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KEEPING THE FAITH.

A SERMON

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"Stand fast in the Faith."—1 Cor. 16: 13.

THIS is the language of a Christian commander to his fellow-soldiers who have entrenched themselves in a position which the enemy will certainly attempt to take by assault or stratagem. To thwart the tactics of the foe they must be on their guard, and make a determined effort to hold the lines they have chosen. The warfare in which they are engaged involves interests eclipsing thrones and kingdoms in grandeur and worth. On the issue depends not only the existence of the Church at Corinth, but also their own eternal welfare. With so much clearly at stake, and so great peril impending, Paul might well bid the Christian believers at all hazards to hold possession of the citadel of their faith.

When the Apostle sent this Epistle to the Corinthian Christians there was no formulated system of Scripture truth such as we have in the great historic creeds of the Church. Only two or three of the books of the New Testament had been written. The revelation of Jesus Christ made through the inspired writers, was not complete until many years later. But the fundamental truths of the Christian religion had been made known, and they formed the substance of Paul's teaching during his prolonged stay in Corinth. These constituted the faith for which the Corinthians had exchanged their idolatrous beliefs, and in which they sought spiritual shelter and safety. But the seductive influences of the religious system they had abandoned appealed power-

fully to their sensuous nature, and Paul, perceiving their danger, exhorted them to stand firm and unshaken in the new principles they had adopted.

It might not be thought necessary to address such an exhortation to those who live under civil and social institutions which have been moulded by centuries of Christian influence. But, though Christianity is dominant among us, the spirit of heathendom has not been entirely driven out of the land. Some of its forces are still at work weakening and even destroying the faith of many. There are also currents of modern thought opposed to Christianity which are imperilling the religious belief of not a few within the Christian Church. The spirit of the negative criticism, which rejects the supernatural and denies that a special revelation has been given for our guidance, is moving to and fro, and disturbing men's convictions regarding the Divine character and authority of the content of Scripture. The consequence is that many within the Church, who have been educated in the truths of the Gospel from their childhood, are not standing surely in them. They are not holding them with a firm grasp. The theories of philosophy and science, falsely so-called, are shaking the ground beneath them. The idea of a Personal God by whom and for whom all things were created, is said to be only a crude conception of a less cultured age than our own. It cannot be maintained in the light of modern discoveries. The universe has been fashioned by the action of forces which are inseparable from matter, and matter itself is uncreated and eternal. The order and beauty and life which we see around us are not the expression of an intelligent will, but of an inscrutable force. The doctrine of a providence in history, of an infinite wisdom controlling the march of events, and directing the movements of humanity towards the accomplishment of a purpose, is only a religious fiction. The spirit of man is a function of the material organism, a product of the correlated forces of the body, immortality is merely an irrational dream. Man's true heaven is to enjoy himself as fully as he can in this mortal state. Let us eat and drink now, for death will end all. Even moral obligation is not permanent and absolute. Conscience is not of Divine authority. It is nothing more than a tendency acquired through many generations of ancestors to do the right. But what is right, if there be no ultimate authority and power to reward the doing and punish the neglect thereof? If we reject the idea of a Supreme being, the Author and Sustainer of life, the source of goodness and righteousness and law, we at the same time abandon the notion of Right, for Right implies an eternal standard

or rule by which to measure our actions ; and if the ultimates are matter and force, and not goodness and truth and justice,—the attributes or qualities of a person,—then might is Right, and barbarism is the highest condition of mankind. All these speculations are affecting, even to unsettling, the faith in which many have been educated. Their effects are seen in our social and political life, in the affairs of business and commerce. Selfishness is the ruling motive, as we might expect, when the opinion gains currency that life begins and ends with matter, that all is dust and ashes. Self, in such circumstances, becomes the highest object of worship, and obligation to anything but the civil law there is none. This phase of thought is full of danger to Church and State, to the individual and to society. Never was it more incumbent on Christian teachers to urge those who accept the great doctrines of Scripture, to hold them firmly, to prize them as of unspeakable value.

It may be asked, why should we not accept the latest results of thought and research in preference to the teaching of men who lived many centuries ago ? It is admitted that the thought of the world is progressing, that the intellectual horizon is widening year by year, is it not reasonable to expect, then, that we, who are the heirs of all the ages, have attained to more accurate conceptions concerning the worth of those fundamental ideas of Scripture which have so long held sway over a large portion of mankind ? In all departments of thought is it not the case that truths once tenaciously held, have been superseded by new conclusions reached in the search after knowledge, why should not the same result take place in regard to the doctrines taught in Scripture ? Is the teaching of Scripture a finality ? Are its declarations authoritative ? Must they be accepted as ultimate, absolute truth, with which the revelations of Science and philosophy must square or be rejected ? That is precisely the position we assign to Scripture. It contains eternal truth spoken by an Infinite wisdom through the lips of men. Its great ideas are true for all time. Philosophies may rise and fall, scientific creeds may fascinate and delight and then be cast aside as incapable of verification, but the word of God abideth for ever. It survives the wreck of themes and systems.

Must reason, then, bow before the authority of Scripture and accept its teaching without question ? Must we exercise a blind faith in its contents ? Are we to submit to its commands and injunctions without testing their reasonableness and their righteousness ? Is it an oracle to which we must listen without daring to challenge its truth ?

If it contain a Divine revelation, if it be the expression of the thought and purpose of the author of our existence, it will be admitted that it is entitled to receive our intellectual homage and our most devoted obedience. But can the claim to such an origin be established? Can the Divine mind communicate its thoughts directly to the mind of man? Can the thoughts of the Infinite find expression through our human speech? Can God made His will known to us through prophets, apostles and psalmists? Why not? In the material universe we have God's thoughts expressed in sensible forms. They are made visible and intelligible to us in the heavens above and the earth beneath. It is the sacred ministry of science to interpret these revelations from God which are recorded in the book of nature. With glowing enthusiasm, science has been prosecuting the difficult task of unfolding the mystic truths which God is declaring to us from day to-day in the works of His hands. It is because the universe is a rational system, the expression of an intelligence, the product of reason, that science is possible. If it were fashioned by chance, or were the result of mere force, it would not embody any thought. It would be irrational, and, therefore, unintelligible to us. Its laws, its order, its beauty, its wonderful adaptations, its marvellous contrivances and delicate adjustments are all manifestations of intelligence made through its various processes and forms. God has revealed His thoughts to us through the medium of the external world, and we are able to perceive and understand them because, intellectually, we are made in the image of God, and our reason is a transcript of the Divine Reason. And if God thus gives us a revelation of His thought and character through the processes and movements and forms of matter it is surely quite credible that He will make known truths which are necessary for our spiritual development directly through the understanding of men whom He has specially gifted for that purpose. In the early ages He is said to have spoken to the fathers of our race as a man does to his friend. Are we to suppose that He addressed them with articulate speech? So far as we can tell, such a thing is not impossible. It is thought, however, that His intercourse with men has been represented in this way in order to bring the fact of His making known His will or purpose down to the level of the apprehension of a primitive and simple people. But we must be careful not to set limits to God's modes of communication with His intelligent creatures. "He that planted the ear, shall he not hear? He that formed the eye, shall He not see?" asks one of the psalmists. We may push the inquiry still further and ask, "He that fashioned man's mouth, shall He not

speak?" In later times He moved men specially appointed to be the exponents of His thought to speak or write in His name by way of warning or entreaty or judgment or encouragement. But how the Divine intelligence acted upon the mind of the sacred writers and teachers we cannot tell. It is a profound mystery. Can we be certain that it is a fact though it is inexplicable? Most assuredly we can. The mode in which one human intelligence acts upon another is incomprehensible, yet we do not doubt that one inspires and moves another to high thinking and noble living, so that he becomes a teacher to his own and all future generations. We are as convinced of it as we are of our own existence. So the writers of the Old and New Testaments were conscious that they were uttering the thoughts of another by whom they were prompted and moved. The phrases, "Thus saith the Lord," "The word of the Lord that came to Isaiah," Jeremiah, Hosea, and others, are a proof that such was their conviction. "This we say by the word of the Lord," exclaims St. Paul. "I speak not this by commandment," he declares to the Corinthians when he is giving expression merely to his own opinion, not to words divinely suggested. But might they not have been deceived, imagining when they were in a frenzy, or transport of feeling, or exalted state of thought, that they were directed by heavenly inspiration, just as the priests of the Grecian oracles supposed themselves to be influenced by a divinity when they gave forth their dark and ambiguous sayings? But the fact that their utterances were sometimes at complete variance with their national prejudices and their expectations is indisputable proof that their thought was not spontaneous, but was suggested to them. The Messianic promise was the central idea of Old Testament prophecy, but the writers represented the future deliverer in terms diametrically opposed to the popular conception of Him. Speaking as Jews, in days of national prosperity, they could not have described the calamities, the political extinction, the oppression, the degradation, the hatred which Israel and Judah were to suffer, and which have received literal fulfilment, had these things not been revealed to them by the infinite Intelligence who sees the end from the beginning. Their forecasts of the complete annihilation of the mighty monarchies that then flourished in the valleys of the Tigris and Euphrates, so that even the sites of their proud and splendid cities should be forgotten; their predictions of the humiliation of haughty and powerful Egypt which should become the basest of kingdoms; their prophecies of the rise of the powerful empires of Greece and Rome

were not simply happy guesses, or conclusions drawn from a careful study of the laws of history and political development, but the revelations made to them by Him who is shaping the destiny of men and nations, rough-hew them how they will. No one who thoughtfully reads the Gospels can seriously suppose that the writers were capable of producing so artless and yet so symmetrical and graphic a history of Jesus of Nazareth, unless they had been guided in the choice of the facts and incidents, and been restrained from the tendency of biographers to exaggerate their hero. The absence of anything inconsistent with the character of one who made such lofty claims, the perfect naturalness with which this supernatural life is sketched, has always elicited the admiration of literary critics, even of those who have had no sympathy with the teaching of Jesus. This can be explained on no other principle than that the evangelists were inspired. A careful analysis of the structure of the Old and New Testaments, then, forces upon us the conviction that the authors spoke as they were moved by the Spirit of God acting upon them. You may frame what theory you please as to the mode of inspiration. That is a matter of secondary importance. The all-important thing is that here, in this book, which is the production of so many different authors, writing at intervals throughout so many centuries, which is a progressive evolution of the simple truths expressed in its opening chapters, and which exhibits a unity of thought from beginning to end, we have truths which God has made known through the tongue and speech of men whom He chose for that purpose. This being so, there can be no two opinions regarding our duty to accept them as authoritative, and to hold by them as precious beyond all that imagination can conceive.

But we stand fast in the truths which constitute the substance of the Christian faith, not merely because they form the essential content of a book written under Divine inspiration, but because when critically tested they approve themselves to our reason. On principles of pure reason the idea of a personal and infinite Intelligence from whom all things do proceed, is that which affords the most satisfactory solution of the problem of the universe. The study of history leads to the conclusion that one increasing purpose runs through the ages, that all the movements of the past and present are culminating towards one far-off Divine event to which the whole creation is hastening, that there is a Providence directing all human affairs, and that a moral government is being exercised on the earth, which foreshadows a future

distribution of rewards and punishments. So, too, the notion of personal immortality and future accountability, which is so clearly brought to light in Scripture, has seemed to the greatest thinkers of all ages the most rational explanation of the riddles of this mortal life. "To be, or not to be" is the question which has always occupied a foremost place in speculative thought, as it has been the most passionate cry of the human heart. And though it has been answered with no degree of certainty, yet that the soul survives the wreck of this mortal frame is the issue to which Reason in its best moods has been led. And that man is at discord with himself, that his relation with what is true and just and holy is disordered, that he is unable to remedy the evil which tortures and burdens him, is a truth of natural religion proclaimed alike by the expiatory sacrifices of the savages of Uganda, and the penance and contrition of the cultured disciples of "the Light of Asia." The need of an atoning Saviour is not a truth made known to us by special revelation only. It has been proclaimed in all literatures. It is blazoned forth in the pictorial writing of pagan Mexico and Peru. It is announced in the hieroglyphic and cuneiform inscriptions of Egypt and Assyria, which, notwithstanding their advanced civilisations, were groping in spiritual darkness. Yet this truth of the need of a perfect sacrifice for sin has been so illuminated in Scripture that it comes home to us with an emphasis such as the world that knew not God had not conceived.

The fundamental doctrines of Scripture are thus seen to be such as human reason has been vainly striving to apprehend clearly by its own light, and when subjected to the test of reason they prove themselves worthy of all acceptance. Why, then, do any feel disposed to fling them aside for "a different gospel which is not another gospel?" Some reject them because they have not recognized their supreme claim upon their intellectual homage. They have not so carefully examined the foundations of the Christian faith as to see that no assaults of unbelief can shake them any more than the raging waves of the sea can move the granite cliffs against which they are broken in their fury. They are so fascinated by the negative conclusions which speculative thinkers are urging in the name of science and philosophy and historical criticism that they adopt them without weighing well whether they deserve to usurp the place of the old conceptions which have come down through the centuries leaving a trailing cloud of glory behind them. A great deal of what is called liberalism in the religious thought of our time, but which is only a

thinly-veiled unbelief, springs from want of thought, from neglect of that painstaking investigation which so serious a question as the Divine authority of the teaching of Scripture regarding life and duty and holiness should receive at the hands of every fair minded-man. What is wanted to counteract this tendency among a certain class of thinkers to be found in Christian Churches at present is to show more clearly and fully from the pulpit that the essential truths of Scripture are the goal to which the highest and best reason has been struggling ineffectually in all ages, and that they develop in those who incorporate them into their intellectual and spiritual nature the healthiest and most robust and attractive character.

Some, again, are influenced to break loose from the faith through intellectual pride. They imagine that it is indicative of intellectual freedom to discard beliefs which have come down from a remote past in favour of the advanced thought of our time. But advanced thinking is not always correct thinking; and the new religious ideas which are bidding for the suffrages of mankind are in many cases only the resurrected forms of thought which were once arrayed against the faith delivered to the saints, but which were long since gibbeted and buried and all but forgotten. They have been set forth in modern literary dress, and are captivating and enslaving those whose weakness is a desire to be regarded advanced thinkers. I will not say one word to discourage you from keeping abreast of the intellectual tide that is every day reaching a higher point, but I ask you to remember that true progress, genuine development, fruitful evolution in knowledge, growth of mind and heart, is not attained by ignoring, or forgetting, or despising, truths which have been the strength and stay of humanity, which have inspired nations with a new life and transformed barbarism into civilisation, but in holding reverently to them, while at the same time gladly accepting any new light which may bring out their intrinsic grandeur and value more clearly. Let our progress be what it may, if it be real progress, we shall never outgrow the teaching of Scripture which is adapted not to one age only but to every age. It is ever fresh, and it as fully meets the needs of the human heart to-day as it did when the Apostles went forth proclaiming it to be the only remedy for a despairing pagan world, and on all sides men eagerly accepted it and hope kindled their eyes with joy.

Others give up the faith that they may escape its restraints upon their sins. Its spirit is a loud rebuke against unholy living and wrong-doing. Its

pure injunctions, its solemn warnings, its lofty ideals, cannot be disregarded by one who is familiar with them, and has adopted them not only as his creed, but as his practical guide, without exciting in him painful self-accusations when he escapes from the whirl and passion of his outer life and is left alone with his own thoughts and God. If the allurements of the world and the temptations which spring from his own sensuous nature become too strong for him, so that he feels submission to them to be essential to his happiness, then one of two things is sure to follow, either he becomes wholly indifferent to the great fundamental truths of religion while nominally holding them, or he casts them from him because they stand as sentinels to warn him of the danger into which he is surely drifting. A great deal of the infidelity to Divine truth, of the antagonism to Christianity which prevails at present, has its root in men's passionate determination to do what seems good in their own eyes, and to gratify self, making it the be-all and the end-all of life. Talk of science leading men into unbelief, and no doubt some are seduced by it into the barren wilderness of unfaith ; but for every one who is tempted by the oppositions of science falsely so-called to fling aside the faith of Scripture there are ten, or even ten times ten, who repudiate all positive religion at the imperious bidding of their vices or their crimes. Let us not be afraid of science. Let us study its wondrous revelations with enthusiasm. They will broaden our views of the universe in which we live and move. They will intensify our reverence for the wisdom of Him who made and sustains all things. Let us read philosophy, too, and ponder well the problems of knowing and being which it is its function to solve. It will do us good. It will enable us to measure more accurately our own powers, and unfold to us the unity that runs through all created things. Science and philosophy are the servants of religion though they are sometimes compelled by its foes to assume a hostile attitude ; and all our study of them will be helpful to us in understanding the truth as it is in Jesus, and giving us a clearer apprehension of the faith once delivered to the saints. It is the insidious and plausible seductions of sin that we have most to fear. Our greatest peril lies in the temptation to make light of truthfulness, to get gain in ways that cannot be approved, to indulge the love of ease, to launch out into modes of living which our income cannot warrant, to be unfaithful to private or public trust, to neglect daily reading of Scripture and secret prayer to God to keep us from falling. Our faith will be more endangered by the allurements of our social

or professional or business environment. If we keep our heart with all diligence against the assaults of the world and the flesh we shall stand unmoved in the eternal truth of God. The Divine Spirit will uphold us, illuminate our understanding, and make the faith we have been constrained to accept more precious to our thought. It will be our strength and hope in hours of weakness and perplexity and difficulty which come to all without respect of persons. In days of darkness and sorrow and anguish it will impart a holy peace and submissiveness to our troubled spirit, and when the end of our warfare is at hand we shall experience somewhat of that rapture which thrilled the Apostle himself as he was about to suffer martyrdom, and exclaimed, "I have kept the faith."

THE BEST GIFT.

An angel came to me in sleep and said :
 " Ask what thou wilt ; it shall be given thee ! "
 In trembling haste I started from my bed,
 And at his summons prayed petitions three.

I prayed for Glory, and a spirit came
 Bearing a massive, thorn-encircled crown,
 Each pointed spear blood-stained and tipped with flame ;
 I thought on these, and laid the trophy down.

I prayed for Riches, and a shape appeared
 Dragging a heart which bore a mighty pack ;
 The load was sore, the heart all shrunk and seared,
 I looked, and gave the proffered treasure back.

I prayed for Love, and Love came to my side,
 Stretched forth her arms and drew me to her breast ;
 And " I have come," she whispered, " to abide :
 For thou hast asked, of all good gifts, the best ! "

ROBERT MACDOUGALL.

Symposium.

CURRENT UNBELIEF.

REV. JOHN CAMPBELL, LL.D.

AS a professor of Apologetics, I am in the habit of passing in review, annually with my students, all the phases of unbelief, past and present. I derive my information concerning these largely from books and from other public expressions of opinion by men whom I have little seen. Thus my Apologetic, like that of most teachers, is largely theoretical. But, in the good providence of God, there is a practical side to it. Though not gifted beyond my fellows with self-assertiveness or evangelical gush, I have, for many years, and especially of late, been sought out by people who had made temporary shipwreck of their faith. Young men come to my study, young women to my drawing room : others write to me, find me in railroad cars or on steamboat decks ; some talk to me as we walk by the way, as I sit at their firesides, as together we lounge beneath the canvas in summer time. Their talk is free and unconstrained : it is of religion, of the Bible, of vital trust in God. Like every other Christian minister I want to help them, but, before I can do so, I have to hang my head in shame.

