

THE
Presbyterian College Journal

VOL. XII—JANUARY, 1893—No. 3.

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The JOURNAL is published about the first of each month from November to April inclusive, under the auspices of the Philosophical and Literary Society of the Presbyterian College, Montreal.

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Our Graduates' Pulpit.

A SERMON.

BY REV. J. R. MUNRO, B.A., ST. JAMES CHURCH, ANTIGONISH, N.S.

"The Christian Soldier."

2 Tim. 2:3-4.

IN the text before us Paul endeavors "to nerve and sustain" Timothy in order to the efficient discharge of his duties as a Christian Minister. It is supposed by many that Timothy, although still a young man, was already chief pastor of the church at Ephesus.

In that case the oversight of the whole body of believers there was committed to his charge. It was his duty to lead his people in resisting the malign influences of surrounding Heathenism and in refuting the heresies which had already appeared in the Church.

Well might Paul exhort Timothy to 'be inwardly strengthened in the grace that is in Christ Jesus.' As a soldier in the Christian army, he is engaged in spiritual warfare, a conflict more dangerous and more important by far than any in which the kings of the earth engage.

Timothy was Paul's true child in the faith; as a member of the now rapidly diminishing band of Apostles, Paul was intensely anxious that when he should be himself taken away from the Church, his son Timothy might be found prepared to go forward valiantly leading the hosts of the Lord against their spiritual foes.

Paul's ideal of the Christian Ministry is most lofty, but who dares say that it is too high. He declares that the man who is called to this office is so bound to Christ, who has called him, that he must be entirely consecrated to His service, facing danger and death itself and giving all his time and energy to the duties of his great office.

Our theme is *The Christian Soldier*.

I. Called.

II. Consecrated.

I. Called.

1. *There was a preparation.* Very interesting are the notices which we have of that pious household in which Timothy had been brought up, "unfeigned faith dwelt first in thy grandmother Lois, and in thy mother Eunice,

and I am persuaded in thee also"; "And that from a child thou hast known the holy scriptures," etc. Here we have a beautiful picture of the home of a young believer of the first Christian century. The believing mother determined the character of the home, and the divinely inspired volume was accepted as the most suitable book to place in the hands of children in order that they may be "wise unto salvation through faith which is in Christ Jesus." Timothy's youth appears to have been singularly pure and exemplary.

2. *The circumstances of his call.* Probably when Paul on his first missionary journey, visited the semi-barbarous province of Lycaonia, and was cruelly stoned, Timothy became a follower of Christ. When the apostle in the course of his second journey, again visited this province, Timothy had already obtained a good degree, and was "well reported of by the brethren that were at Lystra and Iconium." Paul was anxious that this young disciple should become his companion and fellow-laborer in the vineyard of the Lord. At the very beginning of the missionary activity of Paul the Holy Spirit said "Separate me Paul and Barnabas for the work, whereunto I have called them." Nor was the approval and command of the Spirit wanting to the appointment of Timothy. In 1 Timothy 1:18 Paul says: "This charge I commit unto thee, son Timothy, ac-

ording to the former prophecies concerning thee, that in the strength thereof thou mayest fight the good fight." Moved by the Holy Ghost, the Church met for the ordination of Timothy, and by the laying of the hands of the Presbytery he was set apart to the work of the Holy Ministry.

II. Consecration.

According to the text before us this involves:—

1. *Readiness to endure suffering.* Though rescued from the mouth of the lion for a time Paul felt that his work was done. And while he could truly say that he had "a desire to depart and be with Christ," he was intensely anxious that the great work which he had begun should be worthily carried on. The marvellous success of the Apostle of the Gentiles had been won at the expense of bodily sufferings, of intense mental anxiety and of exposure to cruel persecution. He was now "ready to be offered." All these things had been cheerfully endured for the sake of Him who had chosen him "to bear His name before the Gentiles and kings and the children of Israel." So his weighty counsel enjoining Timothy to proceed bravely in the Christian warfare was enforced by his equally impressive example. We may well believe that Timothy had need of this solemn exhortation, without concluding that he was timid or prone to become discouraged in the face

of difficulties. The Lord Jesus Christ had chosen him to be a soldier. The life of a soldier, especially when in active service is a hard one. The example of the warriors of the Roman Empire must have been present to Paul's mind when he thus bade Timothy suffer afflictions with him. In the warfare to which Timothy was called there is no cessation of hostilities. Sin rests not. Withal this is a mighty foe, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Christ had chosen Timothy to "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." As he went forward in the performance of these duties he would meet with most determined resistance from the human heart aided by the mighty power of Satan. Timothy would, by the faithful performance of his duty, display the highest qualities of a good soldier of Jesus Christ.

2. As the soldier when in the active discharge of his duties is withdrawn from all other occupations so the servant of Christ "is to devote himself entirely to *His* service, and not to involve himself in other matters which might hinder him in his proper calling." This is the doctrine of the fourth verse:—
"No soldier on service entangleth him-

self in the affairs of this life, that he may please him who enrolled him as a soldier." Paul's motto was "this one thing I do," he subordinated all things to the furtherance of the gospel and to the winning of the approval of Christ. And if Timothy would please Him who had called him he must give an undivided heart to his sacred calling. The Apostle was anxious that his beloved son in the faith should concentrate all his energies on the great work of his ministry. He does not appear to have considered Timothy deficient in devotion. In writing to the Philippians he says: Chapter 2: 19 22, "But I trust in the Lord Jesus to send Timotheus shortly unto you. . . . For I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's. But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel." This is surely high praise. Paul seems to say: "You have done well in the past. You have been a self-sacrificing servant of Christ. Continue in the same course. See that you do not weary in well-doing."

3. In the next place the figure of the athlete is used. He "contends in the games with hope of success only as he acts in accordance with the rules of the contest,—giving up all things for, and subordinating all things to the attain-

ment of the end." The games celebrated at Ephesus in the month of May were famous and attended by competitors and spectators from the neighboring cities. Paul and Timothy were both doubtless familiar with these games. They knew that great honor fell not only to individuals winning the coveted crowns but also to the cities from which the successful competitors came. The regulations to be observed by those who contended for the prizes, throughout their preparation and in the contest, were severe. The greatest self-denial and the most strenuous efforts were necessary in order to success. In 1 cor. 9: 24, and following verses there is a striking allusion to the Grecian games, "know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things..... But I keep under my body and bring it into subjection."

Paul had run in this race and was now near its triumphant close. "Henceforth there is laid up for me a crown." The course he had himself taken and which he recommended to Timothy had led to stripes and imprisonment, and was about to end in a cruel death at the hands of the imperial power. But it was to be the death of a martyr, the glorious reward would be bestowed on him by the Lord Himself.

He would have Timothy run in the same race and win the approval of Christ.

The last illustration is that of the husbandman. "The *laboring* husbandman ought to partake first of the fruits." Not simply the man who is called a husbandman receives the reward, he must be a laborious toiler who would partake of the fruits. Paul had been himself in "labors more abundant," and was well entitled to press home on Timothy the importance of remembering that the servants of Christ are not called to be "Lords over God's heritage," but to toil in the great field. The experience of every age of the Church proves that hard work is more necessary than great brilliance on the part of the servants of Christ.

The application of all this to the Christian ministry of these days is, I think, very plain. The Church must have for her pastors and teachers men called of God. The world is crying out for true soldiers of Christ. Thank God, we have many true and worthy men in the various fields of labor, we need very many more. The Macedonian cry, "Come over and help us," waxes louder and louder. Only such a ministry as this text recommends—one that is willing to endure hardness, to be self-denying, temperate in all things and laborious—will please Christ, the Chief Shepherd. Pastors of this stamp will feed the flock.

Our foreign mission fields call for men

who are willing to labor and encounter manifold dangers. Witness the experience of the missionaries of our Church in Honan. Surely nothing but a sense of obligation to Him who has called them could induce men and women to spend their lives in that country, exposed to insults, to many privations and far from home and congenial society. Thousands of young men are needed at once to go forth to the ends of the earth with the gospel, ready to endure all things for the sake of Christ. Many of our fields at home are discouraging. Often our ministers are called to labor in small and diminishing congregations. Even where the circumstances are more favorable, toils and anxieties press.

May we be enabled, by divine grace, to take Paul's admonition to ourselves. It is true that there are many things to discourage; faithful men must toil incessantly. Many find little recognition or reward among men. But there is no other way. We are permitted to labor for the establishment of the kingdom of Christ, to lead the lost home, to feed the flock of God, to be witnesses for Jesus in the world. How important is the charge committed to us. Let us be true to Him who hath sent us forth, our days of toil will pass swiftly away. Soon shall the good soldier of Jesus Christ hear the Master say "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Symposium.

WHAT MAY BE DONE FOR THE MUTUAL APPROACH OF CHRISTIANS OF DIFFERENT DENOMINATIONS.

BY REV. S. P. ROSE, D.D.

A careful reading of Dr. Scrimger's able article in the November number of THE JOURNAL awakened the unpleasant consciousness that he had so thoroughly covered the ground proposed in the question before us, that whatever I have to say must largely be a repetition of his wisely taken position. He has anticipated nearly everything which I had intended to suggest. And when I remember that a second contribution to this symposium will be made before my article appears, I feel entitled to the patient forbearance of my readers, if they find little that is fresh in the line of thought now pursued. The very terms of this symposium suggest an exceedingly unpalatable truth. That the Church of Christ is to-day separated into fragments, and that a mutual approach is most desirable, will be denied by no one who possesses the most elementary acquaintance with facts. How far the Church has departed, in consequence, from the New Testament ideal, it is unnecessary to indicate at length. One may say in the words of a recent article in the *Christian Union*:

"Christ taught nothing more clearly than that his Church was to be one—not a set of *dissecta membra*, but a true spiritual organism: a vine with branches, a body with head and arms and feet, a husband and wife joined together in a mystical unity—these are the figures by which the New Testament represents the Church of Christ." Contrast the facts, as they come under our daily observation, with the Saviour's prayer in the seventeenth chapter of the Gospel according to John, and one must be humiliated and pained.

I have had the honor to serve as a village pastor. One of the results of my experience in small places, is the development of an intense dislike for sectarianism. Six Protestant churches, in a town of 2,000, did not stand for Christian life and growth only, but also for bitterness, mutual distrust, and the retarding of the progress of the Master's kingdom. To have a work of grace suddenly arrested, in its glorious development, by reason of the jealousy of smaller churches of the probably large accession to the membership of

one of the larger denominations, was not a reassuring sign, nor a very satisfactory evidence of the "practical unity" to which we are so often pointed by lovers of the present order of things.

Unfortunately my experience of the bitterness of sectarianism in smaller places was not exceptional. The Rev. George E. Hooker has recently exposed the workings of sectarianism in Washington State. His statistics, though unhappily not surprising to those who have given the subject some attention, nevertheless enforce lessons of grave importance. I subjoin a quotation or two from Mr. Hooker's article:

"Six of the towns, ranging in population from 150 to 300, have two church organizations each. Three of these churches have a membership of two, four, and five respectively. The largest membership is thirty-six, and the average less than fifteen. . . .

Fourteen of the towns, ranging in population from 400 to 1,000, have forty-five Protestant organizations, or an average of $3\frac{1}{4}$ for each town. Eleven of these have a membership ranging from two to ten. Only two of the towns show any church with a membership reaching 100. The average membership of the churches of thirteen of these towns is 25 $\frac{1}{2}$.

Two of the towns with a population of 1,200 each, and one with a population of 1,700, have five churches each. Five of these fifteen organizations have a membership ranging from ten to sixteen. Only two reach seventy. The

average is thirty-five. In one of these towns all the five buildings have been erected with missionary aid, ranging in amount from \$500 to \$1,700 in each case. The reporter for one of these towns adds this comment: 'One of the most pernicious results of denominations, as I see it, is that they interfere with faith in Christ, pure and simple. Instead of bringing people to him, they are brought to the Church.'

The manifest evils of this condition of things can hardly be exaggerated. Romanism, wisely concealing its differences, and never permitting them to hinder united and vigorous effort to promote ecclesiastical schemes, finds an not unreasonable objection to the reformed faith upon our mutual rivalries and jealousies. Infidelity not unnaturally sneers at tea meeting professions of "practical unity," which express themselves in practices utterly subversive of loyalty to one common standard and Example. Discipline becomes an exceedingly difficult if not impossible factor in the maintenance of Church purity, when fidelity to what is right is rewarded by the transference and welcome of the disciplined member to the ranks of the church on the other corner. Satan may well take holidays, and leave pastors, elders, deacons and class-leaders to give effect to his purposes, where "rival" churches are struggling for a bare existence and covering their mutual distrust by occasional protestations of interde-

nominal fellowship. And meanwhile nearly two-thirds of the earth's population, for whom the precious blood of Christ was shed, remain in ignorance of the Redeemer from sin to whom "the unconscious prophecies of heathenism" point.

Dr. Scrimger has wisely and impartially set before us the chief difficulties in the way of a "nearer approach." The historical accuracy of his presentation would be increased, if the barrier of un-Christlike, denominational pride, a zeal for sect transcending loyalty to Jesus, were added.

Wherein lies the cure?

It would be easy and perfectly correct to reply that the real cure must be found in the increase of vital godliness. Another Pentecost would undoubtedly solve our ecclesiastical difficulties as nothing else can. But this answer is too vague and fails to recognize the fact that the present deplorable state of affairs renders this great increase of vital godliness, so much needed, well nigh impossible.

With large church debts, created by our sectarian pride and bigotry, we have made ourselves far too much dependant upon rich men. It is a matter of greater moment, in some churches, that men of means, willing to contribute to church funds, should become members of the congregation, than that godly men and women, who are poor in this world's

goods but "rich in faith," should be added to the church roll. Where the pastor's success is measured by full galleries and large plate collections rather than by spiritual results, when the absence of the principal soprano is matter of greater moment than the character of the sermon, when crowds are enticed by the advertised discussion of topics which offer no bread to hungry souls, how can we hope for the advance in godliness which we properly enough say would cure the disease of sectarianism? The day of Pentecost had not yet come if the early disciples had anticipated the course of conduct, which the modern Church pursues in some localities.

There is accordingly a previous question: By what means may we remove the barriers to such an incoming of the Holy Spirit as will make us indeed one, as the members of the blessed Trinity are one?

Let me frankly confess that I do not believe that organic or Church unity, under the conditions which now oppress us, would secure the desired result. Dr. Scrimger justly remarks that "unity is a good thing if it can be fairly gained, but it is altogether too dearly purchased at the cost of life." I venture to add that without a deeper spiritual life, it would not be a possible thing to those who have been educated from their youth up in the Protestant faith. We should speedily distinguished between a

work of art and a work of nature, between a "manufactured article" and a growth owing to its origin to life. To crave for organic union before the indwelling life of Christ has brought us into relationships of sweet fellowship, is to mistake the effect for the cause. I hope for organic union, but I do not think we shall secure it by seeking for it first of all. When it comes it must come as an outflow of the increase of the very spiritual life for which we long. The more speedily we admit the fact that organic union between some of the existing religious bodies is as undesirable as impossible, until very great changes in practice and beliefs occur, the more quickly we shall arrive at the goal of good-will, mutual appreciation of one another's good works, and mutual cooperation for which Prof. Scrimger so eloquently pleads.

But there are denominations that have already reached this goal and between whom jealousy or conflict is unjustifiable as fratricide. Presbyterianism and Methodism are mentioned by Dr. Scrimger, and furnish a concrete example of what I mean. The only real doctrinal difficulty in the way of their union is found in Calvinism and Arminianism. Yet, in practical piety how much difference does variety of belief here make? The Calvinistic battle-axe and the Arminian rapier are already beaten into the gospel plowshare

for the breaking up of the fallow ground, so far as nine-tenths of our people are concerned. Transfer from one denomination to another is the easiest thing possible amongst our members, and is not a very exceptional occurrence in the ministry. Has not the hour come for denominational federation if not for organic union? The latter may be delayed, the former occurs to me an early and imperative necessity.

Why should there not be a central board or council, to whom the erection of new churches and the continuance or discontinuance of present charges, in our smaller settlements, might be referred? What possible excuse is there for Presbyterian and Methodist ministers dividing a small population in a little French Canadian village? Why, in a growing suburb should both denominations rush in to their common weakening? Can we satisfy our conscience or justify our conduct to an intelligent Christian public, if we perpetuate the existing state of affairs? And in our north-west and upon our mission fields in general, what apology have we to offer for a prolonged persistence in a policy which promotes no good object and retards the evangelization of the world? I foresee what I would not advise, but what must come if the leaders of both denominations do not render it unnecessary by wise and prompt action. The generous contributors to our mis-

sionary societies and to our sustentation funds, will refuse to continue their subscriptions for the support of rival camps, when no just reason can be found for our failure either to unite or to agree upon a policy, which will lead to the withdrawal of one or the other from localities where there is not room for both.

Is any one frightened by the expense and inconvenience which such a federation would involve? Let him remember how this bugbear stood in the way of the denominational union of the various branches of Presbyterianism and Methodism a few years ago, and how easily, after all, the difficulty was overcome when bravely faced. Let him also consider whether we are prepared for the greater evil, the withdrawal of the financial aid upon which we now reckon for the carrying on of our separate and often opposition schemes.

I can think of no reason for which we shall not be ashamed at the day of judgment, that may be urged against such an immediate federation as that at which I now simply hint, but the details of which I do not pretend even

to outline. I do not include other denominations because I fear no other denominations are ripe for it. Until the term "historical episcopacy" is more clearly defined, until our Baptist friends revise their cardinal position as to what constitutes right to membership in the visible Church, and until Congregationalism is ready to recognize some central authority to whose advice it is prepared to yield consent in reference to such questions as have been discussed in this article, I fear that "nearer approach" for practical purposes, outside of Presbyterianism and Methodism, is yet in the future. Perhaps the Congregational and Baptist denominations might see their way to some such federation. I do not see how the Episcopalian church could consistently enter into any arrangement of the sort of which I speak.

But if Presbyterianism and Methodism would thus unite the effect of the good example would be very far reaching, and the immediate blessings would do much toward a practical solution of the problem set for us by the editors of this journal.

Contributed Articles.

OUR LIBRARY BIBLES.

I - FACSIMILE MANUSCRIPTS.

AS might be expected in the library of a theological college a great many Bibles of one kind or another are to be found upon its shelves. They make a respectable collection of themselves already, even though no special effort has been made to secure them. Not many of them are in English, though these are not wanting. About twenty different languages or dialects are represented altogether and one would need to be something of a linguist to be at home with them all. Of course some of them are of comparatively little interest, being merely ordinary editions in various modern languages, such as may be obtained almost anywhere from the depository of the Bible Society. Others, however, are of sufficient importance and rarity to make some description of them probably interesting to a portion of the readers of the JOURNAL. Brief notices have already appeared of most of these from time to time as they came into our possession through the kindness of various friends of the college. But they have never been grouped together so as to give a right impression of their number and value.

