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## Our Graduates' Pulpit.

### A SUMMONS TO BATTLE A SERMON

BY REV. W. M. ROCHESTER, B.A., PRINCE ALBERT, SASK.

Fight the Good Fight of Faith.—1 Tim. 6:12.

AT one of the most important engagements in the famous Franco-Prussia war, at Gravelotte. I think, there was on the field side by side with the Emperor. Von Moltke, and Bismarck, a General who had acquired some fame in a great civil war, Gen. Sheridan. He was not upon the field as an officer in active service, to give his counsel and leadership to the campaign. He was a spectator merely. Of Frederic William of Prussia, father of Frederic the Great, Macaulay says that he

had a passion for the accumulating of military force. His soldiers must be above the average in stature and equipment. A giant from a foreign land enlisting in the king's service would, if necessary, receive a larger income than the representative of the nation at another court. But strange to say this monarch was of most pacific temper. He sedulously avoided any collision with a foreign power. His army was for display, not for service. So far as aggressive warfare was concerned these men-at-arms might have been called figure-heads. Now in the Church of the Lord Jesus, not the visible, its professed people, but in the TRUE church these are neither figure-heads nor spectators. She is a church militant that against a mighty and thoroughly equipped for disputes every foot of ground on the way to glory. Therefore, to begin with, let us be assured, that to become a Christian is not to COMPLETE one's struggle in life, but to BEGIN it. It is most erroneous, most dangerous to conclude that once having trusted in the Saviour one may settle down to the ease that would find its parallel in the quiet of a soldier's home life after the tumult of war and the rigor of hard service. No! to believe is but to enlist. We have but chosen Christ

as our leader. The Lord is the captain of our salvation, and the way to rest lies through the country of the enemy, with whom we must cope, and over whom triumph in the protracted struggle. Our attention may well, in the first place, be centered upon the consideration of the enemy.

It is no advantage to form a low estimate of the strength of an opponent. Should we over-estimate his prowess there would be no risk and no loss. If our estimate be below the mark it is a triumph indeed if we escape. The prospect to an onlooker is against us. An astute statesman prophesied of a campaign that it would last but ninety days. His calculations of the enemy's number and view of their strength were sadly at fault. Ninety days were consumed in fighting and victory was not gained until four years had elapsed. In the Christian conflict many are overcome because they do not gauge the strength of the foe. They think lightly of him, and their preparation is correspondingly inadequate. They are the vainly confident who hope by the mere wave of the hand and the uttering of some talismanic phrase lightly to brush aside all who dispute their path. They are strangers to the delibera-

tion counselled by our Lord when he said, "Or what king, going to make war against another king, sitteth not down first, and consulteth whether he able with ten thousand to meet him that cometh against him with twenty thousand?"

Who is the foe? or foes if they be many? Foremost comes SATAN, designated so variously in the word. He is called the Angel of the Bottomless Pit, Prince of this World, Prince of Darkness, Accuser, Deceiver, Liar, Lucifer, Serpent, etc. These, and other figures under which he is spoken of, give a full exposition of his character. He is fierce and implacable. He consumes his adversaries. He cunningly lies in wait to take them. He desires to sift men. He aspires to the foremost among them to make of them his sport. "He goeth about seeking whom he may devour." The manner in which he is designated and the record of his malicious endeavors sufficiently attest that he is a person. In Job he is pictured as appearing before the Lord in the assembly of His people, and is given power to try the patient patriarch. He is the great head of a wide dominion of evil spirits. The apostle says, "we wrestle not against flesh and blood, but against principalities, against

powers, against the rulers of the world."

No contemptible foe is this therefore. He has made the earth his sphere of action, and brought down a world, which, however, shall not long be afflicted with his disastrous supremacy. Right good and seasonable therefore, with this enemy to confront us, are the words: "Be sober. Be vigilant." "Take the shield of faith wherewith ye shall be able to quench the fiery darts of the wicked."

Other foes have a place in the statements of the Word, the WORLD and the FLESH. These seem but the channels, or the agents of Satan's communication with men. They are given, however, a distinctive treatment in the Bible. 'Tis well to know the enemy, and additionally helpful is it to know also the high-way of his approach.

THE WORLD. A man must be at war with his surroundings. In one sense, at least, is it true that "harmony with our environment" is impossible. Too sadly true is it however that many men take sides with the world. These professed followers of Christ put themselves in the way of its current and are borne peacefully along. We are to be against the world. The friend-

ship of the world is enmity against God. Ours is the duty to stem this current, not to be its plaything. There are manifestly many customs born of the world against which we as children of God ought most determinedly to set ourselves. Conforming to these we are guilty of an alliance with the enemy.

Confusion and distraction are avoided in the interpretation of this many sided word world by giving attention to John's exposition. "The lust of the flesh, the lust of the eyes and the pride of life. That is the world. Obedience to these is the law of the world's life. Many have no other standard of appeal to discern duty, if they think at all, than what is signified in these words. "What do my eyes delight in, what does my body crave, what will gratify my pride?" they ask. Most clearly is this avenue of Satan's approach set forth in the two great temptations of Bible history, the one heralding the fall of man, and the other foreshadowing and ensuring his recovery. In the fruitful garden the woman saw the fruit, that it was "good for food, pleasant to the eyes, and to be desired to make one wise." In the barren wilderness to the weary Saviour the suggestions were: "Command that these stones be made bread,

make that hazardous leap from the temple trusting to the guardianship of the angels, look upon the kingdoms of the world which shall be thine for an act of homage to me."

These are the principles, the suggestions upon which we are strongly and constantly being tempted to act. To follow them is the common course; to oppose them the singular. The yielding of the tempted one in the garden is set forth for our warning. The uncompromising opposition of the Second Adam to these principles of the world's action is declared for our imitation. Life means a hand to hand struggle with the world, and not a ready compliance with all its easy and seemingly promising demands.

The FLESH. This is not the body but the "residue of sin" in our nature after the new birth. Its power is seen in the evil tendencies which oft draw a man to the verge of the old life of sin. To the conflict with it Paul refers when he cried: "Wretched man that I am! who shall deliver me from the body of this death?" And he shows what an opponent to progress it is in the declaration. "For the good that I would, I do not; but the evil which I would not, that I do. For I delight in the law of God after the inward

man. But I see another law in my members warring against the law of my mind." The two natures struggle for the mastery, the one against the other. "The flesh lusteth against the spirit and the spirit against the flesh." The life is bad indeed, however fair the outward aspect. The fruit of the tree is the indication of the tree's nature. The fruit of a man's life reveals which nature, flesh or spirit, is in the ascendancy. The place of subjection belongs to the flesh. Let one permit the carnal nature to wield dominion, and into what abomination shall he fall? to what ruin be brought? We think these worst of sins are not possible. Ah! they are possible in every life, if war be not waged against an evil bent. Give sin dominion and it will have more. It will not be content with partial sway, but will bring into merciless subjection every part of our being. Our safety from sins is secured only when our opposition to sin is strong, vigilant, unsparring, persistent. The mere fact of our having an evil nature is, with some, an excuse for, and a palliation of transgression. A man excuses his hasty temper, his lying habits, his intemperance, his covetousness, because it is his nature. With him it is constitutional. He

cannot avoid it, he says. "He ought to have indulgence." No! not indulgence, but counsel. Let him be shown how needful it is to remember that this evil nature is there, not to be obeyed, not to compel submission, but to be resisted, and in the strength of Christ to be vanquished.

Conflict with such enemies, therefore, is our life. Ours is not an atmosphere of peace but of strife. Let us not shirk the duty, and like men of craven spirit, or of thoughtless mood, surrender without a blow. "Fight the good fight" calls the voice to us from Heaven.

Secondly, in consideration of these words, our attention turns to THE TRIUMPH, for in this worthy contest victory is sure.

In many a conflict opposing powers measure their strength with each other only to find that they are equal, the issue is a drawn battle. In the good fight victory shall be upon one side or the other. Either must bear the humiliation, and the eternal disaster of defeat.

And further it need not be a matter of uncertainty who shall be the victor. Prediction in this case may be confident. The nation who sends her army to the front may be held in torturing suspense whilst her brave

sons are battling for home and father land. To men fighting against these "principalities and powers" that march under the leadership of Satan the assurance of victory may be given at the very outset. To fight the good fight is to gain the crown of righteousness. To enlist in this warfare is to claim for one's self the promise "To him that overcometh will I grant to sit with me on my throne." Clothed with the proper armour, and going forth in the name of Christ we shall escape defeat, we shall come out "more than conquerors," only thus however. Man's weapons, methods, and leadership we must eschew. "My kingdom is not of this world," said Christ. "The weapons of our warfare are not carnal, but spiritual." And as such they are mighty for defence, and to the "pulling down of strongholds." There is an alternating method in the practice of nations in building up their naval armament. They clothe a vessel with armor that seems impenetrable, and then prepare a gun the force of whose projectile no plate of steel can resist.

The texture of the Christian's defensive armour is such that no weapon formed against the warrior clad can prosper; and such the type

and material of his own weapons that he easily makes of every enemy his prey.

