for conquest, no additions to the already burdensome enough elections, fraught with the reeking atmosphere of party strife, of bribery and corruption, no discriminating zollvereins to make enemies of the extra imperial nations. His Empire is one of Union with Autonomy. Is this a sentiment? Perhaps it is. But sentiment rules the world in spite of the so-called practical men, and we may thank God for the sentiments expressed and acted upon that are not hostile, base, sensual, and devilish, but honest and just, pure, lovely, and of good report. To those who enjoy such things I commend The New Empire, including its illustrative map and the copy of the Proclamation of 1763 furnished by my friend and Mr. Howland's "erudite friend," Mr. James Bain. The author, in his preface, modestly professes to give expression to thoughts that are in many minds, rather than to set forth the original working of his own. As leaders of thought in its highest sphere, the readers of the JOURNAL may often be called upon to state their views as to Canada's future, as regards annexation, imperial federation, or *in statu quo*. Let them read this book and thereafter decide.

It is a transition from politics to theology, yet the two centre in the practical field of conduct. With the kind compliments of the Principal and the students of Queen's University, a pamphlet of 54 pages has been brought to the Talker, containing seven Sunday Afternoon Addresses delivered in the

Convocation Hall at Kingston by Principal Grant and Professors Watson, Ross, and Macnaughton. In three of these the eloquent Principal teaches "How to Read the Bible;" Dr. Watson discourses of The Ideal Life and of Christianity and Modern Life; Professor MacNaughton takes for his theme "Too Late;" and Dr. Ross, in his thoughtful and cultured way, treats of The Evangelization of the Earth. These addresses are well worth reading. They are the work of thinking men, and of men who are thoroughly in earnest. Though academic in origin and in tone, an atmosphere of genuine spirituality pervades them all. The learned principal, while apparently accepting as finalities certain results of the higher criticism on the books of the Bible, which, on purely scientific grounds I cannot see my way to homologate, nevertheless manfully defends the integrity of Scripture and urges on his hearers the saving power of the Word. The students of Queen's have done well in publishing this brochure which does credit to the theological institutions of our church. It may be obtained for 20 cents, postage included, by addressing Mr. W. J. Herbison, Queen's University, Kingston. As a matter of address, I should prefer Queen's College, McGill College, University College, Dalhousie College, but different institutions have different ways of regarding the relations between College and University.

Intimately identified with the interests of Queen's is Mr Sandford Fleming, C.M.G., LL.D, &c., whose paper on Time Reckoning for the Twentieth Century is republished in a pamphlet of some 24 pages from the Smithsonian Report for 1886. Mr. Fleming has for many years been laboring in the direction of Cosmic Time, and has at last the satisfaction of finding his scheme adopted and warmly supported by many eminent men. The inconvenience of time variation has been felt by travellers without number, whose watches had to be regulated every few hundred miles of their journey, and a quotation from the *London Times* illustrates the peculiar relation between Time and the Telegraph at distant points: "A message dated Simla, 1.55 a.m. Wednesday, was received in London at 11.47 p.m. on Tuesday. As the clerk said, with pardonable confusion, "Why, this message was sent off tomorrow." Mr. Sandford Fleming contributes another article on Scientific Time Reckoning to the Transactions of the Canadian Institute, a volume of over 150 pages which also contains a paper on Ossianic Poetry by Mr. David Spence, one on the Dene languages of the North West by the Rev. A. G. Morice, O. M. I., and several treatises in the domain of natural science. The

transactions are accompanied by the Fourth Annual Report of the Institute to the Ontario government which is published as an Appendix to the Report of the Minister of Education. This profusely illustrated document of 90 pages is drawn up by Dr. David Boyle, and represents the archaeological finds of the Institute in mounds and ossuaries such as stone weapons and implements, pottery, beads, and wrought articles in shell, horn, and copper, the work of Canadian aborigines. This fitly introduces the Canadian Indian for September, which contains some interesting notes on the Red Man generally. The editors propose to sectionalize their magazine, so far as to make it exclusively Protestant, and to aim at converting it into an Indian Missionary Record. They should have done this at the outset, if at all. One, at least, of their members of Council is a Roman Catholic. The Canadian Indian will almost infallibly dwindle into an Episcopalian magazine, and then it will most infallibly die.