These enquiring doubters make me ashamed of what I have said in the pulpit and what I have been. Three and twenty years I have been in the ministry, abundant time for maturing views of truth ; but, in view of the great problem of faith and unbelief, I feel like a little child, yet like a child who has begun to think, and who knows that he has long played the fool, in heartlessly and parrot-like repeating by rote the lesson taught him by his venerable grandmother. Some of my doubters have been Spencerian Agnostics, Darwinian Evolutionists, Emersonian Pantheists, Destructive Critics following Strauss and Ingersoll ; but these were the few. Most of them have been men and women that I, and preachers like me, have, by our preaching and conduct, driven away from church doors and from the fellowship of the people of God. It is not pleasant to have to say this ; it is worse to know that it is true. These doubters have no scruples in telling me how they were

led to doubt: why should they? It is the God of the pulpit, the God of confessional orthodoxy, that staggered them; it is the attitude of the Christian preacher and worker that repelled them. Remember I am not romancing or theorizing, but am giving my actual experience, experience which I can vouch for more readily than could Spencer for those in his Pastors' Sketches. Nor does this experience relate simply to stumbling blocks emanating from our Presbyterian fold. Episcopalians, Baptists and Methodists, Unitarians and Swedenborgians, to say nothing of the chameleon-like Congregationalists have all had their share in shutting up the Kingdom of God. What have we to do to judge them that are without, the world-made infidels, while we have our own lapsed ones, the product of home manufacture? In bitterness of soul have I recalled my own teachings of other days, in grief have I listened to the discourses of others, that, all unwittingly on the part of the devout preachers, were temptations to unbelief.

The Shorter Catechism says, and very truly, that "The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man." Now this is just what my doubters wanted to know—what God is, and what like is the God-made man. They were told that God is Justice, that He smote His own Son, that His vengeful hand is raised to smite every sinner. Sometimes there would be added to this God's hardening of human hearts, and His absolute predestination of multitudes to sin and death. James says, "God tempteth no man," but the preacher quotes the Old Testament to show that James was mistaken. John says "God is light and in Him is no darkness at all:" but a supposed light of the New York Presbytery answers, "look about you on every side and see the darkness," and quoting again from the Old Testament, "Shall there be evil in a city, and the Lord hath not done it?" The same John says "God is love:" and Paul adds "Love is the fulfilling of the law." To these statements agree President McCosh, Dr. Schaff, Professor Drummond, Mr. Moody, Dr. Munro Gibson, and a host of Bible students: but others and not a few, reply "Love is not the greatest thing in the world; Justice stands first with God, and Faith with man." The doubters see contradiction here: for if Justice stand first, how can Love triumph over it, and what is that Faith worth that does not spring from an apprehension of the love of God, and that does not work by love? They find great emphasis laid upon our Lord's words, "Strive to enter in at the strait gate," so interpreted as to make of God's kingdom a select

society of the initiated. But, where is the parable of the Supper, "Go out into the highways and hedges, and compel them to come in that my house may be filled?" Where is, "Whosoever will let him come," "Ye will not come unto me that ye might have life," "O Jerusalem, how often would I have gathered your children together, and ye would not?" I do not say that these glorious truths concerning God and His grace are not preached in all the churches, but only this, that to most of my doubters they come as revelations.

One thing that staggers their faith is the divorce between the Father and the Son in the matter of the Atonement. I tell them, it is a seeming and not a real divorce, for the Father Himself loved the world and was always with the Son He sent to save it from sin's guilt and power, that the Son did nothing of Himself, that He and the Father are one, that even the Old Testament prophets represented God as the Saviour, and as suffering continually from this world's sin, that physical and mental evils are so far from being the immediate stroke of God, that the Apostl. Paul had to hand church offenders over for punishment to the tender mercies of Satan, that the very sufferings of Christ were permissive acts of the Father, voluntarily endured by the Son. The doubters have heard so little of the personality and agency of the devil in things physical and spiritual that they have lost almost all trace of his existence, and virtually blaspheme God by imputing to Him those acts for which the Evil One and those who are of their father, the devil, are alone responsible. I believe that the philosophical effort on the part of the pulpit to escape from Persian dualism or Manichaeism, and, thus ignoring the widespread agency of the principalities and powers of evil, to impute it to the direct wrath and curse of God, is one of the most fruitful sources of unbelief in the pews, since it travesties the Divine character and nullifies Christ as the truest revelation of the Father, who came to destroy the works of the devil. "What!" you say, "do you get sceptics to listen to you while you talk about the devil?" Yes, indeed, and gladly too. Don't they know something of his evil influence in the world, even in their own hearts, sore with doubting? Are they not glad to learn that it is he who has the power of death, who kills soul and body, whose man-given sway fills the world with sin, misery and destruction? They can understand God's justice then, in allowing those, who yield themselves servants to obey, to receive the wages of his servants to whom they obey: they can understand the perfect sacrifice rendered to the Father by

that Son who came to redeem the lawful captive from Satan's power. These doubters want no invertebrate theology, a name too often given by hard and fast traditionalists to any system that does not square with theirs; they want a close and complete grip of truth, and, among other things, to know the work of the devil that they may the better understand the work of God. I teach this, that God's first judgment falls not upon man but upon man's adversary, and, when carried out, involves the removal of temptation, of disease and death, of the curse upon our earth in every part, of all the ills on account of which the whole creation groaneth and travaileth in pain together until now. So the justice of God becomes a source of joyful contemplation, as it brings redemption nigh. The sceptics do like to hear plain speaking on this point, even when it characterizes God as a consuming fire.

I do not find any demurring to the Divine Sovereignty; all agree that if God be God, He is sovereign. But the more educated like to have the distinction drawn between the subjective and the objective will, and to know that in God these are one; therefore that God wills according to His own blessed nature of Light and Life and Love, manifesting itself in truth and purity, in justice and goodness. They sympathize with George Macdonald's statement that God will act fairly by every man; but, when I take them to their bugbear, the Old Testament, and read God's reply to Moses on the holy mount after Israel had sinned, or the 103rd Psalm, or the comforting parts of Isaiah, they feel that the clerical novelist has not half stated the case for the Father in Heaven, and, when they come to the words of Christ, and learn that the Father's heart spoke through the man of sorrows, they wonder how they could ever have so misjudged Him. Greater joy in life I have not had than in clearing the Father's character by His own words to minds and hearts that sought to know Him. How did these doubters get astray? Largely by clerical caution. I wish that our ministers were not as a rule so cautious, that they would speak out what must often be inborne upon their spirits, caring little for theological critics in the pews, for heads that wag ominously, for drawn lips which express the fear that they are not quite sound, and for the not always friendly judgment of their brethren in the church. I do not find that the prophets and apostles hedged the message they had to deliver; and certainly no preacher was ever freer from theological caution than the Lord Jesus Christ. The sincere seeker after truth despises this caution, which takes away with one hand what it gives with the other. It makes many careless hearers, and not a few unbelievers out and out.

My doubters sometimes ask the pertinent question, "Has God two codes of moral laws, one for Himself and one for mankind?" Then, to explain it, they say, "Is God bound by the precepts of the Sermon on the Mount?" To this I reply, that it is derogatory to the perfect freedom of Divinity to use the word "bound" in regard to the Godhead, but that God's outspoken nature in the revelation of His Son must be of the same character necessarily as His moral personality, both as a revelation and as the means for restoring the divine image in man. "Thus we become like God by renouncing the old maxim of "an eye for an eye and a tooth for a tooth," and resisting not evil; we become like Him by judging not, by loving our enemies, by doing good unostentatiously, by forgiving one another?" Yes, certainly, for God rewards us not according to our iniquities, the Father judgeth no man, God commendeth His love toward us, in that, while we were yet sinners, Christ died for us, He maketh His sun to shine on the evil and on the good, He has exalted Christ to be a Prince and a Saviour for to give repentance to Israel and forgiveness of sins. But all of these fulfilments of the law, as taught by Christ, are best seen in the life of Christ, that only begotten Son by whom the Father is declared. The doubters tell me that this is not what they have heard preached, that their teachers made one law for God and another for man, that they represented God as vindictive, as an inflexible judge, as angry with the wicked every day, as doing all things for His own pleasure and glory, as clearing no guilty one. They can bring proof texts for all of these, yes, and for a great many strange things besides. These Bible paradoxes are a case of "according to your own faith, be it unto you," "he that hath ears to hear let him hear," "if ye will receive it." I ask, "is it true that he who has seen Christ has seen the Father?" and they answer "yes, we believe that." "Then which of these two laws did Christ exemplify in His life?" Never mind what the xxxix articles say, or Wesley's Sermons, or Hodge's Outlines; what says the Son of God? Christianity according to Christ rests on Divinity according to Christ. I have had some hard fights with the Tempter along this line, but, in more than one case, through the Gospel, God who commanded the light to shine out of darkness hath shined in the doubter's hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Sometimes it is the duty God requires of man, as it fails to be exemplified in the Christian teacher, that leads to unbelief. Be ye clean that bear

the vessels of the Lord. No cowardly or laggard captain ever made brave and confident soldiers. Many there are, *quorum pars parva fuit*, so blind to the sacred trust of the Gospel ministry, so regardless of the paramount duty to search the Scriptures, as to represent the minister in the light of a contractor. The young minister has, by his ordination vows, taken the Scriptures as his only rule of faith, he has been exhorted, in the address at his induction, to search these Scriptures, and, as a wise householder, to bring forth out of his treasure things new and old; but should he find in the subject of his study anything at variance with the subordinate standards of his church and preach the same, he is held to have broken his contract, and to be acting a dishonourable part in retaining the sacred office which he seeks in the truest sense to magnify. This is equivalent to saying that the Church does not stand upon the foundation of the apostles and prophets, in which Jesus Christ is the chief corner stone, that the work of searching the Scriptures has been completed, that the minister, whose zeal and piety, whose learning, prudence, and Christian experience, may be as great and real as those of any man who ever formulated a creed or wrote a text book of Divinity, is to forego the exercise of his gifts and of the Holy Spirit's teaching, in order to become a mere school monitor for a received system of man-made Theology. The contract men, the men who preach by contract, give stones for bread and scorpions for fishes, and if, as is sometimes the case, their esoteric theology, being thinking men, is not what they give forth from the pulpit, then, the untruthfulness of their utterances robs their gospel of all its power. The minister preaches for a living, or the minister does not believe what he preaches, are the sayings of observant minds which often precede unbelief.

The minister's attitude towards certain classes of the community leads to carelessness and doubt. While a student missionary, I went in one of my fields into a country tavern, the owner of which professed to be a Presbyterian, although he never darkened a church door. The man responded; he called his wife and family together for family worship; with tears in his eyes, he told me that no minister or student ever entered his house or spoke a kindly word to him *because of the drink*; he attended church regularly, and finally gave up his business. While a minister in Toronto, I was summoned late one evening, to attend a woman whom the doctors had given up, and who was supposed to be dying. She was in high fever and delirium, but recognized me, although I did not know her. "Sing" she cried imperiously, and I

sang some of the old psalms I thought she might know, if a Presbyterian. "Pray," she cried, and I engaged in prayer. Then I read and talked as she grew quieter, and at last she fell, to the astonishment of doctors and friends, into a gentle, health-restoring sleep. Calling upon her when on a fair way to complete recovery, she told me I was the only minister whose name even she knew in all the city, therefore, in her delirium she had called out for me. She had come to Toronto from a country place, where her father kept a not very reputable tavern, and there she had gone, once and again to hear me preach, because I was the only minister (her own language) who had visited in her father's house, save one shady brother of another communion who paid his respects to its bar room. If a minister's reputation is so brittle that a visit to a tavern will break it, it is time that he sought the moral stamina of Him who sat at meat with publicans and sinners. Why should the inmates of these be treated by the Church as pariahs, and left to perdition or the Salvation Army?

Who make doubters in the Church? Harsh men. A good lady, one of the salt of the earth, once said to me, concerning a certain minister whom I was commending, "he may be very learned and very good, but I never hear him say a thing without feeling a natural impulse to contradict him." A prince of sarcasm never pronounced the benediction before he had turned the milk of human kindness in the breasts of the best of his hearers into gall and wormwood. What is the use of the best gospel in the world preached in these ways? It is taking the children's bread with the crusty side out, and flinging it at their tender heads. And inconsistent men. Here is the champion preacher on missions, who scolds everybody's meanness, and tells exactly what each ought to give; and himself gives nothing. Here is the upbraider of avarice, himself greedy of gain, looking out for the main chance, adding dollar to dollar and field to field. Here is the humble follower of John Wesley and ostensibly of John Wesley's Divine Master, clamouring for precedence in the imitation court at Ottawa. Here is one who preaches a sermon on the text, "Let not thy left hand know what thy right hand doeth," and, within the week, sends laudatory notices of himself and his work to half a dozen newspapers. Here is another discoursing on "Let this mind be in you, which was also in Christ Jesus," and giving forth his rounded periods in sonorous speech, with such unmistakable, undisguised vanity, that the contrast would be ludicrous, were it not disastrous to truth. "Charity suffereth long and is kind," says a third, and takes occasion from it to scathe Drum-

mond, to denounce the invertebrates, to accuse devout, Bible-loving souls of "damnable heresies," and to attempt to rouse in the hearts of his hearers the fiercest, angriest passions of our fallen human nature.

Do these things make sceptics? I trow they do. The gospel that a man lives is often as effectual as the gospel he preaches. "I don't want to go and hear that man preach," said the friend of a minister's family, "I have seen him at home." Now no man, not even a minister, is a hero to his valet, but if his religion does not lighten up his home with acts of kindness, of consideration, of self restraint and self denial, there is not much outward evidence that the Life which is the Light of men dwells in his heart. Some ministers win young people to Christ almost without a word. Their kindly face is enough, their genial smile, the quiet Christ-like atmosphere that attends them on all occasions. To those who have been repelled by men of an opposite stamp, I say, "You ought not to copy the dissipated parson who told his flock, 'don't do as I do, but do as I say;' still, if they point you to Christ, that is the main thing." "Have you any fault to find with that Son of Man; does His life place any stumbling block in your way?" And more than nine times out of ten, the answer has been, "No." Loving my church with all my heart, honouring my brethren in the ministry, conscious of many imperfections in my own ministrations, past and present, such as might offend the little ones, I write these words in no censorious, fault finding spirit, but as a truthful record of my own experience in dealing with a certain class of doubters, which other writers on the subject allotted to me may perchance overlook. To see God in Christ, and Christ in God's servants, would sap the foundations of unbelief in three-fourths of the stragglers from the church's fold.

Contributed Articles.

GLIMPSES OF THE FREE CHURCH GENERAL ASSEMBLY OF 1891.

IN a former article on my recent visit to Fatherland I directed attention principally to the last General Assembly of the Church of Scotland. My present one will be taken up with some of the chief matters which came under my notice at the Free Assembly. I appeared in both these venerable Courts as a deputy from the Presbyterian Church in Canada (in company with the Rev. J. R. Munro, B.A., of Antigonish, a respected graduate of our Montreal College). Our reception was most kind and courteous. The Free Church of Scotland is one of the wonders of this century. The 18th May, 1843, witnessed a Church born in a day, springing (Minerva-like) into full proportions at its birth having the Ministry and the Missions, the fully equipped institutions and the widely ramified interests which pertain to a thoroughly matured organization. Their Jubilee will be held in 1893, when they are expecting to celebrate on a grand scale the great things the Lord hath done for them. A special effort is being inaugurated to bring up the annual dividend of her Sustentation Fund, which is now £162 10s., to £200, and to clear off all Congregational indebtedness. The increase of the Sustentation Fund, during the past year, has been nigh twenty thousand dollars. About \$750,000 have been raised for debt extinction since the inception of the scheme in 1887, by its enthusiastic projector and prosecutor, Mr. Hewat, an Edinburgh Actuary, and the beauty of it is that every sovereign contributed from the fund has been leverage to raise three, from the burdened Congregations.

MEETING WITH SIX FREE CHURCH MODERATORS.

On the opening day of the Assembly, Thursday the 21st May, we had the pleasure of meeting socially at the house of the Widow of Dr. Guthrie (who is enjoying a green old age in the bosom of her family) with six of the Moderators of the Free Church, Drs. Smith, Thomas Brown, David Brown, Goold, J. C. Burns and Rainy.

Dr. Thomas Smith, the present Moderator, was there,—born at Lymington, Lanarkshire, in 1817, and for many years a Missionary in India, the true yoke fellow of the immortal Duff, who pronounced him “worth his weight in gold;” Dr. Thomas Brown of Edinburgh, the retiring Moderator, author of the “Annals of the Disruption,” for the compilation of which most interesting volume he received from the ladies of the Free Church, at an informal meeting I attended immediately after the opening of the Assembly, the sum of thirty-five hundred dollars; Dr. W. H. Gould, formerly of the Reformed Presbyterian Church which was merged a few years ago in the Free, and whose popular expositions of the Book of Revelation in the old Vennal Church, Edinburgh, form a pleasant reminiscence of my College life there; Dr. David Brown, Principal of the Free Church College at Aberdeen, whose last of several eminent works, published recently, was on the Apocalypse, a child of his old age, for he is in his 87th year, but renewing his youth like the eagle, and entering with almost boyish enthusiasm into everything of interest that came up; Dr. J. C. Burns, the Moderator of 1879, (my worthy cousin), under whose hospitable roof I spent so happy a fortnight, the able and accomplished brother of our venerable hostess—called twice to the pastorate of the Church in Montreal which I occupied before coming here; and though last certainly not least, Dr. Rainy, the great Leader of the Free Church, with whom it was a real delight to revive memories of College days, when we paced the same antique court and were students in the same Historic Halls, and sat every Sabbath forenoon in the same Church.

It was almost worth crossing the Atlantic to meet with these distinguished worthies amid the sweet endearments of such a Scottish Home. David and Charles too were there, eldest and youngest sons of the great and good man whose most successful biographer they were.

On the evening of that opening day we attended a meeting in the Assembly Hall, the Anniversary of the Free Church Temperance Society—which has a membership of 30,577 and 286 Congregational Societies connected with it—including 681 ordained Ministers. Prof. Simpson, nephew of the celebrated Sir James, presided, and powerful addresses were delivered by Mr. Charles Guthrie who is the Procurator of the Free Church and one of the most rising Advocates in Edinburgh; J. G. Mackay, one of the most vigor-

ous Wynd workers in Glasgow ; Mr. Gibson, Missionary from China, whose experience of the havoc wrought by opium in the field of his love and labor, gave point to his appeal ; and Mr. Macgregor of Aberdeen, who labored a summer in Nova Scotia (about Bridgeton) some four years ago, and is now one of the most popular Ministers in the Granite City of the North.