At the head of such a list we naturally would place any manuscript copies of a date earlier than the invention of printing if we had them. Unhappily for us, though there are some 3,000 of these known to exist, few if any are to be found on this side of the Atlantic in any language, and certainly none of any great importance. But we are fortunate enough to have facsimile copies of the three great leading Greek manuscripts of the Bible which are now without hesitation placed in the forefront of any critical apparatus for determining the original text of the New Testament or the Septuagint version of the Old, viz. : the Vatican, Sinaitic and Alexandrian Codices. All of these are printed editions from type cast specially to resemble the handwriting of the originals. Now that photography is being applied to the exact and comparatively cheap reproduction of such documents we may hope to see the number considerably increased in the future. But in the meantime these three great witnesses for the text are at hand for easy consultation in copies that are admitted on all hands to be accurate.

All three of these manuscripts are now so well known to scholars throughout the world that no description is at all necessary for them. But there are many others interested in the Bible who would like to know more than they do about the way in which it has come down to us from the early days of the church. For their sakes a few words about them may be allowable here.

1. The oldest copy of the Bible or of any portion of it known to be in existence is now believed to be the Codex Vaticanus which as the name suggests is lodged in the great Papal library at Rome. It is a thick quarto volume of about 750 leaves of beautiful thin vellum, written on both sides, three columns to a page. The original handwriting is exquisitely neat, but, as the ink had faded with time, most of it has been traced over by a later hand in blacker ink with thicker lines, destroying to some extent its beauty, though of course making it more easily legible. The style of writing is what is known as uncial or rather initial, that is, a sort of small capital, every letter being formed separately and as nearly as possible all of the same size, except at the end of the lines, where they are frequently smaller in order to get a certain number into the space. There was almost nothing corresponding to punctuation as it stood originally except a slight space at the end of a sentence and a wider one at the end

of a paragraph. Many stops, however, have been inserted by the later penman. The words are not separated from each other nor is any effort made to complete a word at the end of a line. Hence it requires some little practice and a tolerably good acquaintance with the language to enable one to read it at all readily so as to make sense. The volume originally contained the whole Bible in Greek, but considerable portions of it are missing both at the beginning and end, which are now replaced by the corresponding portions from a much later manuscript of quite a different character.

This volume is known to have been in the Vatican library since about the middle of the fifteenth century but its previous history is wholly unrecorded. It is generally supposed to have been brought by Cardinal Bessarion from Constantinople at the time when that city fell into the hands of the Turks, and he with many of his compatriots migrated to Western Europe bringing their learning and their literary treasures to enrich the Latin Church. There is nothing in the volume anywhere now to indicate when or where or by whom it was written. Its age, however, can be pretty accurately determined from the style of its execution, and experts are almost unanimous in referring it to the first half of the fourth century, or within a few years of the Council of Nice. It is known that the establishment of Christianity by

Constantine caused many such sumptuous copies to be made for leading churches.

Though the existence and value of this manuscript were known almost from the time that the Greek text began first to be printed it is only very recently that scholars have been able to make a perfectly satisfactory use of it. A tolerably good edition of the Old Testament portion appeared as long ago as 1586, but it was not until 1868 that this facsimile edition for the first time enabled scholars to know with any certainty what its readings were in many passages of the New Testament. It had been examined again and again by competent critics, but always under such restrictions from the papal authorities that accuracy was almost impossible. Each successive examination only served to enhance the estimate of its importance and increase the impatience for some such edition as this that could be relied on for accuracy. Repeated promises proved delusive, and after a long delay which sorely tried the faith of the learned world in the willingness or ability of its custodians to publish it at all, it at length appeared and many disputed questions were set at rest. They have since followed it with an autotype edition that leaves nothing further to be desired. Our copy is the gift of the Rev. L. H. Jordan, formerly of this city.

2. Next to the Vatican in the order

of time and about equal to it in value, stands the Codex Sinaiticus, so named because it was found by Dr. Tischendorf in the Greek Monastery of St. Catherine on Mount Sinai in 1859. The story of its discovery reads like a romance. He came near being too late to find it all, for already some portions of it had been used for fuel or for the binding of other books, and more of it had just been thrown into the waste-basket for similar uses by the ignorant monks, when it was happily rescued by Tischendorf. This was in 1844, and it was not until fifteen years later that he succeeded in finding the rest, after a third journey to the Convent. At his suggestion the monks presented the remaining portions of the precious volume to the Emperor of Russia, and it is now safely deposited in the Imperial Library at St. Petersburg. Tischendorf issued a splendid facsimile edition of it in four volumes shortly after, through the liberality of the Emperor, who presented copies to the leading institutions of learning in Europe and America. Our own was fortunate enough to be among the number, thanks to a suggestion from Dr. MacKay, then of Brighton, to Count Schouvaloff, the Russian ambassador to England.

The style of this manuscript is quite similar to the Vatican in most respects, except that there are four columns to a page instead of three and the letters

are a trifle larger. The ink has also proved of better quality, so that it has not been retraced by any later hand save where corrections have been made. In another respect it has the advantage of the Vatican manuscript, that, though it has been mutilated at the beginning, it contains the entire New Testament complete, being the only very early manuscript that does so. Tischendorf claims that it belongs also to an earlier date than the Vatican, but the general opinion is that it must be placed, at least, a few years later. It still belongs, however, to the middle of the fourth century, and this carries us back nearly 1600 years, or about as near to the origin of the New Testament as we are to Shakespeare. Its importance as a second witness to the text is greatly increased by the fact that it is certainly independent of the Vatican copy, containing such variations from it as to make it plain that neither was taken from the other, nor yet both from the same prototype. Wherever they agree, therefore, we may feel tolerably sure that we have the original words of the apostolic writers. Westcott and Hort, the two most recent editors of the New Testament text of any importance, consider that their united evidence outweighs that of all other authorities combined. In addition to the canonical books the Sinai manuscript contains the entire Epistle of Barnabas and a con-

siderable fragment of the work known as the Shepherd of Hermas. Until the discovery of this manuscript considerable portions of both these early compositions had been known to us only through Latin translations.

3. The third in the list of great manuscript Bibles is the Codex Alexandrinus, which is one of the special treasures of the British Museum, where it is constantly on exhibition. It was presented to King Charles I., in 1628, by the celebrated Cyril, Lucar, Patriarch of Constantinople, the Crammer of the Greek Church, who vainly sought to reform it on Protestant lines, and paid the penalty with his life when the reaction came. Cyril had previously been patriarch of Alexandria, and it is thought that he had brought this work with him from the Egyptian capital on his translation to the See of Constantinople. Hence the name by which it has come to be universally known. This was the earliest manuscript of first-rate importance that was thoroughly studied by scholars for the purposes of criticism. Like the two previous ones, this work originally contained the whole Bible, but a good many leaves here and there have been lost from it in course of time, it having evidently suffered from lack of proper binding. It contains also the two Epistles attributed to Clement of Rome, and until twenty years ago was the only known authority

for the text of these two interesting documents of the early church. The writing throughout is in uncial style like the two already described, but in letters a little taller than either of them, and with only two columns to a page. It is generally ascribed to the end of the fourth or the beginning of the fifth century, as it has in the margin the references known as the Canons of Eusebius, who died about the middle of the fourth century, but lacks the sections of Euthalius, which came into use about the middle of the fifth.

This facsimile edition, for our copy of which we are indebted to the late Rev. George Coull, was published a little over a hundred years ago, in 1786, by Woide, preacher at the Dutch Chapel Royal and Assistant Librarian in the British Museum. It covers the New Testament only. (Quite recently an autotype edition of the whole work has been issued by the Museum authorities. Should any one feel disposed to make himself a benefactor of the college to

the extent of £30 it would be a welcome contribution to our collection.

4. In an appendix to the Codex Sinaiticus published in 1867, and presented to the library by Mr. Peter Redpath, Tischendorf gives facsimiles of a few mutilated leaves of the great manuscript, which were brought to Europe by the Russian Archimandrite Porphyry, and which had been used for the binding of other books. In the same volume he gives sixteen pages from the Vatican manuscript which he had somewhat surreptitiously copied during a visit to Rome, in the previous year, and also that portion of the Alexandrian manuscript containing the Epistles of Clemens Romanus. Through the kindness of the same generous donor, the Library possesses a photograph copy of the only other Greek manuscript of Clement, known to be in existence, that discovered by Bryennius at Constantinople, in 1873, in the volume which contained the new famous Teaching of the Apostles.

JOHN SCRINGER.

Presbyterian College, Montreal.

IN HARVARD HALLS.

Concluded.

All kinds of sports are well sustained. Harvard holds the leading place among American institutions in college athletics. The Hemenway Gymnasium, one of the finest of its kind in America, is most thoroughly equipped and efficiently managed. The University game is football—in which Yale holds the palm—but baseball and tennis follow hard behind. Bicycling is popular, and many of the students use the wheel in travelling to and fro between the college and their lodgings. The principal athletic events of the year are the champion football matches in the fall, and baseball in the spring; the gymnasium contests in the winter; and the *Harvard-Yale* boat race at New London in the summer. The sports also include cricket, polo, rifle-shooting, hare-and-hounds, a fives court, riding, driving, and, the Secretary says, "skating and tobogganing."

Perhaps one-half of the college men live in residences. The university owns twelve halls with accommodation for over 900 students; besides these, there are a number of large private dormitories under the supervision of the Regent; and many of the students room in private houses in Cambridge, and other suburbs of Boston. Rooms in residence are all let unfurnished, and are filled up

by their occupants according to taste and means. Some are most luxuriously furnished; others have only necessaries—and '*necessaries*' may be a word of very limited application. The rent for a room runs from \$25.00 (sic) up to \$400 and \$500. The students pay separately for heat, light, and attendance. A proctor is placed in charge of each entry, who maintains order among the students under his care, reporting disturbances to the Regent, and receives free room and heat for his services. The rooms are allocated by lot in order of application, the most coveted being those overlooking the college yard or the class-tree Quadrangle.

Board is furnished to 750 persons by the Harvard Dining Association in *Memorial Hall*. Memorial is the most popular of the students dining-rooms and its seats are greatly in demand. I applied for board there soon after coming to Harvard, but all the tables were full, and my name was entered on the 'waiting list' as No. 330. I am waiting still. The association is a co-operative body of officers and students, its affairs being managed by a treasurer, steward, and army of skilled servants. Excellent board is furnished, at cost price, about \$4.00 a week. The Steward is salaried

and has nothing to do with the board-bills. His salary is regulated on a peculiar sliding scale, varying in geometric proportion according as he can reduce the cost of board below \$4.00 a week, or allows it to mount beyond that figure. As he is required to maintain a certain standard of excellence in the food, it is to his interest to purchase provisions as cheaply as possible, and at the same time the boarders are guarded against a reduction in their quality. The hall contains 75 tables holding ten each. At present nearly one-half are general, open to all comers; the rest are 'club tables,' the 'clubs' being groups of ten having their private table, at which no stranger may intrude, and to which new members are elected by election as old ones leave. Until a year or two ago, all were club tables, when Pres. Eliot attempted to do away with the custom, but met with such hot opposition that a compromise was agreed to and only one-half made general.

Memorial Hall is one of the most conspicuous of the college buildings, a massive, richly finished Gothic hall, erected in memory of the alumni of the University who died in defence of the Union during the War of Secession. Across the middle of the building runs a wide, lofty hall, finished in carved wood, with tiled floors, and stained windows at each end. On either side are rows of marble tablets inscribed with

the names of those who fell in battles; and above the mural tablets, on one side, is a large slab bearing the dedicatory inscription. On one side of this hall lies the main length of the building, occupied by the great dining-room, and on the other, a large semi-circular audience room—Saunders' theatre—in which commencement exercises and all large University gatherings are held. The walls of the dining-room are hung round with the University portraits, which were transferred there when the hall was erected. Along the other end of the room, above the entrance, runs the visitors' gallery, from which a stranger, if he remove his hat—a rule rigidly enforced by the students—may view the University at its meals. Looking down from the gallery when dinner is serving, the long hall presents a most animated scene. The lines of tables with their snowy linen; the ranks of busy diners; the army of black waiters, dress-coated and white-gloved, flitting to and fro; the gleam of silver and sparkle of cut-glass mingling with the mellow light from the stained windows; the grave and noble faces looking down from the walls; and the subdued hum of voices and clatter of dishes,—altogether form a picture no lover of Harvard would wish to forget.

A glance at student life in Harvard's early days ought to be enough to cure any one of the habit of referring to the

past as the "good old days." The course of development in student life, if I may characterize it, has been from necessitarianism to free will. Strict supervision was, indeed, more necessary then than now. The students were mere boys and their teachers stood to them *in loco parentis*. From rising to retiring the scholar's day was marked out for him; his hours appointed for work and for play; his manners, dress, and duties prescribed from the form of his worship to the cut of his coat. Morning prayers were at six o'clock, when Latin and Hebrew passages were translated by the scholars and expounded by the President. If any one had behaved himself unseemly, he was required to make public confession at prayers and receive correction. There were four meals during the day; morning bever, of bread and beer, served at the buttery hatch, where a scramble of ten occurred, many an unfortunate losing his breakfast in the *mélée*; afternoon bever, "usually a pop," also at the buttery hatch; and dinner and supper in the hall. The scholars ate with their heads covered—to sit with bared head being a mark of disgrace,—and were forbidden to leave their places till thanks had been returned. They were arranged at tables according to their rank, members of the best families being served first. The parents of the scholars paid for their schooling in kind. On the

Steward's Book are to be found such entries as these: Recd. a ferkyng of butter; a old cow; a bush. of parsnapes; fouer shotes from the farm. If the style of living in those days was different from ours, so also was the cost. In 1664 it was \$0.75 a week; in 1765, \$1 22; in 1808, \$1.75; in 1840, \$2.25; now, it averages \$4 00. The Freshman's lot was particularly beset with vexatious rules and restrictions. Among the old *Laws of Harvard College* we find such as these: "No Freshman shall speak to a Senior with his hat on; nor have it on in a Senior's chamber; nor in his own if a Senior be there"

"When any one knocks at a Freshman's door, he shall immediately open the door without inquiring who is there."

"The Freshmen shall furnish the bats, balls and foot-balls for the use of students, to be kept at the buttery."

"The Sophomores shall publish these rules to the Freshmen in the Chapel, at which time the Freshmen are enjoined to keep their seats and attend with decency to the reading."

At the close of the June examinations comes the Seniors' *Class Day*, and a few days later *commencement*, when graduating members of the different schools receive their diplomas. *Class Day* is the gala day in Cambridge, when thousands gather to class re-unions and the Seniors' festivals. It originated in the custom of the Seniors to choose one of

their number to bid farewell to college and faculty in a valedictor address. "The earliest ceremonies," says Lowell, "seem to have been the recitation of an oration in Latin, sandwiched between two prayers by the President, like a criminal between two peace officers." A visitor describing its celebration in 1850, says: "After exercises in the Chapel a banquet was spread in Harvard Hall for the Class and their guests. This over, dancing followed in the college yard: then the Seniors made the circuit of the halls, coming at last to the Liberty Tree, around which they danced, joining hands and singing *Auld Lang Syne*. At parting, each took a sprig or flower from the wreath which crowned the farewell tree; to be cherished as a memento of college scenes and pleasures. To the office of Class Orator have been added those of Poet, which Emerson, Bancrft, Holmes and Lowell filled in their day; of Marshal, Chorister, and Ivy Orator, a burlesque speechmaker, who adds the indispensable element of fun to the celebration. In our own day the morning is devoted to literary exercises, the afternoon to banquets and dancing and the evening to illuminations, lanterns and fireworks with the class number inwoven. As my first experience of Class Day is yet to come, my information is all second hand. I have some disjointed notes of what was told me, but can only make out some-

thing like this: Orations....Chapel....proud parents....silk hats, evening dress, happy Seniors....feasting and dancing....Glee Club—Holworthy....pretty faces....Liberty Tree....lights, music, intoxication, sighs, darkness. No one who has passed his Freshman year will have difficulty in interpreting them.

And so the gates of Harvard close behind him, upon his college life with all its aspirations and defeats; its lessons learned and trials endured; and he goes forth to larger class-rooms and to sterner instructors, bearing with him the arms of wisdom found and power won, or the burden of cowardice and sin, to be instrumental of new glory or of further shame. And he goes regretfully. To every hero-worshipper who loves the places where great men have lived and worked, who holds the object sacred because of its association with the sacred dead, the place is full of attraction and inspiration; the very air is magnetic. Cambridge and all about it is charged with historical associations. Here were the homes of statesmen, philosophers and poets; here are their reverend graves; there stands the elm under which Washington took command of the forces; yonder gleamed the colonial camp-fires; across the roofs of Charleston rises the mass of Bunker Hill covered with its spire of stone; to the south of us lies Boston, to the east the

Mystic River and Medford town, to the north, Kingston; every height had its part in the nation's history, every valley is famous in song and story! And they—the makers of the song and story—choice heroic souls who gave their lives, by thought and word and action, for their cause—many of them were nurtured here, and here found training for their noble parts. Harvard is a place

“Full of old memories, and still to be
Nurse for heroic men,”

full of voices from the “mighty dead,” who came in lusty youth and “burning with high hope,” each “imposing high tasks for himself, framing high destinies for the race of men,” and as they worked and studied felt those forces stir within them, which were in after years to work so mightily for truth and freedom, in

study, on platform and in the battle's dint. Here they worked and played; these stones were worn by their feet; their voices rang merrily along these halls; the whole place is vocal of them, “a dream and a glory hover round its head, as the spirits of former times, a throng of intellectual shapes are seen retreating or advancing to the eye of memory; its streets are paved with the names of learning that never die out, its green quadrangles breathe the silence of thought, conscious of the weight of yearnings innumerable after the past, and of loftiest aspirations for the future!” And giving to us who come after, as one by one we go out from here, the treasures of her wisdom and instruction, to be the legacy of a fruitful past, and the pledge of highest well doing in the years to come.

R. MACDOUGALL, B.A.

“Then let us cheerfu' acquiesce;
Nor make our scanty pleasures less,
By pining at our state;
And, even should misfortune come,
I here wha sit hae met wi' some,
An's thankfu' for them yet.
They gie the wit of age to youth;

They let us ken oursel;
They make us see the naked truth,
The real guid and ill.
Though losses and crosses
Be lessons right severe,
There's wit there, ye'll get there,
Ye'll find nae other where.” —*Burns*.

SHALL WE HAVE A BIBLICAL CHAIR?