The Talker is not yet done with Canada. The Transactions of the Literary and Historical Society of Quebec have just reached him. These contain 178 and 6 pages of interesting matter. Mr. Archibald Campbell gives a most interesting history of The Royal William, the pioneer of Ocean Steam Navigation, which is followed by Mr. F. C. Wurtele's Historical account of the English Cathedral of Quebec, after which appears a reprint of Chaplain Melsheimer's Journal of the Voyage of the Brunswick Auxiliaries from Wolfenbuttel to Quebec. Quebec and the province generally owe a debt of gratitude to such ardent lovers of history as Mr. J. M. LeMoine, and Dr. George Stewart, who, in spite of the decline of the ancient city, by their zeal and untiring industry, keep alive and in all its pristine vigour an honorable society dating from 1824. Its transactions afford the greatest mine of historical material to be found throughout the whole Dominion. The Historical Societies of Halifax and Winnipeg have also done good service in preserving records of the Canadian past. Something has been done in Montreal, but somehow its Society has never got a true grip. Natural Science and Commerce seem to have ruled it out of court. This is a pity, for historical records perish, while Lamellibranchite Mollusks, the *Amiurus Catus*, and dollars and cents, live for ever.

Sir Charles Dilke wrote about Greater Britain which lies outside of the British Isles. We have not yet got a Greater Canada, but we are old enough and vigorous enough to possess a Canada outside of the Dominion. In 1879

there went forth from our halls of learning a distinguished student, who is now the Rev. Calvin E. Amaron, B.D., M.A., President of the French Protestant College, Springfield, Mass. He has written a useful and timely book, entitled "Your Heritage or New England Threatened," a book of 203 and xxxii pages, well printed and bound, although the work was performed by the students with a font of type capable of setting only ten pages at a time. The author affectionately dedicates his work to his honored mother, whose labours with those of her devoted consort have been very abundant in the cause of French Canadian evangelization. The objects of Your Heritage are to draw attention to the French Protestant element loyal to United States institutions, to point out the hostility to these of the Roman Catholic party, and to set forth the means whereby that hostility may be met, and the French Canadian be won to religion and loyalty. These objects are well placed before the reader in the three parts of the book, each containing several chapters, entitled The Invading Force, The Allies and Engines of War of this Force, and The Conquest of this Force. Under the latter heading the subdivision on Our Methods of Warfare claims careful perusal. It winds up with an appeal for financial aid to the College, coupled with a record of the life of faith that President Amaron and his aids have been forced to live. Such appeals are unfortunately too often necessary. They are harder to make than to listen to. May the Good Lord touch many hearts with sympathy for the good work being done, and for the faithful workers of Springfield, and bless the author's book as the mattock that taps a perennial spring.

Another Canadian publication outside of Canada is the Gyan Patrika, published at the Canadian Mission Book Depot, Rutlam, Central India. The first page and part of the third and fourth are in English. The rest is partly in the Devanagari or Sanscrit character, partly in the Perso-Arabic, the former for the benefit of the Brahmanical speakers of Hindu, the latter for that of the Mohammedan talkers of Urdu. At least, so I suppose. Strange to say, a good part of this JOURNAL is taken up with an exposé of that arrant humbug among theosophists, Mdme. Blavatsky, whose spurious mantle has fallen upon the shoulders of Mrs. Besant. During the past summer I met with a gentleman who, travelling in Europe, had the bliss of lighting his cigar at that of Mdme. Blavatsky. He had been the minister of a church, the beadle of which, but happily before his time, when the coal oil was dim, and the pulpit incumbent said, "John, we want more light," replied, "Sir, I'm

thinkin' its the hinner light we'r wantin' most." The inner light of theosophy is so far in that no sane man has yet been able to percieve it. Long live the Gyan Patrika, that is if it is doing any good in the dominions of Holkar, Theosophy, the wisdom or knowledge of God, comes to those who do the will of God, which there is little evidence that its Blavatskys, Olcotts and Besants do or did. Yet there are some strange forces in the world, call them natural, call them diabolical, that are hard to understand. An old friend, the author of Spotton's Botany, told me the other day of an exhibition in which he took part as judge with the leading men of his town, in which a little woman called The Human Magnet, plainly resisted the efforts of three strong men to raise her even a tittle of an inch from the floor, and thereafter lifted these three strong men with one hand. She did not profess to explain her power, but said she was born with it. This leads me to a small book of 104 pages, published by Fowler and Wells, of New York, entitled How to Magnetize. It shows that magnetism has been serviceable in many cases of disease, but exhibits the cloven hoof when it proceeds from magnetism to clairvoyance. Of all sorts of people to keep clear of, commend me to mechanical prophets. The first step is the best and it is this: don't try whether you can magnetize or not, it will do you no good, and may do others great harm. Next comes another pamphlet (where do these things come from?) called Ethereal Matter, Electricity and Akasa, by N. Kolkin, published for fifty cents by the Pinckney Book and Stationery Co., Sioux City, Iowa. It professes to tell new things about electricity, of which akasa is a grosser form. Mr. Kolkin holds that if the soul is anything it is matter, and if it is matter or a condition of matter it must be akasa. He shows how to transmit ideas to a distance by the lines of akasa, and teaches "occult tricks." As we dont indulge in tricks in this college, his work can have no place in our curriculum.