On the second day of the Assembly Mr. Sloan, formerly of Free Anderson (Dr. Somerville's) near the new University Gate, Glasgow, now successor to Horatius Bonar, Edinburgh, reported on

THE STATE OF RELIGION AND MORALS.

He described the organization of the Church as extraordinarily perfect, but "somehow or other, a lull has come upon the Church as regards special services"—and there are complaints from all quarters of an increase in the habit of *half-day hearing*. Nearly 200 Ministers and elders had been employed, during the year as Evangelistic Deputies. Some remarkable illustrations of progress were noted. "One Congregation within 3 years had added to its membership no less than 200—these gathered in by Evangelistic effort. Another Congregation sanctioned two years ago, with 70 members, now numbers five hundred. Another has, within six years, risen from three hundred and eighty to nine hundred and forty ; and a fourth within the same period, has grown from two hundred to twelve hundred.

UTILIZE THE BOYS.

Among the suggestions of the Report was one from which *we* might profit. "It appears to us (said the Report) that we do not utilize to the full the services our boys might render to our Congregations were we to draft those of them who have *musical tastes* and good musical voices early into our choirs. By this means we might win to our Church, not a few whose talents make them objects of covetous regard elsewhere, and which also expose them to special temptations of a social kind." In discussing this report, one member spoke on the wisdom of taking notice of strangers ; another, on the perils and peculiarities of summer resorts ; a third, on the desirableness of a Manual of Prayer for Family Worship. Mr. Howie, of Glasgow, who used to be one of the best workers among the sunken masses of Glasgow, gave elaborate statistics to show what progress the Free Church is making in the country. On the evening of the same day (May 22) I found myself in a

side gallery of the great hall, sitting immediately behind my excellent predecessor in my present charge as well as the Moderator's chair, the Rev. Dr. J. K. Smith—who was to go next day to London to assist Dr. Fraser, as he had been previously assisting Mr. McNeill.

Instead of the Convener, Rev. Mr. Wells—whom we welcomed in Chicago 23 years ago—as a delegate from the Free Church (but who was prevented from being present by an arm fractured through a fall from his horse during his recent Pilgrimage in Palestine, and imperfectly set there) the Vice-Convener submitted the Report—the Rev. J. G. Cunningham, whose father we had visited in boyhood, at his well-known Seminary at Polmont before we left Scotland. To aid the memory he gave the six stations according to the first three letters of the alphabet, Amsterdam, Breslau, Buda-Pest, Bohemia, Prague, Constantinople and Canaan—the good man causing a ripple of laughter by giving (for alliteration-sake) Palestine where the station of Tiberias is situated, its ancient title. In the schools are a thousand scholars, almost entirely Hebrew, and the Jubilee Fund of \$40,000 has been nearly made up. Mr. Henderson of Constantinople (the scholarly son of an ex-Lord Provost of Aberdeen) who is associated with Mr. Tomory who was a student with us in Edinburgh, session 1844-5, gave a long but learned and luminous address. There are between 70 and 80,000 children of Abraham on the banks of the Bosphorus, but the German and Spanish Colonies are, as the Jews and Samaritans of old, having no dealings with each other. The converts, like those from Romanism in French Canada are too often ostracised and boycotted. They have either to emigrate or to starve. Out of 300 that had been baptized, but 30 remain. The Rev. Alexander Andrew from our native town, who spoke so graphically to us in Fort Massey, at our Convention season in September 1876, followed with the Rev. John Riddell of Glasgow, with vivid word pictures of their recent visit to the Holy Land.

On Monday, May 25, the *College* Report was submitted by Dr. Bannerman of Perth, whom we met first at the Pan-Presbyterian Assembly in Philadelphia in 1880. The three Halls were attended during last session by 304 students: 165 being in Edinburgh; 104 in Glasgow and 32 in Aberdeen. Mr. Charles Guthrie spoke finely in seconding the Report,—saying, among other hopeful things, “that probably never, in the history of the Church of Scotland, had there been a time when a set of men were coming forward for the Ministry more thoroughly in earnest, and less exposed to the suggestion

that they regarded the work as a mere profession" The report of the Examination Board, whose Convener is Dr. Whyte, of Free St. George's, testified that "the papers sent in this year have been remarkably superior to those of previous years, and that the proportion of papers found unsatisfactory, was exceptionally small." Several overtures had been sent up complaining of the provision made for training students in the English Scriptures. Several spoke feelingly on this subject—among the rest, the Junior Clerk of the Assembly, Dr. Henderson of Crieff (son of the late Dr. Henderson of St. Enoch's, Glasgow,) who insisted strongly on more attention being given to a knowledge of the English Bible.

GIVE OUR STUDENTS THE ENGLISH BIBLE.

In proof of the wide-spread feeling that there had been neglect in this important particular he referred to the recent founding of chairs in certain American Colleges for the more thorough and systematic study of the Word of God. Another Ministerial member read an extract (to the great amusement of the Brethren) from Dr. Somerville's Biography recently published, in which that venerable evangelist speaks of having examined for admission to the Lord's Table one who is now "a Prince and a great man" in the Assembly, and whom he found (though thoroughly furnished in other respects) very deficient in his knowledge of the Bible. The impression seems to be that there was some ground for the allegations made, and that there would be an effort in this as well as other respects to set in order the things that were wanting.

THE "CONTINENTAL EVENING"

presented a fine array of speakers—M. Monier, from the Evangelical Society of France; Boniard, from the Free Church of the Canton de Vand; Vernier, from the Evangelical Society of Geneva; Martin, from the Free Church of France; Brochet, from the Missionary Church of Belgium; Prochet, from the Church of the Waldenses. To Signor Prochet who stands high in Rome and is much thought of by King Humbert from whom he has twice received titles of honor, was assigned with one accord, the chief place. I became intimate with him in the house of the warm-hearted Irish family that entertained me in 1884 at the Pan-Presbyterian Council, and also, during my recent visit to the Irish Assembly. He is of splendid physique, of stentorian lungs, and of quenchless enthusiasm, the head and front of Protestantism in Rome.

Mr. Patterson of Lishon spoke of the 2000 English-speaking residents there, of whom 500 are Scotch. Dr. Murray Mitchell, so long and honourably connected with Mission work in India, of which his devoted wife has written so well, but who is now permanent Free Church Chaplain at Nice, pled for an increase of such Chaplaincies. He said that while the Church of England had 434 stations, we have only 20. If all the Episcopal Chaplains were Evangelicals, the proportion could be borne with, but it is very much the reverse. The Home Mission Report had no such far-reaching fields to tell of as we are used to, but the work amongst the lapsed masses in the large cities continues with unabated interest. We are (said Mr. Binnie the Convener) labouring for the good of the "masses," but what are we doing for the "classes," the many who, in the upper classes, are breaking away from the restraints of Religion altogether. Here is indeed a problem which it will require much ingenuity to solve; the "classes" seem inaccessible.

A Pioneer, or as it is called in England, a Slum Mission has been established, in Glasgow, with remarkable results. Subsidized by the Committee are 31 mission stations, 2 territorial missions, 19 church extension charges and 60 Congregational missions. Temporary grants have also been given to various objects. Four stated Evangelists have been maintained. And besides the Assembly deputies twelve ministers have been sent out during the year to preach to fishermen.

TOTAL ABSTAINERS.

One of the most successful Home Missionaries in Glasgow, Mr. Ross of Cowcaddens, a kindred spirit to Mr. J. G. Mackay (both sons of thunder) acted as Convener of the Temperance Committee, and told such cheering facts as these: Of 36 Ministers ordained within the last year 35 are total abstainers. Ninety per cent of the Theological students of the Free Church and 85 per cent of the Normal School students are the same. It would be thought strange in the Free Church for Church members to sign petitions for licenses, and why should we do it? That be far from us. The opium traffic was also denounced here, as at the Irish General Assembly, the week following, in Belfast. With reference to every such petition if presented to any member or adherent of Fort Massey—let me earnestly and emphatically say, "Avoid it—turn from it and pass away."

The recent movement in the British Parliament is a cheering practical result.

DR. WALTER ROSS TAYLOR.

The Sustentation Report was submitted by the Rev. Dr. Walter Ross Taylor of Glasgow, who has, in this fundamental part of the Church's work, stepped into the shoes of that paragon of courtly grace, the late Dr. Robert Buchanan, to whom he bears a striking resemblance in his personal courtesy, and masterly manipulation of figures. The most expert of Chancellors of the Exchequer could not exceed him in his clear, concise and comprehensive exposition of the Church's Annual Budget. In the general business of the Church too, he seemed to fill the place of the late lamented Dr. John Adam, as first Lieutenant to Dr. Rainy. When in Glasgow on furlough in 1873, I first formed the acquaintance of Dr. Taylor, who had a little before come to an elegant new Church on the classic Kelvin, in which the accomplished Professor Islay Burns served as Elder, where, for a score of years he has made full proof of his Ministry. I heard him preach with much satisfaction in his own Church, the forenoon of the Sabbath succeeding the Assembly, luminously reviewing an important section of his work. His Sustentation Speech was a masterpiece of its kind, and will do much when scattered broadcast through the Church, to attain the end he confidently predicted, the reaching two years hence, of the Jubilee, the goal of £200 a year so long aimed at, as the annual dividend for every Minister, besides a manse. On the afternoon of the same day (Wednesday, May 27,) Professor Lindsay of Glasgow, a lithe, supple man, of dark complexion and small stature, but of great rapidity of speech, and exceeding earnestness, spoke for over half an hour on the Foreign Mission Report, which, as convener, he laid on the table, accompanied by an elaborate supplementary printed report (of 200 pages), on the visit recently made by two delegates (himself one) to all the Foreign Mission Stations. There are 800 agents in the field, and 28,000 young people attending the Schools and Colleges, and 696 adult baptisms for the year. The revenue netted (this year) not far from half a million dollars: the Ladies' Society Income (like our W.F.M.S.) about \$44,000. The Missions are mainly in India, but take in Africa too. Referring to the latter, Dr. Lindsay mentioned that the little Church of seven men and two women, at Livingstonia, had now grown to three small Congregations with 58 members in full communion. Two-hundred-and-seventy, in addition, were preparing for admission to the Church, and 4,000 children attended the Schools. It was cheering to hear

him say, that within territory occupied by the Mission, slave raiding has entirely ceased.

The resolutions submitted, went strongly for increased Evangelistic effort. The great defect (according to Dr. Lindsay) in their Indian work is the large number of non-Christian agents, and how to get these replaced by Christian men, he holds to be one of the great problems of the hour. He contended that wherever they had a College, one Missionary should be detailed exclusively for this Evangelistic work, who should have under him three or four highly educated Catechists. The educational side of the work needs pruning.

The great Hall was packed in the evening from floor to ceiling with an enthusiastic audience, when a number of Missionaries from various portions of the wide field spoke with burning earnestness. Drs. Henry and Elmslie from Livingstonia, Mr. Hector from Calcutta, Mr. Andrew of Chingleput, Machar, Dr. Dyer also from India, and Mr. A. H. L. Fraser of the Bengal Civil Service, who stirred the hearts of the immense audience to their very depths.

The most notable speaker of the evening was Dr. James Stewart of Lovedale, the friend of David Livingstone who was the solitary associate of the illustrious explorer in that great lone land when Mary Moffat his faithful wife, died. Stewart is a king of men, and spoke as one having authority. He was on his way, at the request of Sir William Mackinnon, President of the new African Company the friend of Stanley, to found a Mission (a new Lovedale) in the region over which their rule extends. In the course of this memorable evening, five hopeful young men were solemnly designated to Foreign Mission service, Mr. John Torrance, to Poonah, in India, and Messrs. Watson, Grey, Elkahman and Linton, to East Africa. The Moderator, himself an eminent Missionary on the retired list, appropriately addressed them, and prayer was offered by Dr. Mackenzie of Swatow, a Missionary of over thirty years standing in China, the friend and associate of W. C. Burns. It was my privilege to enjoy a good deal of the society of Dr. Mackenzie, who had the same "well beloved gains" with Cavalière Prochet and myself, during the Irish Assembly, by the beautiful Belfast Lough close to Clondeboie, the seat of our former brilliant Governor General (Lord Dufferin). Mackenzie is a man of Apostolic devotedness and singularly pleasing address. He gave me many incidents of his intercourse with my sainted

cousin. His wife has been for some time in Edinburgh, educating their children, and he lives at Swatow with my old friends Dr. and Mrs. Lyell, who wintered in Nova Scotia, (her native country) and spoke in Fort Massey between four and five years ago, and who were the first to greet me on my arrival at New Westminster, British Columbia, June 1887, where they were awaiting the steamer that was to take them back to China. In their Swatow Home too, lived the youngest daughter of my most hospitable Irish entertainer, James Harkness, Esq., of Cultra, whose overflowing kindness in 1884 and now, I can never forget. Miss Harkness had gone out between my two visits and is proving a very faithful Missionary. One of the most affecting incidents of the Free Church Assembly was the death of the

REV. ROBERT BARBOUR OF BONSKELD.

I got the first news one morning through the Moderator's opening prayer. There was a universal feeling of sadness and sense of great loss. His father in law, Sir Robert Fowler, ex Lord Mayor of London, and a sister of his wife, preceded him within the Month. I first formed his acquaintance during my Pastorate in Montreal in 1874, then a lovely lad of 20, fresh from College, where he won first class honors in Classics and Philosophy, and full of the Moody Revival movement, of which he spoke in our Church with quiet enthusiasm and the "meekness of wisdom." Another McChayne, of stronger mental fibre, and more finished culture, but with like precious faith and Johanneic love. He and young Gordon, now of Vienna, were attaches to the J. C. Burns and Hood Wilson embassy from the Parent Church that year, and every place they visited they left marked footprints behind them. During my ten days sojourn in 1880, on the banks of the Tummell, under shadow of Schchallion, he sent me a letter inviting me to his lovely seat in the vicinity of Killiecrankie, which I was unable to accept. He supported two Missionaries in India and China, for whose combined support he left \$100,000 provision in his will. He scattered his benefactions everywhere with lavish hand. During Prof. Lyndsay's Missionary trip in India, his place as Prof. of Church History in the Glasgow College was supplied by Robert Barbour, who was almost an admirable Crichton in the variety of his accomplishments, to the intense satisfaction of the students. "The Scottish Church (I has been well said) has not, in this century, seen the same combination of gifts as met in him. He was, on the one hand, a

large land owner, and on the other, a simple Scottish Minister. He was a man of wide learning, yet, he had an intense devotion to practical work. He was at once a Poet and a man of affairs. Those who knew him best, thought that the sword wore out the scabbard."

His sisters are married to the Rev. Dr. Whyte, and Prof. Simpson of Edinburgh and his only Brother, Dr. Barbour, to a daughter of our own lamented Statesman, the Hon. George Brown, whose widow we were glad to meet during our recent visit.

The *Three Great Debates* of the Assembly were on the Confession of Faith, the Disestablishment Question, and the Dodds-Bruce case. In the conducting of these, which drew immense audiences and stirred the hearts' depths of the entranced listeners, the man who stood head and shoulders above everyone else was

DR. RAINY,

a marvellous man in the management of a controversy and the holding of the House. He has a wonderful power of going to the root of a matter, and directing his shaft to the crevices of an opponent's armour. He is eminently fair in his treatment of an antagonist, scorns to take advantage of any inadvertent mistake, never hits beneath the belt. Yet, when roused, he is capable of scathing sarcasm and magnificent banter. He commonly sits at the table, beneath the Moderator, (near Charles Guthrie) within the railing that encloses the clerks and other functionaries of the Assembly, his face often in his hands, leaning on his elbows, his eyes which wear a sleepy aspect, sometimes peering through his fingers, as if a comparatively uninterested spectator. Occasionally he may jot down something as a debate proceeds, but any notes he has are the veriest skeleton of what he says. The bulk of the heaviest charges in the struggle have been against himself, hard thrusts have been given. He bears them good humoredly. He never speaks unadvisedly with his lips, keeps imperturbably calm and collected, admirably self-poised amid the greatest excitement, always acts the Christian gentleman.

In opening up a subject, his "status questionis" is perfect. He expounds the gist and bearings of it with crystal clearness, and disentangles it from the intricate webs, in which, as the debate thickens, it has got involved. In reply, he is in his very element when revealing the opponent's weak points, and tearing into shreds what it has taken him time and thought to weave

together. He goes at him with a vim that carries all before him. As I heard him in these extraordinary debates hit off Dr MacKaskill's presuming to pose as the champion of the Highlanders, and the "supreme confidence" of a speech just given elsewhere by the "great McCallum More," I discovered that while exemplifying so perfectly the Apostolic precept, "be pitiful, be courteous," he was a Master of Satire and Sarcism. A leading weekly Journal which criticises him freely, is frank enough to admit: "As *Mr. John Morley* is to *Mr. Gladstone*, so is the ablest and most daring of the younger men to Dr. Rainy. And the Principal's power visibly waxes. He practically *was* the Assembly this year, moved all the important motions, made all the important speeches, carried all his points, filled all the columns of the newspapers. The Church of Scotland has eminent men, and has listened to some noble speeches. But no one will be found seriously to deny that Dr. Rainy's personality is the most prominent and powerful in the Scotch ecclesiastical world. As an ecclesiastical statesman, he is supreme." It was worth crossing the Atlantic to hear his great speeches on so many burning Church questions of the day, as well as to revive with him at Mrs. Guthrie's, the sunny memories of our College days, and to meet with the members of his delightful family in his own elegant home.

Halifax, N.S.

R. F. BURNS.

A SHELF OF OLD BOOKS.

IN these days of rapid advance in all human sciences the old books of a library are not commonly regarded as the most useful. But if they are only old enough they may be of interest to many as antiquarian curiosities. Some idea of the fancy pecuniary values which such books come to acquire may be obtained from the fact that a copy of Gutenberg's Bible, generally regarded as the first printed book, brought a few months ago at public auction in New York the enormous sum of \$14,500. I have thought it might be worth while, therefore, to give the readers of the *Journal* a brief account of some of the oldest books in our College Library. In this article I shall confine myself to our *incunabula*, or specimens of printing previous to the year 1500, representing the art during the first half century of its use.

Of these we are fortunate enough to possess eleven, all of which came into our hands with the unique Baron D'Everton Collection. The number is not large perhaps as compared with the great public libraries of Europe, but as things go on this side the Atlantic it is a very good beginning. At the great Caxton Celebration held in Montreal in 1877, which drew from all Canada, and also to some extent from the United States, there were only about thirty *incunabula* exhibited altogether, and apparently not more than five from any one collection. Some of ours could probably not be duplicated anywhere in the New World. It would be a good thing if a case were provided for displaying them conveniently open, as is done elsewhere.

All the eleven, with two exceptions, are plainly dated, and all belong to the last twenty years of the fifteenth century, or, to speak more accurately, fall within the years 1481 and 1498. All were issued from North Italian presses. Four are in Black Letter, the remainder in Roman type. None of the bindings seem to be the original ones, but all are old, some of them at least done two hundred years ago. The copies are all complete as regards the matter, and generally are in a good state of preservation.