THE question of the need and importance of such a chair in our universities and theological colleges, one would think had already gone beyond the incipient stage of discussion, and reached a more practical one, *i. e.* : How shall we supply the want which is already felt, especially on the part of theological students entering upon the responsibilities of teachers and preachers, of a more definite and comprehensive knowledge of the English Bible?

To be convinced that this is, indeed, a felt want, one has only to come in contact with those who have been engaged in practical work in our various mission fields, and to listen to those who have already gone forth from our halls and have been for some time engaged in actual pastoral work. The testimony of such we believe will almost be uniformly—I feel that my work would be more effective if I had a more complete and comprehensive knowledge of the Bible.

Whatever may be said of our present methods, the fact remains, that under them, except so far as these may be supplemented by private study, the best that can be secured, is only a fragmentary knowledge of the Bible as a whole. The institution of summer schools, and the re-establishment of such chairs in the theological seminaries of this conti-

nent and Europe, and the number of students crowding to such centres, testify to the existing need of a more complete course of Bible study in our colleges.

We have no intention of casting any reflections on the efficiency of the chairs already established in our theological institutions, especially that college with which it is our privilege at present to be identified; for it is the consensus of student opinion that the chairs already established are eminently filled. But that for which we contend is, not greater efficiency within the field covered by any one lecturer at present, but another lectureship for a field which is not yet occupied. Nor do we intend to disparage or under-estimate the instruction provided for by lectureships already established, and which is so valuable and indispensable to any one who undertakes the religious and spiritual leadership of any people. Who would be willing to forego the comprehensive treatment of the subject of Apologetics or dispense with the valuable presentation of the most important facts of Church History? What could be more suggestive and helpful than the work accomplished in the subjects of Introduction and Exegesis for laying the best possible foundation for the exposition and the future study of the Scriptures, especially in the

original tongues. And as to the course in Systematic Theology, no one thinks of undervaluing that. We must have a system of Theology, and if we may so speak, we shall have either a systematic or an unsystematic one. The former is to be preferred, and is necessary, if we would make a duly balanced and well-proportioned presentation of revealed truth.

The aim of a Biblical chair would not be to supplant any, but to supplement all of these. The vivid sketch of the history of the Christian Church creates a thirst for a fuller and clearer knowledge of that divine revelation which gave reality and permanence to her existence, and inspired her propogators and defenders. In our introduction we enter the threshold of Biblical study, only to kindle the desire to enter the temple itself that we may gaze upon its beauty and the symmetry of its structure. In our exegesis we sink the shaft, only to find we have discovered a mine of unsearchable riches and inexhaustible resources. "More to be desired than gold, yea much fine gold." "More precious than rubies, and all that thou canst desire are not to be compared unto her." And what could be better calculated as a foundation for building up an unbiased system of theology, and for the most intelligent reception of the presentation of such a system, than a thorough knowledge of the Bible itself.

It will perhaps be necessary to state more definitely what would be expected from a Biblical chair. It would certainly not be simply pious talks upon Biblical themes. It would be a study at once, scholarly, comprehensive, and spiritual of the entire book. The object would be, not so much a classification, as a survey of Biblical truths; not to frame a system of theology, but at the same time would fulfil an essential condition to that end. It would be to listen to, rather than to state what the Bible has to say to us. The aim would be to gain such a knowledge of Bible and contemporary history, so far as this is possible from archæological materials,—from monuments and tablets, and all other sources,—as would give the historical setting of the Bible story. (We are not overlooking the interesting sketch of Bible history given in the first year theology. That is excellent so far as it goes. And perhaps it was a remark by the lecturer in this subject, that suggested this paper.) It would be to place the Bible student in the historical circumstances of each writer to catch his spirit, and comprehend his purpose. It would mean a more or less detailed study of each book or epistle, an examination of its structure and contents in order to gain a general view of the design and scope of the whole, its relation to other books or epistles, and the whole scheme of revelation. In short, the aim

would be to give the student such a practical knowledge of the whole collection of books and epistles as would enable him to use them as the carpenter does his tools or the physician his drugs. He would be acquainted with the materials at his command. He could then lay his hand on this or that as the occasion required. Whatever forms of spiritual disease required his attention, the remedy would be at hand. It would not be necessary to ransack the whole dispensary and then not be sure that he had found the right one.

But who would be sufficient for these things? Not simply a man of piety or a successful pastor. The man who would be capable of filling the situation, would need to be a man, not only of the highest spiritual type, and abreast of the times, but also a scholarly man, of high linguistic attainments, not only thoroughly acquainted with the vernacular of the Old and New Testaments, but with the cognate languages; one in whom students could have perfect confidence in his ability to draw his material from all sources, and discern between good and evil; and, of course, a man who would have a masterly grasp of the Word of God from a literary, historic, and evangelistic point of view.

What would be some of the advantages of such a course of instruction? It would enable the men graduating from our theological halls to meet the demands of our times. It would be

one of the best safeguards against error, and one of the best means of counteracting the influence of reckless criticism, and a weapon second-to-none for the apologist. Side by side with the spirit of inquiry, there is a spirit of revival sweeping over the whole of Christendom which can be satisfied with nothing less than the most evangelical presentation of Biblical truth. As one writer has said, "The time is coming, if it is not already upon us, when a man who can handle his English Bible as a thoroughly familiar student acquainted with its contents only can, will be more in demand than the most accomplished scholar who, with all his gettings, has not yet acquired a real knowledge of that book." In almost all lines of life now, we find our specialists—in Law, in Science, and in Philosophy,—and the preacher who is going to make himself felt in the coming years, must needs be a specialist in Bible knowledge. This must be done whatever else is left undone. In view of the present demands put upon the average preacher by the multiplication of church societies and associations of social reform, and the share of attention he is expected to devote to these, thus shortening the time for private study; and in view of the increased Bible knowledge of the average hearer in the congregation obtained in well organized Sunday schools and Bible classes, and the spirit of inquiry which is abroad everywhere, even in the most rural con-

gregations; in view of all this, it is necessary that the student should have a well grounded knowledge of his Bible before entering on his pastoral career. Such a knowledge would facilitate sermonizing, which consumes so much time, especially in the early years of the Christian ministry. The man who has a practical knowledge of the whole Book shall never be at sea by sudden calls to public duty. He has only to collect his thoughts and arrange his material.

Such a training in the Bible, before leaving the theological school or seminary, would make preaching more apostolic in character from the beginning, there would be less danger of students falling into the habit of writing philosophical essays, ethical discourses, etc. Peter's sermon on the day of Pentecost was principally an exposition of Old Testament prophesy and Messianic psalms. Stephen's address was a sketch of Old Testament history. "Paul reasoned with them out of the Scriptures," and "Apollos was an eloquent man, mighty in the Scriptures." It is not new truths, but the old preached in the power of the Holy Ghost sent down from heaven, that is going to bring the world to the feet of Christ.

Such a course of study in all our theological colleges would be one of the best means of promoting a spirit of union between the different denominations, as it would bring into prominence the fundamental truths of Christianity,

and leave the material for hair-splitting in the back-ground. All these and other considerations might be urged to provide for a thorough and comprehensive course of Bible study in all our colleges. The present course is efficient but not sufficient.

It will now be in place to notice some objections which might be urged against the establishment of such a chair. It might be urged that our present system makes ample provision for Bible knowledge, that in all departments of study, whether Biblical, Philosophical or Scientific, the most that can be aimed at in a college course, is to give the student such an acquaintance with the subject, and suggest such methods of study as will enable him to pursue it by private application. But in the departments of Law, Science and Medicine, certain text-books have to be mastered, and that for which we now plead is that the Theological student should become master of his text-book during his college course!

It might also be pressed that the curriculum is already full, and all the time at the student's disposal is wholly occupied. This looks somewhat serious. But it must be looked at on the merits of the question. If we decide that such a course of study deserves a place in our college curriculum, and is an essential part of the student's course as a preparation for future responsibility, then the rest of his course would be regulated accordingly. ANDREW RUSSELL.

THE CHURCH OF THE FUTURE.

A FEW years ago the present compact Methodist Church existed as several detached sections of Methodism. A few years ago the present perfectly cemented Presbyterian Church in Canada existed as three distinct fragments of Presbyterianism. A few years ago the present splendidly organized Roman Catholic Church could not so much as bear the name of Jesuit, upon which busy Order the Pope had put his ban. Union has been the order of the day, and every union has, so far, been in all of these bodies a source of increased strength.

While reading Prof. Campbell's excellent article in your Symposium—in which, however, some dyspeptic critic may see nothing but the fact that Dr. Campbell denies the plenary inspiration of the Confession of Faith—entitled "Mutual Approach of Christians," I was moved to pen this note to the JOURNAL, in which I would suggest at least a *name* for the church of the future, the church resulting from a unification sufficiently complete to lead the Methodist regiment, and the Congregational regiment, and the Presbyterian and several other regiments, to forget their regimental colors, and, having unfurled the broad folds of the banner of the cross, wear only the distinctive badge of good soldiers of Jesus Christ.

The name of this church should be simply THE CHRISTIAN CHURCH. The Mahomedans regard Christ as a pro-

phet; but, inasmuch as they give the pre-eminence to Mahomet, they are called, not Christians, but *Mahomedans*. Roman Catholics regard Christ as the Saviour of Men; but two-thirds of their religious veneration is directed to the Virgin Mary, angels and saints; and the Pope receives almost as much prominence with them as does the Hero of the Hegira with the Turks. They are, therefore, very appropriately designated *Papists or Popists*. Then Evangelical Presbyterianism recognizing Christ as the sole Head of the Church would have a perfect right to appropriate, without qualifying phrase, the name, *The Christian Church*. The Anglicans would then split in two, the ardent ritualist housing up with Rome, the gospel-lover entering heart and soul into the *one fold of The Christian Church*.

Ask our French evangelization laborers whether this would be a blessing to their work, and a strong vantage ground from which to preach the story of the cross. As one who has done a little in that field, I state it as my conviction that *such a consummation is the condition of success in this work*.

The Christian Church will exalt Christ as the sole Head of the Church, and our watchword will be,—the world for Christ. Let who will magnify saint or sovereign, pope or patriarch, in the name of our God we will display *our* banners, and glory not save in the cross of our Lord Jesus Christ.

Poetry.

JUST FOR TO-DAY.

Lord, for to-morrow and its needs,
I do not pray ;
Keep me from stain of sin,
Just for to-day.

Let me both diligently work,
And daily pray ;
Let me be kind in word and deed,
Just for to-day.

Let me be slow to do my will--
Prompt to obey ;
Help me to sacrifice myself,
Just for to-day.

Let me no wrong or idle word,
Unthinking say ;
Set thou a seal upon my lips,
Just for to-day.

So for to-morrow and its needs
I do not pray ;
But keep me, guide me, hold me, Lord,
Just for to-day.

—*Selected.*

SYMPATHY.

I walked in August heat amid the grain
And saw the ripe heads droop for lack
of rain,
The dusty leaves and all the gasping
flowers
Turn up their piteous eyes to God for
showers.

I wept with them and inourned for all
their grief,
And they and I prayed humbly for re-
lief ;
And as we prayed the heavens were over
cast
With sudden cloud, - - the rain had come
at last.

What wondrous change ! The grass and
dusty grain
Breathed the sweet air and raised their
heads again ;
The flowers laughed, the leaves on all
the trees
Whispered soft music to the passing
breeze.

O gentle rain upon the thirsty grass !
O leaves and flowers ! - ye teach me as I
pass
Most precious things, from which I
would not part
For all that I might gain in other mart.

And as I walk the broad fields of the
earth,
'Mid weary hearts and souls that know
not mirth ;
And see the drooping heads and tearful
eyes
Which find no hope in all the brassy
skies--

Oh, may my heart flow out in sympathy
For every thirsty, drooping soul I see,
That all my days may fall in quickening
rain
On their parched soil and they revive
again !

ROBERT MACDOUGALL.

The Mission Crisis.

MISSIONARY NEWS.

DR. HULBERT writing in *The Home Mission Monthly* shows the marvellous increase in area of the possessions of the United States, increasing in ninety years from 813,000 to 3,000,000 square miles. "With this wonderful increase of area, the spread of Christianity has corresponded. The institutions of religion have kept pace with the institutions of Government. Into every new settlement the Church has gone as early as the State. The colporteur was on the ground before the constable; the minister not later than the magistrate.

Over these three million square miles not more visible are the signs of civil supremacy than of home mission occupancy.

In 1873, there were 1,400 evangelical ministers in all the land: to-day there are about 94,000. Since the present century began there has been an increase in evangelical communicants exceeding thirteen millions. Within ninety years the orthodox denominations have enrolled in their American churches nearly as many converts as were enrolled in the first five hundred years of the Christian era, nearly three times as many as in the first three hundred years, and nearly thirty times as many as in the first one hundred years.

In the United States to-day, of people in sympathetic relations with the evangelical churches, there are not less than forty million. Our forty millions are certainly as good as the thirty millions under Charles the Great.

To do the work that has been done evangelizing, activities have been methodized and organized as never before. That Christianity has saved the American nation thus far there can be no doubt. But for the saving health of our religion the commonwealth would long ago have met its fate. So far the nation's institutions owe their preservation to the devotion and activity of the patriotic saints for the sake of whom our God has been propitious. Such facts regarding the work in the home field are most encouraging."

* * *

The church has been doing a good work for the Chinese in this country as well as in the home land. In the United States and Canada there are 261 schools for their instruction, besides 8 associations and 7 churches. The whole number of Chinese in America, young and old, who are known to be reached, either regularly or occasionally by Christian instruction is 8,061. Of these 6,295 are adults who are regular attendants in schools which have been established for more than a year.

The sincerity and devotion of the Christian converts in China are sometimes questioned, but let all doubters consider a fact reported in *The North China Daily News* of August last, that during a riot in the province of Sz' Chuen, when one of the missionaries, Mr. Turner, was seized with his wife and child-

ren, and were taken to the yamen, the order being to beat them, two native Christians *volunteered* to be beaten in their places. This substitution was accepted and the converts bore the beating while the missionaries were sent from the place. It is easy to make a slur about "rice Christians," but there are numberless instances of this kind which show the reality of the profession made.

* * *

Dr. Jacob Chamberlain in the Thirty-eighth Annual Report of the Ascot Mission, gives some interesting facts regarding the progress of Christianity in India compared with other religions. Between 1871 and 1881 the population of India increased six per cent. For the same period the Hindu religion failed to keep pace with the increase of population, for it only increased 4.3 per cent. Mohammedanism gained slightly on the population, increasing 11.1 per cent., while Christianity outstripped all the others gaining 32.2 per cent. During the next ten years the first-mentioned religion increased 8.3 per cent., the second 14 per cent., and Christianity 23.6 per cent. The figures are eloquent and do not speak of failure in Indian missions.

* * *

The North African Mission has opened work in Lower Egypt by sending there recently five missionaries, two of whom are males. In this part of the

land there is a population of 4,500,000, mostly Mohammedans, and almost wholly without the gospel. There are about forty towns with from 7,000 to 40,000 inhabitants, and five hundred towns with from 2,000 to 7,000 inhabitants.

* * *

In sending out the gospel the Jews have not been entirely neglected. The New Testament has been translated into Hebrew by Professor Delitzsch and also by Dr. Salkinson. These translations have received a large circulation. The tenth edition of Delitzsch's version has been published, and over 200,000 copies of Salkinson's have appeared. According to population there are more workers among the Jews than among other nations. Dr. Dalman says there is one labourer for every 16,976 Israelites, while among other nationalities, the estimate has been made of one labourer for every 21,000 persons.

* * *

From a letter dated New York, Dec. 5th, accompanying his article in this number of THE JOURNAL we learn that the venerable missionary, Dr. John G. Paton, is addressing meetings daily with three or four meetings every Sabbath throughout the United States. In closing, he says: "I am not quite certain yet if I shall be able to visit Canada again, but I would like to do so if possible before I return to Australia and the Islands"

" MACKAY OF UGANDA."

WITHIN the limits of a short article it is impossible to give anything like a full account of the doings and personal character of one in whose life every point is important and whose qualities were so varied. Instead of tracing out the details of Mackay's struggle against the Pagan influences of Uganda, let us rather seek to consider the under currents of his life—the forces within of which outward actions form an index.

We may judge men by the extent and kind of their aspirations. Napoleon wished and struggled to be crowned head of all Europe; Gould, the late financial king of the United States, aimed at complete control of the money market of America; Mackay of Uganda sought to establish civilization and Christianity in the heart of the Dark Continent. Three purposes; all are gigantic and indicative of three distinct types of character. In extent, not so different; but in kind, that of Mackay infinitely higher and nobler than the others. It is a poor philosophy of life that looks upon all men as actuated by selfish motives, and is proved to be utterly false when brought face to face against such as that of Mackay. Abnegation of self and selfish motives; exaltation of the claims of mankind and of

duty to God; both are seen in the purpose of his life. The scope of his purpose is the outward measure of the love and generosity of his heart. The deep and strong forces within the man must seek outlet through some vast field of action and that field took definite form in the one word "Uganda."

"I hope specially to connect Christianity with modern civilization. In England it is true that as Christianity made progress civilization advanced, and as civilization advanced, Christianity became more deeply rooted." Here we have in Mackay's own words his object in reference to Uganda. True Christianity always brings to a country the highest civilization. These two go hand in hand. To convince men of the truth of the former, may best be accomplished by showing the progress of the latter. To civilize Uganda through the influence of Christianity was the work upon which Mackay bent the best energies of body and mind. Through the preaching of Christ he intended to lift the people of Uganda from the slough of paganism and place them upon the firm basis of a Christian civilization. The forces with which he was about to contend were powerful and subtle. Ignorance of the first principles of morality and religion lay between Uganda and Christianity

like an unsurmountable barrier. The degradation of the race—the natural result of the downward tendency of mankind—was beyond description. The adverse influence of Mahomedan teachings and morals added to the darkness of the already dark picture. The slave trade, the despotism of the native princes, the treachery of the natives themselves, the hostility of the Roman Catholic missionaries, the natural climatic dangers, the difficulty of access to Uganda, all tended to discourage the hardy and persevering Mackay. Roads must be hewn out of the jungles; bridges must be constructed over morasses and rivers; implements and provisions must be conveyed from the coast to the interior; the slave trade must be discountenanced, often at personal risk; the most delicate diplomacy must be used in dealing with native princes; the Romish missionaries must be conciliated; schools must be established; medicine must be dispensed with the greatest care and judgment; elementary lessons in morals and Christianity must laboriously be given to the savage and ignorant natives. All these things was Mackay willing and anxious to undertake for a thankless and barbarous people. Surely the heroic spirit has not departed with the death of the early Christian martyrs.