Hand in hand with Theosophy at the present day goes Neo-Buddhism, and this introduces a friend of my own, if sixteen years correspondence constitutes a friend, the Count Léon de Rosny of Paris, whose name is in everybody's mouth as the new apostle of the doctrines of Sakya Mouni. He is a professor in the Sorbonne, and his lecture, La Morale du Bouddhisme, he has kindly sent to me to translate or do anything I like with. I don't know that all of you, my kind friends, ministers, elders, students, members of the Church, will understand De Rosny or me in this matter. I am so glad to find a French leader of thought desert materialism and cleave to

spirituality that I do not much care whether he signs the Confession of Faith or not. De Rosny is not a Buddhist; he perfectly abhors Buddhist metaphysics. He does not regard *nirvana* as annihilation, but as an adjustment of all true men to the Divine purpose. But his main object is to shew that the original Buddhist morality was the law of love, the golden rule, and that, in so far, Buddhist theory is superior to Christian practice, but not to Christian doctrine. His essay is an able defence of Buddhist morals. True, he is a Pantheist like Cousin and other eminent Frenchmen, but the line between his Pantheism and the true Christian Pantheism of Archibald Hodge is hard to draw. To him God is everything that is good, and we become God's when we take on God's love. We do not discard Socrates and Plato, because they lived apart from Hebrew revelation and before the Light that came to lighten the Gentiles; neither should we frown upon the Light of Asia because his light was infinitely inferior to that of the Light of the World. God has His intermediate purposes and raises up His intermediate men.

Another friend and correspondent, Dr. John Fraser of Sydney, New South Wales, sends me his Remarks on the Australian Languages read before the Royal Society of his colony, and the advance proof of Threlkeld's Australian Language, edited by him and published by the government. The latter is an ambitious work, and will be of great importance to philologists and ethnologists everywhere. The government of New South Wales proposes to send copies to all the principal libraries in the World, and it will not be the Talker's fault if they fail to reach that of our own college, of McGill, and of the principal academic and public institutions in the Dominion. No more competent editor than Dr. Fraser could have been chosen to see the work safely launched through the press, and it is to be hoped that he may have as much pleasure in his work of love as those who look forward to its appearance may have satisfaction in hailing a systematic and complete survey of the tongue, the manners, customs, and mythology of the rapidly disappearing Blackfellows. Dr. Fraser connects the Australian aborigines with the Papuans, and traces them back through Southern India to the Cushite region of Arabia, where he seems to think they may have come from Babylonia. Their dialects, as I have shewn in various papers, have affinities to those of the East African Agows and to those of the Brazilian Guaranis.

Talking of Papuans reminds me that I have a number of the Mittheilungen der Geographischen Gesellschaft zu Jena. This and many more foreign

publications used to come to me from Mr. James Croil, alas! no longer of the Record, a true friend, a loyal Churchman, an earnest, whole souled, self-sacrificing Christian, one of those modest, self-effacing, devoted workers for the Church's weal whose labours unhappily will not be truly recognized until they are lost forever. He has fortunately an able successor. Well, the *Mitteilungen* has a good article by missionary Van Hasselt on the Papuan race of New Guinea, and to this is added a journal of Nicholas Timothy Clerk, a negro missionary, whose father came from Jamaica, relating his travels in the inland country of Togo in western Africa. His narrative is put into readable German by the missionary J. G. Christaller. There are many more good things in the *Mitteilungen*, historical, geographical, botanical, but space forbids to tell of them. The same is the case with the journal entitled *Le Missionnaire*, published in Switzerland by the Mission of the Canton of Basle, with *Der Evangelische Heidenbote* of the same origin, with the *Calwer Missionsblatt* of Wurtemberg, and with the little, but very interesting, *Missionsblatt für Kinder* of Stuttgart. I sometimes wish with all the wealth of Mission literature that falls into my hands, that I had time and opportunity to make it available for the public good. The least I can do, however, is to acknowledge it and signalize its existence. If any reader can make a better use of it, it is at his service.