The secret of victory is faith in Christ. "Fight the good fight of faith." The first epistle of John shows how the world is vanquished. "Who is he that overcometh the world but he that believeth that Jesus is the Son of God?" That to the Ephesians shows that by the shield of faith one may quench all the fiery darts of Satan. Inquire how the tendencies of our nature to evil are to be resisted and Paul answers? "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live I live BY FAITH on the Son of God who loved me and gave himself for me." We are justified by faith. We live by faith. We wage war by faith. We triumph through faith. Would we but remember that as we received Christ Jesus the Lord so should we walk in Him, fewer would be the disappointments and reverses in life.

Suppose we stand alone before our antagonists the contest is unequal. Already in man's fallen estate, and in many a fall in the life of the individual is there evidence of Satan's power. We are not alone. As with the Hebrew children in the furnace,

so there stands One with us in the heat and smoke of battle. While the army laid seige to the city, where was the prophet of the Lord, the "mountain was full of horses and chariots of fire round about Elisha." God is an ally of man in this good fight, and thus is the triumph assured. Thus are we more than all that can be against us. Our Lord Jesus who is the Captain of our salvation brings us through what He has Himself successfully grappled with. The wilderness temptation He withstood. The persecution of His public career did not daunt Him. The sorrows of Gethsemane did not crush Him. The ignominy of that shameful judgment did but forward His mission, and death was powerless to do the Conqueror harm. A crowned victor He carries us with Him. It is our faith that brings about the alliance. This links us to Him to whom "all power in heaven and earth is given." Thus is it that the heroes of the ages are heroes of faith. If they "Subdued Kingdoms, . . . stopped the mouths of lions quenched the violence of the sword" the victory was through faith.

There is therefore victory assured to every soldier of the cross.

"A crown awaits each FAITHFUL heart, each earnest self-deserving soul."

Such are the thoughts associated

with the earnest appeal of the Apostle to the youthful soldier to whom this epistle is addressed. It is God's summons to all of us. And never was there a case in which there should be readier response. Sober thought cannot endure the prospect of eternal subjection to remorseless tyranny. And such only is the hope of those who strike no blow for the right, and for the safety of their better self. There are prisoners despairingly sighing for release to whom this summons with the promise of victory attending it is a glad message of deliverance. "Sin shall not have dominion over you." How inconstant the effort, how fitful the zeal of many who struggle for the mastery! How varied their experience, now victory, and again defeat. How unsatisfactory this sad alternation. "The horse is prepared against the day of battle but safety is of the Lord" is a truth which, when learned, ensures successive victories. In obedience to this appeal lies the hope of all men. If we rise and surrender to Him our will, give it over in unequivocal opposition to evil. He will fight our battles for us. In assured anticipation of final conquest we may sing, "Thanks be unto God who giveth us the victory through Our Lord Jesus Christ."

## Poetry.

### IN AFTER YEARS.

We may not judge ; we cannot tell  
In what dim moulds our life is cast ;  
But fuller knowledge shall dispell  
The gloom, and we shall know at last  
In all that is, God doeth well.

Sight, now, is not ; nor have we known  
Nor learned by faith to thir'd the maze  
When all the lines of life are blown  
A-tangle, tost about our ways ;  
And so we halt, uncertain grown.

And strain our sightless orbs to learn  
The issue of the present ill,  
We scan the face of Grief and yearn  
To read its import, hoping still  
That all things yield a full return.

In vain thro' backward years we roam ;  
The warder of the mystic Past  
Is seated midst the years to come,  
And from each deed its veil shall cast  
When all their wealth is garnered home.

The work is long, and vast designs  
Are woven upon the loom of Time ;  
But in our eyes the sunlight shines  
And blinds us, who from some far clime  
Might grasp the compass of the lines.

Life's coast is dark, and each event  
Seems thrown like pebbles dropped by chance  
Upon its marge, not wisely sent  
To us who walk as in a trance,  
Blindly, and see not life's extent.

But evening shall restore our sight ;  
And standing on the sunset hills,  
We thro' the valleys clothed in light  
Shall trace the courses of the rills,  
And catch the outlines of each height.



## Symposium.

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### THE RELATION OF THE CHURCH TO SOCIAL AND ECONOMIC QUESTIONS.

**T**HE attitude to be taken by the Church, or more properly by the clergy, with reference to the relation of workmen to employers is without doubt one of the widest and most interesting questions of the day.

Though there have always been troubles between workmen and employers, yet until a century past the difficulty could hardly be said to lie between capital and labour. While there were many capitalists before that period, yet the majority of hired labourers were employed by masters who were themselves workmen in their own industries, though usually in a better social and economic position than their assistants. The disputes which arose centered round issues either in themselves very plain, or about which neither of the parties had much trouble in determining their position. Even the question of wages turned on personal considerations, local conditions, class prejudices, or special sympathies. Here it was sufficient for the clergyman to emphasize the usual Christian graces and charities as giving the spirit in which these troubles should be met and adjusted. In few situations was he called upon to decide on the merits of

cases requiring a careful examination of principles and a wide survey of facts.

Gradually the ever-changing relations of social life have brought civilized industrial nations into a very different region. Owing to the great accumulations of capital and the freedom of its movement, the remarkable organization of industry with the massing of workmen in companies and battalions under hired staffs of officers, and the extensive widening of trade relations through facilities for transportation and communication, all questions of industry, and among them the relations of master and workmen, capital and labour, have passed out of the local and personal region and become astonishingly wide-reaching and curiously intricate. This network of relations crosses and recrosses all distinctions of locality, local or national governments, and even religious, social and racial boundaries; so that it becomes a very difficult and delicate matter to determine what interests are involved and what dangers threatened when any part of the network is broken or injured. It is obviously no longer possible to settle important questions of an economic nature in an off-hand manner or by rule of

thumb methods, however well backed by good intentions, moral purpose or religious zeal.

It may appear to many a clergyman that he is doing his whole duty in preaching the spirit and truths of Christianity, and he may be honest in his belief that these alone will settle labour disputes, and, quite generally, solve all economic and social problems which give rise to conflicting opinions and interests. But those who are wont to study the social affairs of men know very well that there is a vast difference between the spirit or purpose with which one does anything and that which is actually done. One may ignorantly administer poison to one's neighbour in the most Christian spirit imaginable, but that will not prevent its having much the same effect as if it had been given in the most unchristian spirit. Or a person may think it a very Christian act to give charity to any beggar who can tell a sufficiently pitiful tale, while he would be mightily horrified at the satanic spirit of one who would undertake to supply free food and whiskey to those who would do no work but would undertake to cultivate an ingenious perfection in lying. Yet the social result in each case would be much the same. It is assumed that we are all agreed as to the value of Christian principles and teaching, but what is here maintained is, in the first place, the futility of Christian principles

which are not applied to facts, and, in the second place, the small value and often positive harm which results when they are applied to the wrong facts.

A clergyman may reasonably decline to be responsible for the application which his hearers make of his teaching. He may also maintain that it is not his province to make applications of religious teaching to the facts of everyday life; that it is his duty merely to expound the principles and spirit of Christianity, leaving to his hearers the practical application to their individual lives. But though this attitude is intelligible and consistent enough, it is one which tends to cut off the relations of sympathy and helpfulness between the clergyman and his people and hardly seems to follow the ideal which is presented by the life of Christ and the very practical applications which he made of his own teaching.

As a matter of fact few clergymen maintain this attitude in practice, though a number do in theory by taking no pains to inform themselves of the true conditions of social life, confining their attention to the theoretic side of religion. This inconsistency seems to be largely responsible for the very remarkable utterances which too many clergymen give forth when trying to give applications of Christian teaching, which they may understand very well, to con-

crete social facts, which they may understand very imperfectly.

If it is admitted that clergymen are justified in interesting themselves in the life problems of the people for whose spiritual welfare they are concerned, and most of us will probably admit the justification, then a few important questions at once face us. Among them are such as these: To what extent may a clergyman be expected to give advice and instruction with regard to the practical affairs of social and economic life? What classes in the community may he chiefly benefit by his advice? What preparation on his own part is necessary in order that his advice may be worth anything? Perhaps if we can find rational answers to such questions as these we may be in a better position to give a definite answer to the special problems before us.

It is not to be expected that any clergyman will be able to give accurate and detailed advice to all classes of his hearers with regard to their social and economic life. It is not desirable, even if it were possible. Every man of intelligence and education must be expected to plan and direct his own life to the greatest possible extent. What such a man requires most is not advice but information. But there are many in every community whose advantages have not been sufficient to enable them to take an extended view of their relations to

their fellows. In their transactions with others they seldom see beyond the business in hand and the immediate interests involved. They rarely follow their own interests through half a dozen links, and even if they have the reflective habit which will enable them to do so they have not the necessary acquaintance with the extended network of relations in which their lives and interests are involved. Here is the special field for the work of the clergyman who aspires to be an educator of his people and not a mere oracle to them. He will be able to enforce his religious teaching with ten-fold power when he can show its application to practical life. But no clergyman can show what a practical Christian life means without knowing pretty fully what a practical life itself involves for his hearers; neither can he adequately present the Christian element to others who do not know what the practical element involves. Hence it becomes the duty of the clergyman to present to his hearers in an educating manner and in broad and clear form both the theory and practice of the Christian life in this world.

