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DR. GOLDWIN SMITH'S "CHRISTIANITY'S MILL-
STONE."

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DR. GOLDWIN SMITH is one of Canada's most striking personalities. However cavalierly at times her press and her associations may treat him, Toronto never ceases congratulating herself upon the possession of one whom the most cultured English society recognizes as a prominent man of the age. A master of modern history, of the English language, and of all that may embellish it from the literatures of other lands and ages, we recognize him as an authority, and, deferentially dropping the titles "professor" and "doctor," call him simply Goldwin Smith, just as we speak of Macauley and Disraeli, of Carlyle and Gladstone. Those who really know anything about Goldwin Smith in public act or in personal character, besides doing homage to his great intellectual ability, his extensive and thorough literary culture, and his polished style, also recognize with admiration his manly independence, his large benevolence, his genial hospitality, and his unfailing courtesy. It says a great deal for any man who has lived from twenty to thirty years under the public and private gaze of his fellows, when the voices of the best of them are emphatically raised in his favor; how much more in the case of Goldwin Smith, whose political views regarding the future of the land of his adoption are in direct antagonism to those of her best and most patriotic sons.

It does not follow that Goldwin Smith's political views are wrong because public opinion is opposed to them, since public opinion, varying with the community and the age, is but a crude product ever standing in need of the moulding influence of master minds. The general who surveys the whole field of battle from his lofty éminence, sees it quite differently from the simple captain who leads his company through the smoke and din of action; and, could that general, with a swift-moving, mighty hand, pick up battalions, batteries and squadrons, as chess-men are shifted, and hurl

them on the foe, the day would be his. But,—for there always is a but—he has to take into account the difference between his eagle eye and the slow motions of large bodies of struggling humanity, whom no amount of discipline can transform into clock-work and whose longest step out on the march is limited to thirty-six inches. Alike in his opinion concerning Canada's near destiny, and in his judgment of the Old Testament Scriptures, Goldwin Smith betrays the distinction between the theoretical general and the Wellington or the Wolseley who knows of what achievements flesh and blood men are capable.

The writer does not feel himself called upon, by any estimate of his own fitness, or dogmatic claim to sit in judgment, to volunteer his opinion of the public utterances of distinguished thinkers. Dr. Goldwin Smith's theological article has fallen under the eyes of several of his most thoughtful students, and it is at their request that he has undertaken to give his personal opinion of its teaching. The article in question is entitled "Christianity's Millstone," and appears, over the signature of Goldwin Smith, in the December number of the *North American Review*. Setting out from the renunciation made by Professor Bonney at the Norwich Church Congress, of his faith in the historical character of the earliest records of the Old Testament, the author proceeds to a complete surrender of each and every claim asserted for the inspiration of that venerable and unique series of documents. The proverb *in medio tutissimus ibis* he peremptorily rejects, largely, it appears, because of its critical difficulties, which should hardly have weight in the mind of a born critic. He sees no *via media* between the unreasoning dogmatism of the verbal inspirationists who vouch for the divine origin of every jot and tittle of the original text, and the utter negation of that special divinity by which the Old Testament is differentiated from other products of human genius. To this conclusion, which must weigh seriously on the minds of all who desire that their faith should rest upon a scientific as well as upon an experimental basis, the author has been led by many considerations.

One of these considerations is respect for the authority of certain advanced theologians, such as Professor Bonney already named, and the authors of *Lux Mundi*, and to them may be added the higher critics, with some anti-biblical geologists, ethnologists and Egyptologists. Other considerations are the geocentric cosmology of the Bible, its local and exclusive character, its errors and contradictions in statements of fact, its mythical nature arising from the late production of its so-called history, its immoral teaching and vindictive expression as compared with the New Testament, and its prodigies or miracles. This is a very formidable arraignment of what the learned author regards as the millstone about the neck of Chris-

tinity. Did one know exactly what Dr. Goldwin Smith's working theology is, some a-priori judgments might be discovered that have given undue value in his eyes to the authorities and other considerations mentioned. On the first page of his article he confesses that it is a strain upon the conscience to reconcile Vicarious Punishment with our sense of justice, and appears to surrender the Fall of Adam, the primeval personality of evil, and the Atonement of Jesus Christ. There is in the article no evidence of disbelief in our Lord's divinity and the historical truthfulness of the New Testament, but there is a denial, along the line of Professor Workman's Messianic Prophecy, of any specific prediction of the advent of Jesus or of any event in His life, in the Old Testament.

The origin of evil is still a vexed question. Professor Drummond makes it a necessity of evolution, a means to an end, and Dr. Lyman Abbott virtually does the same when he cuts out the third chapter of Genesis. So Dr. Goldwin Smith has no need for the Atonement because there has been no Fall, and consequently no evil spirit to bring it about. Evil itself, even sin, however, is a stubborn fact which all must admit, and the three distinguished scholars above mentioned are too reverent believers in God to think that evil has any existence in His nature, save as the thought of a possible negation of the same. God, who combines in Himself the attributes of light, love and life, is conscious by His own eternal freedom of the possibility of departure into darkness, hate, and death. He cannot so depart or change character, otherwise the universe would fall into ruin, and infinite wisdom makes known to His clear eye the end from the beginning. But His creatures cannot, save by relying on Him, have infinite wisdom to guide them, be they angels or men, unembodied, disembodied or embodied spirits. Those among such to whom freedom of choice has been given, combine infinite will that may reach to the throne of God, with finite knowledge. In freedom lies the possibility of evil, and in that freedom combined with ignorance of results lies its probability in the character of the creature. Abstract evil is a thought in the mind, and as such has no moral quality, else were God immoral. Neither is there any moral quality in matter, body, physical substance; evil or sin pertains to spirit and is its anti-divine energy. At some point in the past history of the universe, a free being or free beings, in whom the disturbance of harmony or inequality of the attributes of will and knowledge was counterbalanced by a sense of dependence on infinite wisdom, voluntarily ignored ignorance and chose the evil course. The old-fashioned hyper-Calvinist whom council after council denounced for making God the author of sin, was not so guilty in this respect as the evolutionist of modern days. No other man of pure life and lofty ideal has a clearer vision of the present reign of evil in the world;

of its sins, public and private, in high and in low society, than Dr. Goldwin Smith, and, like Lord Tennyson, he is seeking after a clearer vision of the Infinite Father. He cannot in any sense regard the former as the necessary or even as the contingent outcome of the latter.

If the Old Testament did nothing more than give us, in plain, simple language adapted to the comprehension of a child and of the childhood of humanity, this momentous philosophical truth concerning the origin of evil, it would still have accomplished what no other ancient book has done. Dr. Goldwin Smith says, very truly, that a man has no recollection of what happened to him in his cradle. With the preceding part of his statement one need not agree. Whatever may be said of other parts of the Old Testament record in regard to extent of inspiration, this primeval portion of Genesis must have been inspired by God who knows all, whether, with the writer, one believes the story to be of actual fact conformable to aboriginal human childishness, or whether he look upon it as the revelation from heaven of a great philosophical truth. Since the days of Celsus men have sneered at the primitive naked pair, the tree of knowledge, and the tempting serpent, (Dr. Goldwin Smith does not) but on what better ground or in what fitter way as adapted to the infancy of the race can they account for the stupendous fact of the reign of sin and concomitant evil? Dr. Goldwin Smith does not remember how Dr. Buckland dealt with fossil records of geological races and the appearance of death in the world before the fall of man; but, whether one will receive it or not, the Scriptures are quite consistent, for who can tell by how many ages pre-Adamite man ante-dated his brother of to-day, or when first came into God's universe and into our earth that sin the wage of which is death? A great saving clause for our humanity is that it is not the originator of sin, and the inspiration of the Almighty in psalmist, prophet and apostle sets forth the divine compassion for its ignorance and its temptations.

There have been and are in the world men without God and without hope. Christ came to give a fuller and better hope, for there was hope before He came. St. Paul before King Agrippa said he was judged for the hope of the promise made of God unto our fathers. Why was the Hebrew eye ever set forward into futurity looking for Him that should come? Why did Eve say when Cain was born, "I have gotten the man from the Lord;" and Lamech call his son Noah, or rest; and Abraham, Isaac and Jacob look for an heir of the birthright; and Moses tell of the prophet like him but greater; and David sing of his son and Lord: and Isaiah ring, seven hundred years before He came, the Christmas chimes for the child born unto us who is the Everlasting Father? Why? Because, in the third chapter of Genesis that Dr. Abbott would cut out, is the promise that the seed of the

woman should bruise the head of the serpent. If this hope be not continuous Messianic prophecy from the beginning, language has no meaning, and if that Messianic prophecy do not couple divinity with humanity, David and Isaiah are guilty of blasphemous hyperbole. What did the God-man come for! To suffer, to be punished by the power of evil whether human or diabolical. His were no wages of sin, for He knew no sin, yet He suffered death. Dr. Goldwin Smith says that vicarious punishment strains the conscience. If he means that the natural judgment of humanity is that a man should suffer the penalty of his own wrongdoing, this is true. But, if a foolish child were to run in front of a steam engine, he would risk his chivalrous Christian manliness to save that child. Then vicarious suffering would be a fact. It is a fact all over the world. Parents suffer on account of the sins of their children, and children for their parents, and wives for their husbands, and the good for the bad everywhere, and clean nurtured children in Canada because of the filthy breeders of disease in Central Asia. God cannot restore the balance between infinite will and finite knowledge, but He can save those who are of good will to be saved from the results even of wilful ignorance, and this is the Atonement. Dr. Goldwin Smith may have heard the Atonement preached in ways that did not commend themselves to him, for there are many crude theories about it, but spite of these crudities the great fact remains of a divine interposition to save man from the consequences of his sins. Many a dollar has the author of "Christianity's Millstone" given for just such a cause.

The great spiritual realities of the early chapter of Genesis are sin and deliverance from sin, added to the truth that by one living and true God all things were created. We do not know to whom or in what manner these truths were first revealed, for revealed they certainly were. There is nothing like them in the cosmogonies of the gentile world. Those of the Egyptians and Greeks as presented by Diodorus Siculus, the Phœnician of Sanchoniatho, the Brahman Indian of the Puranas, the Buddhist of the Milinda Prasna, the Celtic of the Druidical Bards, and the Teutonic of the Scandinavian Prose Edda are all as evolutionary as those of the Greek Atomistic Philosophers and Lucretius. Zoroaster alone, who borrowed from the Hebrews, credits Ahura-Mazda with the creation of a good world, spoiled at every stage by the evil genius of Angra-Mainyus. The systems to which the other cosmogonies belong know nothing of one holy God, little concerning sin, and the conception of a Saviour is not in them. It is not enough to say concerning the contents of the early chapters of Genesis, *se non e vero, e bene trovato*. Rather must it be allowed of him who first wrote it out, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." With the fundamental philosophical truths of that primi-

tive revelation, all subsequent revelations, stripped of their local and accidental features, are concatenated, whether they be found in the Old Testament or in the New. The Old Testament solves the problem of Jesus of Nazareth; no other ancient scripture does.

Dr. Goldwin Smith tells us that the prophet who wrote the early chapters of Genesis could not be inspired of the God of the universe who knows all, because his views of the universe are geocentric. We know through the studies of astronomers that our world is a very small affair, which knowledge led to a good deal of writing between Thomas Payne and Thomas Chalmers. Moses did not know this, nor did any sacred writer from his day down to that of our Lord's apostles any more than did the Greek and Hindu philosophers. Had the prophets and apostles been automata or human phonographs, they might have uttered the wisdom of the third heaven, but poor flesh and blood would not have understood them. Then *cui bono* all their revelation? God never did violence to human freedom, as His Son never imposed His teaching on those who were unwilling to listen to Him. Buttonholing and coercion are human devices. Man, even the highest prophet of man, is free in his acceptance of divine light, and he can colour that light with his preconceptions, obscure it with his ignorance, declare it in classical and sublime language or in faulty grammar. The filthy prophetic allusions we do not care to read in public, and the cursing *finales* to beautiful psalms that Dr. Goldwin Smith objects to, are evidences of God's respect for the freedom of the creature, be he holy prophet or unholy blasphemer. In view of this inviolability of human freedom, even Israelitish freedom—and we know what that was and is—the wonder, the miracle remains that God was actually able to speak at all. When Dr. Goldwin Smith wants a revelation that shall from the beginning reveal science and the whole mind of God, he becomes an out and out Calvinist, believing in that Augustinian fiction, "Irresistible Grace." He does not believe in this any more than in God's being the author of sin, hence he is inconsequent inadvertently.

The Old Testament is a paradoxical book with its gleams of light and shades of darkness. Some good people say it is all light, and Dr. Goldwin Smith does not say it is all darkness, very far from it. But he seems to say, it is too hard work, this separating what is human from what is divine, therefore the Christian world must divide into two camps, the one holding dogmatically that it is all divine, and the other, as dogmatically, that it is all human. Is there no such thing as discrimination? Is the spirit of sacred criticism dead? Can we not try the spirits whether they are of God or not by the teachings of Jesus Christ? The sons of Zebedee wished to follow Old Testament precedent, and were virtually told by him that their

spirit was not His spirit, but that is an isolated case, and is very far from applying to the whole of Old Testament doctrine. Sweeping generalizations miss the mark. Truth is found in conflict, by siftings, by hard work, by discovering the true standard and bringing all else up to its requirements. No single chronicle or state paper ever taught the historian the truth regarding the events or policy of a certain reign, but by collation he came by it. Why refuse to collate the Hebrew scriptures, because absolute truth of to-day is not found in every part of them? It is not fair to them nor to one's fellow-Christians to say, you must either be a senseless idolater or a denier of any revelation prior to that of Jesus Christ. That there is a human element in the Bible is the natural result of the human freedom which bred sin, but that there is a larger, wonderfully larger, divine element is evident from our perception of the human. The man who has no perception of that human element has had little participation in the divine. One hardly expected to find Dr. Goldwin Smith among the uniformitarians. Such men as a rule are the despair of scientific educators.

Our author believes apparently in a much abused doctrine, that, namely, of divine sovereignty in this world. The statement by Jesus Christ that there is a prince of this world inimical to Him and the cause of His death, is sufficient to call the doctrine in question. The poet may sing:

"God's in His heaven,
All's right with the world;"

but the earnest thinking man knows that while God is in the world He is here under limitations, self-imposed indeed, but limitations all the same. When He bestowed the gift of freedom upon a creature, He thereby limited His own freedom. Every so-called natural law that constitutes the continuity of nature is a self-imposed limitation of divinity, as we read in Genesis viii., 22. As the artificer is limited by the quality of his raw material, and as the general's plan of action and progress towards victory are hampered by many necessary defects in his forces, so in the matter of self-revelation and in the realization of the kingdom of heaven on earth has God ever been limited by the ignorance, the pre-conception, the heavenward stubbornness and earthward credulity of His human material. The Church is not called upon to apologize for the blemishes this kind of freedom has imported into the Old Testament narrative, any more than it is required to side with the Jewish rabbins and explain away all the dark or doubtful features in the characters of the chief among the chosen people. The moral law as the transcript of the divine character condemns them already, and the advent of Christ completed their condemnation. Let the candid reader ask himself how much of the Old Testament is in harmony with the moral law and with the life Christ, and how much stands in opposition to it, and he will find an enormous preponderance on the right side.

While dealing with this cardinal doctrine of freedom, human and divine, it is fit to observe in passing that divine freedom is the logical basis of the possibility of revelation, incarnation and every other kind of miracle. The limitations of divine freedom by human and other spiritual activities not in harmony therewith have made the world abnormal. To argue with Professor Green that the continuity of nature is contained in our very conception of nature is to wrongfully convert an empirical generalization into a first principle of consciousness. The untutored savage who knows nothing of the learning of the schools has always believed in the possibility of the supernatural, and all children, with the exception of a few precocious specimens, revel naturally in fairyland. The Old Testament has some difficult problems in its miracles of smiting and destruction, but its passing theophanies are small wonders compared with the incarnation, and its supernatural acts of beneficence are on a par with the miracles of Jesus and His disciples as instances of divine freedom restoring portions of a world out of joint to a temporary normal condition. On the basis of miracle, the Old Testament and the New stand or fall together, and, if they fall, revelation falls with them, and, what is more, the Free God ceases to be, and human freedom, deprived of its only sufficient cause, becomes a figment of the imagination. The logical outcome of the denial of Old Testament miracle is fatalism, irresponsibility, moral chaos.

Dr. Goldwin Smith objects to the local character of Old Testament revelation and contrasts it with the catholic dispensation of Christ. Yet Jesus, unlike Apollonius of Tyana, who journeyed over the habitable world, rarely passed beyond the bounds of ancient Israel, and His apostles had to be scattered abroad by the persecution that arose about Stephen. The Protestant churches came into existence in the first part of the sixteenth century, but, before the end of the eighteenth, they did next to nothing for missions. It is natural to man to keep good things to himself, to found clubs and institute secret societies. Did the God of the Old Testament sanction this, or was it allowed on account of the hardness of men's hearts, thus constituting for the Gentiles a time of ignorance that God winked at? All the second progenitors of the race after the deluge knew God. When Abram, led out of a life of idolatry, came to Canaan, he found a Canaanitic King Melchizedec there, a reviver of religion and the founder of a prophetic oracle that remained such in the time of Isaac. God is represented as speaking to Abimelech the Philistine, to Hagar, the fugitive slave, to Laban the Syrian. One of the books of the Old Testament canon is concerned with one who was no Israelite, Job, the Hittite king of Uz. One of the two men who entered the land of promise of the generation that came out of Egypt was Caleb, a Kenezite prince of the line of the Amenhoteps of Tel el Amarna.

David and Solomon extended their conquests from the Euphrates to the Arish, and with their conquests their religion. Of the prophets, Jonah was a missionary to Assyria, and by captivity and force Daniel and Jeremiah were led to minister in Babylonia and in Egypt.

Towards the end of the patriarchal age, Joseph was sold into Egypt and became the prime minister of the Hyksos King Aahpeti, then a boy in the eighth year of his life and reign. The marvellous boy became a convert, and commanded all heathen idolatry to cease. A papyrus is extant, the Sallier Papyrus in the British Museum, written for one of the Sekenen-ras of the ancient Egyptian line that the Hyksos had driven down to Thebes, and its story is a demand made by Aahpeti that Sekenenra and his people should worship Sutekh; in other words, the Shaddai or God Almighty revealed to Abraham and his descendants. Here was early missionary work in the greatest centre of the world's population and culture, and under the most favorable conditions, since all the surrounding nations were in relations of friendship with Egypt for the supply of their temporal wants. How far the monotheism of Joseph and his royal patron spread we cannot tell. It extended to the land of Uz, south of Mount Hor, and to the Canaanites of the Shubite, Temanite, and Naamathite tribes, as well as to the Aryan descendants of Ram in the Philistine region. In the Wady Mokatteb in Arabia Petraea there is an inscription which says, "The overseers of the soldiers appoint Kurata to be head of the League. He honours Sutedzu." Here again is Sutekh or Shaddai, the Almighty, worshipped by a pious chief in charge of the military guard at the copper mines. In that same region Moses found Jethro the Kenite still retaining the faith of Aahpeti. It was God's evident intention then to evangelize the world as it has been ever since, but His free agents were unequal to the glorious opportunity.

The old contention of Bishop Colenso, which Dr. Goldwin Smith revives, that the Israelites could not increase, in the short period of their Egyptian sojourn, from seventy to six hundred thousand males, is based on a double misconception. As Abram had in his household 318 young men capable of bearing arms, so, no doubt, had each of Jacob's sons, otherwise Simeon and Levi could not have put the Shechemites to the sword. In the time of their prosperity in Egypt, the clients of the tribes, especially of Manasseh and Ephraim, must have amounted to many thousands. Again St. Paul says truly, as quoting a proverbial expression, "They are not all Israel that are of Israel," which simply means that thousands of the oppressed of many nationalities joined their fortunes with those of the Israelites and shared in their deliverance. In primitive history the story of nations is largely that of individuals, the common people being made of no account. Even the

great Rameses, in telling the story of his victory over the Hittites, recites it as if it were the work of his single arm. It is not fair to literalize this individualism in Hebrew history, and speak of Jacob's ten sons going with ten asses into Egypt to buy corn for a population of at least 20,000. As Abraham was no Arab sheikh, but a monarch on terms of equality with the Aryan Padi-Shah of Gerar, so his descendants Isaac and Jacob were kings, even though the latter became for a time Laban's shepherd, just as Apollo tended the herds of Admetus. Jesus tells us that all our hairs are numbered by God, but it does not follow that God should have made his ancient instruments acquainted with modern statistics.