In order to save repetition, a few general characteristics which these have in common with other old books of the period may be noted before describing them in detail.

One is struck first of all with the quality of the paper on which they are printed. These old printers used heavy hand-made vellum paper such as is now found only in the most expensive editions, and they had a preference for folio and quarto sizes. The margins left are generous, often two inches and more, sometimes with a space of half an inch between the columns. One is not surprised to find these spaces frequently written over with notes in quaint old hands that bring us into strange fellowship with their earlier possessors. But while these printers were lavish of paper in one direction, they were generally sparing of space in another, for they make use of abundant contractions. Instead of spelling words out in full they reproduced all the abbreviations that had been devised for manuscripts on costly vellum, so that one needs almost a special training to decipher them. The printed letters, whether Gothic or Roman, are not so clear in outline as those now employed, so that the page has always a somewhat blurred effect, but they are usually larger, and the ink is as black as when first laid on. Only the two latest of these specimens have title pages of any kind, and those only embryonic. The remainder have simply such titles as stand at the head of the text. Sometimes a few complimentary Latin verses precede the preface or dedication. More frequently even these are put at the end of the book, and there always we must look for the colophon, containing the name of the printer, place and date of publication, when these are given at all. The pages are not numbered consecutively at top or bottom as are ours, but the sheets are always lettered or numbered with signatures for the guidance of the binder, somewhat after the present fashion, a register being given at the end for verification, lest any of them should be omitted. In one case the folios are numbered also at the top. Only one of our copies has catch-words at the foot of the page, that being a device which came into general use only at a later period. Except in one case, the latest, the initial letters of chapters and paragraphs are not printed in, but were left to be inserted by the hand of the illuminator—a lower-case letter being usually set in the vacant space to guide the workman as to the capital needed. This small letter was supposed to be covered up with pigment in the process, but frequently it stares out from the middle of the completed initial, and more frequently the hand work has never been done at all. No doubt many purchasers were content to take the book without such ornamentation in consideration of the lower price.

1. The earliest in the list is the *Genealogia Deorum Gentilium*, or

Genealogy of the Heathen Gods, by the celebrated John Boccaccio di Certaldo, author of the *Decameron*. This was a famous book of reference in its day—that of the classical revival—and is dedicated to the Crusader, Hugo, King of Jerusalem and Cyprus. The work was written about 1370. This edition, one of the first, was printed by the Botto brothers at Reggio in 1481, and is a most beautiful one in Roman type. The volume contains, also, as an appendix, the companion work by the same author, *De Montibus, Silvis, Fontibus, Lacubus, &c.* Quite a number of the initials have been outlined in pencil, but only one has been actually illuminated, that standing at the beginning of the text proper. This is richly done in blue and gold. The lower margin of the same page is embellished with a somewhat fantastic coat of arms in colours—possibly that of the first owner.

2. The next in order is the *Elegantie Linguae Latinae*, by the scarcely less famous Laurentius Valla. Valla was the most accomplished Latinist of the fifteenth century, and one of the chief pioneers of modern historical criticism. It was he who first proved that the document known as the Donation of Constantine, on which the Papal See based its claim to temporal sovereignty, was a forgery, and yet so great was his credit for scholarship that Pope Nicholas V. appointed him his secretary. This work deals with the niceties of classical Latin, and shows the keenest powers of analysis as well as the most careful observation. It was written and published in manuscript in 1440 at Rome. It seems to have been first printed at Basle in 1465, eight years after the author's death. The present edition is by Antonius Pasqualinus at Venice in 1483. This appears to have been the first Italian edition, as some verses at the end compare the printer to Camillus, who recovered for his country the standards captured by the Gauls. The printer's outfit, however, was evidently somewhat defective. Valla occasionally illustrates a point by a comparison with the Greek. Pasqualin had a font of Greek type, but fully one half of the Greek words are left to be inserted afterwards by hand.

3. Bound up in the same volume with this work of Valla is the *Elementarium*, or Latin Lexicon, of Papias, printed also at Venice, but by Andreas de Bonetis, in 1485. According to Tiraboschi, Papias was a Lombard of the eleventh century, and published this dictionary in 1053. It is dedicated to his children, and seems to have been intended originally for their special use. He claims to have spent ten years in its preparation. The author gives

abundant evidence of his acquaintance with Greek, an accomplishment very unusual for an Italian of the eleventh century. Many Greek words are given, and quotations from Greek writers are inserted to illustrate the meaning of words.

4. The next book carries us into the science of medicine, and is a work of ponderous learning, though written in a somewhat barbarous Latin. It is the *Conciliator Differentiarum*, by Peter de Abano, or Appen, a town in Venetia. From a scientific point of view Peter was one of the most advanced thinkers of the thirteenth century. He is mentioned by Lecky as being almost the only prominent writer of the middle ages who openly questioned the prevailing belief in witchcraft. This work is an attempt to give the *pros* and *cons* of every question in medical science that had been in dispute, with his own conclusion upon each. He shows an abundant knowledge of the literature of his subject. But his opinions rest a good deal more upon Aristotle's logic than upon observation of facts, and the work shows that medicine had then reached in Europe only a little beyond the stage which it now holds in China. In the whole of its 568 pages there is probably not one sound scientific principle stated, or a sound scientific method indicated. Even facts are hardly ever accurately given. The book, however, was regarded as a prodigy in its time. This edition was given to the world by one Franciscus Argilagnes, of Valentia, doctor of arts and of medicine, who praises the author in the most extravagant terms. It was printed by John Herthort at Venice in 1483. This copy once belonged to the Library of Santa Croce at Pisa.

5. The daintiest volume on the shelf is a copy of the *Gestorum Romanorum Epithoma* by Lutius Florus. The work is a sort of compendium of Livy, and from its brevity was a favourite with early students and printers. This edition was printed at Sienna by Sigismund Rot. It bears no date, but cannot have been earlier than 1484, in which year printing was introduced into Sienna. It is not even the first edition of the work printed there, for it is confessedly a reproduction of the text edited by Philip Beroald of Bologna, which he had prepared for Henry of Cologne, another Siennese printer. It gives Beroald's dedication to Count Peter Maria Rubens of Parma. This dedication incidentally mentions the fact that Henry's edition would consist of 1,000 copies. Judging from its style this reprint cannot have been long after. It contains 112 pages, and is printed in a neat black-letter type on paper that might almost be mistaken for parchment.

6. The next is a Latin version of the *Lives and Opinions of Celebrated Philosophers*, by Diogenes Laertius, printed at Brescia by James Britannicus in 1485. The work is well-known as one of the chattiest survivals of classical literature, and from it are derived nearly all the familiar stories characteristic of these ancient worthies. Montaigne was so delighted with the insight it gives into the private life of the old sages that he wished instead of one Laertius there had been a dozen. One sheet near the end of this copy has evidently been lost, and is neatly replaced in manuscript so like print that but for the different colour of the ink one would hardly observe the substitution. The Latin version is made by a monk named Ambrose, probably a Florentine Dominican, and is dedicated to the distinguished Cosmo de Medici.

7. Alongside of this stands Lucan's *Pharsalia*, edited by Annibonus Vincentinus, printed at Venice in 1486. The text of the poem is set up in a large clear type in the middle of the page, with the diffuse Latin commentary arranged around it on three sides as if on the margin of a large paper edition. Lucan, as is well-known, was a nephew of the famous philosopher, Seneca, and through him was introduced at the court of Nero. He became implicated, however, in a conspiracy against the Emperor's life, and was compelled to commit suicide. The *Pharsalia* is his best known work, and is an attempt to treat in heroic style the civil war between Cæsar and Pompey. Owing to its liberal sentiments the poem was a great favourite with the somewhat free-thinking humanists and printers of the fifteenth century, and was one of the earliest of the classics to be issued in type.

8. Latin Bible, Vulgate version, a thick octavo printed in small black-letter at Venice in 1487. The initial letters have here all been painted in by hand in colours alternately red and blue. A few of them of large size are neatly though not elaborately illuminated. The text is given without notes of any kind, except the usual prologues to the separate books by St. Jerome. At the end there is also a dictionary of Hebrew names, explaining their significance. This Bible is critically interesting as exhibiting the text of the Vulgate in circulation previous to the Council of Trent, when it was declared *authentic*. Like all editions of it down to that of Pope Clement in 1592 it has scores of blunders on almost every page, and shows how little care was taken to secure accuracy, though it was the only version of the Scriptures in use. And yet it was just such a Bible as this that fell into the hands of Luther at Erfurt, and sowed the seed of the Reformation.

9. A curious book is this of Grapaldus, a Parmese *savant* who enjoyed the honour of being poet laureate to Pope Julius II. His verses seem to have perished, but his prose remains, and it is of the prosiest. This work is a prolix description of the parts of a Roman house (*De Partibus .Edium*), including its furnishing, contents, and surroundings, with an explanation of the names by which they were known. When he wrote, four hundred years ago, Pompeii was still under the ashes, and he had probably never seen a genuine specimen of an ancient Roman house, but he had diligently read the classical authors, especially Vitruvius and the two Plinies, so that not much has escaped him, even down to the kitchen and the larder. Under the headings of the garden, the fish-pond, the aviary, the hutches, and the stables, he has managed to work in a good deal of natural science. The work must have met a felt want in the days of the classical revival, for it passed through some half a dozen editions during the author's life-time. This copy is of the first edition, printed by Angelus Ugoletus of Parma, whose device, a bisected circle supporting a crossletted cross, with the initials "A. V" stands at the end. It bears no date, but Tiraboschi (vol ix. p. 216), on the authority of Affo, assigns it to the year 1494.

10. Pliny's *Natural History* is too well-known to need any description. Our copy is a large folio printed at Venice in 1487. The initials have been inserted throughout by the rubricator in red or blue. Two of them at the beginning are done in gold, and decorated with somewhat elaborate scroll work.

11. The last on this shelf is a copy of Livy's *Roman History*, giving the complete text so far as extant, printed at Venice in 1498. The usual epitome of the entire work, erroneously attributed to Florus, stands at the beginning; also brief critical notes on various readings by Sabellicus. A few of the initials are left to be done by hand, but generally throughout the work elaborate and beautifully cut capitals in scroll patterns are printed in. They are such as would do credit to any modern publishing house of the nineteenth century.

It has been estimated that from 18,000 to 20,000 works or editions of works were printed previous to the year 1500, but no one library has a tithe of that number, and these eleven are sufficient to illustrate fairly well the condition of the art during the last twenty years of the century, at least so far as Latin books are concerned. The number of books in other languages, however, was extremely small, and specimens of them are not readily met with. Of the first Hebrew Bible printed at Soncino in 1488 only ten copies are known to exist. Greek books are even rarer than Hebrew ones, and other languages practically nowhere.

JOHN SCRIMGER.

Presbyterian College, Montreal.

THE CHRISTIAN ENDEAVOR MOVEMENT.

THIS promises to be one of the most important religious movements of the present age. Its progress has been so swift and so irresistible, and its admission to the various branches of the Church has been so universal, that it is almost without a parallel in religious history. In the brief period of ten years from its inception, the society has enrolled more than a million members, and it is at the present time so intensely alive, and growing so rapidly, that in less than half of the next ten years we may expect its membership to be doubled—the critics to the contrary notwithstanding. The movement began in the New England States, and after expanding across the continent, it leapt the waters of the ocean, and began to spread in far off lands. At the recent international convention held at Minneapolis, Australia reported eighty-two societies, China seven, India thirty, Turkey twelve, England one hundred and twenty, the whole world 16,274. The vitality and breadth of the movement is shown by the number of delegates that attended this convention. There were about 14,000 of them present, which made it one of the largest, if not the largest, religious convention that has met on this globe since the foundation of Christianity.

The cause of the marvellous growth of this organization is not far to seek. Until recently the church had an unsolved problem in connection with its work among the young people, and that was how to keep hold of them and to interest them in Christian work. The Sunday School usually fails to retain them when they approach manhood and womanhood, and the Church is unfortunately apt to be regarded by them as for the older people. Moreover, it is a freely admitted fact that even after conversion the ordinary Church services are often not sufficient to keep the hearts of young disciples true to God, to build them up in Christian character, and to train them for active service. To meet the real, felt needs, which thus exist in the Church, is the object of the Christian Endeavor Society. It seeks to hold and to mould the young people by Bible study, prayer, and religious service. Its chief end is neither literary culture nor social enjoyment, but spiritual up-building. It centres about the prayer meeting. Once every week the members meet to spend an hour together in the Bible study and prayer. This meeting is the source of life, and the chief feature of every society. Once a month

the prayer meeting takes the form of a consecration meeting, which appeals to the spirit of self abnegation, and seeks to lead to a more complete surrender of everything to God.

Another important feature of the society is the pledge on which it insists, a feature which has been the subject of much misapprehension and consequent criticism. Certain duties, which were undertaken when the church covenant was made, are definitely stated, and those who become members are required to re-pledge themselves to Christ to perform them. The object of the pledge is to lead the young disciple to a more faithful discharge of these duties by having them placed definitely and specifically before him. The renewal and making vital in this way, of these old vows is believed, and we think rightly believed, to be a healthful stimulant to their fulfilment. The pledge and the consecration meeting are two characteristics which distinguish the Christian Endeavor Society from all other societies among young people.

Many young Christians grow cold, and lose much of their interest in spiritual things, because the Church to which they belong does not call upon them to do any Christian work. A man cannot expect to grow very much in spiritual life unless he engages in some work for the Master. If he does not use the grace he receives, he cannot expect to receive more grace. The Christian Endeavor Society recognizes this fact, and seeks to give all of its members some work to do. It has many committees, and each committee has a definite work assigned it, and is required to bring in a monthly report, showing the manner in which that work is performed. This engagement in active service not only benefits the members themselves by quickening their spiritual life, but is also a source of blessing to those among whom they labor. And very encouraging have been the results of the efforts of the members during the past Christian Endeavor year. The Secretary's report shows that 82,500 of the associate members of the society have during that period become members of the Church—*eighty two thousand five hundred*.

A marked feature of the Christian Endeavor Society is its loyalty to the Church. Each society is thoroughly under the control of the pastor and office-bearers of the Church to which it belongs. It can do nothing contrary to their wishes without violating the spirit of the organization. Each society works *in* its own Church, and *for* its own Church, and consequently those who assert that it is an organization *without* the Church, make a statement

which is contrary to fact. Nevertheless, the organization is interdenominational, not *und*denominational, but *inter*denominational. It has shown a capability of adapting itself in a marvellous way to the methods of work followed by the various sections of the Church. At the present time there are branches of the organization in thirty different denominations. It began in a Congregational Church, but the Presbyterian Church has now distanced all other denominations in the number of its societies. The four denominations which reported the largest number of societies at the last annual convention, were : the Presbyterian, with 4,019, the Congregationalist, with 3,545, the Baptist, with 2,381, and the Methodist, with 2,068. In this interdenominational feature we have an influence which is tending towards the federation of the Churches.

It was not to be expected that the Christian Endeavor Society should have attained the proportions it has attained without making some enemies. Every reform and advance in the Church has been opposed and condemned, and that unfortunately often by men within its pale. The Young Men's Christian Association, the Sunday School, and the Missionary movement have all had bitter foes, and it would have been strange if the Christian Endeavor Society should have escaped. The wonder, as some one has said, is not that it has received criticism, but that it has not received more criticism. Its foes are very few indeed in comparison with the number of its friends, and their criticisms have in most cases arisen from a misunderstanding of the principles and methods of the organization. Many have spoken unadvisedly with their lips before having carefully informed themselves as to the nature of the institution which they condemned. A goodly number of these have, on a closer acquaintance with the workings of the organization, become its warm supporters.

Among the friends and upholders of the Christian Endeavor Society, are many of the foremost Christian workers on the continent. Eminent ministers of almost every evangelical denomination have heartily endorsed it. The Rev. James A. Worden, D.D., of Philadelphia, is entitled to speak on questions affecting religious work among the young, on account of his long connection with the Sunday School interests of the Presbyterian Church. In a recent address he said, "I am not a radical; I am a conservative of the conservatives. I have given the thing a great deal of thought, and no man that is set in way department of Christian work in this the latter part of the nineteenth century,

can ignore the Christian Endeavor movement. * * * This great uprising of Christian young people, inspired as I firmly believe, by the Spirit of Almighty God, is a message from heaven, and is written in letters of living light as across the sky; and the lesson which it brings is not only more light breaking forth from the Word of God, but new and better methods springing up in the Church of God."

In a circular letter addressed to pastors of Presbyterian Churches, Rev. John Henry Barrows, D. D., of Chicago : Rev. J. S. Niccolls, D.D., LL.D., of St. Louis : Rev. T. S. Hamlin, of Washington : and Rev. G. H. Wells, D.D., of Montreal, all leading ministers in the Presbyterian Church, write as follows : "We are glad of an opportunity of addressing to the Presbyterian pastors of the country a few words of earnest testimony with regard to the working of the Christian Endeavor Societies in our Churches. From the experience which we have had with them in our congregations, and from a wide observation of the work elsewhere, we most heartily commend these organizations as contributing to the Christian development of the young people, and the spiritual life of the whole Church. The uniform success of the new organizations which are made vertebral and vigorous by the pledge, has convinced us that the Christian Endeavor idea is peculiarly adapted to meet a universal want, and we expect from it a world-wide blessing. We would rejoice to see such societies established in all Churches."

These are sanguine words, written by men of mark. In the light of such testimonies, may we not hope that the problem of filling the gap between the Sunday School and the Church has been solved by the founding of the Christian Endeavor Society ?

Presbyterian College.

H. C. SUTHERLAND.

THE SONG OF THE BACKWOODSMAN.

Chip, chip, chip !
And the woods re-echo around,
Backward along the vista of trees
The startled conies bound.

Chip, chip, chip !
Hurrah for old Scotia's pride,
Her sturdy sons of arm and limb,
In the vanguard of progress, stride.

Chip, chip, chip !
Still the cry is "Westward, Ho"
And the mighty oak of the forest wild,
'Neath our onward march must bow.

Chip, chip, chip !
From our swarthy brows the sweat
Falls to the ground like amber beads,
As we sing brave "Scotland Yet."

Chip, chip, chip !
No sorrow or care have we :
But share with nature the desert alone,
And even with her as free.

Chip, chip, chip !
By our cabin fire at night,
We tell with patriotic glee
Of the deeds of the Wallace Wight.

And chip, chip, chip !
Low down in our hearts full deep,
A love for the land of our sires shall burn
Till we in the greenwood sleep.

JOHN MACFARLANE.

Montreal.

The Mission Crisis.

WINTER SUPPLY FOR MISSION FIELDS.

HOW are the Home Mission fields of the Church to be supplied with gospel ordinances during the winter months?

This eminently practical question received much attention in the last General Assembly, and it is now being considered by Presbyteries. The Home Mission Committee has long been familiar with it; and Principal Grant, Dr. Bryce, and Professor Scrimger have discussed it at some length in recent issues of the *Knox College Monthly*.