Here it is perhaps necessary to distinguish more fully the educative from the oracular method of applying Christianity to social and economic problems. In the educative method the object will be first to enable those addressed to form a wider and more complete con-

ception of life and of the various rights, duties and responsibilities which it involves, then to show the application of Christian principles to this full life. In this way a wider interest in life is awakened, the reflective faculties are stimulated, the search for information begun, and an intelligent and responsible solution sought for the various economic and social questions which are continually coming up for practical decision. On the other hand, the oracular method aims at giving a concrete solution in dogmatic form for each specific question or difficulty as it arises. Here there is no satisfactory explanation of the necessary grounds on which the solution is, or should be, based and which, if explained, might enable those addressed to treat any similar question or difficulty which may arise in the future. This method may be good enough as regards the settlement of a specific question, the justification of a special strike for instance, provided always that the oracle is able to afford a correct, or at least approximately correct solution of the question. But, unfortunately, such oracles are apt to be among those who give social questions the least careful consideration, and who are forced to resort to this method to hide their ignorance. The confidence and finality which characterize their utterances are largely due to the fact that they do not know the difficulty of reaching adequate

solutions for all concrete problems, nor the possibility of there being several solutions each approximately correct, though none perfectly so. The small authority of the Church with those who stand most in need of its advice and teaching on social matters, is evidence that the oracular method has hitherto been employed by the majority of clergymen in dealing with these questions.

It is not claimed, of course, that the educative method will make social and economic experts of all those who come under its influence. At best it can be but one factor among many others tending to the betterment of modern society. But it is a factor which has a large and important field open to it in the Church. It may not be possible for a clergyman to know adequately all the essential facts in any given economic or social problem; but if he has enabled those who are in the midst of the facts of any special problem to see more clearly their general attitude to society and the essential nature of their rights and duties, with the grounds on which they rest, they may be able to define their own position under the circumstances much better than the clergyman could define it for them with his imperfect acquaintance with the details. Thus we may answer our first question as to the extent to which a clergyman is called on to give advice and instruction in the practical affairs of social and economic

life by saying that he is not necessarily required to give a concrete final solution for every social and economic difficulty that arises; but that his real function is to help others to help themselves in these matters by giving them the means and method of seeking their own solutions, thus strengthening their own individuality and responsibility.

Our second question asks what class in the community is likely to be most benefited by this educative function of the clergy. After what has been stated we recognize at once that whatever class is most in need of this function will be most benefited. Though there are elements in every class manifesting this need in a high degree, yet, from the very nature of their social and economic position and limited intellectual advantages, the labouring class is the one in which the greatest proportion stands in need of an impartial educating influence to aid in making life more comprehensible and more perfect. Never had the labouring class such need as at present for impartial and trustworthy guides in social and economic matters. The clergy, owing to their position as exponents of Christianity and as men of education, are naturally better fitted than any other class of persons to afford that guidance. The only other influence which can compare with the Church in this respect is the press; but its influence is very indefinite. It gives a great

deal of miscellaneous data, but few principles which will enable anyone to make an adequate use of the data. Again, the press cannot come into that intimate relation with the people and their needs which is possible to the clergy. Personal and individual guidance of the labouring class is necessary, and if the clergy will not afford it the demagogue and agitator will. Ignorance on the part of his victims with regard to the central principles of social and economic life is the indispensable condition of the agitator's power. The interest of the labourers themselves, the safety of general society, and the effective spread of Christianity are all dependent on the removal, or at least diminishing of that ignorance. This ignorance is of course not due to lack of capacity on the part of labouring men, but simply to lack of advantages in the first place, and consequent lack of interest in the second place. To supply these advantages and rouse this interest is the chief work to be done. No agency already existing is naturally so well suited to the performance of that work as the Church in its various branches.

The third question for which we seek an answer relates to the necessary preparation on the part of the clergyman to fit him for this duty. This is in a way the most important point of all. As a matter of fact the clergy have, in great measure, undertaken to give advice and

judgment on social and economic questions, and some of their mistakes have already been pointed out. Almost all of those mistakes arise from inadequate preparation on the part of the clergy to undertake the duties which naturally and rightly fall to them. Most clergymen recognize the necessity for a good literary and theological training as a preparation for their life's work. They know also that this training comes only by constant and patient industry, and not by special revelation. How then can any one expect that that which is the most complex and varied of all knowledge, namely, a knowledge of the intricate web of social relations, can be acquired without any special effort? The reading of a few magazine articles and perhaps one or two books of a popular nature on social and economic subjects, however good in their own way, cannot afford that general acquaintance with principles and their relations to each other which is indispensable to one who aspires to instruct or guide others. Such a preparation in Hebrew, Greek or Apologetics would be counted ridiculous. How much more so in the case of a subject which involves so many elements as our relations to each other in society? If the clergy recognize it as part of their duty to preach not only abstract Christianity, but Christianity as applied to practical life, involving a treatment of the main features of practi-

cal life in general, then a pretty thorough grounding in social and economic science is as absolutely necessary as any other part of their training. Without it their treatment of social and economic problems is sure to do more harm than good, and will lose them the confidence of those classes who should derive most benefit from their teaching.

Returning to the special question before us, we find that if what has already been stated is at all correct, the relation of the Church to the problems of Capital and Labour is simply an inseparable part of its general relation to social and economic problems. Our general conclusion may be summed up as follows: It appears to be a necessary part of the duty of the Church to exhibit the practical application of Christianity to modern life. But modern life has become very much more complex and wide-reaching in its relations than formerly. At the same time it falls to the lot of each individual to decide for himself many problems formerly unknown or decided for him by others. Hence the double need for a wider and fuller instruction in social and economic rights and duties. It is inevitable that the Church should do something to supply this need if it would teach practical Christianity. But all this is possible only if the clergy make themselves reasonably familiar with the leading principles which are involved in our modern economic and social life.

## Contributed Articles.

### EXPERIENCES IN THE WEST.

I do not know that the title of this paper has been very happily chosen. Probably, however, it is as suggestive as any that could have been selected. It will remain for the reader to say whether I have followed the text or not. I believe in having a text to start with, whether it is followed or not. I would not be like the clergyman I once heard, who, on rising to preach, regretted that, in preparing his discourse, he had forgotten to select a text. I have been more homititical in selecting a text, whether I cling it or not. Perhaps, indeed, to the reader it may turn out like Bridget's pies. Bridget was one day baking pies. As the pies were of different material, she was anxious to have a private mark distinguishing each. So, on the centre she inscribed the initials "T. M." The lady of the house, upon inquiring as to the meaning of the initials, was informed that on one pie it stood for "'Tis mince," and on the other "'Tisn't mince." So, perhaps, it may be "'Tis experiences" and "'Tisn't experiences" in the West.

In attempting to relate my expe-

riences in the West, I will not confine myself to any definite arrangement. Anything and everything will engage the attention in whatever form or order they appear. There will be no attempt at what the third year theological student is so careful of: Unity, progress and climax. In fact, the climax may be at the beginning for all I know.

Glancing over the map of the Dominion, one sees a little black mark, running from east to west. This is only a symbol, but it means much. It means the great Canadian Pacific Railway. It means the name of Van Horne, of twenty-five millions of acres of land and twenty-five millions of dollars, wrenched from the Treasury. It marks also the beginning of the western world. After leaving Ottawa we pass through a dreary waste of country nearly all the way to Winnipeg. The journey is brightened by the scenery to the north of Lake Superior, where in places, the railway cuts through ledges of rock with the blue waters many feet below. Port Arthur, formerly the head of navigation for the

Canadian Pacific steamships, is a little town planted in the midst of a mining district. Dr. Robertson tells us that there were \$1,000,000 of silver taken from one small hole near this place. Fort William, a few miles further west, is now the head of navigation, the steamships running up the Kaministiquia river from Port Arthur. From this, the journey is again through a cheerless waste until we arrive at Winnipeg, the Fort Garry of pioneer days. And here we will halt for a time before passing on to the far West. To begin with, I left the western part of Ontario, some twenty-one years ago, bound for this Western Eldorado. I was just four years old, in short dresses, befitting one of such tender years. I was on the search for land, and to see that there should be fair play in the matter, I took with me one father, one mother, three sisters and four brothers. The journey in those days was very different from what it is now. We were conveyed by rail as far as St. Paul in Minnesota and from this the women and children were piloted down the Red river, while the rest of the company travelled overland, a distance of some six hundred miles. Before reaching St. Paul, our number was greatly increased, so that it was a large car-

van that journeyed toward the setting sun. A pleasant trip it was, I believe, and unattended by those disasters that came to many in early times, bending toward the Western States. There are two pictures in an old guide book, which very forcibly set forth the dangers to which the early travellers were incident in their endeavors to reach the western limit of civilization. The first picture presents us with two men, who were bound for Pike's Peak in Colorado. They refused to join the caravan that was also going in that direction and which would have ensured their safety. No. They would journey alone, and alone they went. On the canvas cover of their wagon was written in large type "Pike's Peak or bust." This was picture No. 1. Picture No. 2 presents us with the two men pinned to the earth with shod arrows, their sightless eye-balls fixed upon the blue heavens. Their oxen were also slain and in the distance the Indians are seen which is a sufficient explanation of the situation. The first scene presents us with the happy thought "Pike's Peak or bust." The latter has the simple epitaph "Busted." There were many such occurrences in the early days, but nothing so serious happened the little company bending



toward old Fort Garry. At last, we reached our destination.