The manses of Scotland have sent forth many great and good men. Mac-

kay's early life in a Scottish manse forms the basis of his character. One fact seems to stand out in the history of his boyhood, viz. : he was able to appropriate the good from everything about him. A process of absorption and elimination is evident. The good is retained, the bad cast off. Standing beside the anvil, watching the glowing iron take form under the strong hand of the village black smith, he must have come in close contact with rough and illiterate men; but he comes forth from these associates free from moral taint and with a mechanical knowledge afterwards, in the heart of Uganda, to be turned to good account. Environment can never be wholly bad; even the worst carries its lessons with it. Again in his contact with the Roman Catholic missionaries, uncongenial and often aggressive as they proved themselves to be, Mackay appropriates all that is beneficial in their methods. He seems, at times, altogether to lose sight of religious differences, in the thought that both he and they are preaching a gospel infinitely above anything that pagan Uganda can offer to her children. Be circumstances as dark as midnight, there is always some ray of light, some visible token of God's sustaining hand. Amid scenes such as we find pictured in his Journal, surely his early Calvinistic training stood him in good stead and tended to greatly strengthen his confidence in God's spe-

cial, directing Providence and in His supremacy over all.

Mackay displayed great versatility. In the management of an ordinary congregation this is necessary on the part of the pastor, and when the congregation extends over a vast area of unexplored country, and is made up of ignorant and degraded savages, versatility of character is absolutely essential to success. A wide course of reading, including much on politics, history, science and religion, tended to cultivate this quality in Mackay. Although from his earliest days he had been an intense reader, and had thus stored up a supply of varied knowledge, he had not neglected the study of human nature, that most baffling of all problems. Educated abroad and coming into contact with paganism in its more subtle and refined form in Germany, he was in some measure prepared to meet it in its crude and unmistakable state in Uganda. Versatility in Mackay was more than mental; it was able to display itself in many different activities such as printing, surveying, doctoring, ship-building, carpentering. He must be able to answer all the questions that the native prince of Uganda may wish to ask, and these were often of the most baffling description. With all the skill and delicacy of a modern diplomat, he must settle the feuds between the natives. The language must be reduced to some sort of

phonetic writing. Wisdom, foresight, caution, firmness, love, must be exercised by him in his every action.

His personal courage, coupled with a wonderful buoyancy of spirits, lends a charm to Mackay's character and doings. Strong individuality and fixity of purpose are both visible in his efforts to overcome paganism in Uganda, and the latter accounts in some measure for the apparent reckless courage often displayed by him as in the case of his rebuking the cruel and headstrong King of Uganda. Driven from place to place at the caprice of this prince; his life often in danger; his plans overthrown; his work retarded; his personal property stolen or destroyed; through all the scenes to have maintained a hopeful spirit and courageous heart. To the world this is inexplicable, but to the eyes of the Christian is visible a foundation of personal trust in God. Courage and hope are the outgrowths of a living, active faith. Call it fatalism, or whatever you may, but Mackay throughout his whole work was sustained and spurred on by the thought that all things, be they circumstances or men's wills, must bend before the almighty influence of God's Spirit. This belief is the keynote to Mackay's whole life. In this respect he reminds us of Livingston, his great predecessor. It is a common fact and worthy of note, that missionaries in general are the most intense believers in

the absolute supremacy of God in the affairs of men. Why? Because they have witnessed it.

Mackay never once doubted but that some day Uganda would be brought to the feet of his Master. The prospect was dark but the darkness was that preceding dawn. Although he did not live to reap the full harvest of his toils; although Uganda at his death was still a comparatively pagan country; although his plans were not fully realized during his life-time, who can say that his mission has been in vain? We have all read the story of his struggles with deep interest and deeper sympathy. We have kneaded the maze of his misfortunes and joys and they have been an inspiration to our love. The name of Mackay has been inseparably connected in our minds and hearts with that of Uganda. As we read his last message, telling that the ingathering has commenced and that more laborers are required, we thank God for this heroic

Presbyterian College.

man. Our eyes are dimmed as we read the words of condolence sent by a friend to his bereaved father. "His (Mackay's) kindness, his goodness, his cleverness, his gentle sincerity and cheerful ways endeared him to us all. We arrived at his station a handful of broken down, embittered men, and, through his kindness we left for the coast restored to health and with a fresh zest and love for our work. I shall never forget the morning we left Usambiro. He walked part of the way with us and wished us good-bye; and one's whole heart went out to him when he took my hand and wished me God-speed. That lonely figure, standing on the brow of the hill, waving farewell to us, will ever remain vividly in my mind. Africa is such a hard mistress to serve and she is so pitiless to her servants. Your son's name is added to that long list of devoted men, who have lost their lives by fearlessly doing their duty."

DONALD GUTHRIE.

AUTOBIOGRAPHY OF JOHN G. PATON. D.D., MISSIONARY TO THE NEW HEBRIDES.

BY REV. PRINCIPAL MACVICAR, D.D., LL.D.

DR. PATON was deservedly a prominent figure in the late Presbyterian Council at Toronto. No member of that great assembly was listened to with deeper interest. His natural eloquence and ripe experience as well as the record of his eminent services to the cause of Christianity and of foreign missions fully entitled him to this consideration.

Four years ago the venerable missionary published an account of his remarkable career in two volumes which have had extensive circulation. It would be manifest folly to try to condense the captivating story into a few pages of *THE COLLEGE JOURNAL*. Let it be read in full as it came from the pen of the gifted author.

I confess that I see no need of issuing, as has been done, a children's edition of it, unless, indeed, for the purpose of inserting illustrative pictures of some of the thrilling scenes so vividly described. It is already as attractive as it can be made to old and young. No intelligent Sunday school pupil can fail to be fascinated by the matter and the style. Not a single sentence should be changed or left out. The reflections made and suggestions offered in con-

nection with missionary and other great problems of the day can be sufficiently appreciated by children. They like to grapple with big questions, and it is good for them to do so. The teeming incidents of the story, which is as well told as that of Robinson Crusoe, will secure their unflagging attention, and prove a hundred times more instructive and elevating than the startling adventures penned by Defoe, Haggard, and others. I cannot imagine how any one with the smallest degree of love of adventure, literary taste, or missionary spirit can lay it down until he has read the last page. I should esteem it an unspeakable boon to this Dominion were it perused, again and again, and its lessons thoroughly imbibed by the inmates of every home from ocean to ocean.

His object in telling the story is graphically stated by the author in the opening sentences—"What I write here is for the glory of God. For more than twenty years I have been urged to record my story as a missionary of the Cross; but always till now, in my sixty-fourth year, my heart has shrunk from the task, as savouring too much of self. Latterly the conviction has been borne home to me that if there is much in my experi-

ence which the Church of God ought to know, it would be pride on my part, and not humility, to let it die with me."

The glowing narrative, I venture to think, will certainly not die, but far outlive its author, and serve to kindle and fan the flame of missionary zeal in the hearts of thousands yet destined to emulate his devoted and heroic example. And if we are to have home and foreign missionaries of the stamp of Dr. Paton, then they must be :

1. *Men of unflinching trust in God.*

Faith is the fundamental attribute of Christian character—a faith that worketh by love and purifieth the heart. It is the lack of it, or its lamentable imperfection, that makes many who are counted servants of the Lord weak and useless. They fancy they are exercising supreme confidence in the Almighty, but when overtaken by emergencies they fear and tremble as if He could do nothing to protect and deliver them. When asked to make sacrifices for His cause and glory they speedily show by their conduct that they practically think more of gold and ease and luxurious comfort than of Him who spared not His own Son for them. It was far otherwise with Dr. Paton. Space fails me to cite the almost innumerable instances in which faith made him victorious. After relating many hairbreadth escapes through which he had passed on

the Island of Tanna, he says : "Next day, a wild chief followed me about for four hours with his loaded musket, and, though often directed towards me, God restrained his hand. I spoke kindly to him, and attended to my work as if he had not been there, fully persuaded that my God had placed me there and would protect me till my allotted task was finished. Looking up in unceasing prayer to our dear Lord Jesus, I left all in His hands, and felt immortal till my work was done. Trials and hairbreadth escapes strengthened my faith, and seemed only to nerve me for more to follow ; and they did tread swiftly upon each other's heels. Without that abiding consciousness of the presence and power of my dear Lord and Saviour, nothing else in all the world could have preserved me from losing my reason and perishing miserably. His words, "Lo, I am with you alway, even unto the end of the world," became to me so real that it would not have startled me to behold Him, as Stephen did, gazing down upon the scene. I felt His supporting power, as did St. Paul, when he cried, "I can do all things through Christ which strengtheneth me." It is the sober truth, and it comes back to me sweetly after twenty years, that I had my nearest and dearest glimpse of the face and smile of my blessed Lord in those dread moments when musket, club, or spear

was being levelled at my life. O the bliss of living and enduring as "seeing Him who is invisible."

One evening I awoke three times to hear a chief and his men trying to force the door of my house. Though armed with muskets, they had some sense of doing wrong. . . . God restrained them again; and next morning the report went all round the harbour, that those who tried to shoot me were 'smitten weak with fear,' and that shooting would not do."

This unhesitating confidence in God's presence and power with him seems never to have left Dr. Paton's mind.

I give but one more example in his own words. "A savage sprang from behind a bread-fruit tree, and swinging his tomahawk, aimed it at my brow with fiendish look. Avoiding it, I turned upon him and said in a firm bold voice,—If you dare to strike me, my Jehovah God will punish you. He is here to defend me now.

The man, trembling, looked all round as if to see the God who was my defender, and the tomahawk gradually lowered at his side. With my eye fixed upon him, I gradually moved backwards in the tract of the Teachers, and God mercifully restrained him from following me."

Taking Dr. Paton as a model, our missionaries should be :

2. *Men who have received the right kind of education for their work.*

Sensible people give no countenance to the opinion that any sort of fervent enthusiast is fit, irrespective of his talents or training, for foreign mission service. They recognize the fact that God has always, from the days of Moses who "was learned in all the wisdom of the Egyptians and was mighty in words and in deeds," required special gifts and thorough education in those whom he has highly honoured in the work of His kingdom. But we must not rashly imagine that this training is exclusively obtained in our high schools and colleges. It is partly given in the family, in the world, and in the schools. A happy combination of all these educative forces is what is most desirable. In this respect Dr. Paton was peculiarly favored. Born of godly parents, he was dedicated to the Master's service from infancy, and grew up under careful instruction in the nurture and admonition of the Lord. Referring to his early education in the family he says :

"We had, too, special Bible readings on the Lord's Day evenings,—mother and children and visitors reading in turns, with fresh and interesting questions and answers, and expositions, all tending to impress us with the infinite grace of a God of love and mercy in the great gift of His dear Son Jesus, our

Saviour. The Shorter Catechism was gone through regularly, each answering the question asked, till the whole had been explained, and its foundation in Scripture shown by the proof texts adduced. It has been an amazing thing to me, occasionally to meet with men who blamed this "catechising" for giving them a distaste to religion; every one in all our circle thinks and feels exactly the opposite. It laid the solid rock-foundations of our religious life. After-years have given to these questions and their answers a deeper or a modified meaning, but none of us have ever once even dreamed of wishing that we had been otherwise trained."

Born of parents in very humble circumstances Dr. Paton was forced to push his own way. Like many distinguished Scottish students, he had to earn money to pay for his collegiate training; and while doing so he learned some of the best lessons of his life. He may not have thought so at the time, but it was good for him to have been thrown upon his own resources. Without money or influential patrons to trust in he looked for help from Him who can give it effectually. This is usually part of the God-appointed curriculum of eminent missionaries. He teaches them by environment arranged by infinite wisdom to "endure hardness as good soldiers of Jesus Christ." There is no doubt that, with the grace of God in the

heart, they may be greatly benefited by being obliged to do battle with poverty and the rough unsympathetic world. All who attentively read this autobiography will be convinced of this truth.

As a village school master and a city missionary in Glasgow young Paton came into contact with some of the lowest human creatures—the heathen of Christian Scotland—and was taught experimentally, and in a way which he could not have been by sermons or theological lectures, the full force of the doctrines of depravity and the infinite efficacy of saving grace.

Of his college career, technically so-called, I have no space to say anything; and, at any rate, instead of referring to academic distinctions, prizes, and other rewards of merit, I greatly prefer to transcribe a passage of singular beauty and pathos in which Dr. Paton himself speaks of the spirit and circumstances in which he left home to prepare for college. And may the words prove an inspiration to many like him. He had to make forty miles on foot from his quiet country home to Glasgow; and thus he began the journey:

"A small bundle tied in my pocket handkerchief, contained my Bible and all my personal belongings. Thus was I launched upon the ocean of life. "I know thy poverty, but thou art rich."

My dear father walked with me the first six miles of the way. His counsels

and tears and heavenly conversation on that parting journey are fresh in my heart as if it happened yesterday ; and tears are on my cheek as freely now as then, whenever memory steals me away to the scene. For the last half-mile or so we walked on together in almost unbroken silence,—my father, as was often his custom, carrying hat in hand, while his long, flowing yellow hair (then yellow, but in later years white as snow) streamed like a girl's down his shoulders. His lips kept moving in silent prayers for me, and his tears fell fast when our eyes met each other in looks for which all speech was vain. We halted on reaching the appointed parting place ; he grasped my hand firmly for a minute in silence, and then solemnly and affectionately said :

“ God bless you, my son ! Your father's God prosper you, and keep you from all evil.”

Unable to say more, his lips kept moving in silent prayer ; in tears we embraced, and parted. . . . I watched through blinding tears, till his form faded from my gaze ; and then, hastening on my way, vowed deeply and oft, by the help of God, to live and act so as never to grieve or dishonour such a father and mother as He had given me.”

An admirable start for college, and, ultimately for a foreign mission field.

3. *Missionaries should be men govern-*

ed by the supreme motives of love to God and love to man.

The truth of this proposition could be easily illustrated from the autography before me. No one can fail to see the strength of filial love revealed in the parting scene between father and son just described ; but the Saviour's higher claim upon the latter prevailed. A stronger force than that of natural affection acted effectually upon the young man's heart then and through his entire subsequent career. He heard and obeyed the voice of the Master saying, “ He that loveth father or mother more than me is not worthy of me.”

“ The love of Christ constraineth us,” was the Apostolic motive ; and the very man who uttered these words loved his fellow-countrymen, his kinsmen according to the flesh, so intensely that he declared that he could wish himself accused from Christ for their sake.

The men who turn the world upside down work not for pay, or glory, or the advancement of denominational interests, but for Christ's sake, as in Christ, feeling the power of his divine love and life throbbing in their souls. They need no one to spur them on lest others should surpass them in service. Much less do they require to be watched by superintendents and committees to see that they do their duty. That stern word—duty, is not the ruling one in their vocabulary

or in their hearts. The dying admiral said, "Thank God, I have done my duty!" A good thing to be able to say. And yet, there is something better—love, the highest word in our language, the synonym of God. We all know the length a great man said he might go in the performance of duty, and still be a failure. He might speak with the tongues of men and angels, possess the gift of prophesy, and know all mysteries and all knowledge—what a marvellous linguist, scientist, and critic—and have faith to remove mountains, and bestow all his goods to feed the poor, and finally, give his body to be burned, and yet, lacking love, he would be no better than sounding brass, or a clanging cymbal.

And it is self-evident that we cannot expect conversions in church or mission station by the noise of such heartless instruments in the pulpit or the homes of the people. We need not doubt that in order to success, home and foreign missionaries, and pastors as well, should be as loving, tender-hearted and watchful as Paul was when he said to the Elders of Ephesus: "Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one, night and day, with tears." This is the spirit in which to win French Romanists, Hindoos, Chinese, and all sorts of men, to the truth as it

is Jesus. Along with love to God and man there should be:

4. *A deep sense of personal responsibility to teach the truth.*

This is conspicuous throughout the life of Dr. Paton. He worked as if all depended on his personal efforts and fidelity, and yet, as we have seen, he recognized the hand of God in everything.

Thus it was with the Apostle of the Gentiles, and what marvels God enabled him to accomplish—Antioch, Philippi, Ephesus, Corinth, Thessalonica, Athens and Rome—great centres of trade, learning and idolatry, were all moved by his ministry. His sense of personal responsibility was expressed in two forms—holding fast and holding forth the Word of life. He regarded himself as "put in trust with the gospel," and therefore felt bound to publish it everywhere. As a trustee he must keep the gospel pure, and unflinchingly give it to others. It would be a total malfeasance of trust to keep the gospel for himself. Life and pardon, and purity, and glory, come to men through the gospel. How heartless and cruel, therefore, to keep it from any.

There is a thrilling story told of one of the Covenanters, that illustrates this point. Captain John Paton was taken prisoner and was being led to Edinburgh for trial and execution, and by the way he was met by one who had

been his companion-in-arms in Germany under Gustavus Adolphus. His companion said to him, "Are you there? I will write to the King and get a pardon for you." Paton said, "Ah, you won't get one for me, I'm afraid." "Well," said the other, "if I do not, I will never draw sword for his majesty again." He made the intercession and procured the pardon which arrived in Edinburgh in time, but was held back by the "Lords of the Congregation," and Paton went to the scaffold.

The application of the story is obvious. The churches — Christian men and women, are trustees of the gospel; they have authority and abundant ability to proclaim pardon, but they keep it

back. They crowd and jostle each other on the same small fields at home, forgetting that "the field is the world," and that their marching orders are to go into all the world and preach the gospel to every creature. They quarrel, and waste their strength about the parchments on which the terms of the pardon are written, and invest with fictitious importance and influence persons who designate themselves by the high-sounding titles of "lower" and "higher critics," while the majority of the nations are walking in darkness and in the valley of the shadow of death.

O for a pentecostal baptism of the Holy Spirit upon Christians to open their eyes to the reality of things!

Presbyterian College, Montreal.

"The secret of exemption from every evil lies in no peculiar Providence, ordering in some special manner our outward circumstances, but in the submission of our wills to that which the good hand of the Lord our God sends us for our good; and in cleaving to Him as our refuge. Nothing can be evil which knits me more closely to God; and whatever tempest drives me to his breast,

though all the four winds of the heavens strove on the sea will be better for me than calm weather that lets me stray further away from Him. We shall know that some day. Let us be sure of it now, and know it by our earthly experience, even as we shall know it when we get up yonder, and see all the way by which the Lord our God has led us."

—*Alexander MacLaren, D.D.*

THE NEW HEBRIDES MISSION.

BY REV. JOHN G. PATON, D.D.

THE ISLANDS THE WORK BEGUN.