All are agreed that the fields referred to, especially in Manitoba and the North West, must not be neglected. To do so would be suicidal folly on the part of the Church. Dr. Robertson, Superintendent of Missions, and others have forcibly emphasized the spiritual destitution of those regions as well as the promise of rapid growth and abundant fruitfulness which they give under proper treatment. Various expedients have been suggested to afford temporary or permanent relief,—and nearly all of these propose, in one form or another, to draw upon theological students for the needed service. This is surely a fine tribute to their zeal and efficiency as Missionaries. They have hitherto done the work so satisfactorily that it seems difficult to find any others as well qualified to undertake it.

Retired ministers, who are not distinctively aged or infirm, and probationers whose names have been for years on the list, are not specially called for by those directing our aggressive Missionary operations.

Some probationers, I know, have asked to be sent to the frontier, but, in spite of the clamant destitution alleged, their requests have been declined. The demand is for students. And, in order to set them free, in some measure to engage in mission work during winter in places remote from Colleges, the last Assembly adopted the proposal of Principal Caven to change the method of carrying out our theological curriculum so far as to require students to attend lectures in theology only two sessions, and for the third session to allow them to pursue certain prescribed extramural studies while at the same time supplying mission stations.

This scheme is in force for the current year, but, judging from present appearances, is likely soon to be abandoned as a failure. It is unreasonable to expect students to do efficiently an equivalent to full College work along with the preaching and pastoral duties of one or two wide-spread mission stations. They cannot be pluralists in this sense. They cannot serve two masters.

My belief is that the action of the Assembly in recognizing such a course was, if not wholly unconstitutional, at least a most undesirable straining of its legitimate functions, inasmuch as no fundamental change should be made in the character and method of ministerial education without first allowing Presbyteries the opportunity of considering the matter. The present curriculum was not adopted by the Assembly until the subordinate courts had exercised this right, and it should not be interfered with without their consent.

Principal Grant declares that he would be satisfied with the attendance of students on theological lectures during one session, allowing the remaining two to be extramural, thus enabling them to give still more of their time to mission work. This is certainly reducing regular theological training to the minimum. Ministers educated after this fashion could scarcely be expected to take rank with those licensed and ordained under the old regime of the churches of Britain and the United States. This means loss and weakness, retrogression instead of progress, and is therefore not likely to prevail in the Church. We cannot afford to lower our standard of ministerial education; on the contrary it should be steadily raised, and the training of young men, especially in sound biblical theology, should be made more thoroughly inductive and comprehensive than in the past. Moreover it is not necessary to impair our course of study in order to meet the present emergency. There are other means by which the desired end may be attained.

1. According to the action of last Assembly ministers and licentiates received from other churches are required to devote a year to mission work. Considerable help may be counted on from this source if the annual number of admissions in future is to be as large as in the past. And it is to be hoped that men of true missionary spirit, such as we desire to see joining our ranks, will not be deterred from doing so on account of this initial service they are required to render. It will rather prove an attraction to them if they are the stamp of men we want, and they will come to us in increased numbers, and if they are not of this stamp we are better without them.

2. Many members of the graduating classes in the several Colleges may be induced to devote a year or two to the mission field before assuming the responsibilities of pastoral settlement. This is a form of extramural training which should be encouraged in every way as sure to prove most beneficial to themselves and to others. Not a few have pursued this course ; and, if in answer to prayer the spiritual life of the church were thoroughly quickened and her worldliness greatly diminished, many more might be constrained to follow their praise-worthy example.

3. One of our Seminaries should hold its sessions in summer that thus all its students may be missionaries in the winter. This would at once *sufficiently increase, along with help derived from other quarters, the staff of winter workers.* Manitoba College is in the centre of the most necessitous fields. It has been founded and supported by the Church in the belief that it would largely meet the present urgent demands. It should therefore be willing, in order to fulfil the ends of its existence, to adapt itself to the special claims made upon it. And it is satisfactory to learn from Principal King's latest utterance on the subject that the way is open for doing this. It is only to be regretted that he and Dr. Bryce did not assume this attitude at the late Assembly ; for had they done so, it is pretty certain that a year would have been gained in taking action in what I believe to be the right direction. There may be difficulties in making this change, but they cannot be regarded as grave or insurmountable, and the advantages far more than counterbalance them.

There is still another step, in some aspects the most important of all, that should be taken.

4. In every station where a Missionary cannot be placed one, two, or more godly men, resident in such places, should be chosen and appointed to conduct religious services on the Lord's day. This can be done by the Superintendent of Missions, by Presbyteries, and neighbouring Ministers. There should be little difficulty in finding a considerable number of persons qualified for such appointment. I argue this from the fact that we have been often told that the Churches in the old provinces have been deprived of many of their best members and office bearers by the exodus to the North West. This I presume is true, and should prove spiritually helpful in the way suggested. We have also been admonished in eloquent terms to look after our own people in the North West. Is it not opportune just here to say

a word in favour of these people looking after themselves and after one another? In neglecting this form of Christian effort we are falling away from the practice of the Church in apostolic days, and from the practice of many of the ablest and most successful Missionaries in the foreign field. We read that, when a great persecution arose against the Church which was in Jerusalem, "they were all scattered abroad throughout the regions of Judea and Samaria, *except the apostles.*" It is note-worthy that the apostles, the specially chosen witnesses and preachers of Christ, remained in the Holy City. But this did not arrest the word of God or the publication of the gospel, for "they therefore that were scattered abroad went about preaching the word" (Acts viii. 1-4, Revised Version). Is it then an innovation, something wholly visionary, and not likely to be fruitful of any good, to urge Church members, east and west, to follow this primitive example? The truth is that multitudes of professed Christians are destitute of true peace and spiritual power because they regard themselves as mere receptacles of truth, and do nothing to propagate the gospel. They ignore the plainly revealed fact that they should be living epistles known and read of all men, that they should let their light shine before men, and not put it under a bushel. Is it not too much the settled conviction of many that the Minister or Missionary alone is to be the burning and shining light of the parish or mission field? Christ says, "the good seed, these are the sons of the kingdom" (Mat. xiii. 38): but the opinion is now current that the Minister and Sunday School teachers are to sow all the seed that is to issue in a rich spiritual harvest. This is a great practical heresy; and we shall never achieve true success till we come back to the Master's creed, and the methods of working exemplified by him and his apostles.

The Rev. Dr. John L. Nevius, in an admirable pamphlet on *Methods of Mission Work*, says truly, "In early times, as a result of ordinary business and social intercourse, and the aggressive zeal of the early Christians, Christianity found its way to Cyprus and Syria and Cilicia and Egypt, and as far west as Rome. The disciples went everywhere preaching the word. A great advance had been made before the Apostle Paul was called from his home by Barnabas to assist and strengthen the disciples already gathered at Antioch. Wherever he went afterwards in his work of establishing Churches in new fields, he obtained from the believers gathered into the Church, numerous voluntary helpers and coadjutors both men and women." (pp. 63, 64) "May we not confidently expect that the Divine Spirit will also confer special gifts upon the Church of the present, perhaps not the same as at first, but gifts suited to our times and circumstances as those of the early Church were to theirs? And should not our methods of Church organization be such as to give the freest scope to the exercise of all special gifts conferred? I am disposed to think that the tendency to make working for the Church the

duty of office bearers alone, rather than of all Christians, is introduced by Missionaries from the Church at home. There is a prevailing disposition in western lands noticeable in Protestant communions as well as in the Romish Church, to an all-pervading spirit of ecclesiasticism. The Church is regarded as an organization under the direction and superintendence of its proper officer or officers, whose function it is, for, and on behalf of its members and the ecclesiastical judicatory over them, to undertake and administer all Church matters. A Church member has a quieting sense of having discharged his duty, if he has contributed generously towards building a suitable Church edifice and the support of a preacher, is always found in his place as a worshipper, and attends to the prescribed rites and observances of the Church. This spirit, wherever it is found, tends to formalism both in the clergy and laity. While it is far too prevalent, and it is to be feared growingly so, we may well rejoice that it is by no means universal. There are not a few Churches in which the main work of the pastor is to keep all under him at work. In such Churches you will find individual growth and Church growth, joy in God's service, and influence for good extending to the ends of the earth." (pp. 69, 70)

These are words of truth and timely warning from the lips of a man who has been greatly honoured of God in planting, along with his colleagues, one hundred and fifty mission stations in the heart of heathendom and in gathering four thousand Chinese into the membership of the Church. His principle is to have each Christian a witness for the truth and for the Saviour, and to utilize in the fullest measure the spiritual resources of each station. With the Apostle Paul he says to converts from the outset,—“Bear ye one another's burdens, and so fulfil the law of Christ. For if a man thinketh himself to be something, when he is nothing, he deceiveth himself. But let each man prove his own work, and then shall he have his glorying in regard of himself alone, and not of his neighbour. Wherefore exhort one another, and build each other up, even as also ye do.”

If we are to hold our own and to advance in the North West and everywhere these precepts must be acted upon by those who call themselves Christians. Let us have apostolic forms of Christian activity in all our mission stations, and spiritual destitution will soon disappear. In the words of a living Roman Catholic writer—“The time has come when Christianity, to prevail, must be real. The teachings of Christ, with reference to love of neighbour, must no longer be considered as meaningless formulas, which cannot possibly be put into practice in plain every-day life. We must see things as they are—not as we would wish to believe them.”

D. H. MACVICAR.

Presbyterian College.

SEEKING A CITY OF HABITATION IN HONAN.

IT is very difficult for some devout persons to believe that missionary life is not a perpetual succession of spiritual heroics. They think of the circumstance that the messenger of glad tidings has turned his back on home and civilisation, and judge that therefore being isolated from the innumerable secular activities which distract and engross attention at home he is continually being caught up into the third heavens and hearing unutterable things. In short, he has, as it were, withdrawn from the world,—buried himself alive in the midst of heathendom,—and as a natural consequence his only society must be that of the Master, whose he is and whom he serves. So absorbed, from the very force of his circumstances, does he become in the supreme spiritual endeavor to which he has consecrated his life, that mundane affairs have little, if any, place in his thoughts. His very office places him on an exalted plane of spiritual aspiration which can hardly be hoped for in the dull and conflict of humdrum life at home.

Now, it is only too natural to think in this way. But what is altogether overlooked is the stern fact that the missionary does *not* withdraw himself from the world, but rather comes more closely into relation with it in phases far from encouraging to spiritual progress. Here in China he brushes against a world entirely given over to utilitarian materialism. What shall we eat? What shall we drink? Wherewithal shall we be clothed? Truly after *these* things do the Gentiles seek in China. You never take a walk but some one asks you, "Have you eaten your rice?" and the politest reply you can make is that you have eaten till you are full. You never make a visit but your host invites you to drink a bowl of tea. You never start a little chat but you are incidentally requested to mention the price of the clothes you happen to be wearing. If, mindful of your Father's business, you essay to direct the conversation into spiritual channels, your auditor invariably reveals where his thoughts have been world-gathering; sooner or later he is sure to revert to one or other or to all of these three departments of worldly anxiety—food, drink, and clothing. Is it any wonder, then, that that intensely spiritual man, W. C. Burns, in common with all missionaries, should have felt the "benumbing influence of continual contact with heathenism?" Is it any wonder that not

a few break down under the strain or mental harassment and moral alertness which are involved in every-day dealings with a treacherous people who know nothing whatever of the religious restraints in operation at home?

The story of our success in renting in Hsin-Chen may serve for illustrative purposes. If you have to deal with such characters as those with whom Dr. Smith and I dealt, renting a house in China is almost certain to increase your belief in the doctrine of total depravity, and at the same time test your experiential knowledge of the doctrine of sanctification. You have to live somewhere, and unless you get quarters in the district where you mean to work, your influence will not be very strong or lasting. Hence, it was very urgent that we should get nearer the field to which we had been designated than Lin Ch'ing, which, as every one knows, is in the adjoining Province of Shan-tung. And over and above the ordinary difficulties of securing premises, we had the aggravated task of settling down in a Province which has been noted as the most hostile to foreigners in the Empire, with one single exception, that of Hu-nan, to the South of us.

Negotiating for property under any circumstances is a slow process. Two things stand in the way of speedily effecting your purpose; time and money. *Time is money*; but in China, as has been well said, every one has time and no one has money. Both factors in the case militate against your progress. The man whose place you want has plenty of time and is therefore in no hurry to come to terms; and the fact that he has no money in his own coffers makes him anxious to get as much as he can out of yours. Thus it came that only after nearly nine months of negotiating we succeeded in securing the papers which entitled us to take possession of Mr. Kuo's compound in Hsin-Chen.

The weather, I remember, was most eccentric for the 14th of April. We had arrived the night before, and in the morning woke cold and shivering, with the sound of rain pattering on the straw mat roofing of the houseboat. When we rose, we discovered that the ground was white with snow, and the "goose-feathers" (as the Chinese poetically call the wavy flakes) still coming down in great thick slices. Looking at the thermometer, we found it was within four degrees of freezing point, a sudden fall of about fifty degrees. It was prophetic of the low spirits in which five days later we would return to a meeting of Presbytery in Lin Ch'ing to report yet another failure in the prolonged attempts at opening a station in Hsin-Chen.

Mr. Kuo had been away on a long journey, and had been sent after by his relatives, who were anxious to bring matters to a head. He had evidently been a man of means in the days when business was brisk in the old market-town. But now that he needed money and we needed his premises, he was determined to make the most of the main chance. He was not, to tell the truth, precisely one of that kind of men who attract you at first sight. Every glance seemed to betray the furtive look of a murderer, and, indeed, we were almost ready, on the mere strength of his appearance alone, to believe the dark stories which came to our ears that at some time or other he had in fact imbrued his hands in human blood. There was a certain chronic evasiveness in his manner altogether too suggestive of a guilty criminal. Whenever he wished to be particularly emphatic in affirming his good faith, he had a habit of pointing upwards, pointing downwards, and then vehemently beating his breast; by all of which dumb show, (for his voice would always reach the vanishing point during these performances), you were to infer that a solemn appeal was being made to the great impersonal trinity of Heaven, Earth, and Conscience,—a favorite form of oath with his countrymen, and pre-eminently a favorite one with himself. That it did not necessarily bind him to integrity of conduct the ensuing narrative will show.

In his first interview, Mr. Kuo had a harrowing tale to tell of a runaway horse, and told it with such gusto and so many gesticulations that we at once came to the conclusion it was designed to play no insignificant part in the after negotiations. We were not mistaken. He was willing to let us have his compound, he said, but began by demanding a ridiculously exorbitant price, and urged the runaway horse story as a reason why he should get it. We laughed, and asked if any bones were broken? No. Was the horse caught again? Yes. Well, what connection had all this with our efforts to secure his premises? None, but you know it was very awful: the beast dashed away at a terrible rate, and he gave up all hope of ever catching it. It was finally caught, though,—O yes, it was finally caught. And then growing both more rational and more confidential in the same breath, he proceeded to bargain, after a while coming down in the Chinese fashion to a figure which we could entertain. The interview concluded with a distinct promise to let us live in his place for the next twenty years. When asked if he meant what he said, his voice dropped to a mysterious whisper, he pointed to Heaven and then to Earth, and beat his breast where the Conscience within was supposed most

unequivocally to respond ; and departed like a sneak thief, with many furtive looks as if anxious to make sure that he was unobserved by any of the inhabitants of the place.

But in China, no business can be transacted without the services of a third party, called a "middle-man." So when Mr. Kuo took his departure there was an understanding that he would come back the same evening with his middle-man to make out the papers and give us formal possession. They came so tardily, however, that our helpers lost patience and went off to bed. They had been gone quite a while, and we were thinking of following suit ourselves, when we heard a stealthy voice on the shore instructing the boatmen to inform us that one by the name of Kuo was there. We hurried out on deck and ordered the gang-plank to be lowered and the helpers to be roused. Mr. Kuo lost no time in getting on board, and was followed by the middle-man, Mr. Lee, beneath whose weight the gang-plank ominously groaned. Fat and flushed, he gave one the impression that he might prove as huge a rogue as his legs carried a huge body. Our suspicions were aroused at once. Mr. Lee, it appeared, had a place of his own to dispose of, and consequently instead of receiving the fulfilment of Mr. Kuo's promise, as we had expected, we received an intimation that unless we took both places we could have neither. Mr. Lee, moreover, wanted his own price, and would talk of nothing else. The trend of their conversation betrayed a fear that there might be an outbreak by the people if they dared to let the "Foreign Devils" in ; so we showed them a copy of the proclamation which was issued in connection with the settlement of the Chu'wang looting case, and told them how faithfully its promises of protection had been performed. This perceptibly brought assurance. Next day, after weighing the probabilities and seeing Mr. Lee's premises, we concluded, rather than be baffled just when success had seemed to smile upon us, that we would go on with the negotiations for the two places, expecting that Mr. Lee's might suit as a dispensary.

But the mercury of too sanguine expectation was sinking rapidly, and within two days we were spinning down the muddy Wei, without the coveted deeds, and with only that dull sickness at heart which comes from hope deferred. Before we left, we happened to hear that the usual wild stories were flying around town about our presence. Every Chinaman in the place knew for a certainty that we had come with the black design of spoiling the *feng shui* (to wit, the good luck) of the whole locality.

Lin Ch'ing.

(*To be Continued.*)

J. H. MacVICAR.

Partie française.

LES ILLUSIONS ET LE BONHEUR.

GEORGE ELIOT fait quelque part, sans appuyer, l'éloge des illusions : elle signale dans ce phénomène l'un des éléments du bonheur.

Comme j'étais de loisir sur la vaste mer au moment où je lisais ce passage, et que d'ailleurs les idées du célèbre écrivain anglais valent presque toujours la peine qu'on s'y arrête, je me demandai, "à l'obscurité des étoiles," pour parler le langage de notre Corneille, ce qu'il fallait penser au juste de cette opinion.

Si l'on appelle bonheur, selon l'usage, "un état de pleine satisfaction et de jouissance," les illusions de toutes sortes, il n'en faut pas douter, contribuent à le produire. Le nier serait se refuser à l'évidence.

Aussi n'est-ce pas là ce qui nous intéresse. Ce qui importe c'est non le fait, mais sa valeur. Nous voulons savoir si les illusions sont désirables, —ou s'il faut marquer entre elle une distinction qui nous permette de garder les unes et nous oblige à chasser les autres.