Fort Garry with its population of one hundred came out to meet us. This is now a city of about thirty thousand. These western towns spring up so rapidly! It was different in many respects from the Winnipeg of to-day. It was characterized by a sticky blue clay on which it was hazardous for man to tread; for what with dislocated spinal column and disjointed limbs, it would be rash to say that he would ever again assume his normal attitude. It is recorded in the annals of that country that on one occasion, a gentleman of the Cockney species was walking down Main street in Winnipeg with a yoke of oxen and wagon and that the last seen of that harmonious trio was a straw hat and a pair of horns. The inscriptions of the country would have us believe that this Cockney and his oxen and wagon are still going and that probably they will yet land in the Chinese Empire and begin life anew. There is the general impression, however, that they are not "going," but have stopped and that at a distant date, some excavator of the bowels of the earth may strike their remains and write a book on a pre-Adamic specimen of the race who wore

horns and was propelled by wheels. The true science would have us combine these two opposing theories in order to arrive at the truth they both contain. Accordingly, we should say that the trio is neither "going" nor "stopped" but is in that condition represented both by "going" and "stopping." The Cockneys were long stock characters in the country. Very polite they were as far as externals went, which, by the way, is worse than mock oratory, if it have not its true inner prerequisite. As an instance of such external politeness, it is said that on a certain day one of these gentlemen was driving a yoke of oxen through the city and having occasion to turn them he exclaimed: "Whoa, back haw, beg pawdon gee." It shows the respect with which he met the world.

The first item on his programme, on arriving in Winnipeg, was to secure an outfit with which to begin farming. To this end, were purchased mowers, rakes, ploughs, wagons, guns, and pails enough to water the herds of Jethro. He was forced to be economical in his purchases as he had only the paltry sum of £30,000 a year. Thus, meagrely supplied, he started toward the Occident, secured his land, built his "shak," Sx12 and

there sat him down like our friend McCawber in the earnest expectation that something would "turn up." About the only thing that did "turn up" was the monthly remittance. And finally he himself "turned up" again in the mother land, wiser and poorer. They had curious notions of things. I knew one who killed off all his hens because, as he said, they had no teeth. Another, in trying to remove the yoke from his ox, was seen sawing off the animal's horns.

But apart from the curious Cockney and Winnipeg's sticky clay, what of the "Great Lone Land" itself? At this time there were few white settlers there. They could be easily counted. It was not long after the first Riel rebellion. The Indians too prowled the land. They had come to Manitoba reeking with the massacre of Minnesota, where, one morning before sunrise, hundreds of innocent people were butchered in their sleep. Only one man is said to have escaped. Well, these were the dark-eyed denizens who partook with the settlers in the early life of the West. They often threatened to massacre us after the manner of their Minnesota triumph but for some unknown reason their projects failed. One old

squaw, Mary Rose, by name, I shall never forget. We were often forced to eject her from the house, so heinous were the atrocities which she related in our hearing. She is now resting in the "happy hunting ground." These Indians would often surround the house, 300 strong, painted in all the colors of the spectrum, looking more like emissaries of the Prince of Darkness than anything else. We, in turn, were glad to satisfy their demands at any cost. Their dead they buried in the branches of the trees, and with them their hunting accoutrements, in the hope of an eternal pastime in the Spirit Land. Their "medicine men" were grim and stolid individuals bearing in their visages the secrets of another world. All that I ever saw of their healing powers was connected with their rattling of some old cans coupled with the doleful murmur of an old drum. Of course the patient inevitably died. Wet feet in the first place, and laziness in the second were sure to do their work. Thin wigwams also helped to shorten their lives. Consumption has taken a strong hold on the Indian race. Like the buffalo, too, they cannot stand contact with civilization. As the result of all this they are fast dying off. The Indian is

characteristically lazy. He will lie around camp all day, smoking his weed, while the poor squaw is away-working for their sustenance. The Indian meets his wife in the evening but disdains to carry her load of flour or other material which she has earned. It would be beneath his dignity, you know. They are peculiar, too, in their method of communication, being extremely non-committal. They remind me of the professor who was always non-committal with his class. When asked if such an explanation would not account for such a fact, he would ever reply: "Yes and no, but we will have to wait for further light." It was further stated that, when, on his wedding day he was asked: "Will you have this woman to be your wedded wife," he replied after careful reflection, "Yes and no. But we will be obliged to wait for further light." Well, such was the Indian. His answer was ever "Yes and No," and it is a fact growing out of this that we know very little concerning their religion. It is highly spiritual, with one supreme spirit ruling the rest. But very little further can be gleaned concerning it. Can the Indians be Christianized? There seems no doubt of it. The older generation does not seem to grasp the gospel ideas.

It is with the young that the hope of Christianity lies. Those who are endeavoring to Christianize the Indian are certainly giving him a better state of civilization; nor can we say that the Christian workers have not taught the Indian some of the truths of Christianity. The fact of their having brought about a better state of civilization, is but the stepping-stone to a higher life. "That is not first which is spiritual but that which is natural." True as this statement of Paul's is in reference to the resurrection, so is it in all things. First the lower before the higher, the imperfect before the perfect. First, then, we would say, the state of civilization before the status of Christians, in reference to this Indian evangelization. Get the Indian civilized and then comes naturally his Christianity. Much good has been done the Indian through the schools that have been established for them. They have been taught work for laziness, and cleanliness for filth. And because they have been thus taught, has the soil been prepared for the reception of the higher spiritual truths and practices which we call "Christian."

Well, this has been a long digression. But as I promised that there would be no definite arrangement in

this paper, I will make no apology. When I began to speak of the Indian it was in connection with the early days of Manitoba. Bright days these were and not without their romance. The happiest memories of my comparatively short life are centered round that early western home, when I was packed off to school, and I can remember the old school-house; it is still standing and is always one of the first places visited when I return. Four walls, a thatched roof, two benches, one on each side of the room, on these we were placed facing the walls. The centre was filled up by the small fry. The teacher was a veritable lover of Bobbie Burns and Sir Walter Scott, and if he could not decipher the intricacies of Sangster's Arithmetic, he could certainly "rhyme" Burns and Scott. He taught us Lennie's Grammar, the seven Provinces of the Dominion and leap frog. And after a three days' spree on the occasion of St. Andrew's Day, he taught us something that bordered on slang. We might do as we pleased every day in the year except those three days after St. Andrew's, when we were forced by the necessity of his nature to keep silence. However, while the early education was somewhat neglected within the school,

the school is not the only education. It only draws out certain features of one's existence, and is one-sided when unaided by the ministrations of nature. The latter were not wanting for the completion of that education that seeks to build up the perfect man. The western country has greatly changed in this respect. It was a garden once, the prairies strewed with flowers, the woods with their varieties of the animal kingdom, the wild fowl cleaving the air, the wolves in their gallop, making the night hideous with their yells. The vastness of the country, as far as the eye could reach nothing but the flat prairie surface capped with the olive dome of the heavens, the sunsets, too, which Dr. Lachlan Taylor described as a brilliant blaze of glory, all these, coupled with that closer family affection which is the outcome of an isolated existence, supplied that education which was wanting in the school and which is never obtained in school. Tell me that these were not an education, that the solemn vault of heaven as it stood to the eye of that western world was not an education of an eternal benefit! The constant sense of the Infinite that it kept before one was but the outspoken thought of the Psalmist when he cried: "The heavens

declare the glory of God and the firmament showeth His handiwork." I will not forget some happy experiences of that early life : as we used to gather from the day's trials around the old tree, made sacred by such associations, thinking of the home we had left in the East and whiling in the evening hours with song and jest and projects for the future. Or, as we sat long into the twilight, peering through the shadows into some author that we loved, it was but the expression of the poet's words :

"Come to the sunset tree,  
The day is past and gone,  
The woodman's axe lies free  
And the reaper's work is done.  
The twilight star from heaven  
And the summer dew from flowers;  
While rest to us is given  
By the cool, soft evening hours."

There were other influences at work that told in their own way upon the life. Every evening the camp fires of the traders were seen who used to convey freight from Winnipeg out to the Rockies. Their caravans were often two miles long, each cart playing its own tune. These traders were constantly going and coming and their stories of west-

ern life were well fitted to draw out the imaginative faculty of one's being. Around us too was the peaceful, romantic life of the half-breeds the offspring of English and Scotch settlers who were connected with the Indian tribe. Yes, the western country has had its golden days. There will never be the same influences at work that went on in the early days to build up the completed man. The whistle of the iron horse has called men from contemplation into activity. It is better ; for the loss of quiet contemplation has been replaced by something more practical for self and beneficial to others. There was danger in those early days of relapsing into the forgetfulness of the Hindoo Fakur, reclining in the branches of the tree until the birds made their nests in his hair. Such, then, were some features of this western world in the first days of its civilization.