THIS mission is conducted on a group of the South Sea Islands, consisting of 30 islands, with a population of about 100,000. The London Missionary Society first tried to introduce the Gospel to this group on the 20th Nov., 1839, by the famous John Williams and Mr. Harris, who on landing on Errumanga were murdered, cooked and eaten by its savages. Soon after this the society sent out Messrs. Turner and Nisbet to begin work on Tanna, the next island of the group; but after being a few months on it they had to escape for their lives, and were afterwards greatly blessed in their work in Samoa, etc. After this the society continued placing native teachers on various islands of the group, but its humid, unhealthy climate, made them suffer so much with "ague and fever" that most of them either died or were killed and eaten by the natives. Thus nothing effective had been accomplished in mission work on the New Hebrides till in 1848, when our Presbyterian Mission was begun on Aneityum, the most southerly island of the group, by Mr. Geddie, from Nova Scotia, who was soon after joined by Mr. Inglis, from Scotland. Then the population of this

group was estimated at 150,000, all cannibals, without clothing, and without a written language. On Aneityum every widow was strangled to death the moment her husband died—infanticide was common, and children destroyed their parents when long sick or aged. Neighboring tribes were often at war with each other, and all the killed were feasted on by the conquerors, which was also the fate of all shipwrecked sailors and strangers who fell into their hands, while crimes of the most revolting character were delighted in.

ANEITYUM CHANGED BY THE GOSPEL.

But by God's blessing on the devoted labors of Messrs. Geddie and Inglis, within fifteen years the whole population of Aneityum, then over 3,500, had been led to embrace Christianity. Heathen practices were abolished, churches and schools were built, family worship was established morning and evening in every household, and God's blessing was asked on meals. The Sabbath became a day of rest sacred to the worship of God, and Saturday the day of preparation for it, when all cooking for Sabbath was done. And they sent out about 150 of their best and ablest men and women as teachers to adjoining

heathen islands, to help in giving them the Gospel. We give each native teacher, who leaves his own land to work for Jesus, only \$30 yearly to provide clothing for himself and family, and he works for or gets food as he best can among the natives he teaches. Sabbath schools and private Christians, by \$30 paid yearly, support one teacher each in our mission, and thus by native lips extend the knowledge of Christ's salvation among the heathen. By cultivating and manufacturing arrowroot, the Aneityumese have paid \$6,000 for printing the complete Bible in their language, as translated into it by their missionaries; and by their arrowroot some years they have been able to give over \$1,000 in support of the Gospel.

BAPTISM OF BLOOD.

The mission passed through a baptism of blood in beginning the work on this group. Five missionaries were murdered, and two of them eaten on Erru-manga. A sixth fell by my side, and died in consequence of a savage attack upon our lives on Tanna. Other members of the mission families died; and many native teachers with their wives and children either died or were murdered and eaten by the heathen; and the remaining two, who, after suffering with me in the many dangers and trials through which we passed before we got away in a sandal wood trading vessel were so reduced that Mrs. Mathieson

died on reaching Aneityum, and Mr. Mathieson died soon after on Mare, leaving me the only missionary then north of Aneityum living to tell the sad tale.

AUSTRALIA GIVES THE "DAY-SPRING."

Thirty years ago, having thus barely escaped with my life from Tanna, where I lost all I had in the dear Saviour's service except a few of my books, which were afterwards recovered by a trading vessel for which I had to pay \$37, I found my way to Australia, and made an appeal to the Sabbath-schools and Christian friends for a new mission vessel. By God's blessing I got the children formed into a great shipping company with shares at sixpence each, which, with the collections got at meetings, in some fifteen months raised nearly \$25,000, with \$15,000 of which they paid for and gave us the mission schooner *Day-spring*, and with the remainder brought out more missionaries. I now got most of the schools and teachers that had helped in giving us the vessel to promise to try and raise about \$25 yearly each for her support, and in this also they have done nobly. The Victorian Sabbath-school children give yearly \$2,500, those in New South Wales and New Zealand give each \$1,000, South Australia and Tasmania give what they can, and Queensland sometimes helps a little. The Sabbath-school children of Nova Scotia and the Free Church of

Scotland give \$1,250 each. Thus we get about \$7,500 yearly; but as it takes about \$10,000, including repairs, to keep the *Day-spring* yearly, the remaining \$2,500 has sometimes given us much concern; but in answer to prayers in the use of means, God has always sent it in when required to keep her sailing free of debt. By the liberality of our Australian friends we have also an insurance fund of \$15,000 for the *Day-spring*, the interest of which insures her yearly for \$10,000 more, in case of being wrecked.

CHURCHES NOW SUPPORTING THE MISSION.

In Australia our Presbyterian churches are also doing a great work just now, not only in maintaining their own congregations, but in as far as possible extending the ordinances of religion to every inland district with a settled population throughout their own large colonies, for which surely they deserve praise. Besides, since their children gave us the *Day-spring*, and have kept her, colony after colony has sent and supported missionaries on our group, till now five are combined in the work. Victoria took the lead, and has supported six, and is now ready to keep other two if we could get them. New Zealand supports five, and is engaging a sixth. South Australia, Tasmania, and New South Wales support one each, Nova Scotia three, and the Free Church

of Scotland two. But now we need six or seven more to occupy the whole field, which is white to the harvest, as 40,000 cannibals yet on it now eagerly plead with us for missionaries to give them the Gospel: and as Australia cannot do more for the present, we are forced to appeal to other Christians and churches for more help in our present most urgent necessity

NEW MISSION SHIP REQUIRED.

The *Day-spring* was to our mission what steamboats, railways, telegraphs, roads, and conveyances are to civilized lands. She was our only regular means of communication with the outer world, nearly 1,800 miles distant from our most northerly island, and 1,400 from our most southerly island, and with each other on the islands. By her we sent and got our letters and fresh provisions twice yearly, and without her we could not possibly have remained on the islands, so that a mission vessel was absolutely necessary to the very existence of the New Hebrides Mission. In it the *Day-spring* has done good service. Island after island going north, has been taken in, till now, by missionaries and native teachers, we occupy twenty islands on which life and property are comparatively safe, and have prepared the whole group to receive the Gospel. Bishop Selwin has occupied three of our group. But as the *Day-spring* was only 159 tons

register, since our mission staff has become so increased she was far too small for the work and accommodation required, though she did nothing in trading, and carried only the provisions and supplies of the missionaries and teachers. Of late she had been unable to take all that was needed, and things left put the mission families to great inconvenience, as Sydney, the port from which they are brought, is about 1,400 miles distant, and they had only the two opportunities yearly, the one four and the other about eight months between, for during the three hurricane months the vessel could not be on the islands sailing. From the nearest island to Sydney the group extends over 350 miles northwest, so that yearly the *Day-spring* had more work to do than she could overtake in the mission.

Besides, the *Day-spring* was a sailing vessel, and, when on the islands, always occupied in visiting the missionaries and the native teachers, and in extending the work of the Mission. Yet much precious time was lost by her to the missionaries on board when she got under the lee of some island, or into a calm, or weather-bound in a harbor, which was often the case in the tropics, and the lives of all on board were sometimes placed in great danger, if near land, by her drifting on shore in calms, as many vessels have done.

STEAM AUXILIARY POWER GREATLY NEEDED.

For such reasons our Mission Synod on the islands was led to make an earnest appeal to all the friends of Christian Missions for money to help to get a new Mission vessel, with steam auxiliary power, and fully a third larger than the *Day-spring* for the New Hebrides Mission, which would greatly facilitate the work, and add much to the comfort of Mission families on the islands.

Australia had given two vessels to our Mission. The first *Day-spring* was wrecked; and by \$5,000 got from insurance, and an appeal I made to the Sabbath-school children of New Zealand and New South Wales, we were enabled to pay \$15,000 for our last *Day-spring*, which served the Mission well till too small for its work, and much damaged on a reef.

Bishop Selwin's *Southern Cross*, by which he passes our islands to his Milanesian Mission, has steam auxiliary power, by which they save much time, anxiety and danger, and get through more work than they could do with a sailing vessel.

The London Missionary Society also got its steam auxiliary vessel, the *Ellengowan*, for its New Guinea Mission, besides its large sailing vessel, the *John Williams*, kept for the other branches of its South Sea Island Mission.

THE MONEY GIVEN FOR A STEAMER.

By the Presbyterian Church of Victoria, Australia, and our Mission Synod, in 1884, I was sent to Britain to plead the cause of our Mission, and raise \$20,000 for the new mission vessel—and if more to be used for additional missionaries. In churches I got the surplus collection at Sabbath services, and a collection in Sabbath-schools and at week-night meetings, and God moved His people to give and send me, chiefly by post, in eighteen months about \$50,000, which I handed over to the Victorian Presbyterian Church Assembly for such purposes only. By my advice, \$30,000 was set apart for the new steam auxiliary Mission vessel, and with the

remainder we have been supporting three additional missionaries ever since on the islands, and paid for passages and outfits of others to them. By seven new white missionaries, and the removal of an old one, we have since occupied eight new stations by white missionaries, and many by native teachers in extending our Lord's blessed work. By the contributions of God's people, chiefly through my autobiography, I have been able to add about \$16,500 to our Mission funds, and pray and labor constantly in the hope of being able to get six or seven more missionaries to occupy every central point among our remaining 40,000 cannibals with the teaching of Jesus Christ.

To be continued.

“Near by a stone—a mass of rock that had fallen from the over-hanging crag—which had some wild flowers growing in its fissures, and on its top the fox-glove, with its spike of beautiful but deadly flowers, we once came upon an adder as it lay in ribbon coil, basking on the sunny ground. At our approach the reptile stirred, uncoiled itself, and raising its venomous head, with eyes like burning coals, it shook its cloven tongue, and hissing, gave signs of battle. Attacked, it retreated, and making for that gray stone, wormed itself

into a hole in the side. Its nest and home were there. And in looking on that shattered rock—fallen from its prominent elevation—with its flowery but fatal charms, the home and nest of the adder, where nothing grew but poisonous beauty, and nothing dwelt but a poisoned brood, it seemed to us an emblem of that heart which the text describes as a stone, which experience proves is a habitation of devils, and which the prophet describes as desperately wicked.”

—Guthrie.

THE PRINCIPLES OF CHRISTIAN MISSIONS AS EXEMPLIFIED
IN THE HOME MISSION WORK OF THE
PRESBYTERIAN CHURCH IN CANADA.

CHRISTIANITY is aggressive, and its vital forces are masters of all obstructions and opposition. Its onward march is assured by the promises of its founder and its adaptation to universal needs.

The principle which regulates its propagation, its growth, and development is universal in its application; and if faithfully followed and practiced cannot fail to issue in marvellous achievements.

Religion is not a round of ceremonies and rites—it is not an appellation adorned with worldly splendour, great pomp and magnificence—it is a life—a spiritual and heavenly life begotten from above, and herein lies the true Apostle's succession and not in an unbroken line of ecclesiastical orders.

The Apostles of our Lord and primitive Christians animated by this God-given and God-like life were well equipped for propagating the gospel of grace.

Jesus Christ the Son of God incarnate was the revelation of God, and true believers are the revelation and representatives of Jesus Christ in the world. In no sense do they represent Christ more acceptably than in the exhibition by active efforts of a true missionary spirit.

The absence of this spirit is death—spiritual slumber and inactivity. In the first ages of the Christian religion there was much of the life of heaven enjoyed on earth because the spiritual life was vigorous, active and enthusiastic. The conservatism and concentration of Judaism was transformed into the progressiveness and universality of Christianity.

Conformity to the world and submission to the secularism, pomp and pageantry of the world wrought a bad decline in spirituality and the outgoings of a spiritual life.

The reformation of the sixteenth century, though a glorious epoch in the annals of the church and in the history of the world as it issued in spiritual emancipation and civil liberties, was not of the nature of an aggressive missionary enterprise. The honour of initiating modern missions rested on a later date, and can as yet barely be said to have reached its centenary. The reformation was the precursor and blessed harbinger of the spirit of activity and zeal in missionary work so manifest in our day.

It is gratifying and cheering to all Christian people to think that all branches of the church have seized the inspiration of missions—and the church that does

not direct its efforts in this channel deserves to die.

The Presbyterian Church in all its branches is emphatically a missionary church. The records of the Pan-Presbyterian Council lately held in the city of Toronto testify to this. It yields to no church in loyalty to Christ the Head and King of Zion, and efforts to spread the glad tidings of redemption. The acquisition of Manitoba and North-West Territories to the Dominion of Canada has opened a large field for immigration, possessing quality of soil, a healthy, bracing climate, natural resources and capabilities well adapted to draw a large influx of population.

From the older Provinces, especially Ontario, and from Britain and the Continent of Europe, &c., multitudes have sought for homes in the prairie land and also in the wilds of Muskoka. The church has followed close on the back of immigration with a deepening interest from year to year. And the success which has attended home mission work is indeed phenomenal. That the efforts of the church in organizing mission stations and opening new fields for mission work have been remarkably successful is not a problem that requires to be solved. The Home Mission Committee's report presented to the General Assembly from year to year shows a marvellous work accomplished.

Certain conditions and circumstances

and the scheme adopted for the distribution of missionaries are factors which have very materially contributed to bring about the satisfactory state of the Home Mission Department of the church's work.

There are but few localities, especially in Ontario, that have not suffered loss of population by removal to Western Canada. It is but natural that relations and acquaintances should feel an interest in the welfare of those who have gone in quest of homes in the far West, and this is manifested in the church's increased interest in home missions.

The claims of the home mission on the sympathies, prayers, active efforts and liberality of the church are paramount and in the nature of things must take precedence of foreign work. The commission of our Lord "to preach the gospel to every creature" beginning at Jerusalem recognizes their principle that home evangelization is first in order. The rays of the sun cannot fall on distant objects without falling on intermediate ones. The parent that provides for and loves his family does not on that account love his neighbor less. Those whose inmost nature is moved to do all they can for the home mission field are at the same time strong pillars in foreign mission work.

The churches of Great Britain and Ireland do year by year manifest their abiding interest in this department of

the church's work, and extend substantial aid in carrying on our home missionary operations.

The Students' Missionary Societies in the various colleges are doing much not only in occupying special fields but also in creating and strengthening a missionary spirit—towards advancing the home mission interests.

The nucleus of what is destined to be the great western division of the church was planted in the early part of the century in the Red River Valley when Lord Selkirk conveyed from the heather-clad hills of Sutherlandshire that noble band of men and women whose descendants are chiefly in the settlement of Kildonan, Manitoba. These pioneer Presbyterians were of a strong and vigorous type, who though without the services of an ordained minister for many years, yet from conscientious convictions adhered to their church. Right joyfully did they welcome, after long waiting and many prayers, the noble pioneer Presbyterian minister of the West, the late Rev. John Black, D.D., an able, devoted and faithful minister—around whose name there is a heavenly halo. His ministry though chiefly in Kildonan, was cheerfully given wherever Presbyterians in the Red River Valley were found. Under his ministry grew up a people of strong enlightened convictions and warmly attached to their church. When immigration began to flow into the country, Kildonan and as-

sociated congregations were a source of strength and encouragement to the mission stations springing up. The influence of a regularly organized congregation whose membership was more than ordinarily intelligent and devoted to their church was like a strong fort that guarded the interests of their allies—and so Presbyterianism in Western Canada to-day owes not a little to that pioneer congregation.

Canada West, as Ontario was called, was blessed with a noble band of pioneer missionaries and ministers who in the face of many privations, difficulties and toil planted Presbyterianism in this (their) new field; but the vastness of the territory (including Quebec and Ontario) to be explored, the difficulty of travel through dense, unbroken forests and the fewness of their number left some parts unprovided for, and thus many were lost to the church. From the experience of the past the church has been led to exercise much activity and diligence in home missionary work, and is by the grace of God determined to follow her sons and daughters wherever they may settle in this wide Dominion.

The wisdom of the church has been exercised to devise the best and most efficient means to overtake the work, and the success of the work in hand justified the conclusion that the methods are well devised.

The establishment of Manitoba College in the early stage of the church's great missionary work in the West has contributed very materially to the present *status* of the missionary enterprise. With its staff of able and devoted professors and band of zealous students it has accomplished a work which could not otherwise be done. Its presence on the scene of operation gives a prestige to the church and a character and strength to the work.

But while Manitoba College is possessed pre-eminently with a missionary character the other colleges of the church are not a whit behind in their zeal and active efforts. From their halls of learning year by year their students and graduates are scattered over the vast field of work.

The appointment by the General Assembly of missionary superintendents has been a marked benefit to this work. Their exploring commission not for gold or silver but for precious souls has led to the opening up of many new stations—many homes are cheered by their

presence and blessed by the message they bear, and many despondent fellow-laborers are encouraged.

The plan of missionary distribution adopted gives every facility to supply the urgent needs of the field. The scheme for the distribution of laborers has been thoughtfully devised and has proved itself a strong part of the church's machinery.

The employment of catechists has helped the work much. Many of these laborers have splendid gifts and bright talents which are put to grand use and are highly appreciated.

In looking over the vast field numbering hundreds of mission stations where the gospel is declared by our laborers we may well exclaim, "What has God wrought?" "The Lord has done great things for us whereof we should be glad." And the prospects for the future are bright and cheering. The promises of God's continued presence and power ought to inspire new life, effort and diligence.

JOHN MACNABB.

Lucknow, Ont., Nov. 22nd, 1892.

Partie française.

MONSIEUR ERNEST RENAN.

VOUS rappelez-vous le portrait de la *Joconde* par Léonard de Vinci? C'est, dit-on, le chef-d'œuvre de cet illustre peintre et "la plus grande œuvre d'art que le monde ait vu naître depuis l'antiquité." Point jolie, mais charmante, comme son nom semble l'indiquer, elle plait d'abord, puis elle étonne, enfin elle inquiète. "Devant ces yeux chargés d'une indéchiffrable pensée, devant le mystère de son sourire, des milliers d'hommes ont passé et passeront encore sans en avoir pénétré le secret irritant.

Ce n'est pas la figure de M. Renan, franchement laide, quoique empreinte de malicieuse bonhomie, qui m'a remis en mémoire ce tableau. C'est son esprit, souriant et ironique à la fois qui, comme la *Joconde*, attire et inquiète par je ne sais quoi d'énigmatique dont on n'est jamais sûr d'avoir trouvé l'explication.

I

M. Renan a raconté sa vie dans les *Souvenirs d'enfance et de jeunesse*. Nous ne la referons pas en détail après lui. On y trouve l'histoire d'une âme éprise de vérité. Né à Tréguier, petite ville de Bretagne, le 27 février 1823, élevé à l'ombre et presque dans l'enceinte d'une vieille cathédrale, en vue du sacerdoce, il entra croyant au séminaire de Saint-Sulpice et il en sortit incrédule avant d'avoir reçu les ordres. De fortes études

d'hébreu, poursuivies sous la direction de l'éminent abbé Le Hir, éveillèrent dans son esprit des doutes que ses supérieurs ne purent étouffer, et il brisa les liens qui le rattachaient à la vie cléricalle. Le voilà donc sur le pavé de Paris, sans ressources, sans protection, sans diplômes, objet de pitié pour ses anciens maîtres, dont il a d'ailleurs parlé toujours avec sympathie, et marqué d'un stigmate qu'on pouvait croire ineffaçable. Répétiteur dans une école de second ordre, il se met au travail avec acharnement, soutenu par l'intelligente affection de sa sœur Henriette.