Dr. Goldwin Smith says, "The history of every nation begins with myth. A primeval tribe keeps no record." He therefore regards the patriarchs as myths. This is an error. An examination of legendary history and so-called mythology in the light of ancient monuments reveals the fact that the farther back we go in the nation-forming epoch, the clearer is the record. Genealogies were the first thought of the tribal bard or chronicler, and these old genealogies are in the main trustworthy. It is easy to perceive where an interpolating hand has come in with forged eponyms and oft-repeated divinities. The thirteen eponyms of Israel were much later than those of the Hamitic tribes of Canaan. The days of myth are numbered, and that of faith in corrupted tradition is coming in. Plato and Varro invented the mythical theory of the unclean Greek and Latin gods and goddesses as an apology for a corrupt religion. Euhemerism on many sides is assigning these and all heathen divinities their true place as deified ancestors, and as such they belong to tradition. Dr. Goldwin Smith thinks Sir George Cornwall Lewis's canon, that limits the trustworthiness of oral tradition to a single century, too rigid, yet not far wide of the mark. It is true that even within a century stories may take on accretions, but monuments on the Nile and the Euphrates are even now substantially verifying history that still lives in human memories after a lapse of three thousand years. Take one example. In Isaac's story (Genesis xxvi., 26) we read of one Ahuzzath or Achudzath, who was a friend of Abimelech, the Philistine king of Zerar. On a rock in the Wady Mokatteb in the Sinaitic Peninsula is this Hittite inscription: "An opposing officer of Kusa kills Akudsath. Tekanata, the head of the League, made the band of the League descend under Akudsath to guard Anub." This Anub was Pharaoh Amenemhat II., called Nub-Kau-Ra or Anub, the son of Kos, the Kusa of the inscription. The League that helped them was the original league of the Iroquois, and their Book of Rites recently translated by Mr. Horatio Hale mentions Akudsath and Tekanata among the league's founders as the Oneida Odatsbelhte and the Mohawk Dekanawidah. From the Puranas and

other Hindu documents we learn that, among the very ancient kings of Magadha, which was originally the Hittite Megiddo (in Egyptian Maketa), there were several in the Andhra dynasty called by the names Satakarni and Skanuaswati. The Iroquois Book of Rites places them among the founders of the ancient League as the Seneca Shadekaronyes and the Onondaga Skandawati. Did space and time permit, hundreds of such illustrations of the vitality of oral tradition might be presented.

Arabian tradition long prior to Mahomet knew Abraham, Isaac and Ishmael as historical personalities. The name of the father of the faithful survived in Syria where Nicolas of Damascus found it. Brugsch, a prominent Egyptologist, is a thorough believer in the Egyptian sojourn of Israel during the time of the Hyksos and their successors, and there is hardly room for doubt that Rameses III., Haq-on, the Akenkeres of Greek writers, was the Pharaoh of the Exodus. The story of Joseph's temptation is set forth in the Egyptian tale of the Two Brothers, in that of the Persian prince Siavesek, as told by Firdusi and Mirkhond, and in the Greek legends of Peleus, Hippolytus, and Bellerophon. Moses is testified to by a great cloud of witnesses. Professor Goldwin Smith allows Longinus, who was late, but Trogus Pompeius, Diodorus Siculus, Strabo, Pliny, Tacitus, and hosts of other Greek and Latin authors, refer to him. Neither Manetho nor Apion attempted to deny the sojourn of Israel in Egypt and the Exodus, although they travestied the history. Strabo believed the much older narrative of the destruction of Sodom, and echoes of it are found in Ovid's Philemon and Baucis, and in Geoffrey of Monmouth's tale of Benlli of Powis. The world is full of similar echoes of the Bible story, and wherever a contemporary monument has been found, it has proved in accord with the sacred record.

It has been said that the ethnology of the Bible is at fault. One would like to know where. Josephus was at fault in interpreting it, but he is not the Bible. But for the Bible, exact ethnology would be next to an impossibility. The Hebrew scribe introduced confusion at times by translating Padi-Shal. Zur-yune, Hadad-ezer and Hammu-rabi into his Abimelech, Beth-Zur, Benhadad and Beth-Rapha, but this confusion is only temporary. Here is an objection critical rather than ethnological, but worthy of consideration. "That the alleged record is of a date posterior by many centuries to the events, and therefore no record at all, plainly appears from the mention of kings of Israel in Genesis (xxxvi. 31). No reason has been shown for supposing that the passage is an interpolation, while the suggestion that it is prophetic is extravagant." If Dr. Goldwin Smith will compare the Hebrew of the verse quoted with that of I. Chronicles i., 43, he will find them to be word for word identical. All reputable commentators are agreed

that the passage in Genesis is a gloss taken from Chronicles which contains by far the more extensive series of genealogies. It does not appear that old Bishop Patrick even regarded it as a prophecy. As to geological objections, what do they amount to? It may be that Moses regarded the periods of creation as ordinary days just as he thought the sun was created for the earth, in so far misinterpreting his vision or message through a natural ignorance of geology and astronomy. God could not wait till the day of Lyell and Dawson to tell man the story of earth's birth. Sir William Dawson is not alone among eminent geologists in allowing that the Scripture narrative generally satisfies the conditions of geological science. The sequence of the changing conditions of the earth and of its inhabitants is thoroughly logical, and there is nothing so sensible and natural in any other ancient cosmogony.

There are a hundred things yet to be said, for Dr. Goldwin Smith has packed his article full to overflowing, but one objection must be met. It is that based on the impossibility of oral tradition descending from an early age to the regal period of Israel's history. The Greek story of Belshazzar evidences the prevalence of the art of writing before the Trojan war, and the Book of Job shows it to have been in use in Arabia before Moses. There are thousands of inscriptions on the rocks of Arabia Petraea and the country east of Jordan up to Syria, some of which are as far back in the past as Isaac. At Tel el Amarna in Egypt have been found hundreds of epistles on clay tablets and in the cuneiform character, written in Semitic, Hittite and ancient Celtic speech by kings and governors, Babylonian, Assyrian, Phœnician and Palestinian, to the Egyptian Amenhotep III. and IV., who preceded the overthrow of the Hyksos dynasty at Thebes, whence the fourth Amenhotep was expelled on account of his change of creed. At a later period, the Hittite king Khitasar had his treaty of peace with Rameses II. engraved in writing on a silver plate. Everybody with any pretension to culture knew how to write and read in these ancient days, and special castes of scribes recorded the chronicles of their times. The Bible (1 Chron. ii., 55) refers to these Kenite scribes, and who shall tell how long before Abram knew them (Genesis xv. 19), they were in possession of the graphic art? The inscribed monuments of Egypt and Babylonia are many of them older than Abraham. From his time at least there was no necessity for oral tradition.

Does Dr. Goldwin Smith utterly condemn the Old Testament? Very far from it. Abraham's history he allows to contain episodes of striking beauty; vivid and memorable are the characters of Isaac and Jacob; David, loyal, chivalrous, ardent in friendship, and combining tenderness with ad-

venturous valour, is an object of our admiration: beyond contest and almost beyond compare is the beauty, spiritual as well as lyrical, of some of the Psalms; all must be touched by the beauty of the story of Joseph and the Book of Ruth. Hebrew law is an improvement on primitive law: its Sabbath was most beneficent; war was not encouraged nor exalted; the slave law was merciful. "From the social point of view, perhaps the most notable passages of the Old Testament are those rebuking the selfishness of wealth and the oppression of the poor in the prophetic writings and the Psalms, which have supplied weapons for the champions of social justice. *There is scarcely anything like these in Greek or Roman literature.* * * * We shall hardly find anywhere a moral force equal in intensity to that of the Hebrew prophets, narrowly local and national though their preaching is." Finally he makes this doubtful concession: "That which is not a supernatural revelation may still, so far as it is good, be a manifestation of the Divine. As a manifestation of the Divine the Hebrew books teaching righteousness and purity, may have their place in our love and admiration for ever."

It is the Semite who has accomplished this marvellous work, and among Semites, the Hebrew. He had no models like the Mahometan Arab. Egypt and Phœnicia, Babylonia and Assyria, were drawbacks rather than incentives to his religious life. No culture of Greece, of Persia, of India, had any share in moulding his thought and diction. He stood alone and advanced alone, the pioneer of the world's spirituality. Renan was at fault and begged the whole question when he characterized the Semitic race as spiritual. Syrian and Assyrian, ancient Arabian and Ethiopian, Chaldee and Phœnician, what have they done for the world's spiritual elevation? Nothing. Physical enjoyment and conquest, trade and commerce, cruelty and dark bloody rites, all that pertains to the lower forms of material prosperity on the one hand and ruthless superstition on the other, is characteristic of them, and such according to the flesh was the Hebrew, even as reflected in the uncultured average Jew of to-day. Who wrought this stupendous miracle, that will live while human hearts beat and minds think, the miracle that seats us among the morning stars to witness God's creation; that, amid the multiform gods of paganism, uplifts the holy grandeur and infinite long suffering affection of the One Living and True; that beggars the ethical systems of old with a law holy, just and good; that calls the children to the universal mother knee to hearken to simple, beautiful tales of wondrous lives; that swells the soul with rapture through prophets' fire, and soothes the heart of the weary seeker after divine rest with heavenly melodies; who wrought this miracle? Was it Moses, Samuel, David, Isaiah, Josiah? But who made them? There is but one answer,

and Dr. Goldwin Smith, when his vision is cleared of the local and temporal, the necessary human medium, the phenomena of a progress from early dawn to day, confesses it, as he calls the Old Testament a manifestation of the Divine. God made the men and through the men he made the Book.



CHRISTIAN THEOLOGY SPIRITUALLY DISCERNED.

PROF. R. A. FALCONER, M. A.; B. D.

THEOLOGY, if she has taken delight in styling herself "the queen of the sciences," must more than any other branch of learning allow her faults to have themselves shown up in the proverbial bright light to which such a royal position is exposed. These faults are serious. The hostile critic lays the charge of obscurantism and *odium theologicum*; the impassioned preacher taxes her with the barren intellectuality of the cloister. An "orthodox" theologian is scorned on the one hand for being unscientific, or treated as a fossil scored by the outworn and unreal controversies of long ago.

It is not my concern to vindicate theology's rights, nor to deny that some of these charges are true. There are spots in the sun where Dante put theologians, but discover what spots you will, divinity is still the sun in the intellectual universe of more men, whether professional theologians or not, than ever before, for:—

The vagrant soul returning to herself
Wearily wise, must needs to her return.

It must, however, be admitted that in our churches there is much impatience, if not unrest with regard to methods and even results of recent theological enquiry. It is useless to deny that our younger men often approach their studies with an expectancy of discoveries in a land which a past generation had supposed to be already fully explored. There is zest in our schools today for the first freshness is still upon recent methods. This very fact has its own evils. Theology if not to be branded as the most unreal of shams cannot allow herself to serve as a handmaiden for intellectual fancy, nor at all acknowledge those clever young men who find in her, subjects for new theories in which to disport themselves. Christian theology is based on Him who is the God of all truth, and that truth itself brings life eternal. Hence, she must repudiate equally him who follows paths that are new merely because of romance or notoriety, and him who for worldly safety mumbles over accepted propositions with a superstitious conviction that some how they may possibly galvanize somebody into life. The former boasts of the errors that he has in his cleverness discovered in the Bible; the latter having used three fourths of his sermon to give a compendium of systematic theology, tacks on one or two "applications" at the end, as a sort of walking-stick in the hand of his very dry skeleton.

The true theologian is no professional. Nor are our halls simply schools for a mental discipline such as an Arts course affords. Theology is of no value except in so far as explaining the Christian life, it makes preachers who can edify the Body of Christ. The true preacher is one who can present to his people living organic truth fitly framed and knit together through that which every joint supplieth—an adequate knowledge of the Son of God from whom the whole body builds itself up in love.

Where theology becomes rationalism preaching must die. And rationalism may be orthodox or heterodox. There have been pulpits filled by men whose doctrine has been unimpeachable, but who themselves being rationalists, have been utterly devoid of power. They had not "the secret of Jesus Christ" and in their hearts they knew not God. In proof of this one need only refer to German preaching so full of pious commonplace, so utterly ineffectual in the life of the people. Of course some one replies at once, "O yes the country of Baur and Strauss." But not entirely so by any means, for though some of the followers of these men have strayed into the pulpits, the bulk of the preachers are orthodox Lutherans, but in many cases none the less rationalists. Theology and religion lies so often side by side without any interaction that the one becomes rationalistic the other flabby.

We call men rationalists not because of the verbal content of their creed, but because it is purely a thing of the intellect; whereas the true theologian is a religious man, worshipping Him who is a Spirit in Spirit and in truth. Theology is the expression of faith. A system of theology or a creed may be nothing more, and in itself is nothing more, than a form of words, useful possibly as a badge by which members of outward organizations may recognize one another, but in so far as it is employed merely to denote certain assured results of argument or disputation, those who do so to that extent declare themselves rationalists.

In this lies, I conceive, the immense service that the followers of Ritschl are doing for German theology. It is the fashion at present to launch criticisms at the devoted heads of these men and often to deny them the right to the name theologian. Their method is said to be false, their positions inconsistent, their results untrustworthy. In Germany, they are mercilessly riddled by a Pfeiderer no less than by the orthodox Frank, while in Britain such eminently reliable theologians as Orr and Denney have very few good words to say for them.

One would not think for a moment of looking for their services in their formal philosophical or theological contributions. Their defects are so patent as to need no emphasis. But why are the class-rooms of Harnack, Kaftan and Herrmann filled to overflowing? Simply for this reason that theology is

there no dead exercise but the expression of a very real religious life. The expression is in our opinion often inadequate, but the conviction in their hearts that the revelation in Jesus Christ is the one thing to redeem the world, gives us teachers brimming over with a spiritual enthusiasm that casts a spell on German students, who were long strangers to such intense religion in class-rooms. Ritschlianism has a force that must in the long run be impaired by its theological short-comings, but it is its spirit that is its life. Movements any more than men are not to be judged exclusively by the intellectual terms in which they can account for themselves. They have a character from which a subtle influence goes forth to encompass about and transfuse the hearts and lives of men. The character, if it is to be influential must be simple, with some leading feature to give it tone, the more prominent the feature the greater the power, provided always that the character is not unbalanced thereby. Ritschlianism has such a character, the essence of which is this—the vehemence with which its professors insist that the likeness of God is in men and that that likeness is character. The more they approach to the character of Jesus Christ the liker are they to God. This to us may seem familiar truth. But truth is new until it has been discovered by the heart as an impulse to life, and in this sense the Ritschlians have made a discovery for German theology.

The Lutherans said orthodoxy consists in adherence to a correct creed. The rationalists said, Religion is reason in its most correct and comprehensive form. In both cases a philosophy. The Ritschlians say orthodoxy is in character. Orthodoxy is likeness to God. The orthodox Christian is he whose conduct is animated by the spirit of Christ.

While we are more or less familiar with this idea, because our preaching insists so eagerly on the necessity of those who are called Christians having in them the mind which was also in Christ Jesus, yet there are many who separate their theology from their practical beliefs as expressed in pulpit utterances. It is implicitly assumed that for the ordinary man judgment must be passed in accordance with the way in which he seeks to embody in his daily conduct the character of his Master. Surely equal rigour must be applied to the theologian whose function it is to make explicit those truths that are found of practical advantage for the equipment of his spiritual nature.

From what has been said, important results follow both as to the character required of a theologian and his methods.

1. Since theology is the outcome of religion, I cannot be a theologian unless I am a Christian in my everyday life. My personal responsibility is vastly increased. Theology is incomprehensible unless there be a basis for it in character, inasmuch as the essence of our religion is not a series of

intellectual propositions that may win assent from one who has had a good speculative training, but is, found in its idea of God as shown in the character of Christ. Character can only be fully apprehended by sympathy. The casual traveller is untrustworthy when he gives an account of a country and its people from a hurried glance at its customs on his way through. As week after week goes by, he enters into their aims, life and dispositions; he gets below the strange exterior by sympathizing with them in their struggles; he feels the pulse of their human heart. How different is his later experience from his first impressions.

So the theologian must be in sympathy with the heroic spirit of the Church if he is to understand her struggles. In her character her divine origin is seen. Like knows like. He who in his own heart has felt the onset of sin, the recoil from its attack, the helplessness, the agony, the remorse of an overthrow; he who has in his defeat seen the face of the Master, more scarred than that of any man, turned towards him in His anguish; he who has felt his heart beat exultant within him at that vision which has exchanged disaster with victory—he only can explain why the Church has fought for her faith, why men have died for what others have considered words; why we are undisturbed at the new gospels that confront us; why we brace ourselves with hope to meet the evils which in these latter days are appalling to the world.

Theology is ethicized and relieved from the charge of being a needless exercise in logomachy, a reiteration of barren and worn-out statements, of being debarred from all progress. These charges may with some justice be brought against the theology of those who deem it their supreme duty to transmit intact to their generation a deposit of statements such as have approved themselves to the intellect of some master theologian who has formed his "school." His satellites must not think for themselves, they must use every effort to keep within the circle of their hereditary ideas, for it is their good fortune to have been born into these, and their greatest disgrace to step beyond their sacred enclosure. But if theology is the exposition of the true Christian character the whole thing changes. We are not concerned so much with a correct expression of the creed of an Augustine, an Anselm or a Calvin, great though these men were as with this, do we possess the faith which makes their theology perhaps intelligible to us, or perhaps enable us to supersede it? If our faith is a true faith probably no system will be felt by us to be a completely adequate expression of what we believe. Words are too powerless to express fully what we know in our Christian experience. While we cannot be held responsible as theologians for an assent to the systems of the past, our profession is the veriest sham and we write ourselves down as utterly incompetent for our work, unless

we are seeking day by day to live in the faith that made these men what they are. It is as of old, *pectus facit theologum*. Now, it is true that men may persuade themselves that they thoroughly believe what it is their interest to uphold, the so-called belief being induced by training and continual iteration. But it has no more strength than it gets from the buttress of habit and a certain logic with which the argument has been enforced. It is bound to give way to superior dialectic skill, each case of this proving once more the instability of belief based on authority.

It stands very differently when belief springs from the heart and when a system is the outcome of moral conviction strengthened by and in turn strengthening everyday conduct. The constant danger to the theologian is to degenerate into a mere professional, giving assent to certain traditional beliefs, and as arguments of which he feels the strength are brought to bear on his positions to blind himself and others to their validity lest his fabric should totter.

Intellectual certainty in theology must, if it is not to be a changing philosophy, be based on spiritual conviction. By supplying his religious needs each day, by seeking to follow his Master and to live in the presence of his Lord, the realities of Christianity will so enter into the fibre and tissue of a man's life that they become the truest things of existence and the most irreversible. His theology is an attempt to reach out day by day to a more adequate expression of his conviction, and he is not concerned whether his system become antiquated or not, provided only it serves him to set forth his unchanging heart-inbred conviction.

2. If the prime factor for a theologian is the possession of a spiritual character, this will also have influence on his method of Biblical interpretation.

The revelation of God has been from the very beginning an opening up to men of His nature. Tell me what is Thy Name. We read the Bible in order to discover the character of God and so to gain life eternal, for discovery of character can only be made by the heart. The Bible must therefore not be treated as a compendium of *loci classici* for systematic theology. It is not given to us primarily as a mine from which systems are to be dug. This idea seems to prevail still in some quarters, for in many commentaries exegesis is made subservient to dogmatics. A most unnatural meaning isolated from the evident textual setting is forced into a verse in order to bring it into line with some outpost of the theological system.