On incline, avant toute recherche, à prendre ce dernier parti. Mais dès l'abord, l'étymologie nous crée de sérieux embarras. Illusion, du latin *illudere*, se jouer, tromper, est, d'après les définitions reçues, synonyme d'*erreur*. Or, l'erreur, dans tous les domaines, n'est-elle pas regrettable, fâcheuse et souvent funeste? Doit-on jamais la préférer à la vérité, quelque déplaisante que soit celle-ci?—Mais oui, disent certains hommes; mieux vaut croire dans certains cas ce qui nous plaît que ce qui est. S'ils le veulent ainsi, il est inutile de discuter; tous les arguments s'évanouiront contre ce parti pris. Leur siège est fait. Remarquez toutefois leur inconséquence: quand il s'agit du choix d'une banque pour y déposer leurs capitaux, ou de la confiance qu'il convient d'accorder à leurs clients, ils se rangent d'instinct à l'avis de ce sage qui disait: *Amicus Plato, sed magis amica veritas*, j'aime bien Platon, mais j'aime encore mieux la vérité. J'aime bien les illusions, mais j'aime encore mieux des garanties. Et certes, on ne saurait que les approuver. Mais cette approbation même nous donne le droit de leur deman-

der s'il ne faut pas *toujours* préférer la vérité à l'illusion, c'est-à-dire à l'erreur.

Nous admettons cependant que l'étymologie ne suffit pas à trancher une question de cette importance. L'analyse des principales illusions est la seule voie sûre qui permette d'arriver à une conviction motivée sur ce point.

L'illusion est une erreur qui semble se jouer tantôt de nos sens, tantôt de notre esprit, tantôt de notre conscience.

Passons rapidement en revue ces trois classes d'illusions pour en mesurer la portée et en apprécier la valeur.

Voici d'abord les illusions des sens. Les exemples en sont aussi nombreux que familiers.

Un bâton plongé dans l'eau paraît brisé. Dans la chambre noire, l'image d'un objet se montre renversée. Dans un bateau en mouvement on croit voir le rivage s'enfuir. Le soleil nous apparaît comme un disque brillant... Trouvez-vous quelque jouissance dans ces illusions d'optique? J'ose croire que vous préférez connaître les raisons de ces phénomènes, telles que la science nous les donne.

On dira peut-être: Le mirage d'une oasis au désert n'est-il pas une illusion consolante? Oui, mais à la condition qu'elle dure; il n'est pas sûr que la déception qui en résulte, quand elle se dissipe, n'aggrave pas la souffrance.

Et les jeux scéniques: grondement du tonnerre, apparition d'un spectre, spectacle d'une cour pompeuse... ne produisent-ils pas d'agréables illusions? Personne ne le nie; mais si elles plaisent à l'imagination, atteignent-elles ces profondeurs de l'âme où réside le bonheur?

Quoi qu'il en soit, ces illusions n'ont aucune portée morale; il en est d'autres dont l'importance est autrement grande: ce sont les erreurs qui semblent se jouer de notre esprit.

Tel s'imagine posséder de grands attraits personnels, qui n'en a que d'ordinaires. Tel autre se croit fort spirituel, ou très intelligent, ou aimable, ou orateur, ou écrivain, ou homme d'état, à qui l'on trouve plus de prétentions que de mérites...

A la vérité, ces illusions ne manquent pas d'agrément... pour ceux qui les nourrissent. N'ont-elles pas moins de charmes pour autrui? Quand elles s'étalent naïvement ou insolemment, on les trouve ou amusantes ou déplaisantes, selon leur fréquence et les occasions. Et un jour vient où on le fait cruellement sentir aux malheureux qui en sont affligés. Ah! que le

réveil est pénible alors! Que les piqûres de l'amour-propre blessé sont cuisantes! Il est permis de se demander si après tout ces illusions sont désirables et si le sentiment vrai de la réalité ne donne pas en définitive plus de bonheur, d'autant plus leurs victimes n'inspirent guère que de la pitié ou de l'aversion.

Ne nous laissons pas de chercher les illusions qu'il faut conserver. Seraient-ce celles de la conscience? Elles consistent à se croire bon, juste, généreux, dévoué désintéressé. . . . à quoi se joint d'ordinaire une fort petite estime "du reste des hommes." Jésus-Christ avait observé ce pharisaïsme inconscient et il l'a dénoncé en termes inouïables. Jean-Jacques Rousseau en est peut-être le type le plus célèbre et le plus connu. Jamais homme ne porta plus loin l'illusion sur sa valeur morale. On est épouvanté de sa candeur dans le vice, de sa naïveté dans le crime, car c'est un crime que d'abandonner ses enfants à la charité publique, en effaçant jusqu'à la trace de leur origine, quand on pourrait les élever. "Que la trompette du jugement dernier sonne quand elle voudra, s'écrie-t-il dans ses *Confessions*. Je me présenterai devant le souverain juge ce livre à la main. Je lui dirai: Voilà ce que j'ai fait, ce que je fus. Est-il quelqu'un de plus juste que cet homme-là?"

En voici un autre exemple tout près de nous et presque aussi phénoménal. Nous lisons dans une dépêche du 2 octobre de cette année: "Je n'ai rien à me reprocher, toute ma vie j'ai fait mon devoir, rien que mon devoir. Ma mort n'est pas un déshonneur pour moi, elle l'est pour ceux qui m'ont proscrit."—Ces lignes sont extraites du testament politique d'un soldat qui avait désobéi à ses chefs; d'un député qui s'était soustrait par la fuite au jugement de ses pairs; d'un politicien qui avait donné des gages, non pas tour à tour, mais au même moment, à la république, à l'empire, à la monarchie; d'un mari qui, après avoir trahi sa femme, avait affiché une liaison illégitime.

Dieu me garde de condamner sans miséricorde ces deux personnages auxquels il serait facile d'en joindre d'autres de tout pays et de toute langue, bien que, si peu sévère que l'on soit, on hésite à les amnistier. Je cherche s'ils ont trouvé le bonheur dans leurs illusions. S'ils l'y ont trouvé, il n'a été ni bien vif, ni bien durable. Le philosophe (1) et le général ont fini l'un et l'autre par le suicide.

Je ne parle pas des illusions qui se rapportent à "l'état spirituel" de l'homme. On m'accuserait de tourner au sermon. Je dirai seulement avec Bossuet que cette sorte d'illusion est "une fausse sagesse qui, se renfermant

(1) Probablement

dans l'enceinte des choses mortelles, s'ensevelit avec elle dans le néant " La religion s'y réduit à l'observance des formes du culte où l'on est né, au lieu d'être, comme il le faudrait, la communion de l'âme avec Dieu. Le danger de cette illusion est manifeste pour ceux qui ont quelque souci de l'avenir. Oh ! sans doute, elle donne une certaine paix, elle remplit l'âme de satisfaction, mais elle ne résiste pas aux plus cruelles épreuves de la vie et elle se dissipe en présence de l'éternité.

Les illusions, a dit Charles de Bernard, sont les fils dorés que du haut du ciel l'espérance jette à la jeunesse. Nous avons vu que toutes ne sont pas des fils dorés ; il y en a qui ressemblent à de lourdes chaînes forgées par l'ambition, l'orgueil, la vanité, l'amour-propre, l'égoïsme, la paresse, la sensualité, les pires passions.

La preuve encore, c'est qu'en vieillissant les moralistes courent le risque d'exagérer le mal. Pascal, maussade et attristé, écrit un jour : " La vie humaine n'est qu'une illusion perpétuelle, on ne fait que s'entre-tromper, personne ne parle de nous en notre présence comme il en parle en notre absence. L'union qui est entre les hommes n'est fondée que sur cette mutuelle tromperie, et peu d'amitiés subsisteraient, si chacun savait ce que son ami dit de lui lorsqu'il n'y est pas. Je mets en fait que si tous les hommes savaient ce qu'ils disent les uns des autres, il n'y aurait pas quatre amis dans le monde : cela paraît par les querelles que causent les rapports indiscrets qu'il n'en fait quelquefois."—Bossuet ajoute, en renchérissant sur Pascal : " Les amitiés de la terre s'en vont avec les années et les intérêts." —Voltaire ne manque pas de joindre sa note à cet agréable concert : " On ne peut vivre dans le monde qu'avec des illusions ; et, dès qu'on a un peu vécu, toutes les illusions s'en volent."

Nous voilà bien loin de la théorie de George Eliot qui, du reste, avait de très sérieux motifs de tenir à ses illusions, car son premier mariage ne pouvait avoir la sanction des lois anglaises. A vrai dire, si notre analyse est exacte, cette théorie n'est qu'une illusion qu'il faut ajouter à toutes les autres. Et cependant ce résultat ne nous satisfait guère. Quelque chose en nous proteste contre le fait brutal. Il nous semble qu'il vaut mieux ne pas toujours savoir la vérité sur toute chose et sur tout le monde ; que l'admiration, même quand elle se trompe d'objet, est bonne en soi et salutaire ; que l'homme confiant est moralement supérieur à celui qui se défie de tout et de tous. On plaint le Rochefoucauld de ne voir partout que fraude, intrigue, intérêt,

amou-propre, égoïsme. On ne voudrait pas détromper les jeunes couples qui croient à l'éternelle durée de leur lune de miel, dans une cabane et avec du pain sec, et on les accompagne volontiers de la bénédiction d'Adolphe Monod : " Allez, jeunesse charmante jusque dans vos illusions."

Qu'est-ce à dire ? Qu'il faille quelquefois préférer l'erreur à la vérité, quand la vérité est triste et que l'erreur est douce ?

Non, certes. Ailleurs est la solution de ce problème. En y pensant bien, vous comprendrez que, sans toujours le savoir, ce n'est pas l'illusion que nous approuvons, mais *l'espérance* qui l'accompagne. Trop souvent on les confond. André Chénier, poète de haut vol, fait dire à sa jeune captive :

" L'illusion féconde habite dans mon sein, J'ai les ailes de l'espérance."

La confusion est manifeste, elle est fâcheuse aussi, et brouille tout, la pensée comme la langue. Car, redisons-le sans nous lasser, l'illusion est un mal parce qu'elle est une erreur. L'espérance au contraire est une vertu et l'une des trois plus grandes.

Espérance ! Ah ! je voudrais chanter à ton honneur un hymne digne de ta beauté et de ta force. Sœur de la charité et de la foi, tu ennoblis l'âme, tu la relèves et tu la consoles. Les fautes et les travers, les vices et les crimes des hommes ne te sont pas cachés. Mais tu contemples, au-delà du fait passer, le droit éternel. Sachant que le mal n'est qu'un accident qui n'entraîne pas dans les plans divins, tu vois dans un lointain avenir le triomphe de la vérité, de la justice, du bien. Comme la charité, tu jettes un voile sur nos misères ; tu crois tout, tu excuses tout, tu supportes tout ; comme la foi, tu juges l'homme susceptible d'amendement par le repentir, et tu l'aimes, quoi qu'il soit coupable, parce qu'il est l'objet de la miséricorde infinie. Douce espérance, ne nous abandonne point. Ne permets à personne de graver à l'entrée et au terme de la vie humaine la lugubre inscription que Dante a lue sur la porte de son Enfer, car si l'illusion est toujours stérile, si elle est souvent funeste, sans toi, Espérance, il ne se fait ici-bas rien de bon ni de grand.

D. COUSSIRAT.

Collège presbytérien.

College Note Book.

STUDENT LIFE.

IN the lists published last month the name of J. C. Stewart was omitted from second year Arts, and those of Mahaffy, Hutchison and Smith from first year Theology.

We extend our condolences to that unfortunate West-Winger, whose shoes lately disappeared so mysteriously and who was thereby obliged to absent himself from his class in gymnastics.

K. McLennan has changed his apartments, and is now the proud possessor of room *thirty-one* on the South side of the building. In making preparations for the arduous task of removing, he was assisted by T. S. St. Aubin in the face of no little inconvenience.

We welcome two new additions to our ranks, though they did not arrive in time for the reception. Wm. McKenzie and D. D. Miller have lately entered on the regular course of study here.

A number of students are doing Mission Work in town this session. J. W. McLeod is assisting J. R. Dobson in Nazareth Street; A. Russell fills E. A. McKenzie's place in Maisonneuve; and G. C. Pidgeon is assisting W. D. Reid in Victoria Mission.

M. (complacently) "Oh yes! the colours in this room harmonize completely. There are greenish tints in the paper, the carpet is variegated with the same colour, the different hues in the ornaments accord with their surroundings, while this ceiling painting is superb."

D. (vainly trying to study) "And the man harmonizes with the rest and completes the picture."

Our amiable Principal has lately been repeating some of his delightful

"At Homes" in his office and the vicinity. The invitations thereto are very pressing, and are responded to with becoming awe and expedition by the highly favored ones.

The Arts tug-of-war team scored another decided victory the day of the McGill sports. From this college there were three men, besides the captain. The Local Editor congratulates himself on having as neighbors two of the "Invincibles" to protect him from the wrath of those whose tender feelings have been severely dealt with in his Editorial sanctum.

At a meeting of McGill Literary Society on Nov. 6th, a handsome toilet-case was presented to J. R. Dobson in the name of the Faculty of Arts, as a recognition of his services as captain of the tug-of-war team. This is the second time that he has led them to victory.

There seems to be a surplus of moustache wax and benevolence in one quarter of this Institution. Not only are the facial embellishments of our ambitious friends rendered still more beautiful, but in their regard for the comeliness of others, they have often made the wax fill the place of the moustache as well. Evidently they did not want to be partial.

Who ventures to challenge the oratorical ability of our students? After hearing the marvellous display of eloquence lately made in the Dining Hall about nothing, the question presents itself:—"What wonders could they not perform if they had something to talk about?" But "he is as sick that surfeits with too much as he that starves with little" and should another such intellectual feast be tendered, we shall beg to be excused.

We have been favored with several spicy speeches from visitors lately. The one given by R. MacDougall, though short, was certainly to the point. E. J. Rattee called here on his way to Queen's and though he did not appear in any official capacity, he conveyed to us greetings from his *Alma Mater*. R. Frew, who has been out taking calls, delivered a very instructive address, giving in detail the intellectual accomplishments necessary to "amuse oneself" in society. The Rev. J. A. McLean complimented our JOURNAL very

highly, but thought last year that it was going to change its name to the "Presbyterian Poetical Journal." We fail to see where the Poetical Presbyterianism came in.

Our College Poet of olden time and ex-Local Editor pays us an occasional visit. We noticed his familiar tones lately, reading brief extracts of poetry, from what we can only conjecture. It is rumored that he is soon to appear again in the rôle of publishers, and we are anxiously watching for press notices of new publications.

His footsteps in the line of poetry-making, as in several others according to report, are being closely followed by a resident of the North Flat. We subjoin a specimen of his effusions, almost Miltonic in its sublimity of sentiment and diction :—

"The night is dark and quiet is the college :
And every star is covered except one
Little star that peeps out in the East."

In sundry other ways is our college distinguishing itself. Appliances are so convenient (thanks to the thoughtfulness of one of our grads), that certain rooms can be blockaded at a moment's notice. A Book agent has met with encouraging success in his efforts to supply his comrades with lore-diffusing volumes. A flourishing second-hand jewelry establishment has lately been founded on the same flat, and brass chains, watches and coppers are in rapid circulation. There has been some talk of opening a trade in engagement rings, but there seems to be no demand.

Historians state that letters are good authorities on contemporaneous events simply because they were written without such an end in view. Applying this principle to literature we infer that what one writes without any idea of publication is the best criterion of his ability. What opinion, then, are we to form of the talents of those who seek to prohibit their own evil deeds by the following :—

"Notice No Water a Loude to be throwed on the Floor, By Order of the College?"

H. C. Sutherland and S. P. Rondeau represented the Missionary Society of this College at the Intercollegiate Missionary Convention recently held in Kingston. They were delighted with the meetings and give glowing accounts of the hospitality of the people of Kingston and the students of Queen's College. The Local Editor, who was one of the representatives from McGill Y.M.C.A., corroborates all their statements.

The Rev. Dr. Campbell visited us lately and invited us, with all Presbyterian students of McGill, to a social in St. Gabriel Church. A large number responded, and a very enjoyable evening was spent. In reply to the speeches of welcome Messrs. Sutherland, Clark and Deeks made a few happy remarks, and then the students made the place resound with their cheers for old McGill and St. Gabriel.

Hallowe'en is gone, but not forgotten. The First Year men are to be congratulated on their success in entertaining the noisy crowd that assembled in the Hall that evening. Grapes were served in splendid style, after which the President was elevated on the barrel of apples and delivered the *opening* oration. After these disappeared there was the usual interchange of courtesies and visits between the Old and New Buildings, and our Hallowe'en festival seems to be more popular and established on a firmer basis than ever before.

A banquet of a different type was lately spread in the tower. After the repast, the time was pleasantly passed by speeches, songs and recitations. We append a specimen of the songs:

“ There was a banquet in the tower, in the tower,
 Entrenching on the midnight hour, midnight hour,
 Till the morn was young, the rent air rung,
 Of *Exhibition* joys we sung.

We'd no thought of prohibition
 For we honor Exhibition.

And we wish success again to our *Young* friend, *Young* friend,
 Adieu, adieu, kind friend, adieu, adieu, adieu,
 I can no longer stay with you, stay with you,
 I'll away to bed as I have said
 Sweet dreams await my pillowed head.”

But alas for his dreams! While they were revelling in feast, song and

story, their mattresses were concealed. As one of the injured ones aptly remarked:—"Some of the boys have been working on tick, but the others are not tickled with it." This necessitated the continuance of the song as follows:—

"A *Tale or story* I relate, I relate,
 And vow you cannot find its mate, find its mate,
 Oh, a dismal cry did rend the sky
 For every bed had flown awry.
 Fare thee well, for I am leaving,
 Let me find the fellow thieving.
 And remember that the beds must be returned, returned,
 Adieu, adieu, kind friend, adieu, adieu, adieu,
 I can no longer stay with you, stay with you,
 I will seek my bed, as I have said,
 And vengeance on the trickster's head."

ECHOES FROM THE HALLS.

"I'll tear ——— !!!!!"

"Can you get me a reduced fare to Ottawa?"

"Well, we're not a spoony crowd, anyway."

"Oh, Mr. S., I don't despise the day of small things."

"Read out loud, now, right from the abodeman"

Embryo homilist—"I don't know about those divisions. If I were to write a novel, and divide it into three heads, no one would read it."

Panting student (rubbing himself with evident satisfaction after Thanksgiving dinner)—"I don't get it very often, you know."

Member of Rhetoric Class—"Boys, I read that psalm we practised fine on Sunday!"

Soph.—"What is your opinion of woman?"

Freshie.—"She is deceitful above all things, and desperately wicked."

"*Where*, oh WHERE was John D. when the rest returned?" Just as the "hindmost shaird" of the eclipsed moon was disappearing in darkness, he was seen slowly winding his thoughtful way—— * * * "Westward ho!"

GEORGE C. PIDGEON.

OUR GRADUATES.

REV. J. A. McLEAN has resigned his charge in New Richmond, Que., and has gone home for a brief rest. During his short pastorate of two years the church prospered in all its branches. A new manse has just been erected, and many signs of prosperity can be seen. The people of New Richmond deeply regret the departure of their pastor, to whom they were very warmly attached.

