

after years led to such important results. Subsequent events in the career of the great Scottish divine were briefly sketched, such as his Glasgow ministry, so faithfully and so beneficently pursued; his occupancy of the chair of Moral Philosophy in St. Andrews, and of Divinity in Edinburgh; the part he took in the principal movements of the time; the formation of the Free Church, in which he was the leading spirit, and the swift death that overtook him in 1847. The last-named event was told with much feeling, in sublime yet simple language. Though to those advanced in life the chief historical points in the lecture were in a measure familiar, to the younger generation they would come with an attractive freshness. It was well, therefore, that one who had received so much from the most distinguished of Scottish theologians, and who had gazed lovingly on the leonine countenance of Thomas Chalmers, should tell the theological neophytes of this generation the manner of man he was.

Of late years the Presbyterian College, Montreal, has been remarkably fortunate. It has as its principal, Dr. MacVicar, a man of matured yet progressive mind, a profound theologian and one who has a wide and generous sympathy with youth. The gentlemen associated with him are fitted to adorn any institution of learning. Through the generosity of a rich resident in Montreal, a new chair has been founded, thus the Montreal College has come into possession of a new professor. For this honourable and responsible position the Rev. James Ross, M.A., B.D., has been selected with the approval and sanction of the General Assembly. Last Wednesday evening at the opening of the College he was formally inducted by the Presbytery of Montreal, and thereafter delivered his inaugural lecture. It is one of great ability and promise. The new professor dealt with what is a vital present day question, "The Preacher for the Age."

The lecture gives evidence that while Mr. Ross was discharging faithfully the duties of the pastorate in a provincial town of considerable importance, he was diligently studying the drift and spirit of the time, especially the relation of the Christian ministry to the complex needs of the age. It voices the thought of those who have given serious attention to the religious condition of the Church and of those who are outside its more direct influence. Mr. Ross is not an indiscriminate laudator of the past, nor is he an imaginative enthusiast in regard to the future. He recognizes that this is a time of transition, and his perception of the great responsibility resting on religious teachers prevents him from taking other than a grave, though not a pessimistic, outlook. The positions taken in the lecture, which he amply and forcibly illustrated, were that the Christian preacher for this age must be a man of wide acquaintance with truth; he must be a man of unswerving loyalty to truth; and he must be a man of skill and power in using truth. A bare recapitulation of this orthodox threefold division would give the reader but little idea of the varied matters, rich and fresh, which they cover. The Presbyterian College, Montreal, is to be congratulated on this the latest addition to its distinguished teaching staff.

#### ALFRED TENNYSON.

BY this name the deceased Poet-Laureate made his fame; this is the name enshrined in the popular heart, and thus the name that will live for many generations as that of one of the most distinguished writers who adorned the literature of the Victorian era. In saying this, there is not necessarily a reflection on the bestowment and acceptance of a place in the peerage. Regal recognition in this case was disinterested, and in its acceptance there was no sacrifice of manly independence, a worthy quality that marked Tennyson's life throughout. If such honours are bestowed it is well that individual worth and literary eminence should be occasionally recognized in their distribution. As Lord Tennyson he was honoured, but as Alfred Tennyson he was more widely known and beloved.

The late Poet-Laureate enjoyed excellent educational advantages in his early youth. His father, a clergyman in the Church of England, was careful in the training of his boys, all of whom turned out well, and subsequently achieved more or less distinction in their respective spheres of life. At Cambridge, Tennyson received his academic training, and while pursuing his classical studies cultivated the muse with some assiduity. He competed for a prize poem and gained the Chancellor's gold medal for his "Timbuctoo," a production of his earlier

years, which has found a place in the later collection of his works. His dear friend, Arthur Henry Hallam, the subject of "In Memoriam," was at the same time an unsuccessful contestant for the prize. Like most beginners Tennyson had to wait for public appreciation of his merits and the recognition of his genius. Friends perceived the promise apparent in his earlier efforts, but it was not for some time that popular discernment assigned him a place among the sweet singers of the age. In company with his elder brother, Charles, he prepared a volume of poems entitled, "Poems by Two Brothers," which was published in 1827, but attracted little attention. After this, two or three attempts were made to gain the public ear, still with indifferent success, though in one of these volumes two or three of his most widely known and much admired poems, such as the "Dream of Fair Women," "Enone," and "The May Queen," made their appearance. For a period of ten years he refrained from publishing, but he was not idle. His genius grew in strength, and he bestowed ceaseless labour in culturing and maturing his poetic art. In 1842 he published two volumes of "Poems by Alfred Tennyson" that obtained immediate recognition, and he soon afterwards took rank as one of the chief poets of the century. Next in order came "The Princess," and in 1850 appeared that great commemorative poem "In Memoriam," in which profound thinking and heart felt grief are blended in ever varying modulation. To the strong yet graceful stanzas of this master-piece, thoughtful readers will turn with growing admiration and profit. Like the friendship of David and Jonathan, that existing between Alfred Tennyson and Arthur Henry Hallam, son of the historian, has been immortalized in an extended poem of wondrous beauty and power.