As to Manitoba where we settled, it was until 1868, a fort of the Hudson Bay Company. This company handed over its rights for £300,000 and a goodly portion of land. The province was constituted in 1870 and one of the first events was the Riel rebellion occasioned by the discontent of the half-breeds over the change of lands from the Hudson Bay Com-

pany to the Dominion Government. The first agricultural settlement was planted by Lord Selkirk in 1812. This was Kildonan. From this stock sprang the Rev. Dr. Black whose name is still remembered in connection with the Presbyterian Church of the West. The political history of the country has been uneventful. Of late years it has been bound up with railway monopoly and separate schools. The country was at first Conservative in politics. But owing to extravagance the Conservatives were forced to retire for the present government. The Liberal platform has been strengthened in its incorporation of national schools. The cry for tariff reform has also helped in this direction. This was seen in the recent bye-election in Winnipeg. A son of Sir John Macdonald was elected some time ago by a Conservative majority of about 500. Recently, a Liberal was elected with about the same majority. The election was fought almost wholly on the tariff reform ticket. Manitoba has produced some able men politically. The Hon. John Norquay stands first. He was of half-breed extraction but very clever. During his lifetime, he was ranked as one of the best speakers in the Dominion. Hon. Thos. Greenway, Hon. Joseph

Martin, Hon. Robert Watson and others have figured prominently in Canada.

As to the country itself, in Manitoba and the Northwest there are 200,000,000 of acres of land. In the bosom of the McKenzie and Peace rivers there are 200,000,000 of acres more, making in all, 400,000,000 of acres between Winnipeg and the Rocky Mountains. Manitoba has Lake Winnipeg with an area of 8,500 sq. miles; Lake Manitoba with an area of 1,900 sq. miles; Lake Winnipegosis with an area of 1,936 sq. miles. Fish are caught in all these lakes. The Indians used to catch them through the ice and haul them on dog sleighs through the country. Seven or eight dogs were attached to the sleigh. They each received a fish at night and nothing more for the rest of the twenty-four hours. Manitoba Lake is a delightful pleasure resort as is also the Lake of the Woods, a little east of Winnipeg. These are about the only pleasure spots in the country, unless one could become fond of sitting on the fence and watching the wheat grow. The country rises by three plateaux to the Rockies and is rich in coal varying from 2 feet to 132 feet in depth. The coal mines have helped to develop the country for

they have hastened railway communication. The stages were the only means of conveyance at first. It was in one of these, I suppose, where the man had his curious experience. He purchased a first-class ticket and on arriving in the coach, found that holders of second and third-class tickets were enjoying the same comforts as himself. It was a mystery to him but presently the mystery was replaced by revelation. The coach had stopped in a bog and the driver called out : "First-class passengers, keep your seats; second-class passengers, get out and walk; third-class passengers, get out and shove." But poor as the early stage conveyance was, it was a welcome mode of travel until the railway opened up the country. As to the population of Manitoba, there are about 2 to the square mile. We can form a conception of this when we consider that in the United States there are 18 to the square mile, and in Europe over 100. The immigration has been slow and in consequence the country is free from the rif-raf that is dumped yearly in United States territory. Since the cry against separate schools, the Roman Catholic immigration has waned. Of the climate there has been much said that is wide of the

mark. The winters are severe and yet I would prefer a winter there to one in Montreal. Ten degrees in Montreal with its usual wind are worse than 40° in Manitoba. The country has had its blizzards but these seldom occur now. They were dangerous but seldom attended with the disastrous results often ascribed to them. They came on a soft day when people least expected them. The snow might be thawing, one moment. The next, it was in the wind, smothering, and blinding to the traveller. The last blizzard I remember of was in May of 1891. There was not a particle of snow on the ground in the forenoon. By three o'clock of the same day it was impossible for one to see his hand so blinding was the storm. These storms were a feature of the country and were looked for. The summers are pleasant, their mean heat being about 65°. There are some warm days in July and August when life does not seem worth living; but they are not many. Storms are frequent and are attended with vivid lightning. The nearest approach to a tornado was a year ago last summer when several houses were removed and horses were distended in the air, and as the press went on to say : "Several hens were stripped of

their feathers." The winter to my mind is the most pleasant season. The Indian summer, so beautifully pictured by Francis Parkman, is all that is left of the romantic charm that early attached to the country.

The agricultural is the interesting feature of the West. The waving fields extending over thousands of acres are a new conception to the eastern mind. It is nothing to find farms of 640 acres while many have over that. I remember one farm of 1280 acres, in two fields, all sown

with wheat. During the winter the grain is largely shipped to Fort William and stored there for the opening of navigation. The United States consumes a large quantity of the flour made from Manitoba wheat. These last few years have been characterized by low prices for cereals. The farmers are living in hopes that wiser tariff regulations will again usher in the golden age.

It is the country for young men to begin life in. It has a stimulating effect upon the energies that cannot but be healthy.

(TO BE CONTINUED IN NEXT NUMBER)

Miscouche, P. E. I.

W. T. D. Moss.



## A GLANCE AT APOLOGETICS.

BY PRINCIPAL MACVICAR.

**T**WO separate and distinct objects are aimed at in apologetics. The first is to establish christians in their belief of the truth and in the exercise of unwavering trust in Christ, and so to give them strength and joy in serving him. Thus to minister help to God's children in all parts of the world and under their diverse circumstances is obviously a most comprehensive undertaking and one eminently promotive of the good of the Church.

The second great aim of apologetics is to convince unbelievers of error, to counteract and destroy the pernicious influence of their teaching upon the minds of others, and to win themselves to the cause of truth, by giving them cogent and sufficient reasons for its acceptance. This is an arduous and a stupendous task. It has never been fully accomplished and is not likely to be in time to come. Faith and unbelief will co-exist to the end, until the warfare between them finally terminates in victory on the side of faith.

The varying phases of unbelief have determined the form and sub-

stance of apologetics. Error has been the mould which has shaped the truth in this respect. Christianity from the outset encountered fierce opposition from many quarters, and its defences necessarily became equally numerous and varied. Unbelieving Jews resisted it to the utmost, and when it passed beyond its native soil in Palestine it met other foes and forms of antagonism. Heathen statesmen deemed it revolutionary, and even a criminal kind of anarchy which should be promptly suppressed. The teachers of great established systems of idolatry hated and denounced its doctrines as destructive to their shrines and occupations; while philosophers and the devotees of the schools looked down upon them with derision and scorn. The propagators as well as the tenets of the new religion were despised as "the filth of the world, the offscouring of all things." (1 Cor. 4.13).

The earliest apologists, therefore, like missionaries in purely heathen lands at the present day, were forced to meet false accusations against their own personal character and motives as well as persistent attacks

upon their faith, and to plead for liberty to teach the new doctrines. Their efforts were largely defensive consisting of forcible statements of facts regarding their conduct and aims, mingled with vivid exhibitions of gospel truth. The finest specimens of this sort are recorded in the life of St. Paul in his defence before Felix, Festus, and Agrippa. Many apologetic tractates written in post-apostolic days have perished long ago, and in some cases little more than the names of the writers have survived. Thus we have but meagre fragments from the pens of Aristides, Quadratus, Miltiades, and Claudius Apollinaris. While the literature of this subject is greatly enriched by the magnificent monuments of piety and learning left us by such men as Justin Martyr, Clemens Alexandrinus, Tertullian, Origen, Lactantius, Augustine and others. Yet it cannot be denied that in many instances they discussed what to us are dead issues. The same may be said of the majority of writers during the dreary period of comparative intellectual barrenness extending from the fifth to the end of the fourteenth century. The second half of the fifteenth century marked the beginning of an era of great mental activity in many directions. The

invention of printing in 1440, the fall of Constantinople in 1453 and the consequent spread of Greek literature in the west, and the discovery of America in 1492, all helped greatly to intensify this activity. Then came the Reformation with its mighty awakening and revolutionary forces breaking up old beliefs and institutions; and after the Reformers had for a time necessarily devoted themselves to controversy and dogmatic investigations there appeared in Europe and Britain rationalistic and sceptical developments which gave full scope for apologetic learning and skill.

During the seventeenth, and to a great extent the eighteenth, century Germany was deluged with rationalism and England with Deism. There appeared in the arena of theological and philosophical controversy on British soil such men as Lord Herbert of Cherbury, the founder of English Deism, Thomas Hobbes, of Malmsbury, Blount, Shaftesbury, Collins, Woolston, Tindal, Morgan, Chubb and Paine. These arrayed themselves against revelation. Their cry was progress, freedom, deliverance from ecclesiastical tyranny! They boasted of the approaching extinction of Christianity, just as some now who would be counted

leaders of advanced thought, assert that it must abandon its high claim to supernatural origin, and take its place on a level with other religions such as Buddhism, Mohammedanism, Confucianism, &c. These beliefs were all evolved from the human mind, and possess common excellencies. Hence the pressing necessity, we are told, of studying "Comparative Religion." This is the great panacea for all the ills of a sinning suffering world. This is to revolutionize modern theology. Men who hardly know a single page of the Bible correctly, whose attainments in divine truth are the very shabbiest imaginable, are eager to enter this field. I do not object to the increase of useful knowledge in any direction. But I feel sure that what the Church needs most just now is living positive religion, religion with a back-bone of truth and stability in it, that regards the word of God as infinitely superior to heathen trash. Why should we wish to burden our intellects and hearts with the dreary details of "another gospel," which is not another, in the vain hope that this would improve what we know to be "the power of God and the wisdom of God unto salvation." Missionaries must, of course, study the religions of the heathen, but only

in order to convince the people of their utter worthlessness. But the folly of mingling the elements of these exploded superstitions and idolatries with the Gospel preached in Christian lands deserves nothing but condemnation. God will not bless and prosper such doings. "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." He has never been without chosen instruments to repel the onslaughts of daring unbelievers: and he will not now forsake his own cause. We are told "that in the last days perilous times shall come," that men shall appear "ever learning, and never able to come to the knowledge of the truth"; but at the appointed moment the edict shall come forth from the court of heaven that "they shall proceed no further: for their folly shall be manifested unto all men."