If Revelation is the unfolding of the character of God in the person of Christ, the main task of exegesis must be to make the terms of it intelligible to the heart. Revelation is not to be regarded as a series of propositions so concatenated and logically compacted that no word in one writer

may contradict any word in another. Revelation is set forth in a life, and the various books give us different aspects of the Christian life. A church had a certain experience. It was tempted to limit God's grace, to interpret it in a narrow legalistic spirit, or again, to be discouraged because of persecutions perhaps from Jews who, boasting of the glories of their past, cast up to the feeble-hearted Christians the ignominious death of their Messiah and His long-deferred coming. Writing to such a church as the former, Paul lays bare to their consciences the meaning of the law and of grace, and points to their only hope of salvation in living union with the Saviour who died for them. To one who is in Christ the old contention as to the law can be no more than an inane, soulless fluttering of dead leaves that have hung to a tree all winter through, only to drop off as the new growth of spring appears.

Or again, what can the law and its glories be to those who have a salvation in the Son, who now having made a purification for sin, is seated in majesty at God's right hand?

These epistles live for us because we are men of like passions with those to whom the apostles wrote. They laid bare the diseased heart and said, "thou ailest here and here," and for a remedy they brought the living Saviour, especially emphasizing those qualities of His person and work that fitted the peculiar experiences of each. They did not discuss Personality as we do in a metaphysical class-room, nor as we treat of it in dealing with Arianism. But they set before their readers Jesus as He lived among men, or the exalted Christ as He lives for us now. Could they see Him as He was He would touch the heart. Hence we use the *historical method* with the utmost fidelity. In the gospels we wish to grasp how human the incarnate life of the Son of God was. How near He comes to us in His earthly career, tempted, praying to His Father, exhausted with the labour of life, subjected to the contradiction of sinners. How God speaks to us in all the wonderful transfiguration of ordinary earthly suffering by the divine spirit of healing—the life of the God-man being one, in every movement and touch of which there lies the miraculous power of latent divinity—so divine, so human, so all-sufficient, and yet the power is never used to protect Himself from humiliation, from the disappointments of premature enthusiasm, from apparent defeat, from death itself—a life so human because so Godlike, so sinless, so divine that it was most natural for it to burst the fetters of death when it encompassed it, and thereby declare that sin was dead.

Every detail that makes the character of Christ impress us with greater power must be made use of by the interpreter of Scripture. His earthly home, the surroundings, upbringing and passions of the men He met, the

struggle with sin in Galilee and Jerusalem, the supreme self-sacrifice of His death, God's vindication of Him in the Resurrection—anything to bring out the meaning of His life, must be brought into service.

So, too, in the epistles. We wish to know the conditions of life, the temptations, the hereditary religious beliefs, the spiritual environment of the readers of these letters, in order that we may comprehend their meaning. They were for the most part written to meet spiritual crises in the lives of churches. The spiritual crises of life are comparatively few in number, but are repeated day by day in the modern world in forms very similar to those of the early churches. The problems of sin, forgiveness, and the future are never new, but we must have a classic treatment of the few radical diseases of the human heart. We study the epistles historically in order to diagnose the disease springing from some misconception of individuals as to their past, their present conduct in their private or corporate life, or the future of themselves, the Church or the world. Spiritual diseases remain always fundamentally the same even more so than those of the body, and the apostles tell us how Christ with the experience of His life, Death and Resurrection, can minister to the heart-diseased, and reconcile it to the Father in eternal blessedness.

Theology is no debate about words. If it is of any value it must admit of being preached. True theology when preached should reach the hearts of men, for it is merely the expression of the deepest realities of a soul which is being moulded from day to day by the living God.

To one standing on a dark night at some distance from a furnace the black figures of the workmen seem to move aimlessly in the lurid glare from the molten metal of the cast. But their eager fire-lit faces tell a different tale to him who watches them directing the flaming liquid along channels of sand. We theologians know the potency of truth as it issues living and aflame with love upon a dark world, but can men read in our faces the intensity of those who are aware of the preciousness of their moments, and who have driven their intellectual furrows not for the barren joy of ploughing the sand, but in order that we may use them as channels in which to run the truth of divine love and mould it for divine purposes among the sons of men?

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THEOLOGICAL EDUCATION IN THE UNITED STATES : I.

THE course of education prescribed to the candidates for admission to the learned professions, must necessarily change with every advancement in knowledge, and with every new demand which society makes upon these callings. The training of doctors, for example, is now quite different from that which prevailed in the days of our fathers. Many additional facts and principles are known, and methods of operation and treatment must be harmonized with the discoveries of science. The demands of this generation on the Christian ministry have caused a number of additions to be made to the ancient theological curriculum. And the question is constantly in order whether our present course of study might not be still further extended, whether the vast sweep of theological science might be made to touch still more points of living interest in those phases of society which are most characteristic of to-day. Towards the solution of this problem, a brief outline of the newer features of theological education among our neighbors to the south of us, may furnish some material.

We have taken our forms and ecclesiastical traditions very largely from Scotland, but in the United States, the social and territorial conditions of ministerial work are more similar to those which prevail here. Consequently the course of training in the best American seminaries forms a better ideal for us than the curriculum in either Britain or Germany. Their fuller endowments and larger teaching staff have enabled them to provide facilities for courses of study, which have not as yet received much attention in this country. In referring to these, my purpose is certainly not to make any Canadian student dissatisfied with his course. Perhaps it is, on the whole, fairly well adapted to its end; and it usually provides the average student with work enough to keep him busy, if he does it well. My object is to indicate the direction which the development of theological education among ourselves will take, when the supply of men for Home Mission work is more nearly equal to the demand, and when our resources for ministerial training are either increased or consolidated. It may also serve to suggest courses of reading by which the students of to-day, in the early years of their ministry, may supplement their studies and thus increase their usefulness.

SACRED LANGUAGES.

The critical questions regarding the books of the Bible, which have lately attained such prominence in theologic thought, have caused special

attention to be given to Hebrew. It is felt that, in the discussion of these critical themes, the minister who has not at least a fair knowledge of it, must be largely at the mercy of the man who has such a knowledge. More than half the time devoted to class-room work, in almost every seminary on this continent, is spent on Hebrew and Greek exegesis, and the department of philology subsidiary to these. A more thorough drill in Hebrew than was general twenty years ago, is now the rule everywhere, and through improved elementary text-books of its grammar, a more rational and thorough method of instruction is pursued. Grammatical knowledge is made scientific by the exposition of the origin of the forms of the language, as these have been learned from the comparative study of the Semitic languages. In most of the larger seminaries, elementary and advanced classes in Syriac, Arabic, Samaritan, Ethiopic and Assyrian, are provided among the elective studies, for the purpose of furnishing the student with a wider knowledge of the principles of Semitic grammar, and of bringing before him the primitive meaning of many Hebrew roots, whose equivalents are found in these cognate tongues. In the advanced course in Assyrian the transliteration and translation of printed texts, of photographs, and of real stone or clay tablets, are prominent features.

BIBLICAL THEOLOGY.

Biblical Theology, one of the youngest members of the theological family, is now receiving considerable attention on this continent. There are chairs for teaching it only, in Princeton, Union and McCormick, among Presbyterian seminaries; in Yale, Chicago, Hartford and Andover, among Congregational colleges; and in Crozer and Hillsdale, among Baptist institutions. Courses which closely correspond to it, are found in the curriculum of the General Theological Seminary, and in the Divinity School of the Protestant Episcopal Church. It is one of the most attractive features of the summer session in Manitoba College, and it forms an important part of the new curriculum proposed for Knox College, Toronto. Biblical Theology does not, like Systematic Theology, begin with the confessional truths, or formulated dogmas of the Church, and then go to the Scriptures for proof texts, gathered, sometimes, without any regard to their author, or their place in the development of revelation. And further, if Systematic Theology be "the science of the relation of God to the the universe," as it was lately defined by an eminent authority, then it cannot be wholly the child of revelation. It must include elements derived from other sources. Biblical Theology comes to the Scriptures without any prepossession whatever, to see what they contain. Its object is purely expository. Its aim is critically to ascertain, and accurately to exhibit, in an organic and histori-

cal manner, what each writer of Scripture teaches. It assumes that each of the Biblical authors has a distinct point of view, and makes a separate contribution to truth. That contribution is sought for in the ideas given by each, in prophecy, gospel, epistle, history or apocalypse, as the case may be. In applying it to the Old Testament, the effort is made to present a general view of the religious institutions, and of the ethical and religious conceptions of Israel, in their beginnings, and in the historical course of their development. In the case of the New Testament, the teaching of Jesus and the different types of apostolic teaching, are examined in their historical character, in their relation to one another, and to the religious ideas of the time. It is also generally perceived that there is a unity in Biblical teaching, and the ideas which belong to all parts of Scripture are pointed out and traced to their common centre. Usually, in Old and New Testament theology, three things are kept in view, (a) the different types of teaching, (b) the development of doctrine from age to age, and (c) the proportion of the different teachings. And this is followed up in regard to such topics as God, Religion, Psychology, Redemption, Sociology. Although Biblical Theology has been called the offspring of German Rationalism, and although it was born at the same time as the higher criticism, and is dependent, in a sense, on its results, it is perfectly consistent with faith, and is cultivated by the most evangelical theologians. It is combined, in most of the seminaries which give attention to it, with efforts to secure a thorough and adequate knowledge of the English Bible.

CHRISTIAN ETHICS.

Christian Ethics, or Moral Theology, furnishes the work of separate chairs in Yale, Hartford and Harvard; and if we count Sociology a department of it, in Chicago and Meadville; and it is the subject of lectureships in a number of colleges.

Students are accustomed, in their Arts course, to study Moral Philosophy, that is, ethics based on the conscience or inborn moral sense, and on reason. But Moral Theology is Ethics based on the revealed will of God, and the example of Jesus, as these are elaborated into a system by reason. Definitions of Christian Ethics are as various as the authors who have written on the subject. It has been called "the science which deduces from Christianity the laws of human action;" "that part of systematic theology which has for its object the Christian life;" "the science of Christian morals;" "the theory of the normal Christian life;" "the scientific representation of those revealed truths, which are the rules of our will and action;" "the doctrine of human character;" "the science of living according to Christianity."

Up to the seventeenth century and often since, for want of time and for other reasons, this department has often been treated as an integral part of Dogmatics, in an exposition of the Decalogue, and in an attempt to make it cover all the complex relations of our modern life. This method of handling it must always be somewhat inadequate, from the negative form of most of the Commandments, and from the absence of the distinctively Christian point of view. It is certainly true that Ethics must have its root in dogma, since love to God begets love to man; yet the complexity and importance of Christian morality require the separate treatment, which is now very generally adopted. It is the opinion of some wise students of the times now present, that during the last thirty years, we have laid rather too much stress on simply believing in Christ, and not enough on the nature of the life, which ought to seal and crown that faith. Certainly there are some in every church, full of pious raptures and strong assurance of their own salvation, whose spirit is not like the spirit of Christ, and whose lives, on some sides, are in open opposition to His will. Ethical preaching must correct these abuses.

CHRISTIAN SOCIOLOGY.

The new department which diverges most widely from the traditional curriculum of Scotland is Sociology, the science of human society, the doctrine of its constitution, phenomena and development. All are agreed that this should form part of a liberal Arts education, but that it should be included in theological training, is not at first so apparent. But the questions with which it deals have been forced upon the attention of many a Christian minister by the fierce conflicts which are waged all round him. He has been compelled to grapple with these subjects, in order to give private advice to individual members of his congregation, and to bear an intelligent public testimony, as the accredited expounder of Christian righteousness. He ought to be the leader of his people in everything which makes for human welfare. It is to fit him for this that he is specially educated, and if his training have no reference to the contemporaneous intellectual and spiritual phenomena of popular life, it is surely an anachronism. Many social questions are extremely complicated. If an ordinary minister attempt to inform himself on them by special reading, he is more likely to read plausible books which will lead him astray, than those which would be safe guides. It is manifestly a great advantage, before entering on the responsibilities of his pastorate, to have gone over the general principles of social economics under the guidance of a specialist, who has been all round the difficulties of the subject, and who has made an exhaustive study of its relation to the doctrines of our faith, and its practical bearing on modern church life and work.

Hence in some seminaries there are discussions of such subjects as pauperism and poverty, public relief and private charity, methods of charity organization and the function and agency of the Church in charity; the industrial structure of society especially since the introduction of machinery and the factory system, and the methods of promoting industrial peace: the labour movement with special reference to the social condition of labour, labour organizations and legislation, the standard of living and the working day; Sabbath observance and rest in its physiological, industrial, social and religious aspects; penology, the nature of crime and its prevention, reformatory and restorative treatment; the political structure of society and its relations to the Church, involving the problems of public education, Sabbath and temperance legislation; child saving, the private and public treatment of dependent, defective and delinquent children, and of child labour; city evangelization, and the application of institutional methods, and the social settlement idea, to the problem of city centres and large towns.

For many years the students of Chicago Theological Seminary have been required to perform a certain amount of city mission work under the supervision of the Faculty. This is counted a regular part of their course, and a certain degree of efficiency in the performance of it must be attained. The work includes training in evangelistic methods, in personal effort with individuals, in connection with rescue missions, parish evangelism, and house to house visitation. The greater part of the work is done during the college vacation, but a certain amount of it is permitted through the session. This brings the student into contact with Industrial Schools, Peoples' Institutes, Literary Societies, Andrew and Philip Brotherhoods, Temperance meetings, Homes for Inebriates, Christian Citizenship leagues, Trades and Labour assemblies, Waifs' Missions, Winter Night College classes, etc.

The weekly reports rendered by every student of all the work done or inspected, are filed and tabulated for reference. In addition to the regular class room work, the Professor of Sociology holds daily office hours for private interviews with student, and also group, class and general conferences, for fraternal interview and prayer over their work and experience on the field.

Besides these, there is a social settlement in the city, in connection with the Seminary, called "Chicago Commons." It consists of a group of people "who choose to live where they seem to be needed, for the purpose of being all they can to the people with whom they identify themselves, as well as doing all they may for the ward or district of which they become residents and citizens. It is as little of an organization and as much of a personal relationship as it can be made. It seeks to help all organizations and peo-

ple in the neighborhood that make for righteousness and brotherhood. The primary educational purpose which it is designed to serve, is that of a social observatory, a statistical laboratory, and a field for the researches of post-graduate students. It is also intended to afford opportunity for bringing the students into personal contact with the more distinctively social and economic, industrial and civic relationships of church life and Christian work."

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RISE AND PROGRESS OF THE PRESBYTERIAN COLLEGE, MONTREAL.

Ten years ago several chapters of the history of the College appeared in the Journal. They are now largely re-written and extended so as to include the last decade, in the belief that the story is full of interest and inspiration to our readers and to all the friends and alumni of the institution.

CHAPTER I.

PRELIMINARY MEETINGS ADVANTAGES OFFERED SYNOD APPROACHED.

On a cold frosty evening in January, 1864, a few friends met in the drawing-room of Terrace Bank, at the invitation of the late Mr. John Redpath, to consider the propriety of instituting a Theological Seminary in connection with the Canada Presbyterian Church. Those present were Revs. A. F. Kemp, D. H. MacVicar, Principal Dawson and Messrs. John Redpath, Joseph Mackay, Laird Paton, George Roger, Warden King and John Stirling: two ministers and seven laymen. Only three of the number, Sir William Dawson, Principal MacVicar and Mr. Stirling, now survive. The very decided preponderance of laymen at this initial meeting seemed to foreshadow the place which the institution has ever since held in the confidence and esteem of the people and the hearty and generous support which they have accorded it. No minutes of this conference appear to have been kept, and even the precise date of it cannot now be ascertained. After prayerful interchange of views—some not wholly favourable to going forward, owing to financial and other difficulties anticipated—a committee was appointed to prepare an outline of what was agreed upon to be submitted to a larger meeting to be held on the 9th of February in the house of the late Mr. John C. Becket, Brunswick street.

At this date a considerable number of leading Presbyterians assembled. Mr. Redpath was called to the chair, and Principal Dawson presented the report of the committee appointed at the first private conference. A spirit of unanimity and Christian enthusiasm pervaded the meeting, and the whole matter was considered in a thoroughly practical and business-like manner. It was unanimously agreed to go forward. The necessity and benefits of such an institution as was contemplated were felt to be paramount. Difficulties arising from finance or from the possibility of unreasonable opposition from any quarter were not overlooked; but it was resolved that they

must be faced and overcome by faith in God and an unyielding determination to make known His gospel. It was clearly apparent to all that the number of ministers and missionaries required to be greatly increased in order to meet the wants of the Church and mission fields especially in the Province of Quebec, Central Canada and the Ottawa Valley. The spiritual destitution of these regions demanded immediate attention. Their peculiar claims upon our wealthy and generous citizens were readily acknowledged, while it was not forgotten that "the field is the world," and that the proposed institution should in no sense be local in its scope or limited in its influence to any one territory. The admirable facilities, which have been since greatly improved, for training students in Arts in connection with McGill University, were taken into account. It was well known that this, the oldest Protestant university in Canada, was pervaded by a progressive and truly Christian spirit. While rightly conservative in the bestowal of its honours, its charter was comprehensive and liberal, and made provision for the affiliation of theological and other colleges, on terms mutually advantageous to them and to the University. It was seen at once that by taking advantage of these provisions the Church would be put to no expense for the education of young men in the secular branches embraced in an Arts curriculum. The teaching of classics, mathematics and secular science was not thought to be the specific work of the Church, and in this movement it was not intended or deemed necessary to employ her funds for this purpose, but to concentrate all available resources upon theological training and missionary effort. The University threw open its library, museum, scholarships, medals and lectures to all students, and it was held that it would be specially beneficial to candidates for the ministry to mingle freely during their Arts course with students destined for other professions. They would thus gain valuable experience and larger views of things than could be otherwise enjoyed. Besides, the course in Arts in McGill University was so arranged as to give proper recognition to the strictly professional work of the Faculties of Medicine, Law, Applied Science and Theology, such a recognition in the case of Theology as it was thought wise to arrange for later, in a somewhat different way, in connection with Dalhousie College, Halifax, and Toronto University. So far the way seemed open, and the prospect bright and promising. The committee was accordingly instructed to perfect its report and have it ready for presentation to a public meeting of the three city congregations, viz., Lagauchetiere Street Church (now Erskine), St. Gabriel Street Church, and Côté Street Church (now Crescent Street). This meeting, which was a full and enthusiastic one, was held in Côté Street Church, with Mr. Redpath in the chair. What had been considered and decided in the private conferences referred to was

most cordially approved, and steps were taken to bring the matter before the Presbytery of Montreal. This being done, the Presbytery resolved with perfect unanimity to submit the proposal, in the usual way, to the Synod at its meeting in June, in Cook's Church, Toronto.

CHAPTER II.

ACTION OF SYNOD--CHARTER--INCOME--DECLINATURE OF PROFESSOR YOUNG.