Quelques années après, nous le retrouvons docteur ès-lettres, lauréat de l'Institut, écrivain remarquable, savant très apprécié par son livre sur *Averroès et l'Averroïsme* et par son *Histoire générale* des langues sémitiques, chargé de missions scientifiques en Orient, professeur d'hébreu au Collège de France, où sa leçon d'ouverture fit scandale, et lui valut le retrait immédiat de sa charge. Le jour où il publia sa *Vie de Jésus*, en 1863, il devint célèbre et presque populaire. Cet ouvrage produisit une émotion extraordinaire. Sans souci des critiques, sans crainte des anathèmes, l'auteur continua son *Histoire des Origines du Christianisme*, en sept volumes d'incalculable intérêt. Entre temps, il publiait des

monographies, des traductions de l'hébreu avec introduction et commentaires (Job, le Cantique des cantiques, l'Écclésiaste), des dialogues philosophiques, des articles de revues et de journaux ; il collaborait à l'Histoire littéraire de la France au XIV^{me} siècle ; il dirigeait la rédaction du Corpus Inscriptionum Semiticarum ; il faisait des conférences et : e négligeait pas ses cours. Pour se délasser, il écrivait Caliban, l'Eau de Jouvence, l'Abbesse de Jouarre.

La troisième république lui a été clémente. Rétabli dans ses fonctions de professeur d'hébreu, de chaldéen et de syriaque, il fut, après M. Laboulaye, nommé administrateur du Collège de France, fut promu grand officier de la légion d'honneur, et fut élu membre de l'Académie Française et de l'Académie des Inscriptions et Belles-Lettres. Il venait d'achever son *Histoire du Peuple d'Israel*, en cinq volumes, dont trois seulement ont paru, lorsque la maladie l'emporta le 2 octobre dernier. Il est mort chargé d'honneurs et comblé de gloire, digne, au gré de ses amis, de l'apothéose du Panthéon. Qu'il y a loin de ce célèbre personnage au minable défroqué de Saint-Sulpice !

II

Un succès si éclatant, si durable, dans des circonstances si difficiles, doit avoir des causes qu'il est intéressant de chercher.

Je trouve la première dans l'étendue, la sûreté, la nature du savoir de M.

Renan. Il s'était prescrit la tâche d'écrire l'Histoire des Origines du Christianisme et celle du peuple d'Israel, soit par besoin de justifier son attitude, soit par simple curiosité ou pour donner un but à sa vie. Cet immense sujet touche à toutes les questions importantes dans l'antiquité et dans les temps modernes. Aussi M. Renan connaissait-il Athènes et Rome presque aussi bien que Jérusalem et Paris. Quelques plaisants ont prétendu qu'il ne savait pas l'hébreu. Personne aujourd'hui n'oserait tenir ce langage. Son Histoire générale des langues sémitiques restera comme un monument d'exactitude scientifique, de pénétrante sagacité, d'exposition lucide. L'Angleterre et l'Amérique en font grand cas. Ses traductions de la Bible sont des modèles de fidélité et d'élégance. On ne saurait trouver une critique plus exercée, plus fine, plus mesurée que la sienne. Il sème avec profusion les signes de doute, rare mérite dans le domaine de l'érudition, où chaque travailleur est tenté d'attacher son nom à quelque brillante ou ingénieuse théorie.

Et quel style ! Ce fut pour lui une autre cause de succès. Ce fut peut-être la plus grande. Il y a eu des hommes aussi savants que M. Renan dans le genre d'études qu'il abordait. Aucun d'eux n'a su revêtir d'une aussi belle forme les questions de pure science. Esprit essentiellement aristocratique, dédaigneux de la sottise et de la médiocrité, M. Re-

nan a opéré ce miracle, par la magie de son style, de démocratiser en France la critique religieuse historique (Que de pages admirables qui trouveront sans doute place dans les anthologies futures ! Quel homme de goût n'aimerait à suivre la pensée de l'auteur dans ces phrases tantôt courtes, nettes, tranchantes comme un fer bien affilé, tantôt lentes, circonspectes, surchargées de *peut-être il semble que, il est vraisemblable*, nuageuses à dessein, voilant la pensée, essayant de contenir l'infini dans leur contour indécis. Un pareil style suppose une imagination puissante. La pensée s'y transforme en vision. Est-il sans défaut ? Non, il a les défauts de ses qualités. Fuyant comme l'homme lui-même, il est un peu affété. C'est un style fin, ce n'est pas un style franc : délicat, il manque de vigueur. M. Renan n'aimait pas Bossuet, dont il était la vivante antithèse. Jamais hommes ne furent plus opposés dans leur manière de penser et d'écrire.

III

Les idées de M. Renan ont-elles contribué à son succès ? Je le crois, tout en le regrettant. Notre siècle est passionné de négations ; or, M. Renan a été l'apôtre de la négation. Il suffit, pour s'en convaincre, d'analyser ses idées religieuses et morales.

Cela n'est pas facile. La vérité, suivant lui, consiste dans les nuances, et il multiplie tellement les nuances qu'elles ressemblent souvent à des contradictions.

Lui-même le confesse avec sa fine ironie : "La contradiction, en de pareilles matières, dit-il, est le signe de la vérité." (Job). Il a cependant livré "sa pensée de derrière la tête," comme le disait Pascal ; un œil attentif peut la découvrir sous un vocabulaire trompeur.

Qu'on ne l'oublie pas, M. Renan est avant tout un historien littérateur doublé d'un philosophe. Sa philosophie donne la clef de ses jugements en histoire.

On peut le rattacher, sans lui faire tort, au panthéisme idéaliste. Par là s'expliquent ses notions de Dieu, de l'âme, du devoir et des religions.

Tour à tour disciple de Kant, (Critique de la raison pure) de Hegel et de Spinoza, il a varié sur l'idée de Dieu dont il fait tantôt l'âme du monde ou sa substance, tantôt une simple conception de l'esprit humain. C'est à ce dernier sens qu'il paraît s'arrêter. Citons-le lui-même pour être sûr de le bien comprendre :

"De qui est donc cette phrase ? Dieu est immanent, non seulement dans l'ensemble de l'univers, mais dans chacun des êtres qui le composent, seulement il ne se connaît pas également dans tous. Il se connaît plus dans la plante que dans le rocher, dans l'animal que dans la plante, dans l'homme que dans l'animal, dans l'homme intelligent que dans l'homme borné, dans l'homme de génie que dans l'homme intelligent, dans Socrate que dans l'homme de génie, dans Bouddha que dans Socrate, dans

le Christ que dans Bouddha. Voilà la thèse fondamentale de toute notre théologie. Si c'est bien là ce qu'a voulu dire Hegel, soyons hégéliens?" (*Avenir des sciences naturelles*).

Mais ailleurs nous lisons ceci :

Le mot Dieu étant en possession des respects de l'humanité, ce mot ayant par lui-même une longue prescription, et ayant été employé dans les belles poésies, ce serait renverser toutes les habitudes du langage que de l'abandonner. Dites aux simples de vivre d'aspirations à la vérité, à la beauté, à la bonté morale, ces mots n'auraient pour eux aucun sens. Dites-leur d'aimer Dieu, de ne pas offenser Dieu, ils vous comprendront à merveille. Dieu, providence, immortalité, autant de bons vieux mots, un peu lourds peut-être, que la philosophie interprètera dans des sens de plus en plus raffinés, mais qu'elle ne remplacera jamais avec avantage. Sous une forme ou sous une autre, Dieu sera toujours le résumé de nos besoins suprasensibles, la catégorie de l'idéal, c'est-à-dire la forme sous laquelle nous concevons l'idéal, comme l'espace et le temps sont les catégories du corps, c'est-à-dire les formes sous lesquelles nous concevons les corps. En d'autres termes, l'homme, placé devant de belles choses, bonnes ou vraies, sort de lui-même, et, suspendu par un charme céleste, anéantit sa chétive personnalité, s'exalte, s'absoit. Qu'est-ce que cela, si ce n'est

adorer?" (*Études d'histoire religieuse*, p. 419.)

Ainsi, Dieu n'est que la catégorie de l'idéal, une forme de notre entendement. Il n'a pas d'existence en dehors de l'esprit qui le conçoit. On ne peut donc regarder que comme une simple figure de rhétorique la célèbre prière qui termine l'article sur l'Avenir de la Métaphysique: "O Père céleste, j'ignore ce que tu nous réserves. Cette foi que tu ne nous permets pas d'effacer de nos cœurs, est-elle une consolation que tu as ménagée pour nous rendre supportable notre destinée fragile? Est-ce là une bienfaisante illusion que ta pitié a savamment combinée, ou bien un instinct profond, une révélation qui suffit à ceux qui en sont dignes? Est-ce le désespoir qui a raison, et la vérité serait-elle triste? Tu n'as pas voulu que ces doutes reçussent une claire réponse, afin que la foi au bien ne restât pas sans mérite, et que la vertu ne fût pas un calcul. Une claire révélation eût assimilé l'âme noble à l'âme vulgaire; l'évidence en pareille matière eût été une atteinte à notre liberté; c'est de nos dispositions intérieures que tu as voulu faire dépendre notre foi. Sois béni pour ton mystère, béni pour t'être caché, béni pour avoir réservé la pleine liberté de nos cœurs!"

Quel dommage que cette prière ne soit qu'une apostrophe! Car alors Dieu serait pour M. Renan, comme pour nous, un être personnel. Nous appelons

ainsi, faute d'un meilleur mot, la cause intelligente, bonne et libre qui a créé l'univers et l'homme. Mais il nie que Dieu soit un être personnel. Serait-il donc impersonnel? Pas davantage. Est-il enfin *quelque chose*? Non. Il n'est donc rien, à moins qu'il ne soit tout, car "c'est ne rien dire que d'affirmer l'être quand on exclut à la fois les deux formes sous lesquelles il se conçoit." (Caro, l'Idée de Dieu, p. 97).

Ailleurs, dans l'Avenir des Sciences naturelles, M. Renan fait de Dieu le "principe vivant du bon, du beau, du vrai."—"Vous êtes bien vite satisfait, lui répond un critique de ses amis, satisfait à bon marché! Qu'est-ce que cela, un principe vivant? Si cela vit, c'est autre chose qu'un principe: et si ce n'est qu'un principe, cela ne vit pas."

Au fond, M. Renan était de cet avis. Ses derniers ouvrages prouvent qu'il s'en tenait au Dieu-Idée, qui n'a pas d'existence réelle, mais qui tend à se réaliser par le progrès de la science. Dieu n'est pas, il se fait. Peut-être existe-t-il déjà dans quelque planète plus avancée que la nôtre. Mais il est inconscient, sans amour, sans volonté, dépourvu des perfections que le vulgaire lui prête dans sa candeur.

L'âme humaine, quelle que soit sa nature, ne peut prétendre à l'immortalité. L'ignorant et le sot mourront tout entiers. L'homme bon et l'homme de génie survivront dans leurs œuvres. Et le mé-

chant? Ne survit-il pas aussi dans ses œuvres? Néron n'est-il pas plus immortel que la plupart de ses victimes? Son sort dans l'histoire paraît supérieur à celui du sauvage, car son nom est resté. "Je ne vois pas de raisons, dit M. Renan, pour qu'un Papou soit immortel." Et dans son histoire du peuple d'Israël, il dénonce souvent ce qu'il appelle la "chimère d'outre-tombe."

La morale n'est qu'une convention: elle se ramène à l'esthétique. En réalité, il n'y a ni bien ni mal, il n'y a que des actions belles ou laides. Le mot de devoir, dans le sens d'obligation, ne peut trouver place dans la langue de M. Renan, pas plus que celui de liberté, car ces deux termes sont corrélatifs.

"Toutes les religions sont les produits spontanés des grands instincts imaginatifs de l'humanité. Ce sont ou bien les songes qui ont visité le berceau des races primitives, ou les visions prolongées de l'ignorance." Le christianisme a des origines purement humaines et légendaires: il est le produit du génie d'Israël. Jésus n'est le Fils de Dieu que par métaphore. Le miracle implique toujours crédulité ou imposture. Personne n'en a jamais vu. Pour qu'un miracle fût constaté, il faudrait qu'il s'opérât devant une commission de savants. Tout autre témoignage est à rejeter, même celui de Saint Paul qui pourtant n'avait embrassé le christianisme qu'en connaissance de cause, puis qu'il l'avait d'abord persé-

cuté. La vie de Jésus et son œuvre doivent s'expliquer à la lumière des principes que nous venons de rappeler.

Vous n'attendez pas de moi la discussion de ces théories. Il y faudrait trop de temps. Je me bornerai à deux remarques.

M. Renan se flatte d'être un historien impartial. On voit par ce qui précède qu'il ne pouvait pas l'être. Le christianisme en effet se présente à nous comme une intervention de Dieu dans le monde pour sauver par Jésus-Christ l'homme pécheur et perdu. Or, selon M. Renan il n'y a ni Dieu, ni péché. Comment donc y aurait-il dans l'histoire une intervention divine? Et pourquoi aurait-elle lieu? Sa philosophie suppose, avant toute recherche historique, les résultats qu'il croit avoir obtenus par l'examen des documents. Les plus habiles nuances du langage ne sauraient dissimuler l'évidence de ce fait.

Dès lors, M. Renan ne peut plus se vanter d'être un "libre fils de l'air," tandis que le théologien orthodoxe est "un oiseau en cage," et le théologien libéral "un oiseau à qui l'on a coupé quelques plumes des ailes." Quoi qu'il en dise, M. Renan est "un oiseau en cage," comme beaucoup d'autres théologiens. Du reste, l'histoire des origines du christianisme et celle du peuple d'Israël supposent résolues les grandes questions de la nature de Dieu, de l'a-

venir immortel, du péché et du devoir. Il est chimérique, quand on aborde l'histoire des religions, de prétendre éluder cet examen, ou ne pas tenir compte des résultats acquis. Ce sont ces résultats qui déterminent les jugements historiques.

On s'étonne, et c'est ma dernière remarque d'apprendre de M. E. Faguet que M. Renan était chrétien. Probe, honnête, vertueux, mari modèle, bon père de famille, que lui manquait-il pour mériter ce beau nom? Il ne lui manquait rien, en effet, que la foi, l'espérance et la charité. A cela près, il avait toutes les vertus du chrétien. Son caractère, bonheur assez rare, n'a jamais été attaqué par le fanatisme ou par l'envie. Il avait donc le sentiment du devoir? En aucune façon: et il s'est expliqué là-dessus avec une franchise qui ne laisse pas d'être embarrassante pour ses admirateurs. Un homme, a-t-il écrit, ne peut se permettre à la fois la hardiesse dans les idées et les excès dans la vie. Sa conduite ferait tort à son système. Il excuse ceux qui, faute d'aimer la science, poursuivent le plaisir, ou la fortune, ou les honneurs. Peut-être ont-ils choisi la meilleure part.

Ne reprochez pas aux déshérités de la terre l'ivrognerie et le reste. C'est leur unique consolation. "Lors même que le penseur pourrait réformer le monde, dit-il dans ses *Études d'Histoire religieuse*

euse (préface), peut-être le trouverait-il si curieux tel qu'il est qu'il n'en aurait pas le courage." Voilà bien le type parfait du dilettante qui n'hésite pas à saper les fondements de la morale, mais qui contemple les vices et les crimes avec une joyeuse sérénité, comme un spectacle "curieux."

C'est là surtout ce qui me gêne M. Renan. Je ne lui reproche pas de s'être égaré dans des questions de métaphysique. Mais qu'un si honnête homme ait méconnu l'obligation de la loi morale, je ne puis le lui pardonner. Sans doute, tout jugement équitable s'arrête devant les profondeurs de l'être intime où s'élaborent mystérieusement les croyances humaines. Et cependant nous devons affirmer que le premier devoir est de croire au devoir. S'il y a au monde une vérité évidente, que reconnaît d'instinct toute conscience droite, c'est que nous sommes tenus de faire ce que nous croyons être bien et d'éviter ce que nous croyons être mal, en cherchant à nous éclairer sur la vraie nature du bien et du mal. M. Renan, à l'exemple de Kant, l'un de ses maîtres, aurait dû construire

son système sur cette base inébranlable, au lieu de se perdre, avec Hegel et Spinoza, dans les nuages d'une spéculation vertigineuse. Nous regrettons qu'il n'ait pas mis son beau talent au service d'une si grande cause.

Dans ce naufrage de toute croyance religieuse et morale, M. Renan a toujours gardé une conviction inébranlable : la foi à la science. Il lui a sacrifié les ambitions mesquines, l'attrait des passions, le prestige de la richesse, la perspective d'une brillante carrière dans la hiérarchie catholique. Il mérite donc le respect dû à toute conviction forte, sincère et courageuse, soutenue par une conduite irréprochable. Son exemple vaut mieux que ses doctrines. Puisse-t-il avoir plus d'imitateurs que de disciples !

D'autres penseurs ont, comme lui, aimé la science et cherché la vérité, mais, plus heureux que lui, ils ont su voir l'admirable harmonie que Dieu a instituée entre la science et la foi. Ceux-ci seront, je l'espère, les maîtres les plus écoutés de l'avenir.

D. COUSSIRAT.

Montreal, le 29 Décembre, 1892.

College Note Book.

STUDENT LIFE.

W T. B. C. was seen down town a short time ago.

Mr. Mahaffy has been elected by his class to be valedictorian in the Faculty of Arts in McGill next spring.

Should a leading tenor be able to sing any more than three notes?

Some of the men in the Old Building have been discussing the advisability of having a reception room attached to the North Flat.

Mr. MacKenzie has resigned his office of vice-president, and Mr. N. A. McLeod has been elected in his stead.

Said D. : " Clark was not *long* speaking." This is plainly false, as any one who has ever seen Mr. C. can testify.

Rev. Dr. Barclay, of St Paul's Church, kindly sent an invitation to the students of this college to attend the annual social held by the people of his congregation, but, owing to previous engagements, very few found it possible to attend.

We had much pleasure in listening to the songs which Mr. J. S. Gordon so

kindly favoured us with at the St. Gabriel Church social.

Ho passato un' eleganta serata con le rare ragazze. Now, Mr. B., please translate.