When the Goliaths of Deism and infidelity combined their forces in Britain, and thundered defiance against his truth, God raised up men like Lardner, Paley and Butler to fight his battles. They were but an handful in the face of the enemy Gideon's three hundred sent against the mighty host of the Midianites, but God Almighty was with them, and therefore one did chase a thousand

and two put ten thousand to flight.

Thus the struggle has continued through a long succession of exciting conflicts in Britain, Germany, France, and upon this continent down to the present day. The literature of the subject is enormous. The study of it is a weariness of flesh and spirit; and the practical question is, what does it teach us regarding the anti-christian strife of our own day?

It is obvious that we have to fight some of the old battles over again, and therefore the weapons formerly found to be effective may still be employed. To not a few of the flippant vaporing advanced thinkers of the day a diligent conscientious study of Lardner, Paley and Butler would be of inestimable service. Those who look to Voltaire and Paine as their spiritual guides would do well to read Bishop Watson's examination of the works of these scoffers. And such as base their hopes upon the learned achievements of the author "Supernatural Religion" should not fail to read and inwardly digest Bishop Lightfoot's masterly exposure of his ignorance and dishonesty.

The study of this essay, and of many similar works recently issued, should convince impartial minds that the Church has not grown weak

or incapable of meeting the attacks of infidelity. The best learning of the world is not marshalled, as is sometimes boastfully asserted, on the side of unbelief. Christian authorship of the highest order is now more abundant than during any period in the history of our race; and apologetic writings are being specially adapted to the endless mutations of scepticism and the advancing intelligence of the age. Without by any means accepting all their conclusions and suggestions it may be said of Dr. Bruce and others of less note that they are making stimulating efforts in this direction; but much more remains to be done.

We need not so much extensive treatises as brief and pointed essays, booklets, and even leaflets of the right stamp. These should not be childish and trivial. They should be prepared by competent persons and in the very best style. Brevity above all things must be observed. The toiling weary masses who are being saturated with unbelief have neither time nor patience to read encyclopedic discussions.

The tactics of the enemy might teach us a lesson in this connection. He distributes the poison in small packages often mingles it with wholesome gospel truth, or disguises

it in historic narratives, scientific disquisitions and fascinating romances. The antidote should be provided in equally convenient and attractive forms, and be scattered broad-cast in homes, shops, and factories where the devil and his servants are destroying souls. Silent printed messengers of this sort, followed by the prayers of the saints, can witness for God and do effective work in many places that are unvisited by ministers and missionaries. The Apostles supplemented their preaching of the gospel in this fashion under conditions less favorable for the purpose than those that now exist. God inspired them to write, not bulky volumes, but short pithy letters to churches and individuals. A few hours are sufficient to read the longest of these epistles, but what stores of truth and wisdom they contain.

We need to return to apostolic methods of spiritual warfare whether aggressive or defensive. We must remember that our weapons are not carnal, but mighty through God to the pulling down of strong holds. We need to sit at the Master's feet and learn how he dealt with, and taught his messengers to deal with, the lifeless formalism, Sadducean scepticism, and pharisaic hypocrisy of

the Jewish nation and the active hostility the heathen world. "The nations raged and the peoples imagined a vain thing. The kings of the earth set themselves and the rulers took counsel together against the Lord, and against his anointed." The Jews had their learned doctors of the law skilled in dialectics and methods of defending the traditions of the elders—men who, so far as appearances went, were walking advertisements of the truth. The form was there, but the life had gone out of it. To the omniscient eye of Jesus it appeared a whited sepulchre full of dead men's bones.

What apologetic did he put into the hands of his ambassadors to meet this state of things?

To begin with, he selected his messengers with infinite wisdom, and consecrated them to their work by protracted prayer. The record reads thus: "He went out into the mountain to pray; and he continued all night in prayer to God. And when it was day, he called his disciples; and he chose from them twelve, whom he named apostles." (Lu. 6: 12-13). And after being thus solemnly set apart as his messengers and witnesses he continued to teach them the doctrines of the kingdom during three years. He

put into their hands the sword of the Spirit, and showed them how to wield it, as he did himself, with overwhelming force against the enemy. We may therefore confidently assert that they were well furnished for their campaign by listening to the lessons of Him who spake as never man spake, and by being penetrated by the purity of his life and the glory of his mighty works. They could not be justly described as ignorant or unlearned on spiritual matters. And it is vain to try to cite our Lord as favoring ignorance in his ambassadors. He who employed Moses and David and Isaiah and Paul with their vast and varied attainments in the service of his Kingdom can turn to the very best account the highest degree of sanctified learning. And yet it is a significant fact that it was not upon secular knowledge, upon mere intellectual training, the twelve were directed solely or mainly to rely. When Jesus had well nigh finished their education in his own school he intimated that they required to be put under the care of another teacher who should abide with them constantly. "I have yet," said he, "many things to say unto you, but ye cannot bear them now. But the Comforter, even the Holy Spirit, whom the Father will

send in my name, he shall teach you all things." And after this promise was fulfilled on the day of pentecost they went forth to the world as men of conviction, courage, and irresistible power declaring the truth everywhere. They were not dismayed or worsted by unbelievers, scoffers, and tyrannical rulers and councils. They confronted the learning of their adversaries with the wisdom of God. Their open confession was, "we received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us by God; which things we speak not in words which man's wisdom teacheth, but which the Spirit teacheth; comparing spiritual things with spiritual." (1. Cor. 2: 12-13). And the Church has never since had such triumphant apologists. Their method was right, the one divinely taught and still to be followed "comparing spiritual things with spiritual" not bolstering up the gospel by human devices, but presenting the positive truth lucidly as the most crushing weapon against error. Speaking it in love and with such burning earnestness as moved the most obdurate hearts. Who could be indifferent under the preaching of a man who approached them in the spirit that dictated these

words? "I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Ghost, that I have great sorrow and unceasing pain in my heart. For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh." A man actuated by such intense longing for the salvation of his countrymen could not help being powerful.

But it is a mistake to suppose that the work of declaring and defending the gospel was limited to the apostles. They had no monopoly of the message of mercy or of apologetics. Christians of all ranks were living epistles, temples of the Holy Ghost, known and read of all men. In the persecution which arose in Jerusalem after the martyrdom of Stephen, "they were all scattered abroad throughout the regions of Judaea and Samaria, except the Apostles. They therefore that were scattered

abroad went about preaching the word" not the apostles, for they remained in Jerusalem; but such as had believed through their ministry.

This is what is still needed to enlighten the world and overcome unbelief. Living apologetics in the persons of truly godly men and women. Not a few thousands of self-sacrificing preaching presbyters, however wise and able, but every christian a defender of the faith. The burden has been too long laid upon the few. They cannot spread themselves into all the by paths in which the ruler of the darkness of this world is doing his destructive work. They need the help of all the members of the body of Christ filled with the Holy Ghost and with power, ready to confess his name and to give a reason for the hope that is in them, ever ready, by their loving Christ-like spirit and spotless integrity, to stop the mouths of adversaries.

## Books, Old and New.

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LYMAN ABBOTT, the successor of Henry Ward Beecher in Plymouth Church, Brooklyn, has published his Lowell Institute lectures under the title of the Evolution of Christianity, and the book is an interesting if not an altogether successful one. Dr. Abbott is, of course, very far from being the first to attempt a history of religion on the evolutionary hypothesis. Herbert Spencer himself years ago did that with an ingenuity which none of his disciples have been able to improve on. But Dr. Abbott is one of the first to attempt it as a professed believer in the supernatural origin of Christianity. He adopts Le Conte's definition of Evolution as involving three terms: first, a continuous progressive change; second, according to fixed laws; third, by means of resident forces. As thus defined, the doctrine of evolution makes no attempt whatever to explain the nature or origin of life. It is concerned not with the origin, but with the phenomena of life. It sees the forces resident in phenomena but it throws no light on the question of how they came there. It is there-

fore not bound up with the philosophy of materialism as many suppose, but is quite consistent with the view that God is the creator of the universe and the real author of all the forces that have been at work in the world from the beginning until now. Assuming this theistic form of evolution to be true in the physical world, the author endeavours to show that it is also true in the spiritual world of religion, that in fact the Christianity of today is the outcome of continuous progressive change according to certain laws by means of forces residing in the soul of man. He illustrates this by successive chapters on the Evolution of the Bible, the Evolution of Theology, the Evolution of the Church, the Evolution of Christian Society, and the Evolution of the Soul. His treatment of these several points is, however, exceedingly disappointing both in what he says and in what he does not say. He has, of course, no difficulty in showing that there has been in some sense continuous progress in the history of religion from the beginning down to the present. But his conception of the steps in



that progress is so unique as to guarantee it a place in some future museum of theological curiosities. The Bible and the Bible view of things are only stages in the development that have long since been left behind, while the culmination of the process in each case is found in the present attitude of the pastor of Plymouth Church. It reminds one of Hegel's Philosophy of History which makes the great cyclic march of the world's progress lead up to the constitution of the little state of Prussia in 1820 as the embodiment of its completed ideal. In fact, Dr. Abbott, simply takes advantage of his theme to set forth his own peculiar views on theology, which if true must assuredly be a new revelation for they can make no pretence of being scriptural.