Dr. Taylor and Mr. MacVicar were appointed to support the overture before the Synod. They did so, and were ably aided on the floor of the house by Mr. Warden King and others, who urged the necessity of immediate action being taken. After the matter was carefully considered in a large committee and in open Synod, it was finally agreed, on motion of Mr. Drummond, seconded by Mr. Chambers (both ministers in Ontario), "That the Synod sanction the formation of a Theological College, as craved by the Presbytery of Montreal, and that for this purpose that Presbytery be authorized to prepare and obtain a charter, *mutatis mutandis*, similar to that of Knox College, and to report to next Synod." Thus the enterprise received the public imprimatur of the Supreme Court of the Church, which took it from that time forth under its care and entire control; but as yet there were no funds, no buildings, no library, no staff, no students nothing but a resolution of Synod, and many earnest praying men and women determined to give it effect. In June, 1865, the Presbytery of Montreal reported to the Synod that "in prosecuting the matter committed to them they had obtained a Charter of Incorporation for the Theological Institution at Montreal, under the style and title of the Presbyterian College, Montreal." The Synod conveyed thanks to the Hon. John Rose and F. W. Torrance, Esq., for their services in obtaining the charter; passed the Declaration of Principles required by the Act; declined in the meantime to bring the College into active operation, and "remitted to the Presbytery of Montreal, as a committee, to mature arrangements for the adequate support of at least one chair." After a year's work in terms of this decision, all that appears in the minutes of Synod of 1866 is, "express satisfaction with the progress which has been made. and remit it to the Presbytery of Montreal to prosecute and mature the scheme." The progress referred to was chiefly in finance. A committee was formed representing the city churches, with Mr. Alex. McGibbon, treasurer, and Mr. John Stirling, secretary, in room of Mr. J. C. Becket, who had acted in this capacity at the meetings already mentioned. Mr. Stirling has continued ever since to be secretary of the College Board, and has discharged the duties of the office with the utmost fidelity. A canvass in behalf of an Endowment Fund was carried

on with a good measure of success. The first subscription for this object was \$2,000 by Messrs. Roger & King, Montreal, and the first money actually paid into the treasury came from the City of Quebec. As the result of the year's work it was reported to the Synod in 1867: "That within the bounds of the Presbytery of Montreal there had been subscribed the sum of \$19,187.70; in the Presbytery of Ottawa \$834; in the Presbytery of Brockville \$359.25; in all the sum of \$20,380.95; that of this sum \$8,000 would be paid on the appointment of a professor, and the greater part of the balance within a period of two years, and the remainder in four years." Four of the recommendations of the report were at once adopted, to the effect that "One Professor would be sufficient to begin with; that his salary should be at least two thousand dollars per annum; that no steps be taken in the meantime to erect College buildings, and that the Presbytery of Montreal be permitted to increase the Endowment Fund to at least thirty thousand dollars." This seemed very safe action to take, specially the kind permission given to the Presbytery of Montreal. The same Synod, however, after much reasoning and many amendments, such as are sometimes characteristic of Presbyterian courts, adopted truly progressive measures and united "the Presbyteries of Brockville and Ottawa with that of Montreal, in their effort to erect and maintain the College." The Synod at the same time appointed a Senate and Board of Management, enacted "that the Rules for the government of Knox College be adopted *ad interim* in Montreal, and appointed the Rev. Geo. Paxton Young (afterwards of University College, Toronto), Professor of Divinity, empowering the Board in the event of his declining the appointment, (which he did), to make whatever provision might be thought desirable for the instruction of classes during the coming winter.

CHAPTER III.

LECTURES--FIRST SESSION--AFFILIATION WITH M'GILL UNIVERSITY.

The Board, according to instructions of Synod, resolved to secure the services of a temporary lecturer or lecturers, and offered the position to the Rev. D. H. MacVicar, of Côté Street Church, Montreal, who declined. Afterwards the Rev. W. Gregg, of Cook's Church, Toronto, and the Rev. William Aitken, of Smith's Falls, agreed to undertake the work, each of them to give three months, and the first session of the College was opened by a lecture delivered by Mr. (now Dr.) Gregg in Erskine Church, on the first Wednesday of October, 1867. Ten students were enrolled during the session. Through the kindness of the trustees of Erskine Church, a room in the basement of the church, together with fuel and light, were given free

of charge for the use of the classes. This generous assistance continued to be granted for five sessions, till the work of the College was transferred to buildings of its own. In the fall of this year, Mr. McGibbon having resigned the office of Treasurer, Mr. Warden King, who from the very beginning evinced a deep practical interest in the institution, was appointed to the office and faithfully performed its duties for over ten years. It was during this season also that a valuable donation to the Library was received from Knox College. The books were selected and classified by the Rev. A. Young, of Napanee, one of the early and ardent friends of the College who, in canvassing for its Endowment Fund and as Chairman of the Board of Management for some time, rendered valuable services.

During the year 1867 the College was affiliated with McGill University under Chap. XIV., sec. 3 and 10 of its statutes. The terms as reported to Synod, and now in force, are as favourable as could be desired. They are the following :

Students of Affiliated Theological Colleges.

1. Such Students, whether entered as Matriculated or Occasional, are subject to the regulations of the Faculty of Arts in the same manner as other students.

2. The Faculty will make formal reports to the Governing body of the Theological College to which any such Students may belong, as to :—[1] their conduct and attendance on the classes of the Faculty ; and [2] their standing in the several examinations: such reports to be furnished after the Christmas and Sessional Examinations severally, if called for.

3. Matriculated Students are allowed no exemptions in the course for the degree of B. A. till they have passed the Intermediate Examination: but they may take Hebrew in the First and Second years, instead of French or German.

4. In the Third and Fourth years they are allowed exemptions from the Additional Department or from one of the Ordinary Departments required in the Third and Fourth years.

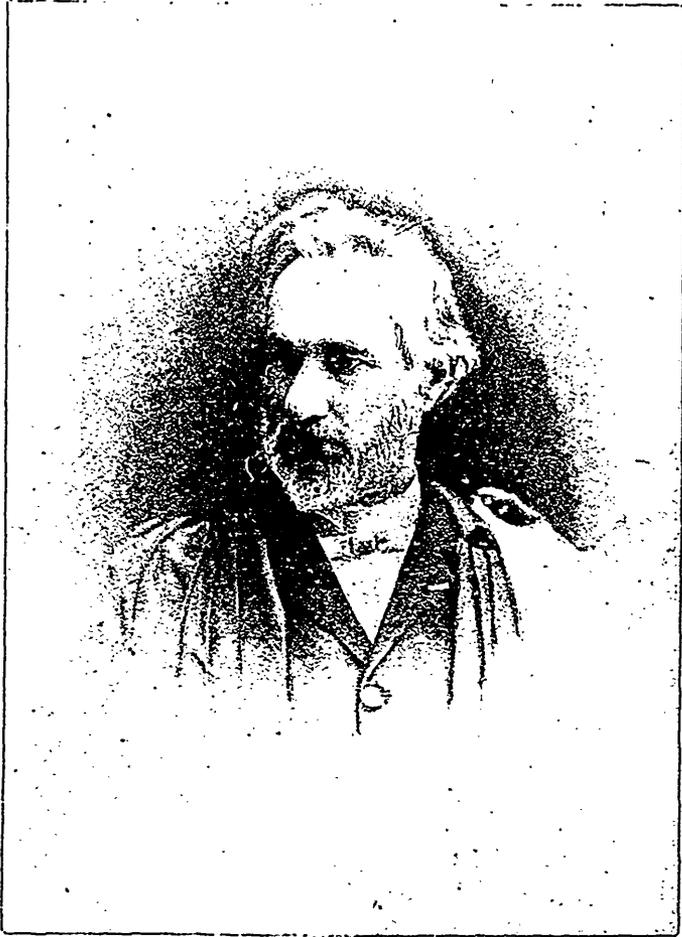
To be allowed these privileges in either year, they must give notice at the commencement of the Session, to the Dean of the Faculty, of their intention to claim exemptions as Professional Students, and must produce at the end of the Session certificates of attendance on a full course of Professional Lectures during the year for which the exemptions are claimed.

As a rule, students who avail themselves of these provisions divide the work of the First year in Theology between the Third and Fourth years in Arts. Similar exemptions are allowed to students in Medicine, Law and Applied Science.

CHAPTER IV.

APPOINTMENT OF PROFESSOR MACVICAR—INCREASE OF STUDENTS—LIBRARY - SCHOLARSHIPS, ETC.

The financial operations of 1867 were not large compared with what has since been accomplished. The amount received for the endowment fund



REV. D. COUSSIRAT, B.A., D.D.,
French Professor of Theology

was \$7,776.85; and for ordinary revenue \$1,215.14. The disbursements amounted to \$1,338.95, leaving a balance due the treasurer of \$123.81. It was thus the day of small things in all respects; and the outlook such as demanded the exercise of faith and courage. The disappointment caused by the declinature of Professor Young was disheartening, and it was felt that to continue temporary arrangements would speedily prove fatal, and there were not lacking distant onlookers who predicted total collapse. The Board, therefore, exerted itself to overcome these difficulties and avert such an issue. The great problem was to secure the right man to undertake the work. A false step at this stage would be most serious. He must be a man of versatility, both willing and able to perform all sorts of duties, ready to face personal risks, to finance, to teach, to attract students, secure buildings, library and endowments, and, withal, to meet the expectations of the people and satisfy the General Synod. The task seemed large and arduous, and it is not surprising that, in order to its right performance, the thoughts of some turned naturally to other lands than Canada as likely to furnish "the coming man." Accordingly overtures were made to the Rev. Dr. Marcus Dods, now of Edinburgh; Dr. Bruce, then of Broughty Ferry; Dr. McCosh, of Princeton, and Dr. Ormiston, of New York. These well-meant efforts, however, proved fruitless. The distinguished gentlemen named preferred to continue the work in which they were engaged, and, therefore, Canada could secure the services of none of them, at any rate, for such a very general initial and uncomfortable Collegiate work as that contemplated. Providence had something else in store for us, and, as the event has shown, the enterprise was to be undertaken by Canadian rather than foreign talent; and our history, so far as already made during more than a quarter of a century, seems to warrant the inference that the country has reached a stage of development when intellectual toilers may without impropriety cherish a modest sense of self-reliance.

When the General Synod met in Erskine Church, Montreal, June 1868, the condition of things being such as we have described, the assembled ministers and elders were almost unanimously of opinion that it was unnecessary and unwise to continue to look abroad for the right man.

The Rev. D. H. MacVicar, pastor of Côté Street Church, Montreal, was accordingly appointed "Professor of Divinity"—a title far too definite and narrow, and which included only a part, doubtless the most congenial part, of the many duties he was expected to perform. He had then been eight years the minister of one of the strongest and most influential congregations in the Church. The people had shown their warm appreciation of him during his entire pastorate, as they have since manifested the same in very practical and beneficial forms in relation to the College. In the cir-

cumstances it was hardly to be expected that he would accept the appointment, and his first act was to decline, but a committee of Synod persuaded him to consider the matter till the autumn. The reasons that prevailed with him finally to enter upon what was then such an unpromising and formidable work have not been made known, but he accepted and was inducted the first (and only Professor for four years) on the 7th October, 1868, and delivered his inaugural lecture on the subject of "miracles." Referring to the event the *Free Church Record, Edinburgh, January, 1869*, remarked:—"The Synod of the Canada Presbyterian Church, at its meeting in June last, appointed the Rev. D. H. MacVicar, of Côté Street Church, to be Professor of Divinity in the new Presbyterian College in Montreal. Mr. MacVicar is a man eminently fitted for the honorable and responsible office to which he has been called. His ministry in Côté Street Church was most effective and successful. During his ministry there, the annual additions to the list of membership sometimes exceeded a hundred. On the 7th of October last the Presbytery of Montreal met and inducted him into the Professorship, and he delivered his introductory lecture—a discourse of great ability. The new College occupies a most important position in the midst of a Popish Province, containing at least one million of Roman Catholics, on whom it is desired specially to operate."

The Professor threw himself with all his might into the discharge of his new and multifarious duties, concentrating his energies upon the founding of a College, and manifestly following the Pauline maxim, "This one thing I do," and the results since achieved far surpass the most sanguine expectations then cherished.

The session of 1868-69 opened with twenty-three students in attendance, more than double the number of the previous year. The Board of Management appointed the Rev. John Munro Gibson, of Erskine Church, now Dr. Gibson, of London, to assist Professor MacVicar, as Lecturer in Exegetics, a position which, by appointment of Synod, he continued to fill with much ability and success during five sessions. In its Report to the Synod this year the Board of Management express "their high satisfaction with the fulness and thoroughness of the instruction imparted by Professor MacVicar, and the efficiency of the services so kindly rendered by Mr. Gibson, as also the high place which these brethren have secured in the confidence and esteem of the students."

The amount subscribed for the Endowment Fund was \$27,734, and the sum actually paid \$16,754. The total income from all sources was \$3,516.29. and the expenditure \$2,969.39, leaving a balance in the treasurer's hands of \$546.90. Considerable additions were made to the Library, the Professor having raised a thousand dollars, six hundred in Montreal and four hun-

dred in Quebec, for this purpose. Fifteen scholarships of from \$50 to \$80 were also secured for the following session, one of them, "The John Redpath Scholarship," being endowed by Mrs. Redpath, of Terrace Bank.

CHAPTER V.

FRENCH DEPARTMENT—LECTURES—PROFESSOR COUSSIRAT.

On the 12th of May, 1860, the Presbytery of Montreal, on motion of Professor MacVicar, resolved to overture the Synod in favour of the establishment of a French department in the College. The Board of Management cordially approved of this proposal, and the Professor and Mr. James Court, by appointment of Presbytery, presented the matter to the Synod, in McNab Street Church, Hamilton, urging at length the pressing necessity of training ministers and missionaries possessed of a knowledge of the French as well as the English language, in order to the maintenance of gospel ordinances and the extension of the Kingdom of God within the bounds of the Presbytery and in many other parts of Canada occupied by French people. The Synod received the proposal with enthusiasm. Some, who at first hesitated and saw difficulties in the way, became its warm supporters. The prayer of the overture was unanimously agreed to, and the College Board was authorized to proceed in the matter by appointing a lecturer, whose salary the Synod guaranteed. Providentially the right man was at hand, one who from the first was in the minds of the promoters of the movement. The Rev. D. Coussirat, a descendant from Huguenot stock had a few years before finished his ministerial education, having taken the degree of B. A. in the University of France and of B. D. in the College of Montauban. After being licensed and ordained in connection with the National Presbyterian Church of France, he came to the New World, and was open for an engagement. The College Board gladly secured his services as Lecturer, and in this capacity he continued to act with much efficiency and success till 1875, when family circumstances made it necessary for him to return for a time to his native country. During the five years of his absence the work of the French department was well sustained by other lecturers, chiefly by the Rev. Benjamin Carrière, and for shorter terms by the Revs. C. Doudiet, C. E. Amaron, B. D., and A. B. Cruchet. In 1880 the General Assembly unanimously appointed Mr. Coussirat "French Professor of Theology," which position he accepted. Before leaving France to return to Canada he received the distinguished honour of being made *Officier d'Academie*, and he has recently received the degree of Doctor of Divinity, *honoris causa*, from Queen's University, Kingston. Dr. Coussirat is an

enthusiastic Orientalist, and his services in this department are most valuable in promoting biblical studies.

CHAPTER VI.

PROFESSORS AND LECTURERS.

The teaching staff is composed of five Professors and five Lecturers. It has been a gradual growth. As students multiplied and the annual revenue increased, one by one, its members were appointed. With the exception of the Principal and Professor Ross, all served during some time as lecturers in the College before being called by the General Assembly to the chairs they now occupy. They had also practical experience as missionaries and pastors.

Principal MacVicar was six months missionary in Collingwood and six more in Toronto, and then pastor of Knox Church, Guelph, for over a year, and of Côté Street Church, Montreal, for eight years. During twenty-four years from the date of his appointment as professor he carried on the work of the chairs of Systematic Theology, Church Government, and Homiletics, besides discharging many other duties connected with the securing of buildings, library, and financial support for the College. In 1873 the Assembly appointed him Principal, and three years ago it became possible to add to the staff and make a redistribution of the subjects of the curriculum by which his labours are now concentrated upon Systematic Theology.

Professor Coussirat, as already stated, having completed his education in France, came to the United States and settled for a short time as pastor of a French church in Philadelphia. From there he removed to Montreal, and for a year was engaged in training French missionaries in Pointe-aux-Trembles Institute. In 1860 he became Lecturer in our College, and continued in this position with fidelity and success till 1875, when he returned to France and accepted for five years the pastorate of the old historic parish of Arthez. During his pastorate he acted as one of the Revisers of the French version of the Old Testament, an honour conferred upon him in recognition of his attainments in theology, and especially in Hebrew.

Professor Campbell, after a brilliant career as a student in Toronto and Edinburgh, entered the mission field of Ontario, and shortly afterwards became the first pastor of Charles Street Church, Toronto, where he laboured for five years with much acceptance and success. While there he rendered valuable assistance as lecturer during a session and a half in Knox College, and gave similar services in this College for three months of the session of 1872-73. His special attainments were quickly recognized by the College authorities. Knox College then sought to secure him as a member



REV. JOHN CAMPBELL, LL.D.,
Professor of Church History and Apologetics.

of its staff, but the General Assembly appointed him to the chair of Church History and Apologetics in this College in June, 1873. Professor Campbell graduated from Toronto University with the highest honors, carrying off two gold medals. He has since received from his *Alma Mater* the degree of LL.D., *honoris causa*.

Professor Scrimger, after serving a short period in the mission field, accepted the charge of St. Joseph Street (now Calvin) Church, Montreal, just at a time when he was needed to strengthen our staff. While a student he distinguished himself in the departments of Hebrew and Greek Exegesis; and, upon the withdrawal of Dr. J. Munro Gibson from the city, and thus ceasing to be Exegetical Lecturer, Mr. (now Doctor) Scrimger was chosen his successor in June, 1874. This position he held for eight years, during which time the College was not in a financial condition to command his whole time until by special effort, chiefly in the city, provision was made for the support of his chair, and the General Assembly, in June 1882, unanimously appointed him Professor of Hebrew and Greek Exegesis, including Introduction.

Professor Ross, the youngest member of the staff, appointed in June 1893, is thus referred to in the Journal for November of that year: "A native of Aberdeenshire, Scotland, he came to Canada in 1869. After teaching for some years in Ontario he matriculated in Queen's University, Kingston, in 1874, took the degree of B. A. in 1878, and those of M. A. and B. D. in 1881. He held a scholarship every year throughout his whole course. On Sept. 8th of his graduating year he was ordained and inducted into the pastoral charge of Knox Church, Perth, Ont., where he laboured with marked success. Since then he has declined several calls to other churches, the most noteworthy of which was to St. Andrews, of Ottawa. Besides his pastoral work he has lectured on Church History in Queen's University for the last two sessions, where his services were highly appreciated. With such achievements as a recommendation to us, we are convinced that Professor Ross is a great acquisition to our College." The chair occupied by Professor Ross is that of Practical Theology, embracing Church Government, Sacred Rhetoric, Homiletics and Pastoral Theology.

Such is the personnel of our staff. It is composed of men in the vigor of life, skilful in the best methods of education, progressive in spirit, and thoroughly equipped each one for his own department, as well as widely read in other directions, all energetically exerting themselves for the good of students and the fuller development of the Institution. The subjects of the curriculum entrusted to each are indicated in the annual calendar. Their work is supplemented by the services of special lecturers. The Rev.

Dr. MacNish, of Cornwall, an eminent classical and Celtic scholar, lectures on the Gaelic language and literature and cognate subjects. Similar aid has also been rendered for several sessions in the department of Sacred Rhetoric by Revs. Drs. J. S. Black, J. C. Baxter and A. B. Mackay. Rev. W. J. Dey, gold medalist of McGill and in theology, acted as Dean of Residence, Librarian and Classical and Mathematical Lecturer during three years. Rev. Dr. Jenkins lectured one session on Pastoral Theology, and Rev. L. H. Jordan two sessions on Church Government.

The following ministers have taken part in conducting the classical and mathematical work of the "Literary Curriculum," viz., Revs. P. Wright, J. Y. Cameron, A. MacFarlane, J. McCaul, A. C. Morton, J. Allan, W. M. Rochester, A. MacWilliams, C. W. Whyte, W. L. Clay, D. J. Fraser, H. C. Sutherland, J. R. Dobson, E. A. Mackenzie, and Messrs. W. M. Townsend and J. S. Gordon, all except Messrs. Wright, Cameron and McCaul, graduates of McGill and of our College.

From six to ten lectures on Ecclesiastical Architecture have been annually given without cost to the College through the generosity of Messrs. A. C. Hutchison, R. C. A., and A. T. Taylor, F. R. S. B. A.

Elocution and sacred music have been recognized from the first as important factors in the training of candidates for the ministry, and now the former subject is imperative in the case of all students, and is placed in the hands of Prof. J. P. Stephen, a distinguished specialist.