In due time much else flowed from his pen. Much that evidenced the power of the sublime thinker and in varied forms showed the mastery of the subtle and highly cultured artist. Occasionally also came some little things far below the level of Tennysonian achievement, but for the most part these were prepared to meet certain exigencies. Tennyson, like Homer, sometimes nodded. "The Idylls of the King," "Enoch Arden," and the dramatic compositions of recent years will long find interested and delighted readers.

The gift of genuine poetic song is valuable in every age; it is especially valuable in an age when material things bulk so largely as they do in the century which Tennyson adorned. All that was best, purest and noblest in nineteenth century English life found melodious expression in the cultured verse of the great poet over whom the grave has just closed. For his service in the best interests of humanity this generation ought to be profoundly grateful. He understood the spirit of the times in which he lived. All that was picturesque and worth preserving in the past found in him a true admirer. He shared the aspirations for progress characteristic of the age and endeavoured to aid in their realization. The conflict between faith and doubt is well defined in "The Two Voices." Amid all the changes and the raging of contrary winds he held his religious convictions with a firm grasp to the end. The reverent spirit that pervades his work is an evidence of that trust in the unseen which characterizes the devout soul in every age. In what may rightly be regarded as his farewell ode, "Across the Bar," can be clearly traced that abiding faith in Him who is worthy to receive the tributes of the great, no less than the homage and worship of the humblest. Beautifully prophetic were its lines. The wish for a peaceful departure was fully realized in the tranquil death of the aged poet, who wore "the white flower of a blameless life," and died in the faith that was his solace and inspiration. His memory will long be affectionately cherished by all who appreciate what was among the best, the noblest and the purest in English literature in the nineteenth century.

Sunset and evening star,  
And one clear call for me!  
And may there be no moaning of the bar,  
When I put out to sea.

But such a tide as moving seems asleep,  
Too full for sound and foam,  
When that which drew from out the boundless deep  
Turns again home.

Twilight and evening bell,  
And after that the dark!  
And may there be no sadness of farewell  
When I embark;

For tho' from out our bourne of Time and Place,  
The floods may bear me far,  
I hope to see my Pilot face to face  
When I have cross'd the bar.

## Books and Magazines.

We have received a copy of the first number of "The Christian Idea," edited by Rev. Kenneth F. Junor, M.D., pastor of De Witt Chapel, New York. It promises to be attractive and useful, and is published in the interests of the congregation.

THE MOTHER'S NURSERY GUIDE. (New York: Babyhood Publishing Co.)—This monthly magazine contains much valuable information on the care and training of infants and children. Men of eminence in the medical profession and other specialists write in its pages. The publication has an important mission, and its work is well done.

THE METHODIST MAGAZINE. (Toronto: William Briggs.)—Dr. Withrow continues his interesting series of illustrated papers on "The Land of the Pharaohs," and W. S. Caine's description of "India: its Temples, its Palaces and its People," loses none of its attractiveness. Other contributions to which readers will readily turn are: "The 'Darkest England' Social Scheme," by Archdeacon Farrar; "A Rare Young Man," by W. E. Gladstone; "The First Hundred Years of Modern Missions," by Rev. J. S. Ross, M.A.; "The Newer Parts of Canada," by Cyrus C. Adams, and several other papers on subjects of present interest and importance.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls Co.; Toronto: 11 Richmond Street West.)—In the Review Section of the October number of the *Homiletic* will be found able papers on "The Historicity of the Gospels," by Dr. J. H. Barrows, of Chicago; "Our Inheritance of Sacred Songs," by Professor S. A. Martin, Lincoln University; "Church Confederation," by Professor Crooks, D.D., Madison, N.J., and "Hints for the Division of Themes," by Professor Raymond, L.H.D., Princeton. The sermonic section is full, rich and varied, having contributions from eminent preachers, European and American. The other departments are, as usual, filled with useful, valuable and suggestive material.