Rev. J. R. Munroe, B.A., for seven years pastor of St. James Church, Antigonish, N. S., was during the summer granted three months leave of absence by his congregation. They also generously presented him with a purse, containing one hundred and fifty dollars, and provided pulpit supply in his absence. While enjoying his holiday Mr. Munroe visited the leading cities of the British Isles and the continent, among other places London, Edinburgh, Paris, Heidelburgh, Rome and Venice the city of canals and gondolas. Recently St. James Church was enlarged, and a school room built; the people evidently appreciate their pastor's efforts, who since his return has resumed his work with renewed vigor.

Rev. J. H. McVicar, B.A., of the Presbytery of Honan, China, in a letter dated Lin Ch'ing, July 18th, to the Nazareth St. Mission Sabbath School in this city, gives an interesting account of the idols and worship of the Honanese. It is interesting to note that this people like the Athenians of old worship an unknown god, whom they designate "the old man in the sky" and to whom special supplication is made in times of drouth. No image of him is permitted to be made, nor is a temple or altar erected in his honour. Our missionaries find they can give those idol worshippers a first conception of Him "who dwelleth not in temples made with hands" by speaking as did Paul of the unknown God whom they ignorantly worship. The work in Honan is progressing slowly but surely, obstacle after obstacle is being removed, and we feel assured the faithful labourers will reap an abundant harvest.

Our graduates in the great North West are increasing yearly. We are

pleased to hear of their success. The Church at Moose Jaw, Assinaboia, under the ministration of the Rev. W. L. Clay, B.A., is growing apace. In connection with the Sabbath School there is issued a bright and newsy publication called "Our Banner." A new and comfortable manse has just been finished, and every department of Church work is active and energetic.

In connection with the above we wish to state that Mr. A. McGregor, B.A., is laboring as ordained missionary at Buffalo Lake in the vicinity of Mr. Clay's congregation.

Rev. C. W. Whyte, B.A., is doing good work at his field in Killarney, Man.; his work has grown to such an extent that an assistant has been placed at his disposal. The Presbytery of Rock Lake have recognized his business abilities by appointing him their clerk.

Rev. J. L. Morin, M.A., pastor of St. John's Church, has been appointed associate professor of French language and literature, in McGill University; he received the Lorne gold medal for modern languages, at the time of his graduation in 1882. Mr. Morin's superior talents eminently qualify him for the high position assigned him by his *Alma Mater*.

Rev. J. A. R. Dickson, B.D., pastor of the Central Presbyterian Church, Galt, whose papers in the *Canada Presbyterian* were read with so much interest, has received the degree of Ph. D. from Wooster University, Ohio. From such a college this degree can be obtained only by hard work and careful study. Dr. Dickson's examinations were passed in Political Economy and Social Science. We congratulate the reverend gentleman on his success and new mark of scholarship.

A most successful social was held in the Church at Wakefield, Que., on the evening of the 23rd September; a pleasant feature of the programme was the presentation to the pastor, Rev. R. Gamble, B.A., of an address, and a purse containing one hundred and seven dollars. This presentation was made in behalf of the united congregations of Wakefield and Masham, and is a token of the esteem in which Mr. Gamble is held by his people.

Rev. George Burnfield, B.D., of Toronto, preached the anniversary sermons of Zion Church, Cedar Grove, on Sabbath, October 18th, to large and appreciative congregations. The *Canada Presbyterian* speaks in glowing terms of the discourses given, and characterizes Mr. Burnfield, as an accomplished scholar with rich delivery and worthy to be placed in the front ranks of Canadian preachers.

At the recent Christian Endeavour Convention, held in Peterboro in the month of October, the most important meetings were held in the church of the Rev. E. F. Torrance, M.A. At the first gathering to welcome the delegates, of whom over five hundred were present, an earnest and eloquent address was given by the pastor, which was responded to by Rev. Dr. Dickson of Galt. An interesting and profitable time was the result of the gathering. Dr. Dickson has been chosen president of the Convention to be held next summer.

A short time ago we had the pleasure of a visit from Rev. E. Pelletier, who graduated here in 1875. He in an after dinner speech in our hall spoke of the marvellous improvement and growth of the College since that time; his lectures in the preparatory course were taken in the *gallery* of Erskine Church, afterwards lectures in theology in the *basement* of the same building.

Mr. Pelletier was for four years after his graduation stationed at Stellarton, N. S., where he carried on a successful work among the French miners; for three years he had charge of the large and important congregation of the Rev. C. Chiniqy at St. Anne's, and afterwards for several years laboured in French work at Marlborough, Mass.; at present he is desirous of devoting his efforts to the cause in Quebec, where in all probability he will remain.

Rev. D. L. MacCrae has visited several places in the west in the interests of the Endowment Fund of our College. He made an excellent beginning, in the way of obtaining subscriptions in Hamilton, and will return at a later date to complete his canvass of that city. In a few days in the town of Almonte he collected one thousand dollars, a mission station in Eastern Ontario raised over three hundred and fifty dollars. We feel confident that in a short time the energetic efforts of Mr. MacCrae will be successful in securing the amount needful to meet the demands of our growing institution.

In our columns this month will be found a few facts concerning one of our graduates in the eastern part of our Dominion; here we note regarding Rev. A. Lee, B.A., who is located in the far west at Kamloops, B.C. This town is the largest between Vancouver and Calgary, and is the most important centre in the interior of British Columbia. The Presbyterian element is rapidly increasing, and a neat church capable of seating two hundred people, has been erected at a cost of five thousand dollars. Since the time of Mr. Lee's induction, a little more than a year ago, the congregation has enjoyed a time of true prosperity, judging by the interest and harmony that prevail. Notwithstanding these encouragements there are also discouragements: one is the isolation from other churches, the nearest Presbyterian Church is found at Nicola, sixty miles south by waggon road. The powers of intemperance and vice are more fearless and aggressive than in the east, and then there are so many settlers scattered over the different valleys, who are altogether destitute of the blessings of church privileges. In order to remedy this, there is need of itinerating missionaries to reach those who without such ministrations are rapidly sinking into indifference and barbarism. We hope to give our readers in a later number a short paper on "Home Mission Work in British Columbia," from the pen of Mr. Lee.

J. ROBERT DOBSON.

REPORTER'S FOLIO.

STUDENTS' MISSIONARY SOCIETY.

A special meeting of this Society was held October 16th, when Prof. Scrimger submitted the report of the building committee of the St. Jean Baptiste Mission. Favorable remarks were made on the continued success of the Mission under the direction of Mr. and Mrs. G. Charles, and Mr. J. Charles. The following suggestions were adapted: That Mr. Charles be

continued in charge of the mission, receiving the same salary as heretofore ; that the day and evening schools be continued during the winter ; that Mr. N. McLaren be appointed teacher of both, and that the French students render what assistance they can to carrying on the work of the Mission during the winter months. The committee in charge of securing and purchasing a suitable site for building have not so far succeeded. During the summer they had almost completed their arrangements to this end, but for some unexplained reason on the part of those about to sell, the arrangements were not perfected. We feel confident, that the Society and the Committee in charge, will not find in this reason for discouragement, but with implicit faith in the righteousness of their cause, and in Him who even maketh the wrath of man to praise him, will continue their efforts until perseverance finds its reward in ultimate success. When the report submitted by Prof. Scrimger was adopted, Mr. G. Charles gave a report of his labors in the Mission during the summer months. He pointed out that although figures had not changed much, yet there had been a steady advance in the work. The attendance at both the day and Sabbath Schools was encouraging, the average during the summer being : day school, 18, Sabbath School, 15, night school, (in September) 11. The other meetings also were well attended, there being seldom less, and often more than 19 or 20 at the Sabbath afternoon services. Mr. Charles also conducted a prayer meeting, the attendance at which assured him that his efforts in this direction were duly appreciated by the people themselves. In addition to such encouraging features of the work, Mr. and Mrs. Charles gained access to many homes, and took advantage of such opportunities as were offered, to present Christ in his fulness and simplicity, and not without success. In one case husband and wife, bringing with them nine children, accepted the Protestant faith. Much might be said of the wisdom and Christ-like spirit which characterize the labors of Mr. and Mrs. Charles. Let it suffice to say that they seem to have imbibed in great measure the injunction of the Master. "Be ye wise as serpents and harmless as doves." Nine pupils were reported to have gone from the Mission School to Pointe-aux-Trembles, some of whom, we believe, have since returned.

Another meeting of this Society was called October 27th. The principal item of business was the election of officers for the present year. The ballot resulted as follows : President, W. T. D. Moss, B.A. ; 1st Vice President, John R. Dobson, B.A. ; 2nd Vice President, E. A. Mackenzie ; Recording

Secretary, Wm Patterson ; Treasurer, J. S. Gordon ; Executive Committee, M. McIntosh, A. MacVicar, S. P. Rondeau, A. Graham, A. Mahaffy ; Corresponding Secretary, W. C. Clark ; News Committee, Messrs. St. Aubin, Biron, Taylor, Russell, and Townsend.

November 16th, a special meeting was called, the chief object of which was to receive the report of Mr. S. P. Rondeau, who had been appointed in March, '91, to continue the work of increasing the fund for the further establishment and extension of St. Jean Baptiste Mission. Mr. Rondeau said, in making his report, that with the exception of a very few cases, he had met with a great deal of kindness and encouragement in his work during the summer, in the Maritime Provinces, and in this connection he made special mention of Rev. J. K. Fraser, one of our recent graduates, who received him very hospitably, and manifested thoughtful sympathy with the work. Some of the discouragements with which Mr. Rondeau had to contend were : the difficulty of meeting the people when and where large gatherings could be secured, the absence of ministers from their pulpits during the holidays, and the ignorance, but not wilful, on the part of the people in regard to the work which he represented. The members of the Society feel confident that Mr. Rondeau has done much to enlighten the minds and enlist the sympathies of the good people in the Maritime Provinces, not only in regard to the Mission, but also to the great work of French evangelization in general, and that we have not yet reaped all the fruits of his labors in the fair provinces of the East, although he was able to raise the liberal sum of eleven hundred dollars.

PHILOSOPHICAL AND LITERARY SOCIETY.

The first regular meeting of the Society was held October 30th, when the new students were received into membership, and the offices which had been made vacant were refilled. The Society resolved to hold a public debate early in the new year. Messrs. H. C. Sutherland, D. J. Fraser, E. A. Mackenzie, and W. C. Clark, were chosen the debaters for the occasion, and further arrangements were left in the hands of the Executive Committee. The first thing of importance on the programme was an address from the Chairman, Mr. D. McVicar, in which he pointed out the practical importance

of the Society as a factor in the education of students for future usefulness, and thereby impressed upon the students the necessity of attending all its meetings. The Chairman's address was followed by a reading by D. Guthrie, which was given with much force and sufficient gesture. The subject of debate was the desirability of a change in the present methods of French evangelization. After a somewhat heated discussion, in which Messrs. St. Aubin and Pidgeon advocated, and Messrs. Rondeau and N. A. MacLeod opposed a change, it was decided that the present methods should be somewhat modified. During the evening music was discoursed by Messrs. Muir, Mahaffy Anderson and Reid. Mr. D. J. Fraser, the critic of the evening, noticed some of the excellences and defects in the carrying out of the programme.

The next meeting of the Society was held on November 13th. Music was rendered by Messrs. Rondeau and Bonchard. An able essay on "Shelley" was read by James Taylor, and was followed by impromptu speeches from Messrs. Tener, Reeves, Taylor, Muir, H. Young, Dobson, Pidgeon and Russell. The only defect in the meeting was the attendance. Mr. H. C. Sutherland acted as critic.

A. RUSSELL.

Correspondence.

REV. JOHN MITCHELL, B.D., F.R.A.S., AND PROF. CAMPBELL.
ON THE PRESBYTERIAN CHURCH IN ENGLAND.

WHAT ails Professor Campbell at our Presbyterian Church of England that he so ruthlessly slays its ancestors? The Church of the Westminster Confession dead? Indeed! Nay, verily! I can answer for it as being not only alive, but also lively. And I ought to know, having been trained in Church History at the Presbyterian College, Montreal, in the ordinary honor and post-graduate courses. Thus my ecclesiastico-historic aptitude is at once fully established in the eyes of every reader of this Journal. And now I am on the spot gazing with my very own eyes upon the veritable and venerable Church of the Westminster Confession. Yes! I have taken off my "specs," and rubbed my eyes, and wiped them, (the "specs," I mean), but it makes no difference. I cannot be mistaken. The features are undeniable. No! I am not to be put off that way, young Scotch cousin, forsooth! as if we could not distinguish between a juvenile North Country "freen" and my very own great grandfather. O Professor! how can you in the name of humanity seek to orphan an entire Church, and turn it out into a cold world like Japhet in search of a father? You can't disinherit us; our kind friends the Congregationalists have tried it, but we are still in possession of "a' the bits o' things" our forbears left us. True, we did not get all their belongings—a wayward son made off with some, a little of which we have since got back, but all we got came fairly to us from the dear old English stock of Westminster.

JOHN MITCHELL.

Chester, England.

Editorial Department.

THE ENDEAVOR MOVEMENT.

THE Young People's Society of Christian Endeavor has lately been handled without gloves by eminent divines, and has therefore been forced upon the earnest consideration of Church workers. The attacks of those who are not favorable to the organization, so far as we have noticed, have generally been directed not so much against the Society as an institution in itself as against certain inconsistencies which are alleged to exist within its fold in spite of the obligations assumed by its members. The removal of the causes which have called forth these hostile criticisms lies therefore to a large extent within the power of the members themselves. The loyalty with which so many sincere Christians have flocked to the defence of their Endeavor banner is ample proof that they regard the organization as an effective agency for deepening their own spiritual life, for getting young Christians into harness, and for doing active work among outsiders. Elsewhere in our pages may be found two expressions of opinion on the work of the Society from somewhat different standpoints. The one which is contributed by an ardent admirer cannot fail to prove to every reader that the Endeavor movement, as is evident from the marvelous rapidity with which it has spread especially among Presbyterians, supplies a deeply felt need on the part of many of our congregations. The other, from an outsider's point of view, should lead the Endeavorers to be more jealous than ever in guarding the good name of their Society, and to disabuse their minds of the idea, if any of them have it, that Christian work consists simply in attending and taking part in religious meetings. Those who join the Society are looked upon as making lofty pretensions, and will be judged accordingly by the outside world. If they lose sight of the organization merely as an end in itself, or as a society simply for self-improvement, and make it pre-eminently a means by which to perform deeds of love, and to speak words of comfort, and to extend a helping hand to those of the outside community who are in need, then they will free themselves to a large extent from adverse criticism.

Whatever may be said for and against the Society,—and its usefulness seems yet in many quarters to be an open question,—one thing is evident that it needs the careful supervision of the older members of the congregation if it is to prevent itself being laid open to the coarse charges which have been preferred against it. And another thing is not less certain, that if its tendency be, as has been alleged, to produce undue forwardness and mere emotional fervor rather than true manly character in the young people, and if its meetings be allowed to dwindle into formalism, the last state of the Church owing to its influence will be worse than the first.

OUR HOME MISSION FIELDS.

THE most pressing question now before our Church—and one which seems difficult to solve inasmuch as the doctors have disagreed—is how to give continuous supply to the mission fields of the North-West. We simply cannot afford to allow thirty-six or more mission stations which are anxious for supply to be deprived of religious ordinances during half the year, if we ever hope to gain a foot-hold in what promises to be one of the most important parts of the Dominion. The last General Assembly passed a resolution by which men in the final year of their divinity course may carry on their studies extra-murally, on the condition that they devote themselves to mission work in these neglected fields. It appears that only one man—and he, by the way, from this College—has taken advantage of this legislation, and very few look upon the present arrangement as by any means a satisfactory solution of the problem. The consensus of opinion now seems to be in favour of a summer session, and it is not unlikely that before long such a session will be established at Winnipeg, or at some point further west. *The Presbyterian Review* takes rather a pessimistic view of the situation. It refers the large number of vacancies to the lack of missionary zeal among the students of the Church, who, it thinks, are being enervated and made worldly-minded by the influence of their comfortable surroundings. There may be a grain of truth in the sharp editorials of the *Review* on this subject, but we do think that in its sweeping insinuations our contemporary

should in all fairness have exempted this College, when we fail to find the slightest evidence that the missionary spirit is evaporating. A large proportion of the classes which have graduated here during the past few years have devoted themselves to mission work among the French, in the North-West, and in foreign lands. The fact that graduates as a rule go to the large and influential charges in preference to weak mission fields and supplemented congregations is not necessarily a sign that the missionary spirit is dead. We should in justice give the graduate credit for being prompted by as high a motive as is the editor of a religious paper who does not vacate his easy chair in order to "rough it" in mission work. In the majority of cases it is not unlikely that the one as well as the other chooses that position in life which he thinks will afford him the greatest sphere of usefulness. So far as the students are concerned, it was very unlikely that many of them would take advantage of the plan of the General Assembly, which nearly all the members look upon as merely a temporary provision, and many as a piece of mistaken legislation. We firmly believe that if the Church will only devise some satisfactory remedy for the existing evils, and if the claims of the West are brought before the students in a straightforward and trustworthy manner the men of this as well as of our sister colleges will not fail as a rule to do what they think to be their duty.

OUR FRENCH MISSION.

WE are glad to record the success of our Missionary Society in its relation to the French district of St. Jean Baptiste. At our special meeting on the 30th inst., Professor Scrimger reported that a building, with favorable location, has lately been purchased which will soon be comfortably fitted for the work of day school and Sabbath services. This, with the due recognition of the Presbytery, will establish our Mission on a satisfactory basis. We take this opportunity of thanking the contributors of the Lower Provinces who so generously responded to our appeal of last summer. A full report of the sums collected from the various districts will appear in the January number of the *Record*. With such able and zealous workers as are devoting themselves to this cause, and with the lively interest manifested in so many outside quarters, we are led to predict great things for the St. Jean Baptiste Mission.

THE OUTLOOK IN HONAN.

THE eyes of the Canadian Church are turning anxiously to our little band of missionaries in China. Though so short, the history of the Mission in North Honan already presents many hopeful features. The superior class of men whom our Church has been fortunate in securing as workers, their good health so far, and their progress in the difficult Chinese language, are sources of great encouragement, while the Foreign Mission Committee express themselves as delighted with the business capacity made evident by the reports of the young Presbytery of Honan. The unanimity of the missionaries in their adoption of methods of work, and the prompt and satisfactory way in which the authorities made a settlement in the Chu-Wang difficulty have also given great satisfaction, and have led our Church to form sanguine expectations of the Honanese Mission. But many grave discouragements have been encountered. One of the most serious obstacles to be overcome by the missionaries is the strong anti-foreign feeling which is caused largely by the fears of the Chinese authorities lest the reception of Christianity will revolutionize their civilization which they regard as the highest in the world. The affairs of the Empire at present are in a very restless condition. From the despatches which are being received by the secular press, it seems that in the recent outbreaks the anti-foreign cry has been used simply as a guise, and that the popular rising is in reality directed against the authorities themselves. The rapidity with which the revolt has spread, the bloodshed which has been caused, the apparent inability of the imperial troops in some quarters to put down the rebels, and the protection which is being extended to the culprits by exalted officials are causing intense anxiety. The situation is regarded as so alarming that the Executive of the Foreign Mission Committee have cabled to our missionaries to hold themselves in readiness to retire to the Coast. In the meantime we wait in suspense, and yet in the confident hope that sooner or later in spite of all difficulties the doors of China shall be thrown open to Christian teaching, and that our representatives in Honan shall be able to do much to win that Province for Him whose are the Kingdom and the Power.