Through the munificence of friends and benefactors, additional chairs and lectureships will doubtless continue to be established, and the institution will thus become still more worthy of the influential position it holds in the Church to which it belongs.

CHAPTER VII.

BUILDINGS, LIBRARY, ETC.

During the first four years of our history no attempt was made to purchase or erect College buildings, and timid ones imagined that such would never be necessary or called for. The Report of the Board of Management to the General Assembly in 1871, however, proposed a step in the right direction, and stated that "the Board had under contemplation the obtaining of suitable buildings and grounds, which, it was believed, would greatly increase the efficiency of the institution." In carrying out this decision, the first movement was in the direction of purchasing a brick building on Mansfield street which had been used for educational purposes. It was fortunate for the future of the College that this bargain was not closed. The building was altogether unsuitable, too small and with no grounds

attached, and shut in by other houses in the street. Having abandoned all thought of this and of any place down town, a most eligible site was purchased on McTavish street adjoining McGill College, and plans and specifications of buildings were procured, the total cost, including the site, not to exceed thirty thousand dollars. Even this amount was regarded by some extravagant and far more than could be obtained. The progress of events and the enthusiasm and liberality of friends, however, soon proved this surmise to be incorrect. The proposed buildings, a picture of which appeared on the cover of the first Calendar, were not proceeded with, but far more complete and comprehensive plans were prepared and adopted, and in June, 1873, the Board reported to the General Assembly that the buildings according to the enlarged plans were in course of erection and would be finished in a few months, and that the sum of thirty thousand dollars for the payment of the same was subscribed. This amount was quite insufficient, and therefore the canvass for further subscriptions was prosecuted with energy and success; and, on the 28th day of October, 1873, the new buildings were formally opened. It was an occasion of great thankfulness and joy, with professors, students and citizens, in this respect, second only to other events of a similar nature of which we shall speak later. A large and representative meeting, including many of our chief benefactors, some of whom have been called to their reward, assembled to participate in the rejoicing. Distinguished persons from a distance, as well as in the city, added interest and eclat to the gathering. Principal Caven, of Knox College, Toronto; the Rev. Dr. Narayan Sheshadri, of India; the late Dr. Taylor, of Erskine Church, Montreal; the Honorable Judge Torrance and others took part in the proceedings. Principal MacVicar presided.

The buildings, which are of stone with slate roof, are in the Gothic style of architecture with slight touches of the Scottish baronial intermingled. They contain the Principal's residence, with lecture rooms, retiring rooms for professors, and studies and dormitories for students. These are all heated with hot water and well lighted and ventilated. But while beautiful in external proportions and in all respects substantial, the building was characterized by certain defects, some of which have since been remedied. It contained no proper dining-room or Convocation Hall, and no fire-proof vault for the safe-keeping of records and other valuables, and was far too small for the proper accommodation of the entire number of students even at that date. This was felt to be embarrassing, and fitted to hinder the extension of the work and usefulness of the institution. Temporary expedients were resorted to to meet the difficulty, but, as years passed and the steady growth of the College became more and more apparent, the matter was effectually taken in hand by the chairman of the Board of Man-

agement, Mr. David Morrice, whose efforts and generosity are beyond all praise. Accordingly, on the 24th of November, 1880, he intimated his decision to erect a Convocation Hall, Library, dining hall, and additional dormitories for students. The plans were shortly after submitted to the Board, which cordially approved them, and unanimously resolved that the buildings should be known as the "David Morrice Hall and Library." They were completed and publicly handed over to the College on the 28th November, 1882. The style of architecture and masonry of the former edifice, but more highly ornamented, was followed; and the whole of the buildings, successfully grouped together on the same grounds, present a truly massive and an imposing appearance from any standpoint, but especially from the McGill College gate on Sherbrooke street. The workmanship throughout is of a high order and in many respects ornate, and the admiration of the visitor increases as he examines every part in detail. The Convocation Hall is seated for over six hundred. Beneath it and the spacious corridor are dressing-rooms, apartments for the steward, kitchen, store rooms, etc. Over it are most comfortable rooms for students still insufficient in number, owing to the steady growth of the College.

The Library is octagonal in form, 38 feet in diameter and 45 feet high, with lantern ceiling, wooden trusses and mouldings forming 48 panels, tinted a brown stone colour. It is lighted by seven windows about 28 feet in length. From each angle book-cases highly finished extend and form eight deep recesses. Over these is a gallery with cases similarly arranged, affording room in all for about 25,000 volumes.

Beneath the library, but entirely above ground, is the spacious dining-hall, capable of seating comfortably over one hundred guests. The ceiling is fourteen feet high, and the whole room is finished in the same effective style as the Convocation Hall and Library. In the estimation of many, the finest feature of all is the great corridor which connects the Hall and Library with the old buildings. The floor is of oak, walnut and German tile, and the ceiling is arched and beautifully finished in stained wood. The vestibule at the main entrance is lofty, and 24 feet square, surmounted by the College bell, the gift of Mr. Erastus Wiman, of New York. Over the doorway, cut in stone, are the College Arms, created by the Principal and Professor Campbell. The heraldic emblems, while simple, are appropriate and significant. Above the shield is the burning bush, the symbol of the Scottish Presbyterian Church. On the shield there is an open book to represent the Word of God, and a dove descending upon it as the emblem of the Holy Spirit. Underneath, upon the scroll, the College motto appears. *Sermonem vite prætendentes*—holding forth the Word of Life—which expresses the great business of those who teach and of all who are taught



REV. JOHN SCRIMGER, M.A., D.D.,
Professor of Old and New Testament Exegesis.

within its halls. Thus the Church, the Word, the Spirit, and the work of the College are suitably recognized in our arms. It was this thought that was cast in poetic form by the Principal in his Dedication Hymn, sung in fervent, joyful spirit by the great assembly convened at the opening of these buildings. The hymn was afterwards slightly changed by the author, and continued for years to be used in the Dining and Convocation Halls on special occasions.

The services of the opening day and following evening were such as can never be forgotten by those privileged to be present. The building was filled in every part to its utmost capacity with ministers and laymen both in the city and from a distance representing all evangelical denominations. Addresses were delivered by the Principal, the Rev. Principal Caven, Knox College, Toronto; Rev. Principal Grant, Queen's College, Kingston; Sir Wm. Dawson, Principal of McGill University; Rev. Principal Henderson, Diocesan College, Montreal; Rev. Principal Wilkes, Congregational College, and the Rev. Dr. Cochrane, Moderator of the General Assembly. Mr. John Stirling, secretary, read an address to Mr. Morrice from the College Board, and Mr. Arch'd. Lee a similar one from the students. The Rev. Dr. R. H. Warden, treasurer, as representing the Board, received the Deed of Donation from the hand of Mr. Morrice, and in thanking him for the munificent gift, expressed the belief that it was the largest made to the Presbyterian Church by any one person. The proceedings were closed with the benediction. In the evening a *conversazione* was held in the Hall, when all the buildings were thrown open for inspection, and about two thousand persons were present. The following evening, Wednesday, a union prayer-meeting was held in the Hall, which, by consent of the pastors, took the place of the usual week-evening service in all the Presbyterian churches of the city—so cordial and universal was the appreciation of the generosity of the donor.

CHAPTER VIII.

METHODS OF FINANCE—SOURCES OF REVENUE, &c.

Financing for church purposes is not generally regarded as an easy or agreeable business. Some call it a science, others prefer a far less complementary designation for it, while not a few knit their brows, shake their heads and onimously refuse to open their mouths on the subject. We might readily make this a long and curious chapter in our history by giving incidents and details of the efforts by which we have reached our present position. But lest any should think that we claim superior wisdom in the

matter, or that we have some mysterious secrets to conceal, we hasten to say that there is nothing of the sort in the back ground, that there has been all along a delightful naturalness and spontaneity in the manner in which our resources have come together. We are constrained to think that a good cause, prayer, business energy and strong faith in God are the best means of getting a revenue. At first, as already intimated, the members of the Presbytery of Montreal were charged with this work, and again and again the Synod and Assembly told them to push forward and get more money, a larger endowment. Slowly and cautiously the territory upon which they were to draw was enlarged, until finally the Presbyteries of Ottawa, Brockville and Kingston were united with that of Montreal in this form of Christian activity. But this state of things did not last long, great constitutional changes emerged. The Presbyterian Churches of the Dominion drew near to each other, and after long years of separation were ready to unite. "The College question," as it was called, became a prominent factor in this movement. The negotiating churches were embarrassed with an undue number of colleges, and a concentration of them was desired. This College accordingly at once expressed its willingness to unite with Morin and Queen's upon equitable terms; and a scheme to that effect was prepared and printed by the Union Committees acting jointly. Our Principal volunteered to give his position to the late Rev. Dr. Cook, of Quebec, who was greatly his senior. The whole proposal, however, was summarily rejected by the General Assembly of the Canada Presbyterian Church. Union came on, and was consummated in Montreal, in June 1875; and all the colleges entered into it under specific provisions contained in the basis of union to the effect that they were to hold relations to the united church similar to those which they had held to their respective churches; and to preserve their coparative existence government and functions on terms and conditions like those under which they then existed.

The effect of this arrangement upon our College finances can hardly be said to have proved satisfactory. The Board soon found itself, through the efforts of others which it is now unnecessary to trace, practically limited for purposes of revenue to the city of Montreal. The outlook was not cheering; but it was faced with resolute faith and courage. Earnest appeals for help were made to all friends of the institution, rich and poor alike, and the responses were prompt and generous. Instructive examples of liberality might be related. Children gave their offerings, widows bestowed their mites, Sunday Schools and Bible classes contributed bursaries. Young men and young women did their part, and their names hold honorable places on subscription lists over which we have glanced.

In one instance a pious mother, on being bereaved of a son, gave the entire portion which had been laid up for him, along with fervent prayers

for God's blessing on our work. Special subscriptions extending over five years were obtained in support of different chairs. These have been renewed four or five times, and one of the lists is still running its course. The sums subscribed per annum ranged from four hundred dollars down to five and even smaller amounts.

In 1871, the General Assembly launched a scheme by which to raise \$250,000 for the endowment of this College and Knox College, Toronto. The Rev. Dr. John Laing, of Dundas, was appointed agent to carry out the proposal. The details of it are now of no interest. Suffice it to say that, in spite of vigorous and persistent efforts for several months, it proved an utter failure. Our Board, once more, resumed with increased energy its own work, adding slowly to its invested capital, and securing special contributions such as those already referred to. In 1877, the executors of Mr. Hall, of Peterboro, paid to the Board a bequest of fifteen thousand dollars, which was added to the endowment fund, and brought it up to over forty thousand dollars. That the fund reached even this amount showed no small degree of liberality when we take into account the limited area from which it was drawn, the large sums raised at the same time for current expenses, and the amount laid out in the purchase of a site and the erection of the first buildings.

Almost contemporaneously with the opening of our additional buildings, the gift of Mr. D. Morrice, in 1882, a special wave of liberality flowed in our direction. Mrs. Redpath, of Terrace Bank, took the lead in the matter by endowing "The John Redpath Chair" to the amount of twenty thousand dollars which she afterwards increased to forty thousand.

The late Mr. Joseph MacKay bequeathed ten thousand dollars for endowment, and his brother Edward completed the endowment of the "Joseph MacKay Chair" by the gift of forty thousand dollars. Both brothers had been generous to all the funds of the College from its inception. At his death, in 1883, Mr. Edward MacKay bequeathed to the College ten thousand dollars more, and his three nephews, Messrs. Hugh, James and Robert MacKay, completed the endowment of the "Edward Mackay Chair" by adding to this amount forty thousand dollars. These are commendable examples of enlightened generosity such as were then of rare occurrence in the history of Canadian Presbyterianism. And it is matter for profound thankfulness that our institution continues to command the confidence and enjoy the support of like-minded persons. One gentleman of distinguished benevolence in many directions, who in the meantime prefers to have his name unknown, meets the entire cost of sustaining the Chair of Practical Theology, viz., \$2,750 per annum.

In 1881 the General Assembly instituted what was known as the "Common College Fund," from which the annual revenue of Queen's College,

Knox College and this College was supplemented. It proved unsatisfactory, and after several years was abandoned. In 1891, at the invitation of the Board, the Rev. Dr. D. L. MacCrae, an energetic and zealous alumnus of the College, undertook a canvass in behalf of the endowment fund chiefly in country congregations. In view of financial depression very generally experienced at the time it was deemed advisable not to continue the effort or to make it general. A considerable sum, however, was realized and much useful information was conveyed to the people through the tact and perseverance of Dr. MacCrae. With a return of prosperous times the work will doubtless be resumed, and, under the able guidance of the Treasurer, the Rev. Dr. Warden, whose services to the College for many years deserve the highest commendation, cannot fail of being carried to a successful issue.

In addition to buildings, library and other real estate owned by the College, according to the last report to the General Assembly, the total balance on hand with the Treasurer was one hundred and seventy two thousand eight hundred and seventy-eight dollars and seventy-three cents, which amount is invested upon first class securities.

CHAPTER IX.

THE LIBRARY.

The growth of the Library has kept pace with that of other departments. It now contains over 12,000 volumes, nearly all fundamental and permanently valuable works. Very few, indeed, should ever be removed to make room for better ones. It has had from the beginning many good friends; and it is believed that the survivors among them and others will still make it the object of benevolent care and outlay. Money cannot be better employed than in putting within reach of Professors, Ministers and Students the best sources of information.

The nucleus was formed by the purchase of books to the amount of one thousand dollars and by a gift, already referred to, of several hundred volumes from Knox College. Since then various sums and valuable donations have contributed to its gradual extension. In 1875, the late Mr. Peter Redpath, of Chislehurst, England, presented the complete *Patrologia* of Abbé Migne in 387 volumes handsomely bound and bearing the College arms. This costly collection contains the works of the Greek and Latin Fathers and Ecclesiastical writers from the apostolic age to the middle of the fourteenth century.



REV. JAMES ROSS, M.A., B.D.,
Professor of Practical Theology.

Mr. Redpath afterwards added to his gift the Parker Society Publications, a complete set of the Bampton Lectures, and of the works of the Reformers of the sixteenth century and of the English Puritans, besides many other standard volumes.

In 1877, the entire library of the Rev. Archibald Henderson, of St. Andrews, Que., bequeathed by him to the College, was received from his executors. It consisted of 1500 volumes of carefully selected theological works all in an excellent state of preservation.

In 1878, a unique treasure, the value of which can hardly be stated in figures, came into our possession. This was the gift by the late Alexander II, Emperor of Russia, of a *facsimile* copy of the *Codex Sinaiticus* in four volumes. The story of the manner in which this reached us was published shortly after in the JOURNAL, so that it is sufficient now to say that it was through the kind intervention of the Rev. Dr. A. B. MacKay, then of Brighton, Eng. About the same time, the Rev. George Coul, of Valleyfield, Que., presented a *facsimile* copy of the *Codex Alexandrinus*. Both these great works have been bound in Russian leather in the best style of workmanship, gratis, by Mr. Henry Morton, of Montreal. In 1885, there were 450 volumes, partly theological and partly historical and literary, bequeathed to the library by the late Mr. Thomas Robin, of Montreal.

Two years after, the Rev. L. H. Jordan, then of Erskine Church, Montreal, made a valuable addition to our *apparatus criticus* by the gift of the *facsimile* of the *Codex Vaticanus* in six volumes. And the College is indebted to the same generous donor for other costly contributions to its theological treasures.

Probably the most unique and in many respects the most precious part of the entire library is "The Sebright Collection." This consists of 304 volumes, many of them large folios, strongly bound, the gift of the late Mr. James Sebright, a pioneer settler near Ottawa. The books were originally the property of his brother, Sir Charles Sebright, K.C.M.G., who died in Corfu, in 1884. Among the many rare works of this collection is the Complutensian Polyglott which was prepared and published under the direction of Cardinal Ximenes in 6 vols., folio, at a cost of 50,000 ducats or about £23,000 *steg.* The first volume printed, Tom. V., containing the New Testament in two parallel columns, Greek and Latin, was completed Jan'y. 10th, 1514; but the whole six volumes were not issued till 1517. Only 600 copies were printed, and therefore the work was from the first scarce and dear. The copy in our possession is believed to be the only one in America, and its commercial value cannot be stated.

Among others who have made large additions to the Library by donation or purchase may be mentioned Sir Wm. Dawson, the late Hon. Justice

Torrance and Justice MacKay. Mr. Jas. Croil, Mr. P. S. Ross, Mrs. Redpath, and especially Mr. David Morrice, Chairman of the Board of Management. His method of rendering assistance has been most considerate and effective. He has annually placed a liberal sum at the disposal of the Honorary Librarian, the Rev. Dr. Scrimger, thus enabling him to purchase recent books designed to meet the necessities of Professors and students. Nothing could be more beneficial.

In 1869, the Board of management reported to the Assembly that "a plan had been formed for obtaining a Library endowment; and that one of its members was interesting himself specially in the matter, and had good hope of success." That member has passed away without having accomplished his good "plan." Let us hope that some one may come forward to take his place and confer this great boon upon the Church.

CHAPTER X.

SCHOLARSHIPS, MEDALS, HONORS.

By the admirable arrangements for rooms, and board for students, already referred to, the cost of living during their College course is reduced to the small sum of three dollars per week. Their comfort, health and facilities for work being thus provided for, as well as missionary employment being given in most cases by the General Assembly's Home Mission Committee during summer vacation, it has not been deemed necessary or wise to offer any eleemosynary aid. The authorities disapprove of granting such, and students hitherto have been of the same mind. Both believe that a spirit of manly self-reliance should be cultivated by all who aspire to the sacred office of the ministry. This may involve delay, and even hardship in their entering the work, but the discipline will make them all the stronger and more efficient servants of the Lord in the long run. What the Church and the mission fields of the world need now are men who can "endure hardness, as good soldiers of Jesus Christ"—men who will master their environment rather than be hindered and defeated by adverse influences. The establishment of Bursaries and Scholarships to be offered for competition is compatible with this view, and a legitimate way of putting it in the power of energetic and meritorious students to gain financial assistance, and at the same time most useful literary and theological attainments. Such Bursaries are accordingly provided, although not to the full extent desired. It would be greatly to the advantage of the College and the Church at large were the amount and the number of these Scholarships increased, and were two or three Fellowships established enabling eminent students to prosecute Post-graduate studies here or elsewhere.

The conditions on which Scholarships are competed for is a matter of grave educational import. These should never be such as to induce or allow students to withdraw an undue proportion of their time and efforts from the ordinary subjects of the curriculum. This point is well guarded by our rules, and the special studies prescribed are such as count in subsequent examinations for the degree of B.D. The scheme as it has been from the beginning, with a few modifications, is thus clearly set forth in the Calendar for the current session.

SCHOLARSHIPS, MEDALS, &c., FOR STUDENTS IN THEOLOGY.

The following distinctions and rewards are open to competition in the Theological course :

SCHOLARSHIPS.

To Students of the First Year.

I.—The Peter Redpath scholarship of Seventy Dollars. (Founded by the late Mr. Peter Redpath, Chislehurst, England).

II.—The John Redpath scholarship of Fifty dollars. (Endowed by Mrs. Redpath, Terrace Bank, Montreal.

For general proficiency in all the subjects, pass and honour, of the sessional examinations of the First year.

III.—The Walter Paul scholarship of Fifty dollars.

For the same in the pass subjects only.

To Students of the Second Year.

I.—The David Morrice Scholarship of One Hundred dollars.

II.—The W. Brown scholarship of Fifty dollars. (Endowed by Mrs. McArthur, Carlton Place, Ont.)

For general proficiency in all the subjects, pass and honour, of the sessional examinations of the Second year.

III.—The Balfour scholarship of Fifty dollars. (By Mr. A. C. Clark.)

For the same in the pass subjects only.

To Students of the Third Year.

I.—The Hugh Mackay scholarship of Sixty dollars. (Founded by the late Hon. Hugh Mackay).

II.—The Crescent Street S. S., Montreal, scholarship of Fifty dollars.