The other two points involved in his definition of evolution can hardly be said to be discussed at all. He makes no attempt whatever to formulate the laws of that progress or even to show that it is according to law. And as for the forces he seems to be in somewhat of a quandary about them, unable to make up his mind what they really are. For the most part he speaks as if they were the natural forces of the human mind engaged in the discovery of

truth, so that one sees no good reason beyond happy accident why Christianity should be at all different in its development from any other religion. But, what of Jesus Christ? Is He a mere product of evolution, the outcome of resident forces? To answer, yes, is to give up Christianity. To answer no, is to surrender the theory. Dr. Abbott seeks to escape from the dilemma by pointing out that He is the divine cause of all evolution of whom no account can be given. This is perfectly true, but it is really a confession that the evolution of Christianity cannot be explained by resident forces. The great gap at that point can be filled only by a supernatural intervention. Dr. Abbott is therefore in the same plight with the scientists who know not how to fill their gaps between the animal and vegetable or between man and the lower animals. The resident forces are insufficient to explain the whole process, but need to be supplemented at least at these greater chasms by supernatural ones. Grant that and Christianity has little reason to quarrel with the doctrine of evolution anywhere.

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Most of those who try to explain the growth of religion as a natural evolution prefer to confine them-

selves to the Old Testament as offering apparently an easier task. They begin, of course, by claiming that the higher criticism has set aside as untrustworthy the whole history of revelation as given there in so far at least as it relates to the period before the time of Amos and Hosea in the eighth century before Christ. These they regard as the earliest prophets whose own writings have come down to us. Then they reconstruct the history to suit their scheme of gradual advance from the lowest fetishism to the lofty ethical monotheism of the prophets. It is an easy matter comparatively to fill out the various steps in the process from their own imagination, unchecked by any stubborn facts; and if the causes given to explain progress are hazy and unsatisfactory they may serve the purpose until better ones can be invented. It is refreshing, therefore, to read a book like Professor Robertson's *Early Religion of Israel*, which combats the whole theory of reconstruction on purely literary and historic grounds. For a long time the destructive critics in a sense had things pretty much their own way, simply because there was apparently no common ground on which they could be met on equal terms. While eagerly claiming as authentic what

ever seemed to support their views they denied everything else and refused to hold fast to anything tangible. Anything even in the later books that crossed the theory was got rid of as interpolated. Now they have settled down into a sort of general consent that the prophets of the eighth and seventh centuries before Christ must be accepted as genuine, including Amos, Hosea, Micah, the first part of Isaiah, and Jeremiah. This is a great advantage. Prof. Robertson plants himself firmly on this ground and shows clearly that these prophets can be explained only on the supposition that the main facts of the previous history of Israel as recorded in the Pentateuch and other books were already universally accepted as authentic and that the main features of the Jewish religion are many centuries older than their time, that the modern critical account of its growth cannot possibly therefore be the true one, but that the Biblical account is on historical grounds far more likely to be correct. Prof. Robertson's work in pushing back the date of Mosaism on the basis of the acknowledged prophets is full of hope for the future results of criticism. It shows that the tide is turning. The situation is somewhat

analogous to that in New Testament criticism a generation ago, when it came to be finally admitted by the advanced critics that the four great epistles of Paul must at least be regarded as genuine. From that vantage ground the mythical theory of the gospel history was successfully fought to the death. The mythical theory of the growth of Mosaism bids fair to lie beside it in the same grave. It is perhaps too soon yet to say what will be the ultimate decision as to the authorship of the Pentateuch. On that point, Professor Robertson seems to be doubtful whether the traditional view is correct. But if his conclusions are accepted the amount of Moses' contribution to the materials that enter into it will have to be greatly enlarged beyond the decalogue, which alone the advanced critics with some hesitation are now disposed to refer to him.

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The most practical subject in the world for discussion is that of ethics. In this department every human being claims to be an authority and tries to be something of a philosopher. And yet there is almost no other subject in the world on which the philosophizing has been so dreary and fruitless. The Prin-

ciples of Ethics by Borden P. Bowne, Professor of Philosophy in Boston University, is a fresh attempt to establish the science on a sounder basis by a new method. Its distinguishing feature is the application of the theory of evolution to morals. His evolution, however, has little or nothing to do with Darwin's theory and is not along the line of Herbert Spencer's Data of Ethics. He has nothing to say about the alleged growth of a moral faculty out of animal instincts and impulses, beyond pointing out that even if true it throws no light whatever on the nature of our moral judgments. If it has any influence upon our system it is in the way of creating a prejudice against morality as a real thing tending to degrade it to the level of a mere animal instinct. Leaving that question altogether aside, he studies the actual development of moral ideas in the individual and in society with the view of learning how they are related to one another, how progress has been made in the past and how it may yet be made in the future. The individual man he finds to be at the outset not so much a moral being as a candidate for morality, with an equipment of instincts, appetites and passions like those of other animals and lying back of all volition. These

initiate him into life and give it a certain direction on their own account. But he speedily unfolds to a second stage in which he becomes conscious of freedom and chooses certain aims in preference to others. He takes control of himself and guides himself more or less deliberately with a view to these aims, and so becomes a moral being. According as these aims are high or low, he elevates the natural instincts or degrades them, becomes a good man or a bad one. But what do we mean by high and low, good and bad? What is the scale or standard by which we rank them? Here we come on the great crux of the whole subject. Every one knows the difference and constantly discerns in practice between them. But when we are asked to explain what the difference consists in, we are at a loss to define or tell why it must be so. It is not enough to say that the one is for our benefit while the other is not; for benefits are various and one man's idea of benefit or good is not the same as another's. Some are recognized as higher than others and thus we still find ourselves using some other scale by which to measure them. Even if there were no difference at that point, it would yet remain to be explained why every

man feels bound to seek his own good and is not morally free to destroy himself if he phases. It may be true that what is right coincides with what is advantageous in some sense, but it does not explain the obligation to seek it. There is obviously some other standard within us which calls for an ideal character and conduct on our part. Whether we can account for it or not it is there and has to be reckoned with by every one of us. The loyal acceptance of its claims is meritorious and wins our respect. On the other hand we feel that disregard of its behests deserves our condemnation whether in others or in ourselves. No account has thus far been given of this sense of obligation to choose the good rather than the evil which is anything more than a tautology, and it must be accepted as arising somehow from the very constitution of the soul. It is at any rate universal.

But while the sense of obligation is universal, there is wide diversity among men as to precisely what things are binding when we pass beyond certain elementary duties or virtues of a general character such as justice, benevolence, gratitude. Low conceptions of duty and right conduct have often prevailed even

among well-meaning men. The conscience of the world has been undergoing a gradual education. Experience and the observation of consequences have cleared up many doubts and given many suggestions as to what was right. Here comes in the special value of the utilitarian principle that what is in the true sense beneficial to man is right and what is injurious in wrong. In this field it must continue to render valuable service to humanity, for the standard is still rising and must continue to rise. The ideal can never be altogether overtaken.

In a similar way it is shown how there is both in the individual and in society a gradual elevation in the motives which dominate life and secure right action. At first it is the love of approval or applause, regard for public opinion, vanity or the fear of consequences. These are not immoral, but only natural. With the right development of character they are replaced by a sense of duty and at length by a love of the right in the spirit of devotion.

Finally the field in which moral principles are practically applied has been steadily widening in different directions. There are great areas, such as art literature and politics, only partially moralized, but the

history of the past furnishes ground to hope for progress in the future.

Now this method strikes us as being quite scientific, and it certainly is well first of all to ascertain what are the facts of the world's ethical history without seeking to colour them by apriori assumptions as to what they must be. To that extent we have no complaint to make against the author. On the contrary, he is to be commended. But his method obviously imposes upon him the necessity of noting all the facts and giving them their due value. It is to be regretted, therefore, that he has given but the scantiest possible recognition to the service rendered towards the development of morals by true religion, or to speak more accurately by the successive revelations from God contained in the Scriptures. In spite of the marked difference between the ethical development in the Jewish-Christian line and that in all others, a persistent effort is made to ignore the distinction and even to obliterate it altogether as if it had little significance. The occasional aberrations of the church especially in its poorest days are dwelt upon repeatedly as if Christianity had been on the whole a hindrance rather than a help to ethical progress. The tendency is

to reduce everything to purely naturalistic principles and overlook the fact that there are in the evolution of morals as in the evolution of life great gaps which can be bridged over only by some more direct or unusual intervention of God than is to be found in the operation of the ordinary laws. Those who apply evolution to religion and ethics have far less excuse for practically ignoring God than the scientists, for, unlike them, they are dealing with a period of which we have a positive history in the Bible and elsewhere. It argues only a wilful blindness to facts to pass that history by.