Professor Eben Norton Horsford of Cambridge continues to favour me with his learned, elaborate, and beautifully executed treatises on the Landfall of the Norsemen in America. The chief of these is a handsome quarto on *The Defences of Norumbega* which he finds on the Charles River in Massachusetts. My esteemed friend Dr. Parkman fails to accept the evidence of Professor Horsford, but his exception is largely to the name Norumbega which is not essential to the argument. Another objector is Professor Olson of Madison University, Wisconsin, a university rich in Scandinavians. His objections are puerile, so that the professor could well afford to publish his *Review of the Problem of the Norsemen* along with his own reply in a smaller paper bound quarto of some 22 pages. Finally, Professor Horsford has issued another quarto of 21 pages, being a *Sketch of the Norse Discovery of America* submitted at the Festival of the Scandinavian Societies, assembled May 18, 1891, in Boston, on the occasion of presenting a testimonial to Eben Norton Horsford in recognition of finding the landfall of Leif, the site of his Vineland home, and the ancient city of Norumbega, in Massachusetts, in the 43rd degree. If Professor Horsford has failed to locate the Scandinavian Colony, no other student of history and topography can lay claim to its discovery. Save on foolish a priori grounds, his arguments have met with no valid refutation.

The recent numbers of the *Bulletin de la Société d'Ethnographie* contain very readable articles on *Evolution towards synthesis*, Apollonius of

Tyana, that arch impostor, The Death Penalty in Madagascar, The Quakers, and The Czechs, Slaves, and Magyars in Bohemia. The three last fasciculi of the Proceedings of the Society of Biblical Archaeology, among other material, contain a refutation by Professor C. de Harlez of Maurice Verne's new system of Biblical Chronology, which places the composition of the historical and prophetic books of the Bible between the fourth and second centuries, B.C. The Professor says "A time will doubtless come when the infatuation (engouement) for Postexilism (if I may be allowed the expression) will reach the natural end of all current systems." The Rev. A. J. Delattre, S. J., continues his translation of the deeply interesting Tell el Amarna epistles. W. F. Ainsworth discusses Haran in Mesopotamia: Robert Brown, jr., writes Remarks on the Euphratean Astronomical Names of the Signs of the Zodiac: the Rev. C. J. Ball resumes his comparison of Chinese and Akkadian, in which I see that he is supported by Professor Lacouperie of the Babylonian and Oriental Record: Mr. F. L. Griffith gives an account of the Rhind Mathematical Papyrus, and of the Metrology of the Medical Papyrus Ebers: while Prof. Karl Piehl, Dr. W. Pleyte, Prof. Maspero, and Prof. Lefebvre treat of various matters in Egyptian philology. No student of Biblical Archaeology can afford to dispense with these proceedings.

Before entering upon Theology, I must do my duty by Current Comment and Legal Miscellany, published by the D. B. Canfield Co. of Philadelphia, which shews that lawyers are not by any means dull people. Justice John Blair's portrait forms the frontispiece. There are reviews of law books, Lectures on Constitutional Law, Lynch Law, The Destructor of New London, the New Procedure Act of Pennsylvania, on Pensioning Judges, and, *mirabile dictu* two pieces of poetry, A Fact told in Verse, and a Comedy entitled The Honeymoon. The Canfield Publishing Co. must surely have heard of some of our intending students, who have drifted away into the legal maelstrom, and a few of whom will settle in the land which floats the stars and stripes. Many lawyers find a good deal more tragedy than comedy in their profession.

Now then, what about the Briggs' case? The Assembly condemned him and the Seminary supports him. It is generally understood that the General Assembly did not condemn Dr. Briggs on the demerits of his theological opinions, because he has emphatically denied being guilty of those imputed to him, but that grave and reverend body found the Dr. to be "too cheeky," and it refused to stand "cheek." What a good thing it is for some men, even in our own Church, that they cannot be disciplined for simple unmitigated cheek. What decimation would take place among theological students, especially in the first year, when all the humptiousness of Arts begins to surge up upon the solid rock of Theology. Perhaps some institutions do take off marks at examination times for cheek. Certainly I have heard a dignified

but conscientious examiners say regretfully, "I should dearly love to pluck that fellow to take a handful of conceit out of him." But he didn't. There are different kinds of cheek—bumptious, hustling, aggressive cheek of the Briggs kind—and cool contemptuous, assumption of superiority and infallibility, cheek, not by any means wanting among the anti-Briggsites. I have more patience with the impudence of the first than with the insolence of the second. Many men make up by assumption what they lack in brains and in Justry. Neither kind of cheek has any right in the Church, but Nature seems to have made it very hard for some men to be modest. Question for the Philosophical and Literary Society, "Should all cheeky ministers be adjudged guilty of heresy?" Define your terms gentlemen, and go ahead.