For general proficiency in the pass subjects of the sessional examinations of the Third year.

III.—The James Sinclair Bursary of Twenty-five dollars. (Endowed).

For best essay on the Evidences of Christianity. The specific subject to be announced at the opening of the session.

I.—A gold medal.

II.—A silver medal.

For general proficiency in all the subjects, pass and honour, of the sessional examinations of the Third year.

To French Theological Students of Three Years.

I.—The Thomas Houston scholarship of Forty dollars.

II.—The William Ross scholarship of Forty dollars. (Endowed by the late Helen Ross, Renfrew, Ont.)

For general proficiency in the pass work of their year, and in the special subjects mentioned on page 11 of the Calendar.

To French Literary Students.

The following scholarships are open to competition to French students of the three years in the Literary course, provided that they have passed satisfactory examinations in the work of their years:—

I.—The Hamilton (McNab St.) scholarship of Forty dollars.

II.—The Thomas Houston scholarship of Thirty-five dollars.

For general proficiency in the French work of their year, and in the following additional subjects:—Shérer, Lettres à mon Cure; Seignette, Cours élémentaire de géologie.

To Students taking the University course.

To encourage students, intending to enter Theology, to proceed to a degree in McGill University, the following scholarships are offered for competition:—

I.—The Lord Mount-Stephen scholarship of Fifty dollars (First year.)

II.—The Stirling scholarship of Fifty dollars (Second year).

III.—The Drysdale scholarship of Fifty dollars (Third year).

IV.—The Erskine Church, Montreal, scholarship of Fifty dollars (Fourth year).

For general proficiency in the work in McGill.

To Gaelic Students.

I.—The Dr. McEachran scholarship of Twenty-five dollars.

II.—The Farquhar Robertson scholarship of Twenty-five dollars.
Senior Department.

I.—The Donald MacNish scholarship of Twenty-five dollars.

II.—The John McIntyre scholarship of Twenty dollars.
Junior Department.

THE NOR'-WEST SCHOLARSHIP.

This scholarship endowed by the late James Henderson, Hamilton, Ont., the value of which for the present year is twenty-five dollars, will be awarded annually to a student of this College coming from Manitoba and the North-West Territory, or in the absence of such a student, to one preparing for Missionary labor in that field. on such conditions as the Senate may from time to time appoint.

THE LOCHEAD SCHOLARSHIP.

This endowed scholarship, of the present value of forty dollars, is for the benefit of descendants of the founder, who shall be students in this College.

PRIZES IN ELOCUTION AND ARCHITECTURE.

The following prizes will be given annually for proficiency in Elocution and Ecclesiastical Architecture, the prizes to consist of books selected by the successful competitors, appropriately bound and bearing the college stamp :—

The F. W. Kelley prize of the value of fifteen dollars (Second year).

The F. W. Kelley prize of the value of ten dollars (First year).

For proficiency in Elocution.

The M. Hutchinson prize of the value of ten dollars.

For proficiency in Ecclesiastical Architecture.

PRIZES FOR PUBLIC SPEAKING, READING, &C.

Dr. MacVicar's Bible Class offers the following prizes, which are awarded by the vote of the Philosophical and Literary Society :—

One prize [each] of the value of ten dollars in books, appropriately bound and bearing the College stamp.

For excellence in Public Speaking.

“ “ English Reading.

“ “ French Reading.

“ the best English Essay.

“ “ French Essay.

The Gold medal was founded by the Students in 1872, and then partially endowed. The amount of the endowment has since been increased by the Alma Mater Society. The Silver medal, struck by the same die, is given by the Senate.

It will be observed that many of the foregoing scholarships, prizes, &c., are not yet endowed, but it is hoped that ere long the capital represented by these generous annual gifts may be secured. We wish to see many more memorial bursaries founded, attaching to the College permanently names that deserved to be honoured.

In 1880 the College sought and obtained from the Legislature of Quebec the following amendments to its charter, namely, "The Senate of the said Presbyterian College, Montreal, shall have power to confer the degree of Bachelor of Divinity, subject to such regulations and examinations as may be imposed by the said Senate, as well as to confer the honorary degree of Doctor of Divinity.

And the said Senate shall have power to make by-laws touching any matter or thing pertaining to the conditions on which the said degrees of Bachelor of Divinity and Doctor of Divinity may be conferred; whether the said degrees be such as are gained in course or by examination, or such as are honorary, or whether they be conferred on matriculants of the said Presbyterian College, Montreal, or other persons, and such by-laws to amend, when the Senate shall see fit."

The powers thus obtained have been judiciously employed to stimulate theological research among students and ministers, and already thirty-one have passed the requisite examinations and received the degree of B. D., and four have in like manner obtained the higher degree of D. D. One of these, Dr. Ackerman, is now President of a college in the United States, and another, Dr. Beattie, is Professor of Systematic Theology and Apologetics in the Presbyterian Theological Seminary, Louisville, Ky.

The first honorary degree conferred by the College was six years after its amended charter empowered it to act in such matters. The person selected for the distinction, in 1886, was the eminent Brahman and Presbyterian missionary, the Rev. Narayan Sheshadri, of Jalna, India. The same honour has also been conferred upon another missionary, the Rev. D. MacDonald, of Efate, New Hebrides, and upon Revs. J. R. MacDougall, Florence, and Alex. Robertson, Venice, Italy. And while the Senate has thus in a truly catholic spirit looked beyond the confines of Canada and of the Presbyterian Church, it has not forgotten men among our own ranks who are distinguished for attainments and special services rendered to the cause of truth and the Kingdom of our Saviour. Their names may be seen inscribed in our Calendar.

CONCLUSION.

In closing this necessarily brief and incomplete narrative we feel that we cannot do better than cite words spoken by the Principal at last Convocation. He said:

"The record of this College has been one of marked progress. We began in 1867 with little or nothing, our only property being a few plain desks and book-cases, containing the nucleus of what has already become a valuable library of over twelve thousand volumes. Our buildings, library,

scholarships and endowments testify to the large-hearted liberality of the founders and benefactors of the institution; and the outcome of the work of the class-rooms has kept pace with this generosity. With the additions made to-night we have upon the roll of our alumni over two hundred and thirty names.

Next spring the number will rise to about two hundred and fifty, and of these more than one hundred and fifty are serving the Master within the bounds of the Synod of Montreal and Ottawa.

At the time of the inception of the College it was found well-nigh impossible to provide missionaries and ministers for Eastern Ontario and the valley of the Ottawa and the Province of Quebec. This was a very serious state of things, and if allowed to continue would have weakened the Church, checked her growth and led to many disastrous consequences. It was urged by our founders, on the floor of Synod and Assembly, that the difficulty could be removed and that these evils could be averted by training men for the field within the bounds of this metropolitan city and in alliance with our great Protestant University. It was contended that loyal Presbyterians would not fail to respond to the call of duty in this matter, and the soundness of the argument thus advanced, more than a quarter of a century ago, is shown to-night by the facts just stated.

We have, by the grace of God, more than met the destitution then so clamant, and we have done so, and mean to continue to work in the same lines, in a manner which secures general approbation. In a true patriotic and cosmopolitan spirit we unite various races in our class-rooms, men speaking five or six different languages, and thus seek to bind together in Christian harmony the diverse elements of our youthful nation. It is well known that the population of the Dominion is heterogeneous; and no one will deny the right of all to hear in their own tongues the wonderful works of God. To secure this we have lectures in English, French and Gaelic. There are in Ontario alone, I am credibly informed, at least twenty congregations and many more in Cape Breton in which a knowledge of Gaelic is indispensable to the minister, and it is unnecessary to say how extensive the demand is for French.

In view of these facts, we aim at being thoroughly practical, keeping in all respects abreast of the needs of our country and age, and fitting ourselves into our environment by preparing men to minister effectively to the people in the languages which are dear to their hearts. But while this is the case, I do not wish to convey the impression that the College is in any sense provincial or local. The very opposite is the fact. Its Faculty, Senate and Board of Management breathe a healthy spirit of true catholicity. It is as broad as the Word of God in its aims, views and aspirations. While

beginning at home, and giving special attention to parts adjacent, it seeks to extend its Christian influence and usefulness to the ends of the earth, and thus to act upon the Saviour's declaration that the field is the world. To us home and foreign missions are one—only two departments of one great enterprise. We therefore rejoice in being faithfully represented by our alumni in England, Europe, the United States, and all the provinces of the Dominion as well as in foreign countries. Our students are drawn from this wide area, which shows their courage and enterprise, and our graduates are pastors in chief cities and towns such as Quebec, Antigonish, Montreal, Ottawa, Pembroke, Perth, Brockville, Peterboro, Bowmanville, Toronto, Brampton, Goderich, Hamilton, London, Chatham and Victoria on the Pacific coast, as well as vigorous missionaries in some of the roughest and hardest fields in the Dominion east and west. A large number of our most energetic men are settled in the North-West, and no fewer than fourteen of our students were last week appointed to Manitoba and British Columbia to act as missionaries during the summer, while two of our Professors, Dr. Scrimger and Mr. Ross, are at the same time to lecture in the Manitoba College without drawing their salary from that institution. Thus it seems to me that we make a considerable contribution to the enlightenment and spiritual good of that great and growing country.

And we must never forget those of our number who have borne the gospel to foreign lands, to Asia, India and China. Their faith and self-sacrifice deserve commendation upon all occasions.

But while thus pre-eminently missionary in our activity, we have steadily raised the standard of theological learning by our honour courses and exacting examinations. To this fact many can bear witness. These examinations, it should be known, are in part conducted by distinguished gentlemen who are not members of the teaching staff. We have taken advantage of every modern improvement in pedagogics or the science and art of teaching, and have not disregarded hints and suggestions from friend or foe, from the pulpit, the pew and the press. I only qualify this statement by the remark that, while teaching very much that cannot be reported, and a great deal that was not taught in theological seminaries thirty years ago, it's obviously impossible to compass the whole field of theology, of church polity, practical godliness, pastoral oversight, the care of the young, etc., in three brief sessions of six months each, but in order to success we count upon good men continuing to be hard students as long as they live. One other word in this connection. I respectfully remind you that it belongs to the teachers of public schools, High schools, and the professors in Faculties of Arts to train young men in English, Latin, Greek, Logic, Philoeophy. and so forth. If there are defects in what is accomplished in these depart-

ments, let the responsibility rest where it belongs. Our work begins with students after they have passed through these branches and enter upon higher studies, and it goes without saying that the more thorough the culture in all that is elementary and preparatory the greater our pleasure and success.

Finally, the results thus far achieved in our brief history are such as should inspire us with thankfulness and courage. But we cannot stand still. We must go forward. With such a record as God has enabled us already to make, with our large band of alumni, heartily loyal to the truth and to their Alma Mater, and with new friends and benefactors arising throughout our great country, why should not the College advance to more complete equipment and greater eminence ?



HARD SAYINGS OF CHRIST.

VII.

So that the Son of Man is Lord also of the Sabbath. Mark ii., 28.

THIS saying forms part of Christ's vindication of his disciples from the accusation brought against them by the Pharisees of breaking the Sabbath in rubbing out the ears of grain to satisfy their hunger, as they passed through the fields. According to their exposition of the law, this was forbidden as a species of threshing, which, of course, was labour. His vindication was based upon the principle that the Sabbath was an institution appointed wholly in man's interest, and therefore man's needs are always paramount to it, availing to set aside the prohibition when the two come into conflict. The normal idea of the Sabbath was certainly the exclusion of labour of any kind, but when the enforcement of it would entail suffering or loss that might be prevented, the prohibition ought to give way. The Sabbath was made for man, and not man for the Sabbath.

This limitation of the Sabbath law in favour of works of necessity and mercy is universally admitted by Christians. Even the Jews recognize it practically, though they have not formally changed any of their traditional precepts regarding it. There is, of course, a good deal of difference of opinion as to what are works of necessity and mercy. Some understand them in a very narrow sense, while others interpret them much more generously. But the principle itself is so obviously reasonable that it is never seriously questioned even by the most thorough-going Sabbatarians, and it has been so often discussed that there is no need to dwell upon it further here.

Not so much attention, however, has been given to the claim of authority over the Sabbath which Christ makes for Himself in the words with which He closes the subject: "So that the Son of Man is Lord also of the Sabbath." The force of it is not entirely obvious, and it will stand a little elucidation.

Some are disposed to regard this as being merely a personal conclusion from the principle that man is entitled to hold the Sabbath in subordination to his own needs. Seeing that the right belonged to all men, He, as a Son of Man, was justified in setting the Sabbath aside for such emergencies as that which was under discussion, if He saw fit to do so.

Now, undoubtedly this expresses a principle which is true in itself, whether that is what is meant here or not. Within reasonable limits every individual man has a right to exercise his own judgment in determining

when the Sabbath is to be set aside on account of his necessities or for the sake of his convenience. There is no rule or law which can be laid down that will meet all cases, and in multitudes of instances each conscience must determine for itself where the line should be drawn. It is better that it should be so—better for the development of true strength of character, and better in the long run for the observance of the Sabbath itself. Of course liberty of that kind is always a dangerous thing, more or less open to abuse. But only by the courageous exercise of liberty, with all its risks, is the development of the highest character possible at all, and experience may be trusted to correct the abuses sooner or later. Certainly, whatever liberty others were entitled to exercise could not be denied to Christ or His disciples.

But this explanation hardly seems to account for the form in which He puts the claim. He does not assert it as *a son of man*, but as *the Son of Man*. Moreover, the title *Son of Man*, was a sort of technical name which He had come to assume for Himself, and while it might in a proper enough sense be applicable to any man, He was not in the habit of so using it. It certainly implied an acknowledgment of His own humanity, but His adoption of it exclusively for Himself makes it impossible to suppose that it has not some distinct personal reference.

Accordingly, many would understand Him here as asserting His personal lordship over the Sabbath in virtue of His representative character, holding in His hand the authority which necessarily attaches to that character of legislating regarding the Sabbath in such a way as to change or modify the existing law. A right of this kind would not belong to Him alone, but also to any other man or body of men who had the wisdom to discern in what way the Sabbath would best serve the highest interests of mankind, and had the recognized authority to speak on behalf of the whole community.

Now, here again this is undoubtedly true as far as it goes. It follows as a natural conclusion, from the principle of man's supremacy over the Sabbath, that he should be entitled in some way to legislate regarding it. As a matter of fact, such authority has been exercised again and again both by the Church and by the State as entrusted with the oversight of man's interest. One of the first things the Christian Church did, for example, was by virtue of this authority—to change the day of observance from the seventh to the first day of the week. There is no hint of any such change in the recorded sayings of Christ, nor is it ever claimed that the Apostles had received any special revelation regarding it. But the change was made as by common consent, probably at the suggestion of the Apostles—certainly with their full knowledge and approval. There was good reason for such a change.

The old institution had become unspiritual and legal, associated with a thousand senseless rules in the Jewish mind as to the mode of observance. In fact, it had come to be a sort of fetish, worshipped for its own sake. It would have been impossible to shake it free from these associations if the old day had been continued. It was necessary to start afresh with a new day which had other associations, in order that it might be developed along Christian lines. The change was made with as little friction as possible. The two institutions existed side by side among Jewish converts for at least a generation. But as the one gathered strength and sacredness, the other faded away. The Apostle Paul probably meant to help the change by asserting the right to disregard the Jewish Sabbath on the part of all those who saw fit to do so, without reproach or condemnation from their brethren.

Another change of a similar but less important character took place when the Lord's Day was made to begin at midnight instead of at sunset, as had been the earlier practice, in order to make it harmonize with the prevailing civil mode of reckoning days. The obvious convenience of the change formed its justification.

So in like manner the State, as representing the whole community, has frequently exercised its right to legislate regarding the institution, not simply to enforce rest in a general way, but even to define from time to time, as the circumstances of society changed, the things that must be regarded as works of necessity, and so lawful to be done. From the days of Constantine down, every Christian nation has legislated more or less regarding the matter, and their duty to do so is urged in the strongest way by those who most firmly believe in the divine origin of the institution. If Christ therefore claimed the right to exercise similar authority as the representative man, it would be only what has been done by many a government, ecclesiastical and civil, in man's name.

With all due deference, however, to the large number of very respectable commentators who have held this view, it does not seem wholly to meet the requirements of the passage. There is nothing in the context to suggest that His claim of lordship over the Sabbath had any reference to new legislation. So far from laying down any new principle regarding it, the whole drift of His argument is to show that His view of it is really the old view which the Pharisees had perverted and misunderstood. His only object was to bring the institution back to the original intention. Then, too, the title "Son of Man," which He here assumes to Himself, while an assertion of His humanity, is at the same time something more. If that had been all that was involved in it, His constant use of it would have been something of an affectation. The natural use of it could arise only from His consciousness that He was something more than man. That certainly was the im-

pression it was likely to create on those who heard Him, and was the actual impression left on the minds of foes as well as friends. Both alike understood Him to assert His divinity.

But apart from the natural suggestion of the phrase, there is the association it had come to acquire in the Jewish mind before He assumed it at all. It is the name used in the book of Daniel to designate the Messiah, and was so taken by the Jewish interpreters. They could never hear it, therefore, without importing into it the Messianic idea—an idea which He never repudiates, though He leaves them to infer it, rather than positively asserts it.

Now, of course it is conceivable that, while this is the case, He might have used the name in individual instances without making that aspect at all prominent, and might have had in His mind rather His character as the ideal or representative man. In that case it would have been merely an emphatic statement of the completeness or perfection of His manhood. But in this instance, where perhaps more than in any other, such a supposition would be appropriate, it seems to be quite excluded by a statement which is found in the parallel passage of Matthew's gospel. After pleading the conduct of the priests in the temple, who by offering sacrifices profane the Sabbath, and yet are blameless, He adds: "But I say unto you that One greater than the temple is here." (Matt. vii., 8.) It was obviously not His lower dignity of which He was thinking at the time, but the higher. His lordship over the Sabbath was not in virtue of His perfect manhood simply, but in virtue of His Messiahship as well—that which made Him greater than the temple, just as it made Him greater than Jonah, the most successful of the prophets, or Solomon the wisest of the kings of Israel. (Matt. xii., 41, 42.) Anything less than that must, I think, fail to satisfy the mind of any dispassionate reader who takes the three synoptic accounts together.

But we have still to determine what this Messianic lordship over the Sabbath consists in.

It can hardly mean, as some suggest, that He claims the right to disregard it altogether Himself or allow His disciples to do so in His presence, without good reason, just because He was the Messiah. This might seem to be hinted at in the comparison with the temple, if there was anything else to sustain it. But we never find Christ taking up any such arbitrary attitude on any question of the law. On all occasions He submitted Himself to the law as a matter of principle even when He felt that as the Messiah He might have done otherwise, as in the case of the payment of the temple tax. (Matt. xvii., 24-27.) Nor is there any need to suppose that He regarded Himself as doing otherwise here. His defence is not that He

and His disciples may break the law with impunity, but that they are keeping the law in its true intention.

His claim is rather an assertion of His right so to interpret the law of the Sabbath as to put the legal institution upon an ethical basis for the future and to indicate the principle that ought to rule the observance of it as an ethical institution. In this respect His attitude to the Sabbath law is precisely the same as His attitude to the other laws of the old dispensation as indicated in the Sermon on the Mount. That sermon may be taken as His Messianic manifesto *par excellence*. In it He takes up one law after another, and, without perverting them at all from their original intention, gives such a spiritual interpretation to them as lifted them up for evermore from the position of external statutes for the regulation of outward conduct to the grander position of ethical principles for the guidance of the conscience. In doing so He ever speaks with the tone of authority. "Ye have heard that it hath been said to them of old time—but I say unto you," is the regular antithesis. But that authority is not the authority of superior position so much as it is the authority of superior insight into the true nature of moral distinctions and into the true meaning of the Old Testament laws. He does not legislate; He simply reveals. His words in every case appeal straight to the conscience and find their justification there. As the Christ He is lord not only of the Sabbath but of the whole moral realm through His unerring perception of the truth. That is a sphere which He made His own, a sphere in which, as the very chief of moral experts, He is entitled to speak with an authority that can belong to no other.