Talks about Books.

CANADIAN Presbyterians naturally take a deep interest in the English Presbyterian Church. Its late moderator, Dr. Munro Gibson, though, like many of us, not born on Canadian soil, is to all intents and purposes a Canadian. We also claim Dr. Donald Fraser, Mr. R. M. Thornton, Mr. James McCaul, and, not the least among them, our own graduate Mr. John Mitchell of Chester. Elsewhere in the pages of the JOURNAL will be found his protest against the Talker's charge, that the Presbyterian Church in England is virtually an offshoot from Scottish Presbyterianism. Mr. Mitchell's protest, for the present brief, is but a wedge to keep open the question it discusses, until, with larger leisure, he may be able to put the readers of the JOURNAL in possession of the facts which historically link his Church with that of the Westminster Assembly. I was, of course, aware that several congregations in Northumberland and other northern counties can trace their descent from Westminster days, congregations which still retain their Presbyterian integrity; but also I was familiar with the fact that Lord Brougham's Dissenters' Chapel Bill of 1844 virtually left the spoils of old English Presbyterianism in the hands of the Unitarians. I call the bill Lord Brougham's, although it was really the work of Lord Lyndhurst, whom May eulogizes for it in his Constitutional History of England, because that erratic Scottish peer, in his dislike of all things evangelical, contributed most largely to the defeat of Westminster theology. In 1872, Dr. Thomas McCrie, emeritus professor in the English Presbyterian College, wrote these words concerning the evangelical succession in Mr. Mitchell's own city of Chester: "Matthew Henry's old chapel, it is believed, is still extant in Chester, and a copy of his commentary long remained in it attached to the building; though, being now in the hands of Unitarians, it is doubtful whether even this relic of evangelical Presbytery has been allowed to perpetuate his memory." Come on, Brother Mitchell, by all means and set us right, for we would fain ever be more solicitous for the truth than for our own ephemeral reputation. Mr. Mitchell is an authority on Church statistics, of recognized worth, being the contributor

to Mr. Bliss's Encyclopædia of Missions of the useful appendix on Foreign Missionary Societies.

I have already quoted from Dr. McCrie's *Annals of English Presbytery*, published by the Nisbets of London in 1872, a work in character not unlike his *Sketches of Scottish Church History*, replete with information, yet thoroughly readable and interesting. Dr. McCrie's colleague, Dr. Lorimer, in his *Patrick Hamilton* series, exhibits more of the original historian and less of the popularizer than his distinguished friend. Lately, a work has appeared giving a full and connected account of English Presbyterianism, in a somewhat polemical vein. It is the Rev. A. H. Drysdale's "The Presbyterians in England, their Rise, Decline, and Revival," an octavo volume of 650 pages, issued by the Publication Committee of the Presbyterian Church of England. The *Saturday Review* praises the author's accurate knowledge, but characterizes his style as dull and lifeless, while the *Spectator* and the *Edinburgh Scotsman* speak in high terms of the book. Perhaps the reviewer tackled it after dinner when he was sleepy, or after an exciting skim over Rider Haggard, Jules Verne, or Rudyard Kipling. Mr. Drysdale's namesake on St. James St. ought to be able to supply "The Presbyterians in England," which sells at home for 6s. 2d. Another Presbyterian Church history is that of The Presbyterian Church in Ireland (for readers on this side of the Atlantic), by the Rev. W. Cleland of Toronto. It is an octavo of 300 pages, published, at a dollar and a quarter, by Messrs. Hart & Co. of the author's city, and is complete, yet popular and orthodox withal. I may say, by the way, that Dr. Charles Hodge's little known *Constitutional History of the Presbyterian Church in the United States of America*, published in Philadelphia as far back as 1839, and written, like all Dr. Hodge's books, with preconceptions and a purpose, yet, none the less, with conscious honesty, contains a great deal of interesting matter concerning the Presbyterians of Ireland in their relations with the North American Colonies. Messrs. T. and T. Clark of Edinburgh have issued a second edition of a work on *Ecclesiastical Literary History, Dr. Walker's Theology and Theologians of Scotland*, a work cut short by the death of the author. The undue prominence given to Free Church principles imparts a polemic character to the work, necessarily narrowing its sphere and usefulness, but pleasing to those of the author's way of thinking who do not care for history without a flavour. Otherwise Dr. Walker's book supplies a felt want, which found few, if any so

well qualified, by diligent collection of materials, patient reading, and cheerful, manly devotion to his subject, to fill, as its lamented author.

Nothing could more appropriately chime in with Scottish Theology and Presbyterian History than Sabbath Observance. Among my books on theology, in which and in the reading of which I am not so deficient as some polemics seem to think, there is a curious little quarto, containing White (Bishop of Ely), *A Treatise of the Sabbath Day*, London, 1635; Professor Brerewood's *Learned Treatise of the Sabbath and the Reply of Mr. Nicholas Byfield, Preacher in Chester, Oxford*, 1631; Brerewood's *Second Treatise of the Sabbath*, Oxford, 1632; Richard Byfield, of Long Ditton, Surrey, on *The Doctrine of the Sabbath Vindicated*, London, 1631; and Henry Burton, *The Law and the Gospel reconciled*, London, 1631. This would have been a perfect treasury for both sides at the time of the Norman MacLeod Sabbath Controversy, and, for such a purpose, may yet fall into more useful hands than my own. The little quarto evidently fell upon evil days before it fell to me, for it contains two pen and ink entries in poor writing, which were evidently thought appropriate. One is "Bread of deceit is sweet to a man But afterwards his mouth shall be filled with grauel." The other, somewhat hard to decipher, is "July 7 1812 Samuel hussywith Was Killed Boy sitieng at the Iron fowndrey at Cluckers Broock Chester." This introduces The Sabbath Observance Society of Edinburgh, and, in particular, the prize essay of the Rev. J. P. Lilley, M.A., of Arbroath, entitled *The Lord's Day and the Lord's Servants*. It is an admirable treatise, intended chiefly for ministers, and, if I mistake not, has been sent to all the ministers of our own Church through the liberality of the Observance Society and the chairman of our College Board. The third chapter of Part I vindicates the universal Sabbath law against current objections, such as those of Drs. Hessey, MacLeod, Dale, Kalisch, Archbishop Whately and others. The second chapter of Part II deals with the Sabbath in the history of the Scottish Church; and the third chapter of Part IV, with the Sabbath in the history of the Scottish Nation. These are interesting chapters: otherwise, the essay is theological, setting forth the Scriptural authority for the Lord's Day, and practical, urging on Christian workers the duty of promoting its observance and setting forth the means by which this may be best accomplished. The book of 290 pages is accompanied by a tract of 26, entitled *The Sabbath as made known in the Word of God*; another of 8 pages, on Sabbath Travelling; and still another

of 8, on My Sabbath, all anonymous. Necessarily there is much repetition in the multiplicity of these documents, worthy as they are in aim and in statement.

What are we going to do about the Sabbath? Make the Sabbath services in Church, in Sabbath School, in Bible Class, more real, more vital and practical, more interesting in every way. This does not mean wit in the pulpit, display in the choir, or "Amen, brother" in the pew. It does not mean polemic theology, or disgusting discourses on the sins of great cities, or topical lectures with sensational titles on semi-political themes. It means, make the gospel real. If you don't, if you preach so that it is a weariness of the flesh and spirit, and people outside the Church doors say "We can't tell what in the world the minister was driving at," do not be astonished if next Sunday, your hearers go and get their sermon from Mr. Greenfields. O, the long-suffering patience of good children, and young people, who go, Sabbath after Sabbath, to droning Sunday Schools and Bible Classes, in which, from Superintendent to Librarian's Assistant, all seem mentally asleep! Young men have got tired of listening to pious jackdaws and parrots. Give them a live man, and they will go to hear him. Make the Sabbath a delight, as well as the holy of the Lord and honourable, and all, who are not openly vicious, will help you to keep it. Yes, if you are alive enough, even some of the vicious will keep part of the day with you. The young fellows, the working men, get sick tired of holidaying all the long Sabbath day, and would gladly turn in for a mouthful of the Gospel, preached as by Him whom the common people heard gladly. As for sermons and tracts on Sabbath observance, they will have none of them. Without the living Sabbath of earnest, joyous Christian life and work, they are unleavened dough to them, good for no man's digestion.

Some Sabbath observance men are like the Glaswegian who said: "There was a chiel' cam' doon Argyll Street whustlin' on the Sawbath, when me an' a wheen God-fearing chaps yokit on him. Man, we lairnt him no to whustle on the Sawbath i' oor toon." You don't think much of the man who does not go to Church on Sunday, and in some ways you are right. But perhaps he is a better *chum* than the one who sallies forth, regular as clock work, with Bible and Psalm or Prayer book under his arm. You know what that eccentric genius, Rudyard Kipling, says of chums:

“Oh! where would I be when my froat was dry?
 Oh! where would I be when the bullets fly?
 Oh! where would I be when I come to die?

Why,

Somewheres anigh my chum.

If 'e 's liquor 'e 'll give me some,

If I'm dying 'e 'll 'old my 'ead,

An' 'e 'll write 'em 'ome when I'm dead,

God send us a trusty chum.”

Lots of men who don't go to Church are chums. Is a brother chum sick? they sit up with him. Is he in want? they scrimp themselves to relieve him. Does he die? they subscribe, and bury him. I have known many so-called godless chums do heroic, grand deeds of brotherly kindness, that might put not a few Christians to the blush. What about Societies of Christian Endeavor? Dr. Mackay of Crescent Street got some hard words for his plain speaking on this subject. I am not going to fight Dr. Mackay's battles, simply because he is perfectly able to fight his own. But my experience corroborates some of his statements. It is very nice for young people to meet, and repeat (often irrelevant) texts, to read short essays, to pray, to study Browning and Tennyson, to sing hymns, and hear missionary reports. But, look here! There was death a few doors off, and a mother left all alone in a time of terrible trial with several little ones—nobody to run her messages, none to help her to mind the children, none to care whether all lived or died. Here was a chance for a Christian chum, for an Endeavor young woman to come in modestly and kindly to lighten the mother's burden, for an Endeavor young man to stand, hat in hand, like a servant of Christ, and take the bereaved woman's commissions reverently and willingly. But no; the texts and hymns, the essays and prayers, the Browning and the laugh, went on, while the true Christian Endeavor, that visits the widow and the fatherless in their affliction, was far away. I say, with Kipling, “God send us a trusty chum,” even if he never heard of a Christian Endeavor meeting. Such chums in the Church would soon fill it full to overflowing. Thank God, there are some such chums, and in Christian Endeavour Societies too. When Christian Endeavour and Chum are one and the same thing, neither Dr. Mackay nor the Talker will have a word to say against them. There was a blind woman who wanted somebody to read to her, and it was said the Christian Endeavour did not know about her. Why did they not *endeavour* to know

such cases? There was a case of contagion, and the apologist said: "How could you expect them to go? They are naturally afraid of their own skin." Now if you are in the Christian Endeavour army, you have no skin of your own to be afraid of; it is God's, to keep or to lose as duty calls and He pleases. The idea of a soldier setting any value on his skin! God give us Christianity with a backbone to it, that will risk reputation and wealth and health and life, to carry out the Golden Rule. Thank God for the brave men and women, whatever their theological frame work, whose hearts have spoken to John Chinaman, or dusky Sambo, or the big Injun of the Plains, to Tommy Atkins, or Jack Tar, or Bill Sykes of the Slums, saying "we are chums." That's your true Christian Endeavour!

One of the directest pieces of plain speaking that I have seen for many a day, is Dr. J. Brisben Walker's address on "The Church and Poverty," delivered before the rector and *alumni* of the Catholic University at Washington last spring, and now printed for general circulation. It is Dr. Walker's contention that a great part of crime arises out of the unequal distribution of wealth, either extreme of which is to be avoided. For this inequality he holds that the Church of Rome is no less responsible than other Churches. Speaking of the ill-gotten gain which constitutes the rapidly acquired wealth of the politician, and of intemperance as a fruitful cause of poverty, he says: "Even, to-day, in New York, you wait in vain before Catholic altars for sermons commensurate with the subject, against corrupt city rule, and the evils of unlimited drinking saloons; although they are Catholics who are chiefly responsible for the existence of both these evils." He urges upon the clergy the twin duties of *self-denial* and *charity*. "If you make yourselves portly, comfortably fed, richly housed, elegantly attired gentlemen, there will be something of justification in the doubt that you are the successors of Him who came in the guise of an humble carpenter's son; and you will not reach the people." Dr. Walker exhibits the duty of the Church to advance with the progress of the age, and towards the goal of the world's welfare. In order to this, he adds that Christianity must be real. "The distinction between the eternal truth which the Church must always teach under God's promise, and the eternal error into which the individual and even communities of individuals are always falling, must be carefully borne in mind. The Pope, the Archbishop, the priest, do not preempt good judgment or sound common sense, or even equity, when they enter upon their sacred offices. As indivi-

duals they are prone to error, and there is no sacerdotal investiture which will prevent their falling the allotted seven times per day. . . . It is one of the most mysterious things in God's kingdom—and yet perhaps not so mysterious when we consider the humility he exacts of his children—this preservation of His truth by what I may term—do not let us fear to call things by plain terms—a mob, at one time of half fanatics, wild-eyed, illogical, full of pride or sloth or down-right cruelty; at another, of pompous clerics; and again, of earnest, unselfish, high-minded Newmans and Mannings, and Gibbons, and Irelands. . . . Why do Catholic writers seek to cover up the horrors of St. Bartholomew, the cruelties of an Inquisition which burned the flesh of human beings made in God's likeness, or the self-sufficient wisdom which refused to recognise the truths discovered by Galileo? Let these stories be told in every child's text-book."

I should like to quote the whole of this manly, earnest, most Christian lecture, that its words of fire might kindle a responsive flame in Protestant as well as Roman Catholic hearts. If there are many Dr Walkers in the Church of Rome, and there may be more than we know, the time of its emancipation cannot be far off, when, instead of being itself Anti-Christ, it may swell the forces of a living Christianity to repel the encroachments of the Man of Sin. The lecture, the price of which is ten cents, bears no printer's or publisher's name, but, so far as I can form an opinion, the *Washington Evening Star* ought to know all about it. Doubtless your bookseller can get it for you. By all means let him do so, and circulate the tasteful pamphlet widely among your friends, especially if there be any Roman Catholics among them. The Board of French Evangelization would do more good by trans'ating it into French and sowing it broadcast than by all the anti-Catholic literature of the Protestant Evangelical Mission, the tendency of which is too often to irritation that alienates. If the rector, the professors, the candidates for the priesthood, the *alumni* of the Catholic University at Washington, could listen, as it is said, with close attention to this remarkable essay, that University deserves well of this generation, as a light shining in a dark place.

Messrs. Drysdale & Co, send to the *Journal* a copy of Peloubet's Select Notes on the International S.S. Lessons for 1892, an octavo volume of 360 pages, well bound and illustrated, the price of which is \$1.25. The lessons comprise studies in the four major Prophets, in the Psalms, and in the Acts of the Apostles. The Peloubets are master commentators. Their critical

apparatus is most complete, comprising all the freshest and most scholarly books, liberal or advanced as well as conservative, that throw light upon the texts under consideration; and this apparatus they make use of with great intelligence, and, as an old Scotch lady once said, *judition*. The references to history and Oriental antiquities, to topography and matters of natural science, are fairly abreast of the times. The literary quotations betray extensive reading and the exercise of a cultured imagination. And the teacher's helps towards bringing saving knowledge home to his scholars' minds and hearts leave little to be desired. That a microscopical examination of the work might result in the discovery of an occasional flaw is possible, but such an examination would be the work of a carping fool, and an adverse criticism founded upon it would be the outcome of most unchristian malice. I cordially recommend Peloubet's notes to all whom they will not make lazy.

If anyone wants to know all that goes on in the public world in the course of the year, and to have before him for reference all the collected news of the best journals, home and foreign, let him send his address and one dollar to the Evening News Association, Detroit, for the quarterly Register of Current History. The August number is before me, a large magazine-sized paper bound volume of 230 pages, beautifully printed and profusely illustrated. British American affairs occupy five pages, containing wood cuts of Earncliffe, the Hon. J. C. Abbott, Sir William Whiteway, Mr. James Baird of Newfoundland, and of St. John's, Newfoundland. A traveller by rail, wishing to be rid of the newsboy's importunity, told a white lie, saying, "boy, I can't read." The boy disappeared, and soon returned with a lot of picture books. Had he kept the quarterly Register in his trunk in the baggage car, he might have successfully passed it upon the mendacious traveller, for, as the advertisers of subscription books inform their victims, "the pictures alone are worth the money." Here is Rubens' picture of David meeting Abigail, and there, Baron Fava, Mr. Goschen, Sir W. Gordon Cumming, Archbishops Magee and Maclagan, Von Moltke, King Humbert, and Queen Margarita, Baron Hirsch, and a host of notabilities too numerous to mention. The information accompanying these illustrations seems to be as correct as it is clearly and concisely expressed. It is stated in calm, judicial, historical style, entirely free from bias or animus of any kind. Of course Rudyard Kipling is there, looking very like Dr. Wells, formerly of the American Presbyterian Church in this city, and so are Dr. Briggs, *mirabile dictu*, in gown and hood, and Bishop

Phillips Brooks, and everybody else one wants to see or doesn't want to know anything about. The Register would be acceptable anywhere, but, in the house of an intelligent farmer it would be a source of perennial comfort.

The October Magazine of Christian Literature contains many selected articles of interest, such as Dr. Emil Schürer on the Fourth Gospel, which my Christian consciousness will not allow me to homologate, but which is valuable as a history of criticism. The biographies of Dr. Mason Neale, Archbishop Tait, Dr. J. H. Hopkins, and Julius Koestlin, are well worth reading. Palestine troubles, Chinese troubles, Jesuit methods in Missions, Mohammedan women, and the Rival Holy Coats, are satisfactory to the student who seeks information on these points. Some people will read with lively joy. Dr. Washington Gladdon's Natural History of the Heresy Hunter, as they did Dr. Vincent's Weak Brother as a Bully, but others will see nothing to admire or laugh at in either of them. So it is that one man's meat is another man's poison. The Weak Brother and the Heresy Hunter can't complain: they have had their day, and a pretty long one, all to themselves. It is time to let the little fellow have a chance to prove himself (*if he can*) the better man. The best things in the October Century are Kennan's Last Days in Siberia, the Story of a Story, El Dorado, and Gosse's Sketch of Rudyard Kipling. Its theology has, for the time being, at least, come to an end, which is a pity, for it was good theology.

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