Some time ago one of our students, whose conduct is generally above suspicion, set out ostensibly for Howick. Next day he was seen at the Ancient Capital, intently watching the football match that was being played between the Crescents and McGill. Although he is himself an ardent football player he did not shout for Old McGill. Howick is getting to be a favorite resort with the students

The Montreal ladies are again interesting themselves on behalf of the students. This time they are taking measures to raise funds for the purchase of a piano for the collége. The scheme has not yet matured but is making good progress. In the meantime Messrs. Willis & Co. have put in a beautiful Bell piano, so that now, with the large organ in the Morrice Hall and the piano in the reading room, we have abundance of

music. It is only the quality that troubles us.

A young lady entered a dry goods house some time ago and, going up to one of the salesmen, inquired: "You allow a discount to clergymen's wives, do you not?"

"O, yes," said the clerk, "is your husband a clergyman?"

"No, I'm not married."

"A clergyman's daughter, then?" inquired the salesman.

"No," she replied.

The salesman looked puzzled.

Then the young lady, blushing, explained: "I'm engaged to a theological student."

The discount was allowed.

Recently the professor of music was dividing off his class into "first bass," "second bass," "first tenor," "second tenor," &c., according to the quality and range of the several voices. As he got nearer and nearer to the completion of his task it became evident that his powers of discrimination would be taxed to their utmost. Indeed it seemed as if the last two would be more than a match for him. But the ready professor was equal to the occasion. "These two gentlemen," said he, "may be listeners."

We are pleased to welcome back Mr. W. T. D. Moss, B.A., who, through ill-

ness, was obliged to remain out of college during the first half of the session.

It is with extreme sorrow that we have to report Mr. Tener's health as in no way improved. His disease has assumed the form of an affection of the lungs, and in the hope that he might receive some benefit from a drier climate, he has gone to Colorado Springs. Mr. Cleveland, who has gone with him, deserves the highest praise for his self-denial in cheerfully giving up his college session, in order that he might go and take care of his friend. On the eve of their departure, their fellow-students, in token of regard, presented them with Pullman car tickets to their place of destination. Our prayers follow Mr. Tener, and we trust that he may be spared to enter fully upon that work which is so dear to his heart.

A peculiar case of mistaken identity has come to light. It is thought to have been due to an unusual disturbance of the cerebral hemispheres caused by excessive and long continued emotion. The supposed facts of the case, briefly stated, are as follows: A certain student went to a social and remained there all the evening, in a state of feverish excitement, it is thought. When the time arrived for going home he mistook himself for his friend who had accompanied

him thither, and, putting on his friend's overcoat, rushed wildly out into the street. He reached home only after untold wanderings.

Recently Rev. Mr. MacGillivray of Cote St. Antoine and another gentleman took dinner with us. After dinner there were the usual indications that a speech was wanted. Mr. MacGillivray, taking the hint, got up and made a short speech, in the course of which he introduced his friend as Rev. C. W. Gordon of Banff. Mr. Gordon is a pleasing speaker, full of enthusiasm for his work, and his speech had a good, manly ring about it. He spoke very earnestly and at some length on the subject of mission work in the North West. He showed what possibilities there are for that part of our country in the future, and brought very clearly before us the pressing need there is that the work should be energetically carried on. In order that this may be done, both men and money are wanted, but men especially. •

The sympathetic student was parched with a consuming thirst, yet, although in the act of raising the cooling beverage to his lips, he paused to give ear to the tale of sorrow which the burdened freshman brought to him. "I don't know how I'm going to get through the exams," said the freshman, "Do you think I

would be able to get a sup?" "Certainly," said the student, "here is one now." The next instant the dripping but ungrateful freshman was breathing out threatenings deep and dark, against his self-denying friend.

Some weeks ago Rev. Dr. Campbell of St. Gabriel Church came up to the college and invited the students to a social which the people of his congregation were preparing for them. The students, being asked to decide upon a time that would be most suitable for themselves, fixed upon the evening of December 9th, and accordingly, when that evening came round quite a number of the boys were found ready for it. There was a good turn-out of students and a really sociable evening was spent, all hands seeming to have enjoyed themselves heartily. Dr. Campbell's address of welcome to the students was followed by a short programme consisting of readings, recitations and music. Mr. Dewar made a neat speech on behalf of the medical students present, and a very happy address was given by our president, Mr. W. D. Reid, B.A., who represented this college. After the singing of the national anthem, the boys gave three rousing cheers for Dr. Campbell and three for the people of St. Gabriel.

ECHOES FROM THE HALLS.

"We were only going to see the minister."

"Come now, A——, you might as well pay D—— that dollar."

J. C. (advocating the repairing of the electric gong)—"Now, there is a gong

there in the hall, with wires attaching it to—to—I don't know what."

Gælic Student—I'm very epigrammatic when I turn to the vernacular.

(Editor-in-chief collapses.)

WM. M. TOWNSEND.

OUR GRADUATES.

HAVING come to College from Western Ontario, Rev. D. MacVicar, B.A., after graduating last spring, returned to that region to pursue his life-work. Although there are many shining lights occupying the pulpits in this particular portion of the Dominion, yet it will always be found that a good active pastor need never be kept waiting

for a congregation. After spending a few well-earned holidays with his friends, Mr. MacVicar received and accepted a hearty call to the congregations of Amos and Normanby. This field is one in which Mr. MacVicar's pastoral abilities will, no doubt, endear him to the members of his charge. His induction service was held in the early part

of September, when interesting and enthusiastic gatherings took place to welcome the new-comer. A stray clipping from a Western newspaper has floated into our *sanctum* and speaks for itself. The *Durham Review* for Nov. 17th, says:—"The Rev. D. MacVicar, B.A., of Amos and Normanby, preached in the Presbyterian Church here on the evening of Sabbath last, to a large congregation that appreciated his sermon very much. Mr. MacVicar is fast gaining the reputation of being a very earnest minister of the gospel in his fields of labor—Amos and Normanby—being greeted every Sabbath with large congregations." Other reports of a similar nature have reached us, all foreshadowing a most successful pastorate for Mr. MacVicar.

Rev. Robert McCullough, B.A., one of the graduates of last year, has apparently been absorbed by the vast work of the North West. That he has been rendering efficient services, wherever he may have labored during the past summer, we do not for a moment doubt. We eagerly await some information from Mr. McCullough concerning his present field of labor, etc.

St. Andrew's Church, Perth, Ont., lately left vacant through the appoint-

ment of Prof. Ross to his present chair in this College, has extended a unanimous and urgent call to Rev. W. L. Clay, B.A., of Moosejaw, Assa. We are glad to notice that St. Andrew's Church is trying to *get even* with us for taking their esteemed pastor, by taking one of our alumni. A mutual compliment has thus been exchanged. While they were loth to give up Prof. Ross, we most gladly hand Mr. Clay over to them, feeling confident that their choice is a wise one. We await further developments in this matter.

Another of our medallists has been honored in a similar manner. Rev. Robt. Johnston, B.A., of Lindsay, Ont., of the class of '89, has received a call to Parkdale—to the congregation left vacant through the appointment of Rev. R. P. MacKay to the position of secretary of Foreign Missions. No doubt Mr. Johnston's marked success in Lindsay has led to the extending of this call. Here again we await further developments.

On the retirement of Rev. Mr. Furlong from the Church at Lachute, Que., this congregation became ready to extend a call. After hearing various applicants, a call was conveyed to Rev. N. Waddell, B.D., of Russeltown, Que., to labor in

Lachute. We believe that Mr. Waddell has informally accepted this call; no formal steps can be taken till the meeting of Montreal Presbytery in January, when the call will be ratified.

Rev. St. Germain, one of our French graduates of last year's class, is at present settled in Mashau, Que. There is room and plenty of work in this province for all our French graduates. We feel certain that Mr. St. Germain will do good work in preaching the Gospel

among his fellow-countrymen in this district.

Having had a glance at a letter from Rev. Arch. Lee, B.A., of Kamloops, B.C., to one of our number, we are pleased to notice that after a three month's rest, Mr. Lee has once more renewed his work with greatly improved health and vigor. He thoroughly enjoys the work peculiar to British Columbia, and reports progress in all departments of Church work.

DONALD GUTHRIE.

REPORTER'S FOLIO.

The last regular meeting of the Philosophical and Literary Society, for this term, was held on Nov. 26th.

The business part of the programme having been disposed of, a very interesting and instructive essay on "The Moral Influence of the Stage" was read by Mr. W. D. Reid, B. A. Next followed a reading by Mr. G. Weir, which was well received. The debate, which is always looked forward to as the event of the evening, was conducted by Messrs. McInnis and Murray affirm, and Messrs. Clark and McKenzie, B. A., neg., on the subject "Resolved that the church should adopt some practical

scheme for the solution of the labor question." After both sides had been heard the meeting decided in favor of the affirmative. Mr. W. M. Townsend, who acted as critic, did his part creditably and to the satisfaction of all.

The attendance was good. The keen interest, manifested by all who take advantage of these meetings, is sufficient evidence that the hour spent every second Friday evening is appreciated by them, not only as a source of entertainment, but a potent factor in the practical discipline which a college training affords.

In pursuance of a motion passed at

the first regular meeting of the Missionary Society, a special meeting was held on Oct. 24th, for the consideration of some plan by which the interests of our city mission might be still further advanced. The problem was solved by the students undertaking to spend an hour each week, alternately, in connection with the work.

The second regular meeting of the Missionary Society was held on Nov. 18th. A report anent winter supply for various institutions and missions throughout the city was received. On recommendation of the committee, the Society granted supply for the following: House of Refuge, McKay Institute (monthly) and Centre St. Mission.

An exceedingly interesting and instructive part of the programme was the report of our delegate, Mr. A. Russell, B. A., to the Intercollegiate Missionary Convention, Woodstock. Mr. Russell dealt, at considerable length, with the different papers read before the convention. He emphasized, in a most eloquent and earnest manner, some of the impressions which he had received from the general tenor of the topics discussed. There is a great need for individual men, men who will sacrifice all for Christ and consecrate their lives wholly to His service.

The doors of the heathen world have

been thrown open, confidence in the power of the idol gods to bring peace to the troubled soul is shaken, and the great question with every true and devoted servant of the Master should be, "Shall we take advantage of the opportunity offered or permit infidelity to forestall us, in taking possession of these vast fields," of which it may be truly said, "The harvest is great but the laborers are few." A hearty vote of thanks was accorded Mr. Russell for his excellent report.

Messrs. Anderson, Mahaffy and Muir favored the meeting with very appropriate music in their usual effective style. The proceedings were brought to a close by singing the Doxology.

A special meeting of the society was held on Nov. 28th to hear the report of the managing committee of the St. Jean Baptiste Mission.

The report was encouraging and showed that the work had been diligently and faithfully prosecuted by both Mr. and Mrs. Charles, during the summer, and with most gratifying results. On recommendation of the committee another teacher, Miss Vary, was engaged for the day school to assist Mrs. Charles, and occasional assistance was granted for the more successful prosecution of the work done in the night school.

A. MACVICAR.

Editorial Department.

The New Year. Another year has rolled away into the past ; with its sorrows and its joys it has gone ; it has looked on much that was sad and dark as well as on that which has been encouraging and hopeful. The season of resolutions has reached us ; the time when remorseful retrospective glances are in order, and when the visions of the future loom up in the distance, promising the accomplishment of that wherein there has been failure in the past. Now there is much talk of turning over a new leaf ; while some make vows and lay down rules of conduct for future conduct. The student who has whiled away the closing weeks of the old year in dreamy meditation, wakens up and assures himself that the coming months shall see him an economizer of time : the absence of the success he expected has caused him to plan for the future. More thorough work, greater application, and the reward of high rank and honors are to be seen.

The theologian has not had the mid-term exams. to spur him on. His aim is lower ; he pursues the even tenor of his way, and dreams not of the mass of material which the month of March, 1893, demands to have prepared.

The great dramatist said life was a stage. There is truth in the metaphor ; to us, however, life seems more like college. There are the teachers from whom we learn ; the times of examination in which we are tested and graded : sometimes by men and oftener by the great Master with his divine wisdom ; and finally there is the grand declaration day, when in the presence of assembled worlds results of failure and success shall be announced. The year 1893 is but another term at school. We wish it to bring to our many readers, and those associated with us in college life, success, joy, and no more the charge of being barren and unfruitful trees. During the year that has gone, our beloved alma mater has prospered ; her influence is steadily increasing ; may the present year be by far the most successful she has yet seen.

* *

Sermons "Why should a sermon
and not be fully as interesting as
Novels. a novel?"

The versatile author of "Talks about Books" suggests this mild conundrum as one that the class in homiletics might find it profitable to answer. Turning the question over in one's mind brings

up certain reflections more creditable to the sermon than flattering to the carnal heart.

Let it be granted that there are some sermons which are very much more interesting to most people than some novels. We should not need to go far to find attempts at fiction which are very dull reading indeed.

And there are some people who think any sermon much more interesting reading than any novel. There are still some sturdy Presbyterians alive, who look on all fiction as the work of the devil, and who shun it as sin. They would no more think of reading these manufactured lies than of perusing Rabelais, Boccaccio, or Tom Paine. There are others, not so pronounced in their religious opinions of the matter, who take no pleasure in such literature. After reading a page or two they lay aside the book with a yawn and say, "Oh! well, I suppose they all got married at the end, just like the rest."

There are some sermons which are more interesting than any novels, if we judge by the number of their readers. A Brooklyn divine declares that he has evidence that his sermons are read by twenty-five millions every week. Not many works of fiction have had twenty-five millions of readers since the world began. The sermons of the late C. H. Spurgeon were read by two or three millions every week at the time of his

death. If we judge the comparative interest by the depth and permanence of the effects produced on the readers' minds, the argument is unquestionably on the side of these sermons.

But when all due allowance has been made for these special cases, the average novel is probably more interesting to the general reader than an ordinary sermon. One reason for this is the tendency of human nature. Most young men will rather sit on a sofa beside a pretty girl and listen to her conversation than hear a very good sermon. And the novel meets this weakness by telling him how some other young gentleman did the same thing.

Then, notwithstanding the vast number of novels issued from the press, it is a question if the average human being does not get a good deal more sermon than novel, and consequently that is most interesting to him of which he gets least. Most works of fiction have a very limited circulation. This is clear from the very small sums that even good novelists get for their work. But the quantity of sermon matter emptied on any Christian land is truly astonishing. If every one of the 4,500 Protestant clergymen of Canada preaches three times a week, every one of the 2,500 Roman Catholic priests once a week, and every one of the 5,000 preaching laymen of this country once in ten days, there are upwards of a million of sermons

inflicted every year on the long-suffering people of this Dominion alone. Unless Canadians like sermons as the Scotchman likes his porridge, (twenty-one times a week for a change,) a little fiction would be an agreeable variety.

Again, the purposes of the sermon and the novel are different. The chief end of the fiction writer is to amuse. He studies the taste of the class for whom he writes, and too often does violence to truth and morality, both to interest and excite them. It would say little for his genius, if, playing to human nature as it is, he could not interest it. But the sermon has a different aim. If it strives to interest men, it is solely as a means to an end. It cannot stop there, but must proceed to compel the assent of the intellect to unwelcome truths and to press upon the conscience disagreeable duties. Until humanity as a whole rises to a much higher plane than it occupies now, moral and spiritual instruction and exhortation cannot be quite so pleasant to it as tickling its fancy with startling situations and heavy villains. Castor oil and quinine will probably never become quite as palatable to the average boy as taffy and sweetmeats. With these reflections we invite answers to the *Talker's* conundrum.

A Parliament of Religions. In Chicago on September 11th, 1893, there is to be a remarkable gathering,—a veritable parliament of the world's religions.

The prominent leaders of Protestantism and Catholicism throughout the world have been invited to take part, and among the names we notice those of Principal Grant, Kingston; Bishop Sullivan, of Algoma; Dr Withrow, of Toronto; and of Principal MacVicar and Professor Coussirat, of this College.

There are to be Buddhist scholars from Japan and India, a high priest of Shintoism, and eminent Moslem scholars. Orthodox and progressive Hinduism are also to be represented. The Chinese Government will send a commissioner to represent Confucianism, while Parsees from Bombay will speak for their ancient faith.

Whether such a miscellaneous gathering will be able to find any common standing ground remains to be seen. We think not, and venture to suggest that, in the meantime, much more good can be done if Christians who differ work and pray along the line suggested in our own modest Symposium in another column.

Montreal Jewish Mission. In August, 1891, Mr. G. A. Newmark consulted with several Christian workers of Montreal about the advisability of establishing a Jewish Mission here. Many considered it impracticable. But in spite of their doubts and fears, he determined to attempt the organization of a mission, and began his work by visiting several Jewish families. Only five attended the first meeting held in the Y. M. C. A. building. But here, as always, the faithful Christian's efforts were advertised by his hearers, and the new work became so widely known that at the next meeting over thirty were present. For three months meetings were held there three times a week. The attendance had increased to such an extent that a larger room had to be obtained, and as most of the Jews lived in the eastern part of the city, the missionary hall connected with the German Church, on St. Dominique Street, was secured. Here, too, the building soon was overcrowded. In the first month in which meetings were held here, over four hundred Jews attended, and many were deeply impressed. The work was continued here until the end of June, 1892.

But as soon as the results were noticeable, the opposition from the more influential Jews grew very severe. A meeting was held, and although divided among themselves, they united in the

attempt to destroy the infant mission. The Rabbis expressed the belief that if the Jews were allowed to hear the Gospel, they would be inclined to accept it. They tried arguing with the missionary, who had given them full liberty to ask questions, and the like, but that only weakened their cause. Then they arranged to stand outside the door during the meeting on Saturday and Sunday and keep away every Jew who wanted to enter. And to crown the whole, several of "the baser sort" created disturbances in the meetings so that twice the police had to be called. Those who attended were threatened with excommunication, want of employment and other persecutions.

In July when the Presbyterian Church had taken up the work, a mission hall was secured on Craig Street, number 662½. Meetings are held here on Saturday and Sunday with an average attendance of from twenty-five to thirty. Deep interest in the Gospel is manifested, and there are many inquirers, while one convert has recently been baptized in one of our city churches.

In October an evening school was opened at 1872 St. Catherine Street, and free instruction in English is given to Jews. After the class, a portion of the New Testament is read and a short address delivered about the Messiah. The average attendance is between twenty and twenty-five.

The success of the work depends largely on regular visitation. In their homes, Mr. Newmark speaks to them about the Messiah, distributes New Testaments, and tracts, answers questions about the prophecies and the Christ. The women, who do not like to attend the meetings, can thus be instructed. Many of them think favorably of Christ, and some profess to believe in Him, but, as yet, are afraid to confess Him openly.

During the month of October, when Mr. Newmark was attending lectures in the Presbyterian College, he could not visit them, and the Jewish leaders regained their influence over those who frequented the meetings, so that scarcely five could be got together at the appointed hour, consequently he felt con-

strained to give up the lectures and resume his visitation. Since then the work has been more prosperous than ever. He has visited in the months of November and December about two hundred and fifty families.