There is before me a paper covered volume of 126 pages, published by Robert Clarke & Co., of Cincinnati, entitled *Biblical Scholarship and Inspiration*. It includes two lectures or addresses delivered before the Presbyterian Ministerial Association of Cincinnati, by Professors Evans and Smith of Lane Theological Seminary. They are on the side of Drs. Briggs and Herrick Johnson to this extent, that they oppose all deductive theology of the Hodge, Shedd, and Warfield type as unscriptural, and that, while reverently accepting the Scriptures as the Word of God, they hold the dogmas of verbal inspiration and Biblical inerrancy to be at least unproved, and to be a stumbling block and a hindrance rather than a help to the conviction of unbelievers and the conversion of the world. From the point of view of the authors, the papers are admirable, and the *Chicago Interior* calls that of Professor Evans "the most splendid polemic of the century." The conservative Presbyterian *Journal of Philadelphia*, says "Two papers more diverse in style could not be put within the same covers. Prof. Evans fairly coruscates; Prof. Smith is level, more like a conversational talk, unpruned. They agree in their promulgation of the Higher Criticism view, denial of verbal inspiration, assertion of the errancy of the Bible. *We regret the circulation of such errors* (this is the second kind of cheek, Talker), but it is time to have it decidedly settled whether professors under the shelter of our General Assembly shall be authorized to teach them, and this pamphlet will help to clear the air." If the belief in verbal inspiration is to be the test of a theological professor's fitness for his position, our Canadian chairs of Divinity must reject their occupants almost to a man. It is not a very Christian thing, to say nothing of its science, when individuals, claiming to speak for the whole Church, virtually declare, "we can't answer your arguments for we don't know enough, but we can gag you, and we will." With all his vagaries and loose methods of talk, Dr. Briggs is an earnest christian, a zealous Bible student, and a good Presbyterian, as are Dr. Herrick Johnson, Dr. Schaff, and Professors Evans and Smith. Their discussions in the line of Biblical Theology are what chairs in that department were founded for. To take it for granted that there

is no error in the dicta of the passing deductive or Scholastic school, and thus to bring all modern enquiry to its bar, is as bigotted, nay, as insane a proceeding as ever men pretending to science and a love of truth were guilty of. The citadel of the faith is beleagured. The enemy's artillery has made a breach in its defences. A regiment of brave men, heedless of personal danger, dashes forward to fill the breach with living active bodies to replace the crumbling stone walls of the dead centuries. They are your own men, their tunics red with faith in the blood of redemption, their facings blue as the Covenant sky. Do you hail them with a joyous shout as brothers in the host of the King? Yes, the true hearted, the lovers and defenders of Zion, greet them with a cheer. But others cry, "See, they are kicking the fallen stones away to make room for their defence and attack; they are in the way of our great guns; their helmet plates bear the name of no reputable theologian, but the heretical letters, SS (Scrutamini Scripturas). Down with traitors, take them prisoners, leave the enemy alone for a while, and turn all our artillery upon these impudent intruders!" This is being sound perhaps, but not charitable; it is the sounding of brass without even the pleasant accompaniment of the tinkling cymbal.

In the Theological Monthly for July, the successor in some respects of the old British and Foreign Quarterly, there is a good, though somewhat sweeping critique of the higher criticism, by another American, Dr. N. West, especially with regard to its treatment of the Prophecy of Isaiah, the integrity of which Dr. West contends for. I confess to much sympathy with Dr. West's view, and to a total lack of sympathy with the destructive criticism and everything that tends to impair faith in the supernatural. Dr. Orr discourses of John Stuart Mill and Christianity; Edward Naville on Philosophy and Religion; J. Cuthbert Hadden on The Author of Tullochgorum, while Mr. Wratlaw and Dr. Paton Gloag write exegetical notes on John xix, 10, 11, and II Corinthians, 5, 16. The Review of Current Literature is brief, but includes a notice of The Canadian Methodist Quarterly. An exceedingly readable magazine is the August number of The Church at Home and Abroad, published by order of the American General Assembly. While devoted to the mission work of The Presbyterian Church in the United States, it takes a wide outlook, not inferior to that of The Missionary Review of the World. The Quarterly Registers of the Presbyterian Alliance are always full of interest, and those for May and August are brim full of news concerning the churches of many lands. It would do all our ministers and office-bearers, yes, and our members also, much good to read the Register from time to time, and learn how great is our Presbyterian heritage, how wide should be our sympathies, how large are our responsibilities. There is abundant cure for narrowness and sectionalism within the Presbyterian fold.