THE OLD AND NEW TESTAMENT STUDENT. (Hartford, Conn.: The Student Publishing Co.)—The latest issue of this valuable and suggestive publication is a double number. It is for September and October. In addition to its brief and pointed editorials, and the regular features finding a place in each number, the present issue contains papers of great interest to intelligent students of Scripture. Harlan Creelman discusses the question, "Are There Maccabean Psalms?" Dr. Goodspeed supplies a second paper on "The Book of Job in other Literatures." Other papers are: "Peter's Life and His First Epistle;" "Is it Necessary for a Clergyman to Know Hebrew?" "Paul and the Parousia," "The Hebrew New Testament of Franz Delitzsch," and much else that will be read with interest.

We have received from William Briggs, of the Methodist Book Room, a copy of St. Matthew, by Rev. A. Carr, M.A., Oxford, one of the excellent series in the smaller Cambridge Bible for schools. It is admirably adapted for the purpose for which it is intended. There is a brief introduction containing a life of the writer of the first Gospel, and a few paragraphs on the authorship, origin and characteristics of the Gospel. A very fine map of Palestine faces the title-page. The text is given, and short, clear explanatory notes are placed beneath the text. From the same publishing house we have also received a specimen copy of the larger work, "The Cambridge Bible for Schools and Colleges." The series is under the editorial supervision of Dr. Perowne, Bishop of Worcester. The volume before us is the Second Book of Samuel, with maps, notes and introduction, by Rev. A. F. Kirkpatrick, B.D. The work is most conveniently arranged, and a copious and carefully-prepared index makes reference to any part of the volume easy. The average reader of Scripture, no less than the student, will find this admirable series a valuable help in the study of the sacred volume.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—The same energy and adaptiveness that have characterized this popular monthly are still apparent. The frontispiece of the October number is from a drawing by A. B. Frost, and the subject is, "Sorcery." The four hundredth anniversary is producing a literature of its own. "The Baptismal Font of America," copiously illustrated, forms the opening paper, and Professor Ruge, of Dresden, contributes one on "Columbus." A. B. Frost, the artist, comes in for treatment, and a number of his drawings are reproduced. Other papers that will attract the attention of the general reader are: "Tiger-Hunting in Mysore;" "Education in the West," by Professor Thwing; "Paris along the Seine," by Theodore Child; "Beaumont and Fletcher," the fifth paper on old English Dramatists, by the late James Russell Lowell; and a second paper on "A Collection of Death-Masks," by Laurence Hutton. Poetry and fiction have the usual space allotted them. In the former our Canadian poet, Archibald Lampman, appears with advantage. "Jane Field," by Mary E. Wilkins, and "The World of Chance," by W. D. Howells, are continued. Nor must mention of the good stories and the usual departments be omitted.

THE TREASURY OF RELIGIOUS THOUGHT. (New York: E. B. Treat.)—The number for October is pre-eminently good. In illustrations, text and general make-up, it is the peer of any magazine of its class published. All its articles are rich in matter and timely in theme. The illustrations are portraits of Dr. Farrar, Brooklyn, and Henry Ward Beecher. There is a biographical sketch of the former by the editor, and of the latter by Dr. T. L. Cuyler. A beautiful view of the First Reformed Church, of Brooklyn, is also given, and a sermon by its pastor, Dr. Farrar. There are three other excellent full sermons, and the leading thoughts of five others; also, a Thanksgiving Service by President A. A. Johnson. "The Apocalyptic Dreams of Solomon" are discussed by Professor M. S. Terry; and "The Biblical Criticism of Our Day," by Professor G. H. Shodde, Ph.D.; "Christ's Claim on Men of Influence" is enforced by Dr. Burdett Hart, and "Christian Ambition," by Dr. A. J. Gordon; "Family Religion" is urged by Dr. McConnell, and "The Importance of the Holy Spirit for Christian Workers" is considered by Dr. Kittredge; "France and Her Reformation" is briefly depicted by Rev. C. M. Alford; "Calvary and the Tomb of Christ" pointed out by R. H. Smith. The Sabbath School Lessons, explained by Dr. Mowatt, and Sabbath School Instruction in Bible Doctrine, earnestly urged by Dr. Broadus—Current Religious Thought, Survey of Christian Progress, Illustrative Thoughts, and Beautiful Thoughts, with brief, timely Editorials and Reviews of Books and Magazines, complete a number of great excellence.