This co-ordination of Christ's teaching on the Sabbath with His teaching on many other moral subjects explains, as no other view does, the force of the word "also" in this saying. That the word is significant is evident from the fact that it is found in two out of the three synoptists. On any other view it seems *a propos* of nothing. But when we take the statement as asserting His ability to give the true principle of Sabbath observance as well as of a multitude of other laws which He had already expounded on different occasions in the hearing of these very Pharisees, it falls into its proper place and helps us to appreciate the extent as well as the limits of His claim.

JOHN SCRINGER.

Presbyterian College.

Poetry.

A CHRISTMAS CAROL.

THE SHEPHERDS TO THE ANGELS.

Right humble their abidings,
And humble their employ ;
But quick their ear the words to hear,
And list His name the hosts proclaim,
" Good tidings, good tidings,
Good tidings of great joy !"

" O fast your earthward ridings,
Ye angels ever cry,
Since time began, with sinful man
To sojourn long, and sing your song,
Good tidings, good tidings,
Good tidings of great joy !"

" Grant us your wisdom's guidings,
Whose truth knows no alloy,
That we may find the Saviour kind,
And profit well by all ye tell,
Good tidings, good tidings,
Good tidings of great joy !"

" For we have no false pridings,
No luxuries that cloy ;
Of low estate, you make us great,
The news you bear we long to share,
Good tidings, good tidings,
Good tidings of great joy !"

" Steadfast are our confidings,
And nothing shall annoy
The trust we place in your high race ;
Your message blest is God's behest,
Good tidings, good tidings,
Good tidings of great joy !"

"But will there not be chidings ?
 For never worthless toy
 Have we to bring to earth's new King,
 But voice to raise in humble praise,
 Good tidings, good tidings,
 Good tidings of great joy !"

"Then, fixed are our decidings
 To see the heavenly boy,
 With those who share a parent's care,
 In Bethlehem, and sing with them,
 Good tidings, good tidings,
 Good tidings of great joy !"

Though heavenward your glidings,
 No distance shall destroy
 The bliss you told: our eyes behold
 Our Saviour King, and shepherds sing,
 "Good tidings, good tidings,
 Good tidings of great joy !"

BORN INTO HEAVEN ON CHRISTMAS MORN.

Scarce dry were our tears for the baby boy,
 Snatched, in the noon of his second year,
 From the cradle of earth, to be the joy
 Of waiting friends in a higher sphere ;
 When again swung open the gates of pearl,
 For a second jewel Christ took to adorn
 His temple of light; 'twas our little girl,
 New-born into Heaven on Christmas Morn.

Oh, sad were our hearts when the baby went,
 Image of innocence, peace and love ;
 Sorely we grieved o'er the message sent,
 That called him home to the friends above.
 But those hearts nigh broke, as, with tempest whirl
 Of a fiery blast, was rudely torn,
 From her mother's arms, our little girl,
 To be born into Heaven on Christmas Morn.

The Saviour, who came to our earth a child,
 Looking down upon it with wistful face,
 Beheld our darlings, and, as He smiled,
 The infant fled to his Lord's embrace.
 Ere the ship that held him hadtime to furl
 Its unseen sails, it was backward borne
 To our shores once more, and our little girl
 Was born into Heaven on Christmas Morn.

Long years have fled, but we ne'er forget,
Nor shall we this side of Paradise,
Our dear ones, whose faces are with us yet,
Bringing scalding tears to our blinded eyes ;
Brown eyes so gentle, and fair fair curl,
Round orbs of blue, that left us forlorn,
When our baby died, and our little girl
Was born into Heaven on Christmas Morn.

We are growing old, and 'twill soon be time
For the ship of Heaven to come our way,
And float us o'er to the deathless clime,
Where heart-breaking partings cease for aye.
Then, sweeter tones than of thrush or merle,
Shall welcome the pair world-weary worn,
From the baby boy and the little girl
Who was born into Heaven on Christmas Morn.



Talks about Books.

In the last number of the Journal three volumes were received which had been sent to the Editor by the Fleming H. Revell Publishing Company of New York, Chicago and Toronto, although one of these was credited to Mr. Chapman, of Montreal, who had anticipated the publishers. A much larger number of books from the same enterprising firm now demands the Talker's attention. The first place among these rightly belongs to a handsome volume of 346 pages and 21 illustrations, entitled "From Far Formosa," by our Church's great missionary, Dr. George L. Mackay, the price of which is two dollars. It is really Dr. Mackay's book, as all the material was furnished by him, but it owes not a little to the editorial supervision and arrangement of the Rev. J. A. Macdonald, of St. Thomas, who has acquired a deserved reputation as a litterateur. In thirty-six chapters unequally grouped under six headings, the reader is introduced to the veteran missionary and his early career, to the natural features of Formosa the beautiful, to work among the Chinese of the island, to the same among the conquered aborigines of Malay origin, and to the mountain savages, and, finally, under the caption "At head quarters," there is presented in a simple unostentatious way a picture of the marvellous achievements of him who is probably the greatest evangelist of his day. It was meet that this book should be written, not only that Canadians and Christians all the world over should know what Dr. Mackay has done, so as to appreciate the man and pay the heart homage due to a heroic life spent for God and humanity, but more especially that the Church, energizing for the world's evangelization often amid much discouragement and pessimist prophecy, should through the perusal of it see reason to lift up the hands which hang down, and the feeble knees, and triumphantly to proclaim among Christians and heathen alike, "The Lord hath done great things!" All our young people should read this book to learn that there is a grander heroism than that of the battle-field, a more efficacious eloquence than that which stirs the world of politics, a more glorious self-denial than bare-footed mendicant monk ever practised. To read the volume is to admire the author's transparent honesty, his wonderful industry, his patient endurance, his unflagging zeal, his bold daring, his constant trust in God. To carp at such a man, at his work, at his book even, would be to call attention to sun spots and ignore the luminary. "From Far Formosa" displays a remarkable character, combining all the fiery enthusiasm of the Celt with the dogged perseverance of

the Scottish Lowlander; the gallant dash of the Frenchman with the calm, philosophical studiousness of the Teuton; the *perferendum ingenium* of the Christian enthusiast with the far-seeing wisdom of the successful fisher of men. Listening to Dr. Mackay's rapturous descriptions of Formosan scenery and to his impassioned platform appeals to the Christian public, one turns with astonishment to the book that tells his story with wonderful circumstantiality of fact, exactness of scientific detail, and unconscious simplicity of diction while treating alike of great perils and great triumphs. He has made the Church once more his debtor by this famous missionary autobiography, and the prayer of each right-minded man and woman within her is that it may prove an inspiration to many hundreds of her devoted sons and daughters.

A very different book from the same publishers and written by another missionary of our Church is "Whispering Leaves of Palestine," by the Rev. A. W. Lewis, B.A., B.D., missionary among the Cree Indians of Mistawasis I. Reserve. It contains 208 neatly printed pages plainly bound, and is a series of brief descriptions of the principal plants mentioned in the Bible, with moral and spiritual reflections suggested by them. Dr. James Hamilton, of London, made much use of his botanical knowledge in the pulpit, like Dr. Hugh Macmillan, of Glasgow, but the style of each is much more elevated and poetical than is that of Mr. Lewis, whose original verses are like the figs in Jeremiah's second basket. Yet there is decided merit in "Whispering Leaves." The author has collected much useful and curious information concerning the Bible flora, and many of his brief sententious utterances and apt figures set forth important truths. He is apparently a student of human nature, and draws largely upon his experience of men. A little inclined perhaps to dwell upon sins and defects, he can yet appreciate honesty, cheerfulness, courtesy, tenderness, and truth, and illustrate their beauty from the plant world. Much good advice is scattered through his pages, and some that may appear trivial, such as to eat less meat and pickles and pastry, to abstain from the use of toilet powder, and to replace the extravagance of Mocha coffee with the home-made beverage of burnt bran. Although the work of a very earnest Christian man, there is much humour of an unintentional kind in the book, like the trousers of the probationer in Black's "Far Lochaber," which the young laird said would make a horse laugh. But its useful information and its shrewd, sanctified common sense should make "Whispering Leaves" a favorite with those whose tastes lead them to combine scripture botany with proverbial philosophy.

"The In-dwelling Christ," by James M. Campbell, author of "Unto the Uttermost," is another of the Fleming H. Revell Company's books. Like all their books, it is well got up; it contains 178 pages, and its price is a

dollar. Dr. A. B. Bruce's introduction is in itself an excellent review of Mr. Campbell's work, but it would be hardly fair to transcribe it for the Journal. During late years much attention, in Britain at least, has been turned to religious writers of the so-called Mystical School, such as the Germans Tauler and Böhme, and the Englishman William Law. Dr. Whyte, of Free St. George's, Edinburgh, is well known as an admirer of the Mystics. There have been such in all ages of theological study, and many regard mysticism as the truest and original form of Christianity. Undoubtedly King David was a mystic, and such was the Apostle John. Among the fathers, St. Augustine, whose favourite book was the Psalter, shows a mystical tendency which he handed down to two ornaments of the thirteenth century, a hundred years before Tauler, namely, Thomas Aquinas and John of Fidenza, better known as Bonaventura. The latter may be called the father of ecclesiastical mysticism. As some readers of the Talks may not be quite clear as to what Mysticism is, it may be well to explain. The term arose in connection with philosophy. The school of experience, which derived all knowledge through the senses, being matched by the rational one, which maintained that the reason is the source of truth, a sceptical school was the result. But certain philosophers of the rational school, unwilling to rest in scepticism and unable to attain the knowledge desired by questioning unassisted reason, sought, by certain mortifyings of the flesh and cultivation of the affections, to abstract their souls from mundane concerns and make them rise to the contemplation of Divinity and the truth that in it lies. Such in the early Christian centuries were the Neo-Platonists, two of whom, Plotinus and Porphyry, claimed to have stood face to face with God or the Uncreated Light. St. Augustine considered these visions to be delusions of Satan. In 532 A. D. appeared the spurious works attributed to Paul's convert, Dionysius the Areopagite. Their author, an ancient Swedenborg, despising in a measure the revelation of the Scriptures, professed by devout contemplation to have been rapt into the near presence of God and into the mysteries of the unseen world. There had been extravagant and mischievous Christian Mystics before him, almost from the first century, but he, whoever he was, was really the founder of the unscriptural school of mystics, which in the fourteenth century was represented by the Brethren of the Free Spirit, as the scriptural school was represented by Tauler and the Friends of God. To-day there are evangelical and unevangelical mystics, both asserting the reality of God and the unseen universe in opposition to dead intellectual formalism, but asserting this reality in different ways. The unevangelical see visions and dream dreams that have no counterpart in revealed religion and are often grossly inconsistent with it. These victims of so-called enthusiasm are led astray

by ecstatic imagination and delusion to believe fancies and deny revelation or at least to underrate it. Such were Swedenborg, Edward Irving and Joseph Smith, if Joseph were not an out and out impostor. But the evangelical mystic is what every Christian ought to be, a child of God, conscious of real communion with the Father and the Son through the Holy Ghost, by whose gracious influence the intellectual apprehensions of the Sacred Scriptures became living soul realities, more real and definite, and infinitely more comforting than the phenomena of sense or the dictates of mere human reason. To this class Mr. Campbell, a disciple of William Law, belongs. I have read his book and confess that I believe in its teaching, and that I did believe in it before he had thought it out and put it in print. This only I have found, that, while the work of Christ is in every human being, but especially in them that believe and live the Christ-like life, so soon as we make introspection of our individual selves, the subjective Christ eludes our grasp, and we need to search for Him who has been taken hence in the Word and in the better among our fellow-believers. The man who thinks he can always find Christ in himself has a very low opinion of Christ. Mr. Campbell thinks his doctrine revolutionary, but it is the old faith of Ignatius put into practice. Trajan at Antioch asked him, "Dost thou, then, carry Him who was crucified within thee?" and he answered, "I do, for it is written, 'I will dwell in them and walk in them.'" St. Augustine was converted by the passage in Romans (xiii. 14), "Put ye on the Lord Jesus Christ," but our author regards Christ more as an inward substitution even when He is formed in us the hope of glory. He is the new man who crucifies the old, the fountain of strength, the root of righteousness, the Kingdom of heaven begun. Practical directions are given for coming through the Spirit into consciousness of the indwelling Christ, for we do not need to seek Him in heaven above nor in earth beneath, since He is the true light which lighteth every man that cometh into the world. He is the centre of the world's unity, through common faith in whom alone all men may have faith in one another. You can trust Christ and the Christ-like man. In Kerner's lyric "The richest prince," Eberhard, the bearded lord of Wurtemberg, proudly boasted :

"I my head can rest confiding
Fearless in each subject's lap."

In the laps of how many of your so-called friends can you lay your head with confidence that they will not cut it off? If you are a minister, north or south, east or west, count on the fingers of one hand the number of your fellow-presbyters with whom your confidence is safe. And these are the instruments God has chosen to teach the world the unity of Christ! Of course you who read this are all right, or your pulse would flutter and you:

ears tingle as you read. But put "the in-dwelling Christ" in your fellow-presbyters' hands, and pray fervently that, beginning at their Jerusalem, the Holy Spirit may inaugurate the Christ union that is yet to bind the whole wide earth in God and man confidence. Mr. Campbell's book is worth more than the three volumes of Hodge with Index thrown in.

A duodecimo volume of 127 pages, the price of which is thirty-five cents, issued by the same firm but originally published by the London Tract Society, is Professor Sayce's *Primer of Assyriology*. Dr. Sayce is an adventurous all-round scholar, and often strays into fields which other students regard as their special property, with doubtful success. But in that of Assyriology he is an acknowledged master. He may have his superiors, but I do not know them. It is a graceful thing for one of his extensive culture to condescend to the lawful curiosity of the uninitiated in matters oriental, and gratify it with such text-books as this. Within brief compass the primer is very complete and thoroughly lucid. In six chapters, its author introduces his readers to the country of the Tigris and Euphrates and its people, to the story of the inscriptions and their decipherment, to Babylonian and Assyrian history, and to their religions, literatures and social life. On pages 49 and 51, Dr. Sayce speaks of two Assyrian monarchs chastising the Kurds, of whom we hear so much that is bad to-day, and making them tributary. The fact is that the Kurds, or Cherethites, were the royal tribe of the Assyrians, and constituted the chief strength of their armies. A revolt on their part would have been as fatal to monarchy as one of the Praetorians at Rome. Neither Tiglath-Pileser I. nor Assurnasir-pal mentions the Kurds, although they no doubt traversed the country now occupied by these warlike mountaineers. It is unfortunate that the history of the East, having been recovered almost altogether from mere statistical monuments, should be so dry and chronicle-like as to be almost forbidding. Except to the specialist, the Egyptian Pharaohs and Assyrian kings present little variety. Pompey is very like Cæsar, and Cæsar like Pompey, especially Pompey. All the more reason why Dr. Sayce is to be congratulated on the efficiency of his primer.

One of Messrs. Revell's books I may be pardoned for not reading; it is Mrs. Arnold's *Practical Sabbath-school Commentary on the International Lessons for 1896*. It is a large octavo of 235 pages, and its price is sixty cents. In spite of the printer, I think I shall be compelled to put titles of books with publisher's name and market value into foot-notes. They break the continuity of the Talk, and the price savours of filthy lucre and the shop generally. Shops are of great importance in the world, in particular book-shops, but the readers of the JOURNAL generally turn to the advertising pages for acquaintance with them. However, Mrs. Arnold's book is a

competitor with Peloubet, and, it appears, a very worthy one. She has associated with her in its preparation Mrs. Morrow and Mrs. Titterington, the Rev. Edith Hill and the Rev. E. C. Best, who seems to be only a man. The Talker has no prejudice against women's work, just the opposite. Yet he perceives the finger of the woman, and in particular of the American woman, in the nature of many of the anecdotal illustrations. They lack dignity, and belong to the anonymous region of school-room and nursery gossip. Grown-up people who tell such stories are in their anecdotage. The black-board exercises, and the general arrangement of the Commentary are all that could be desired, and the matter appears to be scriptural and therefore sound. The authorities consulted are not so numerous nor so scientific as used to be those in Peloubet, but the ordinary teacher, who finds his time for study and teaching alike short enough, will doubtless get all he needs in this useful lesson-help.

A very useful work, published by Isbister & Co., of London, but sold by the Revell Company for two dollars, is "Book by Book," the collection into one volume of the introductions to the various books of Scripture in *Virtue's New Illustrated Bible*. There are no fewer than 566 pages in "Book by Book." Its introductions or prolegomena are by well-known divines of various denominations, including the Bishops of Ripon and Worcester, Archdeacon Farrar, Professor Stanley Leathes, Canon Maclear, Professors Elmslie, A. B. Davidson, Marcus Dods, W. Milligan, James Robertson, and others. The names of the authors are a guarantee for the worth of the book. Unfortunately, the most important part of it from a critical standpoint, the introduction to the historical books of the Old Testament from Genesis to Esther, is all the work of one writer, Professor James Robertson, who comes out of it like an ordinary man. Professor A. B. Davidson, one of the best living Hebrew scholars, cannot place the book of Job earlier than the time of Solomon. This decision is based on the principles of higher criticism as to the evolution of religious thought, principles that are inconsistent with the history of the genesis of great truths. The failure of many inspired writers of old to be taught by the book of Job is an evidence not of the book's non-existence, but of the theological preconceptions of these writers on the subject of divine sovereignty. The Bishop of Worcester on the Psalms is good, but gives way occasionally to a weakness of great minds. On p. 154 he says: "In the inscription of Psalm xxxiv. Abimelech is said to have been King of Gath in the time of David, whereas the only Abimelech mentioned in the history was a contemporary of Abraham's, and Achish was king of Gath when David found refuge there." This is contemptible criticism. The Hebrew Abimelech means "Father-King," and is a translation of some such Aryan dynastic title as

"Pitri-Rajan" in Sanscrit, or "Padi-Shah" which is the actual title of the kings of Persia. Achish and Abimelech were one. The Very Rev. Dr. Spence believes in the unity of Isaiah, and Prof. Stanley Leathes homologates Daniel. The late Prof. Elmslie treats the Minor Prophets well, as does Prof. Sanday the Synoptical Gospels. The Acts of the Apostles rightly fall to Archdeacon Farrar, after Dr. Salmon has dealt with the Gospel and the Epistles of John. The Epistles of Paul are safe in the hands of Prof. Marcus Dods, with the exception of the Pastorals, which are taken up by the Bishop of Ripon. Canon Maclear is the author of the introductions to the Hebrews and the remaining Epistles, and Prof. Milligan closes with prolegomena to the Revelation. This last introduction is especially valuable. Altogether, "Book by Book" is a learned yet popular discussion of the origin and character of the books of the Canon in the light of the latest criticism and research, and, though not destitute of occasional blemishes and weak spots, is likely to prove of much value to the student of the English Bible.

Messrs. Houghton, Mifflin & Co., of Boston and New York, publish a handsomely bound volume of 350 pages, entitled "Townsend Harris, First American Envoy in Japan," by William Elliot Griffis. Mr. Harris seems to have been in many respects an admirable character. His loftiness of purpose, strength of will, and wide benevolence are well illustrated in his journals, and Mr. Griffis claims for him the highest position as an early developer of Japanese civilization. As a chapter in the history of Japan's early intercourse with men of modern ideas, the book is interesting and instructive, especially when read in the light of Commodore Perry's Expedition and the books of that time treating of Japan. Mr. Davis was of Welsh descent, and, if there be any truth in nomenclature, his editor, Mr. Griffis, has the same origin. These scions of Llewellyn and St. David must, at some stage in their ancestry, have been compelled to eat the leek, for anglophobia of the worst kind characterizes them. Mr. Harris' grandmother Thankful (poor woman, burdened with such a name) taught him "to tell the truth, fear God and hate the British," and all three things he did all his life. He had to hate the British on no large principle, as if they were the devil, for instance, but because certain loyalists, whether native Americans, Indians or Hessians, is not known, set fire to the Harris homestead. Thankful was badly named. She should have been called "Hateful." Her spirit was diabolical, the low spirit of revenge, the glory of the Red Indian savage, the vendetta of the Corsican, the wild Irishman's "Gittin' aiven wid yez." Our cultured and Christian brethren of the United States print that in a book and glory in it. The renegade Welsh biographer exults in the fact that Harris would never use a Sheffield knife nor wear English cloth.