It is now the duty of Christians to come to the assistance of this noble work. Since Jewish converts have to face the opposition and hatred of their people on confessing Christ, it becomes Christians to recognize them by giving them employment and otherwise helping them out of their difficulties, as well as smoothing, as far as possible, their new-found Christian pathway which is beset with so many difficulties and temptations, and oftimes brightened only with the light from Heaven.

"Were you ever at sea in a storm, when the ship reeled to and fro like a drunken man, and struggling as for life in the arms of death, now rose on the top of the billow, now plunged into the trough of the sea? Partially infected with others' terror, did you ever leave shrieking women and pale men below, to seek the deck, and look your danger bravely in the face? In such circumstances, I know nothing so re-assuring as—when we have staggered across the slippery planking, and are holding by

rail or bulwark—to see amid these weltering foam-wreaths, that fierce commotion, the hurricane roar of the wind among the shrouds, and the loud dash of the billows beneath—calm confidence seated on the brow of that weather-beaten man who with iron strength leans upon the wheel, and steers our ship through the roaring billows, such—only much higher—is the confidence of God, as expressed in the words: 'I have spoken, and I will do it'."

—Guthrie.

EXCHANGES.

The Bema is a neatly-bound, well-conducted, and interesting paper which reflects great credit on the students of the Union Baptist Seminary.

The Trinity University Review is a highly respectable monthly, but would be better if conducted more in the magazine style. The *Review* is apt to be mistaken for the *'Varsity* as the covers are very much alike. The verses entitled Retrospect are poetic, and the editorials are very good.

The *Manitoba College Journal* has been enlarged, and in all respects sustains its past reputation. The *Journal* is rich in college news which is a commendable feature as many college papers are sadly behind in this respect.

The *McGill Fortnightly* appears with a new cover excellently designed by Mr. H. N. MacVicar of this college. The *Fortnightly* is rapidly forging ahead, and will at no distant date be the best of its kind in Canada.

One of the best exchanges in our sanctum is the *Acadia Athenæum* of Acadia University. The *Athenæum* has been

lately enlarged and improved, and deserves the support of the students and graduates of Acadia. The article on Tennyson is especially good. We wish the *Athenæum* abundant success.

The December number of the *Quarterly Register of Current History* contains portraits of Mr. Blake, and President Loudon of Toronto. The portrait of the late Sir Daniel Wilson is we believe a very good one, and the account of his life will be of interest to many. The *Register* is full of information, and is excellent throughout.

All the World is the organ of the Salvation Army, but Christians of all denominations would find much to edify them in its pages as it contains a record of the Army's movements and doings in all lands. It is published in Toronto.

The *Endeavor Banner* is edited by a student of this college, and is on the whole a good thing. We do not like to see advertisements stuck in the midst of the reading matter proper—too mercenary, you know!

Talks about Books.

THE Rev. Mr. MacGillivray of Cote St. Antoine, who, during the past summer, attended the Oxford Summer School of Theology, an interesting account of which he has given in the Knox College Monthly for December, has favoured the Talker, in the interests of THE JOURNAL, with the original and revised editions of Professor Robertson Smith's Old Testament in the Jewish Church. When, in 1880, Professor Smith was relieved of his chair in Aberdeen, six hundred prominent Free Churchmen, so he says, in Edinburgh and Glasgow, invited him to lecture before them on the Higher Criticism. This he did in twelve lectures to which none but a Scottish audience would have had the patience to listen. Learned they may be, but *not* interesting. He begins by exhibiting what is perfectly true, namely, that the modern view of the inerrancy of Scripture has no warrant in Reformation theology nor in earlier utterances of the leaders of church thought. Every man who has studied his Bible with intelligence knows that its heavenly treasure is in earthen vessels, and that the tang of the cask is sometimes very strong. Had Professor Smith stopped there, nobody

would have blamed him, at least nobody whose opinion is worth anything. But he did not; he fell foul of Jewish tradition. For Jews as a people and for Jewish literature, apart from revelation, I have as little respect as Professor Smith. They are selfish lovers of material prosperity, stiff-necked, rebellious, and conceited mules, and their extra canonical literature is largely ignorant twaddle. But the Jew as a wholesale liar and forger I do not know. Apart from miracle, from supernatural aid, the Jew or the Israelite could no more have written the Old Testament than he could have flown to the red planet Mars. It wasn't in him; nature had not constituted him that way. According to Professor Smith, however, there was nothing too bad for Jewish scribes to do, and yet nothing so divinely excellent that it might not have been their work. If this be not special pleading of a house divided against itself I must look elsewhere for bathos.

I see by to-day's paper that a Frenchman has safely arrived in civilization after a two year's journey across the Sahara. It took me less time to cross the Robertson Smith desert, the scenery of which consists of two ancient narratives

or collection of narratives, the one calling God by the name Elohim, the other terming him Jehovah; of two oral or written collections of laws called respectively the Priestly and the Prophetic Torah; and of a Deuteronomist. The latter belonged to the time of King Josiah and the other elements of the Pentateuch were brought together, out of the other four documents or traditions, in the period of Ezra. How does Professor Smith know this? By finding that the later historical books and prophecies indicate the non-observance by Israel of all the precepts of the Pentateuchal code. A conclusion of this kind founded upon the silence of the chroniclers and prophets is worthless. The Bible writers take many things for granted, such as the existence of God and the immortality of the soul. The author's negative proofs are the very reverse of convincing. His prophetic and priestly Torahs are a pair of myths, and the distinction drawn between the Elohist and the Jehovist, which originated in the brain of Dr. Astruc, one of the greatest of unchanged scoundrels the world has ever seen, is based upon an utter misconception of the legation of Moses. Professor Smith makes much of the reference in Genesis xxxvi to the kings that reigned in the land of Edom, holding that the chapter cannot have been written before the time of Saul,

probably not before that of David, when Edom was subject to Israel. If Professor Smith and his German teachers knew history, as they arrogantly profess to know it, they would be aware of the fact that these kings, *in the land of Edom*, were not Edomites at all, and that the last of them was dead before Israel entered upon its wilderness journey. Our author quotes Wellhausen's *De Gentibus et Familiis Judæorum* to the effect that Caleb the Kenizzite was a descendant of Esau. He was nothing of the kind, but a member of the Egyptian house of the Amenophids from Philæ or Tell el Amarna. I believe Professor Smith is a fine Arabic and Semitic scholar generally, but he does not know history, and is thus incapable of profitably criticising a work that is largely historical. There is evidence that letters had advanced to a high stage of proficiency in the time of Moses, and that the books ascribed to him, whatever later additions may have been made to them, suit better his period than any other in Israel's history. The new edition of *The Old Testament in the Jewish Church* contains much additional matter on the historical books, the Canon, the Hexateuch, and the Psalter. There are some grains of wheat in this literary barn, but they are as nothing compared to the chaff. If insinuation, assumption, and the total absence of external proof, constitute the

method of scientific criticism, the less I have to read it the better I shall be pleased.

The same friend contributes *The Expositor* for the past three months. In this useful magazine Professor Ramsay pleasingly follows the steps of St. Paul in his first missionary journey in Asia Minor, and Professor J. Agar Beet discusses *The Atonement*, taking strong ground against the vulgar commercial theory, and regarding the sufferings of Christ as the outcome of the general law governing our sinful human race, into communion with which He came. Professor G. A. Smith writes on *Esdraelm*, and *The Strong Places of Samaria* well enough, but saying nothing new. He also criticizes Duhm's *Isaiah*, and, as Duhm brings the completion of that prophetic book down to between 90 and 80 B. C., naturally he disagrees with Duhm. In German *dumm* means stupid, and true scholarship should doom to everlasting obscurity the man who finds that classical Hebrew was written in the first century B.C. Professor Driver writes an admiring critique of Robertson Smith's book with a survey of which this talk begins, but it does not convince the Talker. Driver, Cheyne, and Smith are but repeaters of German opinions, and for nourishment you might as well dine upon the east wind as upon German opinions. The Rev. John Taylor, in a review of Canon Cheyne on King

David and the Psalter, agrees with that reverently destructive critic in the view of religious evolution which denies that David wrote any of the Psalms, and that our Lord and the apostles were mistaken in attributing some of them to the royal singer. The Talker has not the least hesitation in denying such a position, which has nothing but German conjecture on its side. History gives it no support at all. Professor Driver is complimentary to Professor A. B. Davidson's *Commentary on Ezekiel*, although a moderately conservative work. Dean Chadwick of Armagh writes on *Cases of Possession*, regarding which he accepts New Testament teaching, believing firmly in the existence of the principalities and powers of evil. Dr. David Brown on *Herod the Tetrarch*, Dr. Stalker on *Julius Kostlin of Halle*, and Mrs. Macdonell's *Dora Greenwell* are pleasing sketches. The Dean of Armagh on *Peter's Wife's Mother* is a study in *Gospel Harmony*. The Bishop of Wakefield on the *Revised Version* thinks that "a vast expenditure of time and labour and learning was spoilt by over-minuteness. It is felt to be fussy in its multitudinous petty changes." The Rev. J. G. Carleton sets forth the orientalism of Scripture under the title of *The Idiom of Exaggerated Contrast*. "Call no man your father upon earth," and similar expressions, are not to be construed literally. Professor Milligan

vindicates the parable of the Rich Man and Lazarus from the charge of Ebionism, and the Rev. J. Llewelyn Davies, on The Many Mansions and the Restitution of all things, supposes these simply to denote the full establishment of the Divine Kingdom. Dr. Marcus Dods criticizes good naturedly the Rev. W. Peyton's Memorabilia of Jesus, concerning which The Free Church Record says: "There is a good deal in it, which, if it came from anyone but Mr. Peyton, would be pronounced to be unsound, but the author is a man *sui generis*, and the like may be said of his Memorabilia." The Free Church of Scotland Monthly as it is called is a marvel of cheapness, thirty-six quarto pages for a penny, and all fresh, quickening, full of interest. The Church of Scotland Home and Foreign Mission Record with which Mr. Croil keeps me supplied, although by no means so ambitious, is a well conducted organ. There is a certain dignity about these documents when laid side by side with our own Record that stamps the latter more or less with provincialism.

Another Cote St Antoine friend furnishes the last three numbers of The Thinker which is more orthodox than The Expositor. It is a sort of religious review of reviews and proceeds regularly every month with its survey of thought in book and magazine literature, British, American, Canadian, German, and

French. Under the head of Biblical Thought, the Rev. A. C. Jennings writes on Chronicles, concerning the genealogies of which he is in a hapless muddle. Did modesty not forbid, the Talker could point Mr. Jennings to a series of documents, dating from twenty years back, that would help him somewhat on his way. There is so much in The Thinker that one can hardly make a selection which will not do injustice to what remains. Dr. Hayman on the Samaritan Acceptance of the Pentateuch, the Rev. F. T. Bassett on the Chronological Order of the Earlier Visions of Isaiah, and the Rev. Frank Ballard's review of Huxley's Essay on Controverted Questions are apologetic and well written. The October Biblical Thought includes Dr. Hayman on the Antiquity of the Book of Joshua, the Rev. H. D. Astley on the Date of the Samaritan Pentateuch in rebuttal, and the Rev. J. N. Moulton on Zoroaster and Israel. The November number has a note on Professor Bissell's Bible printed in colours to show up the disruption of that book into fragments by the higher critics, and on Melchizedek's successor Ebed-Tob. It also contains a summary of Professor Julius Kaftan's, Dr. Dörner's successor, on the Truth of the Christian Religion, and articles by Professor Reynolds on The Names of the New (that is the Christian) Movement in the Roman World, and by the Rev.

J. McCosh Smith on Are there errors in the Bible? His answer is a dogmatic and indignant No.

Dr. Scrimger draws my attention to two numbers of the Hartford Seminary Record, the chief thing in which is the Rev. C. C. Stearns' series of lectures on The Monuments and Inscriptions Called Hittite. So far as they go, and have been printed, these lectures are good. Mr Stearns says he has read my book on the subject, which a glance at his pages told me. Nevertheless, like some other critics, and especially Dr. Hayes Ward, who is hurt somehow, he compares my method with Hyde Clarke's, with which it has no more connection than has Dr. Hayes Ward with anything beyond the mere bibliography of oriental discovery. Mr. Stearns objects to the interpretation of ancient documents by modern languages. Will he explain how Accadian was and is interpreted? It was by modern Fin, Lapp, Mordwin, Permian, Vogul, and similar Ugrian dialects, no more respectable in any way than the Basque and infinitely inferior, from a literary point of view, to the Japanese, of which the much-despised Choctaw is but a dialect on American ground. If he can offer me any *old Choctaw*, I will gladly accept it. Why do wise men sometimes talk nonsense? Had it been possible to affiliate Hittite with Accadian, or any similar outcome of the cuneiform, it would have been

done. All the oriental Kita wrote classical Japanese. From the same source I received a copy of the Sunday School Times, containing a review of Professor Morris Jastrow's attempt to decipher these same inscriptions. One character, *pi*, the professor has found, but his determinative prefixes and Turkish dialect are rubbish.

I have been favoured by Dr. Robert Campbell of St. Gabriels with a copy of his paper on The Flora of Montreal Island, reprinted from the Canadian Record of Science. Dr. Campbell has collected over four hundred specimens of plants, chiefly phænogamous, which he has generously presented, after mounting, to the Natural History Society. To a botanist the list is an interesting one and includes some rare specimens, such as the Parnassia Caroliniana or Grass of Parnassus. The Talker wishes the Dr. all success in his delightful study. The Rev. Dyson Hague, Rector of St. Paul's Church, Halifax. N. S., sends The Church of England the Centre of Unity, and the Past, Present and Future of Evangelical Churchmanship, pamphlets of 85 and 29 pages respectively. Mr. Hague's kindly advice for his Anglican brethren to pursue a course of conciliation towards their dissenting neighbours, and his earnest plea for the gospel of love, cannot fail to impress the reader favourably. His advice to Evangelicals within his Church's pale

contains a great deal that is worthy of their attention, and, if they can stand it, we can. But there is no hand held out for genuine union with us who, as a Reformation Church equally with the Episcopal, decline to be absorbed even by an evangelical, churchly, progressive, and affectionate body of English Churchmen. Concessions we are prepared to make, but concessions also we imperatively demand as a rational basis of union. The Quarterly Register of the Alliance of Reformed Churches is full of the recent Council, and is thus especially interesting to Canadians. The Canadian College Missionary is worth consideration as shewing the good work the students of Canada are doing for the Mission Field. There should be an article in THE JOURNAL upon it written by a student. The Montreal Young Men's Christian Association Record gives a good account of work done by that useful institution. The Western Missionary of Winnipeg is as usual bright, pointed, and full of the record of good work.

The Christmas number of the Dominion Illustrated has been received and well deserves the credit it has obtained throughout the city and country at large. It marks a new era in Canada's literary and publishing progress. Also, THE JOURNAL's advertising agent, Mr. Norman Murray, sends Murray's Illustrated Guide and Pocket Business Directory, a

pamphlet of 60 Svo. pages with large map of the city and many illustrations, price 25 cents. This handy book is now in its fifth edition, which is an evidence of the esteem in which it is held. It contains a great deal of useful information in good arrangement, and must be useful to strangers visiting Montreal. Messrs. Drysdale & Co. send Peloubet's Select Notes on the International Lessons for 1893. These lessons extend from Ezra to Malachi, and from Acts xvi to the Book of Revelation, but in neither case continuously. Last year the Talker drew attention to the excellence of these notes as helps to Bible study, and he sees no reason for changing his opinion of their value. The Journal of the Polynesian Society of Wellington, New Zealand, for October reached me the other day free of postage. Its 64 large Svo. pages contain much that is interesting to the archaeologist, such as an answer to the question What is a Tangata Maori?; a review of Dr. Codrington's Melanesians; a Figian tradition, entitled The Land of our Origin; an Incident in the Early History of the Maoris; and the Maori Occupation of Chatham Islands. But the most important article is Dr. John Fraser's Samoan Story of Creation, with native text, translation, and notes. I see that Dr. Carroll of the Society has been investigating the Easter Island Inscriptions, and holds that they deal with

American history prior to the time of the Incas.

Professor A. B. Bruce, D. D., of the Free Church College, Glasgow, writes, for The International Theological Library, *Apologetics, or Christianity Defensively Stated*. It is a handsome 8vo. of 522 pp. This is a very complete work, and demands a more detailed review than can come within the compass of a talk. Its contents form three books, and an introduction. Book I is on Theories of the Universe, Christian and Anti-Christian, in which Pantheism, Deism, Materialism, and Agnosticism are reviewed. Book II deals with The Historical Preparation for Christianity, and treats necessarily of the Old Testament. The Higher Criticism here comes in like a flood, with a calm, philosophical opening of the sluice to Kuenen, Wellhausen, and all the rest of them, making a very poor apologetic. Book III is on The Christian Origins. The keynote to the book is that "Jesus has for the Christian consciousness the religious value of God." Dr. Bruce also says, "Christianity is the absolute religion." Whatever may be thought of some of Dr. Bruce's concessions to the breakers-up of the old faith, with or without warrant, there is no doubt regarding his unswerving loyalty to Christ, and his desire that Christ's person, work, and teaching should be the centre and all of

theology, as it is, when properly presented, the final and most perfect apologetic. Taking it all together, *Apologetics* is worthy of a wide circle of readers.

The *Apology of Aristides to the Emperor Hadrian* in the early part of the second century was long supposed to be lost. Some time ago the Armenians of the Lazarist monastery at Venice discovered two fragments of it in Armenian; and, in the spring of 1889, Professor J. Rendel Harris found a Syrian version complete in the library of the Convent of St. Catharine on Mount Sinai. While this was in process of translation, Mr. J. A. Robinson of Christ College, Cambridge, found that the Greek text almost complete was embodied in the ancient story of the Lives of Barlaam and Joasaph. The three texts are published with introductions, translations, and notes, by the Cambridge University Press. Aristides calls himself a philosopher. He seeks to impress upon the emperor the unity of the Godhead without the least note of servility. Then, not unlike Clement of Alexandria, who may have taken his cue from Aristides, he discourses on the vileness and contradictions of the heathen gods. And, finally, he draws a pleasing picture of the great contrast afforded in Christian works and lives. It is the oldest extant apology, unless the *Epistle to Diogne-*

tus be earlier, but its apologetic value is not great. In the Armenian fragment Mary is called the mother of God, but the Syriac has no such term, nor does

theotokos occur in the Greek. That expression caused Renan to regard the Armenian fragments with suspicion.

A handwritten signature in cursive script, reading "J. M. Campbell". The signature is written in dark ink and is centered on the page below the main text.