"Fastidiously neat as he always was in his dress, he was careful that his garments were made of French cloth." So, on page 87-8, one is not surprised at the extract from Townsend's Journal, which relates how certain Russian officers told him that fighting the English was nothing, but when it was the French "Then you had something to do." Poor Townsend Harris and his grandmother Thankful, they backed the old burnt shanty against Alma, Balaklava, and Inkermann. This is Jekyll and Hyde over again, or Simon Peter, at one moment taught by the Father and at the next identified with Satan. My dear unspeakable Yank, learn that you cannot truly fear God and hate the British, no, nor any other race of even wicked men. You can be afraid of God and hate the British, but the devils do both of these. We don't teach our children and grandchildren to hate the Americans, although, diabolically speaking, we have good reason to do so. We know that no man who loves God can hate his brother, far less strive to do him mortal injury; at least the best among us know this and strive to practice it. We buy American knives and cloth and notions, and welcome their good men and women, and provide gaols and the gallows for their bad ones, and rejoice in their prosperity and condole with them in their adversity—yes, and we even admire the redeeming features in Townsend Harris, who might have been a good man if he had not had a Red Indian Welsh grandmother.

The Bohlen Lectures for 1895 were delivered in Philadelphia by Dr. Thompson, Bishop of Mississippi, and the dollar volume containing them is published by Mr. Thomas Whittaker, of New York. The four lectures occupy 142 pages, and their subjects are, Personality of Man, Personality of God, Responsibility of God, and Responsibility of Man. But I must not omit the title, which is half the book; it is "The World and the Wrestlers, Personality and Responsibility." The first lecture, in which the higher critics come in for some hard hitting, is on the wrestler Jacob, the mean personality transformed into the Prince of God. The second takes for its text, "Tell me Thy Name," and does not spare the 39 Articles. "The wild insanity which makes men think the finite can define the Infinite, that the human intellect which does not understand what itself is, can construct and define the Eternal, creeps even into theology that claims to be revealed, and puts down its shallow conclusions as eternal verities." In treating of God's responsibility, the bishop wages war against Calvinism. "We certainly can have no moral obligation toward any being who has no moral obligation toward us. That is what makes the God of Calvinism by His very definition forever impossible. A being whose sole motive of action is His own good pleasure is a being with whom we have no common bonds. The only feeling would be one of abject, unreasoning terror." Here is a

neglected truth : "Our Father in heaven must be full of labor and sorrow, of care and pain and the bitter sense of loss. His eye is never closed in rest. His hand is over all His works. He grieves over the sins and wrongs of His world. He has a vast realm to administer, and He takes care that a sparrow even is not wronged. Infinite pain in the infinite heart of God!" Responsibility of man ridicules the World's Parliament of Religions. In plain speech the bishop deals with the plausible Oriental : "The higher his caste and the more religious the Hindu is, the more measureless liar he is!" He holds that God never overrides the personality of man, and adds in a foot-note : "In nothing does Calvinism more outrage Christianity than in its doctrine of Invincible Grace." This is a book worth reading by anybody and everybody. It is philosophical, devout, eloquent, racy, full of apt quotation and illustration, the work of an intensely earnest man who has exalted ideas of God and of humanity. Its lectures must have been an inspiration to the men who heard them delivered, for, even in book form, they ring through the eye upon the mind like a grand organ strain through cathedral aisles, that falls here and there to a light and playful touch upon the keys. Whatever one may think of his strictures on Calvinism and other isms that are, after all, only *circa sacra not in sacris*, it must be acknowledged that Bishop Thompson is a master in Israel.

The Toronto Week, commenting on Goldwin Smith's *North American Review* article, remarks: "No Christian scholar of note to-day holds the doctrine of verbal inspiration. But doubtless Mr. Goldwin Smith is not wrong in supposing that many Christians do." On the liberal-conservative side of this important subject of inspiration I know of no better, more satisfying book than "The Breath of God, a sketch, historical, critical and logical, of the Doctrine of Inspiration." The author of this work of a little over a hundred pages is the Rev. Frank Hallam. Like the book just noticed, it is published by Mr. Whittaker, and its price is seventy-five cents. It contains ten chapters, the first dealing with the Book or King Liber in a strain of pleasing allegory. The others are concerned with his courtiers, critics, blemishes, limitations, ministers, friends, divinity, exaltation and power. This is the work of a true servant of God and honest lover of the Bible, who loves it too well to tell any lies about it, and who believes that God is greater and wiser than the Bible, for asserting which self-evident doctrine the Talker came near being put out of the synagogue. Mr. Hallam's book is popular but at the same time replete with learning. Some of his innumerable quotations he admits truthfully to be made at second hand; but, making allowance for all the help furnished his pages by such writers as Sanday, Smyth, Farrar and Gladden, there still remain many evidences of painstaking and accurate scholarship. Almost everything the

critics have written concerning the Bible may be found in this book, and the weight of several of their objections the author cheerfully admits, yet in his closing words he says, "In those pages so divine and beautiful, so full of all the best and holiest power, there is profoundly and pre-eminently the Breath of God." This honest work is an infinitely safer guide than Gausson's dogmatic Theopneustia, and in some respects is more worthy of study than even Dr. De Witt's "What is Inspiration?" itself a valuable treatise. Critical studies such as these are the work of the truest friends of God and His revelation, and their effect is not to destroy but to confirm, taking out of the hands of the enemies of divine truth the weapons with which the verbal theorists plentifully furnish them.

Among the books sent by our old friend Mr. Drysdale, the first place belongs to another old friend of the College, the Rev. J. S. Black, of Halifax. It is entitled "The Christian Consciousness in relation to Evolution in Morals and in Doctrine." It is a small octavo of 244 pages, is published by Messrs. Lee and Shepard, of Boston, and its price is a dollar and a quarter. Mr. Black's book has been very highly spoken of by many reviewers, and deservedly so. The Talker is aware that he has had its subject matter before his mind for many years, so that the book is no spasmodic utterance, but the ripe product of extensive reading and long and earnest thinking. After a definition of Christian consciousness, which Schleiermacher was the first to bring into prominence, and a discussion of its authority, Mr. Black proceeds to show how gradually it has arrived at a sense of man's dignity and destiny, and to deal with the large subject of evolution in morals as illustrated in modern views of slavery, intemperance, and war. There are opponents in the way, and Mr. Black has to fight a path for himself through them, but his tactics are not those of the untutored dogmatist who throws himself upon his antagonist with the yell of a savage to his annihilation. A gentleman as well as a scholar, he is calm, reasonable, cautious, ready to weigh every objection and give to it its full value, even when evolution in theology is under discussion. The book is too full, its living practical issues too numerous, its up-to-date authorities too many, to permit of particularization here. Enough to say that it is weighty in thought, yet clear in style, fresh and entertaining, that it believes in Christ's realization of Himself in our humanity, and is full of hope that this realization will soon come about.

Another book from the same source that has personal claims on the JOURNAL is "The Harp of the Scottish Covenant," the compiler of which is Mr. John Macfarlane, and its publishers Mr. Alex. Gardner, of Paisley and London, and Mr. Drysdale, of Montreal. It is a well printed octavo of 340 pages. The personal claim lies in the fact that the appropriate preface of

the book is written by Dr. J. Clark Murray, of McGill. There are over eighty poems of unequal length and merit in the collection by authors celebrated and obscure, all bearing upon covenanting days. Three at least of more than average ability and tunefulness are by Robert Reid, whom I suppose to be our Montreal poet. The Scottish Christian patriot will prize this book.

Mr. Drysdale also sends "Reminiscences of Andrew A. Bonar, D. D., by his daughter, Marjory Bonar, published by Hodder and Stoughton, of London. It is a handsome volume of 357 pages, with gilt top and a portrait and a hieroglyphic within the cover looks like one dollar and eighty cents, but of this I am not quite confident. Dr. Andrew Bonar was a very good man, who commended the Gospel more by his cheerful, earnest piety and genuine scriptural unction than by any intellectual power or pulpit ability. Critical questions did not vex him. He believed everything in the confession of faith, and a great deal that is not in it, with a child-like, simple confidence that honoured his heart more than his head. The only eventful thing in his life was the Disruption, and that does not seem to have affected it much. His biographer is to be congratulated on the number of incidents, chiefly connected with religious services and personal dealing with souls by speech or correspondence, which she has succeeded in collecting. The admirers of McCheyne, who are doubtless still many, will take pleasure in this memoir of a like-minded man who was wise to win souls to Christ.

Messrs. Hodder and Stoughton also are the publishers of "Studies in Oriental Social Life," by H. Clay Trumbull, D.D. This beautifully printed but externally gaudy book of 437 pages and thirty illustrations may be had from Mr. Drysdale. As the author's preface states, the content of the book "is a classified treatment of certain phases of Oriental life and methods of thought, vivified by personal experiences in the East." Dr. Trumbull is a diligent student of the Bible and all related to it, and is a pleasing writer. His scholarship as a rule is accurate, and his theological sympathies are broad. This book will be hailed by many who seek to realize more vividly the historical portions of the Bible narrative. His chief defect and that of other interpreters of Bible life is the forgetting that the Semitic Arab of the present day belongs to a stock quite distinct from that of the Hamitic Canaanite, and therefore that their manners and customs are not the same. Dr. Trumbull does not defend the action of Jael, the killer of Sisera, but he proceeds to account for Deborah's praise of it on Bedouin principles. Jael and her husband Heber were no Arabs; they were Kenites of the line of Hamath, ancient Japanese, closely allied in race to Sisera and his master Jabin. What is the use of Arabizing about such people as these? There is, nevertheless, a great deal of inviting reading in the Oriental Studies which will well repay perusal.

Published by the same publisher and sent by the same book-seller is "The Book of Daniel," by F. W. Farrar, D.D., F. R. S., one of the Expositor's Bible Series, edited by Dr. W. Robertson Nicoll. It contains 334 large octavo pages. The authorities consulted in the preparation of this work are very numerous, and Dr. Farrar's task has been conscientiously performed. Unlike Professor Stanley Leathes, however, he finds the contents of the prophecy inconsistent with the history, customs, language and other circumstances of the time in which Daniel is placed. He virtually surrenders everything to Porphyry, making the probable date of the book B. C. 164, and thus involving authorship and contents, whether history or prophecy, in doubt and darkness. His arguments appear strong and are very confidently stated, but enough is not known of the history of the period that the Book of Daniel covers to enable Oriental scholars to dogmatize a book into myth and cut it out of the canon. Yet, as one of the calmest and most reverent of the higher critics, Dr. Farrar's judgment is worthy of consideration.

The last book from the same duplicate source is Professor Iverach's "Christianity and Evolution," in the Theological Educator Series, edited by Dr. Robertson Nicoll. In 330 duodecimo pages, Dr. Iverach deals with Evolution in relation to Law, Creation, Organisms, Psychology, Ethics and Religion. He wages constant but kindly war with Darwin and Virchow, Huxley and Spencer, and virtually maintains that, while in the lower spheres of organic life there are facts which favor evolution, the fact of evolution is unproved, while no such theory is capable of accounting for the more important of present phenomena nor of showing the possibility of a beginning and an end to the present economy. It is one of the most sensible anti-evolution books written.

Mr. Chapman ministers to our lighter vein in three volumes, "Miss Grace, of All Souls," "A Daughter of the Tenements," and "The Red Badge of Courage." The first novel by Mr. William Tirebuck is a good-looking dollar and a quarter book of 250 pages, and is published by Messrs. Dodd, Mead and Co., of New York. Mr. Tirebuck was at one time a literary associate of Mr. Hall Caine, and it almost follows that he has a good style and knows how to tell a story. His novel is a dialect one, the dialect of the coal mines, and it is socialistic. "Miss Grace of All Souls," contrary to the bent of her time-serving father, the Vicar, becomes actively interested in the lives of the mining community, whose troubles and thoughts the book reveals. When, however, the story ends with the union of that estimable young lady to a well intentioned but rough young miner, Sam Ockleshaw, the reader feels all the resentment that the new patch on the old garment and the new wine in the old bottles evoke. The literary world alone pre-

sents too many instances of this kind of unequal yoking always proving disastrous to one of the pair, and not unfrequently to both.

Those who have read Mr. E. W. Townsend's *Chimmie Fadden*, an autobiography of a New York gamin, told in the vilest of slang dialect, will like to pursue with him the investigation of humble life in Gotham. There are 301 pages and many illustrations by Kemble in this publication of Lovell, Coryell & Co., of New York, entitled "A Daughter of the Tenements." It is a book of a far higher tone than *Chimmie*, painting the life of the Bowery with a master hand, and keeping the reader well interested in the Italian heroine *Carminella* and her mother *Teresa*. All the characters are not heroes and heroines—very far from it—but virtue triumphs in the end. As in his former book, Mr. Townsend introduces kind-hearted slumming ladies from the upper world to minister to the deserving, and he is not ashamed to lighten up his dark page occasionally with the name of God.

Appleton's publish "The Red Badge of Courage," by Stephen Crane. This 233 page book professes to relate an episode of the American Civil War. I have read something very like it in the *Century*, *Scribner's*, or some such first-class American magazine, and when I read it I was astonished. This episode completes my astonishment. Having served as a volunteer my term of five years, in drill and field-day, in camp and barrack, in march and in action, mingling with all arms of the service, volunteer and regular, officers and men, and commanded by such men as General Napier and the present Lord Wolseley, I thought I knew something of the rudiments of war; but the "Red Badge of Courage" knocks me metaphorically off my feet. It relates the blind hurry-scurrying of an undisciplined mob, now towards and now away from the enemy. Whether they advanced or retreated, they yelled like demons or Indians on the war-path, they made the atmosphere blue with sulphurous oaths so that they could not hear the orders roared at them in similar speech, they abused their commanders, and tumbled over one another in their utter loss of head. At last, galled by a few Southerners behind a rail fence, they charged it pell-mell, and a boy plucked the Confederate flag from the hand of a dying standard-bearer. Thus that boy, who at first had ignominiously sought the rear, gained the red badge. There can be little doubt that the picture is drawn from life, which gives it value, but what a revelation it is! It can only have been sheer weight of men and heavy ammunition that enabled armies composed of such materials to gain a victory, unless the enemy were of the same nature. Canadians are far better army stuff than that, patient, silent, not given to wild profanity, obedient to orders, retentive of their formation, and, when properly led, capable of facing any troops in the world. Yet may such a day be far off.

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Editorials.

THE STUDENT'S AIM.

TO-DAY the Philistine is abroad, and the question is being continually asked about things, what good, what utility, what equivalent in hard cash is to be derived from them. There are not wanting those who would make this consideration supreme even in matters of education, and the student is in danger of being influenced in some measure by its various forms, and of thus losing sight of the true end of a liberal training. Perhaps the most paltry form of this consideration, that is liable to warf and injure the mind of the student, is the making of college honors and prizes a chief aim in his studies. "Every man shall receive his own reward, according to his own labor," but if a man set before himself an unworthy end, what we know of the power of persistent thought leads us to believe that he will thereby deprive himself in some degree of his true reward; for it is only by entertaining broad views and seeking noble ends that a man's mind can be broadened and elevated.

Another unworthy aim that may possess the mind of the student is the seeking of mere scholarship. A man may go forth from college with a

stock of erudition, which will cause people to stare at him, and yet be unworthy to be called an educated man. Development is a higher aim than acquisition, mental culture than useful knowledge. The highest intellectual benefit that a college course can confer upon a man, is to give him truer estimate of his own powers and tastes, to train him to more earnest application of those powers, to more intense habits of thought, to more correct methods of investigation and induction, in a word to draw out and develop the best powers of his mind. But education is a broader word than mental culture, and so the student who would become in any true sense an educated man must set before himself a broader aim than any that has been suggested.

UNIFORMITY IN PUBLIC WORSHIP.

THE committee appointed by the General Assembly to deal with this subject will doubtless hasten slowly, and pursue several lines of inquiry before reaching generic conclusions to be presented for adoption by the whole church. We gather this much from the Convener's letter in the *Record* for January. In one aspect the matter is simple enough, but in others it may become extremely complicated and troublesome, and may divert the attention and energy of the church from her main functions. To determine the order which should be generally followed in public worship, and the parts of which the services of the sanctuary should be composed is not a task which should greatly tax the committee's resources of knowledge and wisdom. On these points there is a definite consensus of opinion among our people, and no serious departure from it seems desirable. Whatever views may be entertained by some as to the utility of an elaborate cult embracing abundance of classical music, responsive readings, prayers etc., our church is bound, unless changes are made by well known constitutional methods, to continue to give prominence to one factor which has been her distinctive strength and glory.

She has written in her creed which has been twice publicly adopted in Canada, at the Unions of 1861 and 1875, these words: "The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith unto salvation". Meanwhile it would be premature to say that the final recommendation, of the committee will interfere with this fundamental position. Perhaps they may indicate how

this "effectual means" may be rendered more powerful, that thus greater spiritual good may be realized. Our conviction is that, where the pulpit is strong, and the pure word of God is clearly and fervently ministered to the people, there is little or no disposition to call for "audible repetition" of a creed which was not written by the Apostles or enjoined by them for any such public use— a creed which, viewed in the light of the fulness of divine truth, is far from being free from imperfection.

Feeble, ill-prepared and dreary sermons do, of course, beget a desire among long-suffering hearers for a change of some sort, but what that should be is very obvious. Let it come in the sermon rather than under the general category of "Uniformity in Public Worship". We do not deny that there is something to be done in the direction of the meaning of this somewhat ominous caption; but the question is, how much?

Do defects and irregularities prevail to such an extent as to justify even the initiation of the movement which the committee represents? If so let the facts be collected and sifted that the need of ecclesiastical legislation may become apparent to all. We have 2,700 Churches and Missions stations in which this information may be gathered. Without this preliminary step it is both unwise and unsafe to act. Dogmatism in the work entrusted to the committee is to be as carefully avoided as in any department of theology. The wishes and theories of persons who pose as specialists are not to be allowed to take the place of facts or to be regarded as sufficient to settle the propriety of raising questions the agitation of which may do harm and no good though handled with the best intentions and the utmost prudence. There is danger, in those days, of giving prominence to the tithing of "mint and anise and cummin" to the neglect of the weightier matters of true worship; and it is the painful persuasion of many that we lack spiritual fervency and power rather than aesthetic forms and uniformity, and this is something which the deliberations of a Committee or the resolutions of an Assembly cannot supply.

In what manner and to what extent is uniformity to be insisted upon? The historic associations connected with the term "uniformity" are not such as Presbyterians contemplate with delight. Our fathers in the old land had more of that sort of thing pressed upon their attention than lovers of true progress and freedom can desire to see repeated. We know that nothing of the sort is now contemplated; and the spiritual liberties of the Lord's people are not to be encroached upon by any coercive measures. Still the beginning and the tendencies of things are the most essential in determining their final development. Hence thoughtful people are sure to ask, in view of the information published officially by Dr. Laing, are we

in the end, to have a complete liturgy, or only fragments? Is the use of the one or the other to be pronounced obligatory or optional? If optional, is power, in this respect, to be exercised by ministers, Kirk Sessions, or Congregations? Will the spiritual life and growth of the church be promoted by the adoption of such a manual? Does the history of liturgical services warrant an affirmative answer to this question? Is there not danger in the present movement of our departing from the simplicity of Apostolic practice? We may multiply appearances because the substance is not. At the same time we do not hesitate to condemn lack of dignity decorum and reverence in all that pertains to the Lord's house. We should serve Him with the very best we can offer, and everything should be done decently and in order. Hence we hail with satisfaction all well directed efforts to remove blemishes that may be shown to exist.