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Professor Seth, of the University of Edinburgh in the second series of the Balfour Lectures, has given us a good criticism of the philosophy of Hegel. Like many another thinker he has felt the charm of this great leader of thought and in some quarters has been counted as one of his disciples. If so he has thought himself through the maze and has come out with safety on the other side, satisfied that it is altogether inadequate as a philosophy of the universe. The main attraction of Hegel's system has always lain in the fact that by identifying the apparent world of things with the real

world of ideas he reduced the universe to unity and made it rest upon a spiritual basis. It thus seemed on the face of it to be a sort of philosophical theism, and he himself tried to leave that impression. Most of his followers, however, have been more logical and have presented it as a kind of spiritual pantheism. Professor Seth seems to be fully justified in assuming that this is its legitimate outcome and that it excludes any real personality on the part of either God or man. That of course ought to be fatal to the theory. We know that we are personal beings with the power of will, freedom and responsibility, and all the philosophers in the world cannot persuade us to the contrary. We have abundant reason, too, to believe that God is personal. That alone saves the world from being the dreariest and most meaningless combination it is possible to conceive of, as pantheists and agnostics have confessed frankly enough. Probably even Hegel himself would have recoiled from his system had he clearly seen that he denied that fact. Now that it is apparent, men's thoughts refuse to rest in it as a satisfactory theory of the world. Professor Seth, however, cuts deeper into the system when he shows that the iden-

tification of the external world with the world of ideas is nothing but a figure of speech and therefore cannot lead to any fruitful philosophical results. Of course, these criticisms of Hegel have often been made before, but they have not often been put in such simple and plain language as by the Edinburgh professor.

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All these books, however, make somewhat heavy reading. Let us turn to something lighter. *The City and the Land* is the title of a little volume issued by the Palestine Exploration Fund, consisting of a series of seven lectures on the work of the Society by some of those who have been most active in carrying it on. The book is obviously somewhat of the nature of a pot boiler, intended to increase the interest of the public in the Fund and replenish the exchequer. But we expect to get something worth reading when Sir Charles Wilson lectures on Ancient Jerusalem, Major Conder on the Future of Palestine, Canon Tristram on its Natural History, Dr. William Wright on the Hittites, and Flinders Petrie on the ruins of ancient Lachish. Nor are we altogether disappointed. They tell us at least enough to show in what a remarkable way the historical accuracy of

the Bible is being sustained by the results of archaeological study in Palestine, and how those who have attempted to discredit it are being put to confusion. One instance may be given from Dr. Wright's lecture. In the very last edition of the *Encyclopædia Britannica*, Professor Cheyne sought to discredit the Bible by adducing the unhistorical character of the references to the Hittites. Since that time, numerous Hittite inscriptions have been recovered and sufficiently deciphered to show that every word about them in the Bible is almost certainly true. Still further confirmation has been found in the tablets discovered at Tell el-Amarna in Egypt. This, of course, does not prove that there are no other errors of history in the Scriptures. But it is astonishing how speedily the stones have cried out to confute the critics. Any society which is doing that kind of work deserves to be supported. It were much to be desired that a complete set of the Maps and other publications of the Palestine Exploration Fund could be secured for the Library. Some of them may soon become almost inaccessible.

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If you will come with me now into our old alcove, I will show you a book which ought to delight the

heart of every real Protestant. You may not be able to read it, for it is in Dutch, a language not much studied or spoken in these parts, but you will be able to enjoy it all the same. For it is a series of lives of the great leaders and precursors of the Reformation by Jacobus Verheiden, and each life is accompanied by a full page line engraving of the man made by Benjamin Hondius of Amsterdam in the best style of the art. Unfortunately the title page is wanting, but the preface was written in 1602 and this is probably the date of publication. One of the engravings is dated 1599. So that they were nearly all pretty certainly made from authentic materials and some of them are now the best portraits of the men known to be in existence. When visiting the library of Heidelberg University, a few years ago, I noticed a few of these very engravings exposed around their show room as among their greatest curiosities and treasures. The whole series of fifty is here complete and in perfect condition. Naturally most of them are Germans, but all the other countries affected by the Reformation are represented as well. Those from Britain are Wycliffe, Cranmer, Knox, and Bale, now long

forgotten, but who was a voluminous writer in his day and became Bishop of Ossory under Edward VI. All in all they are worth looking at. They strike one a little oddly at first in their old fashioned cloaks and caps, enough to make one sorry that the days of picturesqueness in costumes are so nearly gone. But faces are very life like and very human, not handsome many of them, but strong and rugged, forceful and brave. They were men who knowingly took their lives in their hands. Some of them actually perished at the stake; the rest would have done so too rather than surrender their faith. Many of their spiritual descendants who enjoy the liberties which they won are disposed to criticize them as too violent and uncompromising. But great reforms have never been accomplished by rose water or secured by silken threads. It is more befitting that we thank God for raising them up to do the great work that was needed, guard well the truth for which they strove and as we have opportunity seek to extend the knowledge of it. The errors if not the abuses of Romanism are the same as they were in the sixteenth century and the need for the pure gospel of God's free grace just as great.



## The Mission Crisis.

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HAVING given an account of the missions in Manitoba, the Northwest, Ontario and Quebec in former numbers of the JOURNAL, we now glance at those of the city. These city missions have one great advantage over those of the country. In the latter, one man does the work during the summer, and just at the time, when he is master of the situation, and all things are in good working order, he is called back to college. If he has done his work well, there will be an impression left which will not easily be erased: but even if he accomplished much, and there is a glow of spiritual life, yet a few weeks without his guiding hand, and without his words of cheer and hope, the twilight of inactivity steals silently over the people, and too often twilight settles into midnight gloom. It is true, that men are sent Sabbath by Sabbath to keep up the work, and doubtless they do their best: but that best at most must be somewhat limited. The people do not know who is coming. They have no idea what kind of a sermon they will hear. They go up to the temple with no feeling of worship: but rather with

a feeling of resignation to take what comes. This has a tendency to bring in a spirit of criticism in regard to the composition, style and delivery of the sermon, instead of a calm and holy meditation upon the truths which it contains. It is the writer's humble opinion, that the hearing of many men by one people is a positive injury to spiritual life, and must in the end produce a congregation of cranks. It is not so with the city mission: here one man has control during the whole year. Throughout the summer he has ample time to know his people, to perfect his arrangements, and when college opens he still continues to spend Sabbath and one or two evenings each week in the midst of his work. The people and he have been drawn together. They understand each other and although during the winter months they do not see so much of one another, still this very fact is the means of causing both student and people to look forward to the time of meeting. There is a bond of sympathy between them, born of heaven, and together they enter into a "closer walk with God."

Coming now to the actual work which is being done, it will be noticed that the city is girded by what have been, and what still are mission churches. St. Matthews and Victoria at Point St. Charles, St. Lambert and Laprairie over the river, Maisonneuve in the east, Cote St. Louis and Petite Cote on the northeast, Mount Royal Vale and Montreal Junction on the north and west.

During the past year two of these, Victoria and St. Lambert, have been formed into independent congregations and both have ordained pastors. Victoria Mission is now Victoria Presbyterian Church, under the ministry of the Rev. W. D. Reid, B.A. While still an undergraduate Mr. Reid was connected for a number of years with the mission, and so fruitful were his labors, that they were ready with a call for him, when the hour of graduation came. Mr. Reid was inducted in the early part of the summer, and his congregation now numbers over three hundred.

St. Lambert church was somewhat phenomenal in its growth. Two years ago there was no church and no congregation; but in a few weeks, yea, almost in a night there were both congregation and church. The work was started and the people were ambitious. They under-

took to build, and in a short time they had a beautiful and comfortable place in which to assemble. They had no desire to remain a mission station, so almost at once, they set to work to call. After hearing a number of candidates, they extended a call to the Rev. Murray Watson, B.A. Mr. Watson accepted, and since that time the work has been moving steadily forward.

Ere again crossing the river let us take a glimpse at Laprairie. This is one of the many fields, whose glory has somewhat departed. At one time a large congregation assembled in the old church; but now nearly all are gone, and grass grows in the village streets. At present the work is carried on under both the French and Home Mission Boards, and the student missionary must speak both languages and deal with both classes. The French work is carried on under great disadvantage. The people as a rule are very suspicious of the missionary and hence any approaches which he may make are regarded with caution. Mr. Wm. McCuaig had charge of this field last summer, and we are informed that the work is steadily increasing. Slowly but surely the people are coming to a knowledge of the truth, and with the truth comes freedom. We believe

that to make the work at Laprairie truly successful a school should be established.

Crossing the river and starting at the east we have Maisonneuve. Nearly three years ago, while E. A. MacKenzie, B.A., had charge of the field, land was purchased and a church built. The church has two rooms, one of which is used as the English day school. Shortly after the church was opened Mr. MacKenzie resigned and was followed by A. Russell, B.A. Mr. Russell left in the spring of '92, and was succeeded by the writer of this article. The mission during the past year has lost ground. A number of the English-speaking people moved away and were replaced by French. There is, however, a bright day coming for Maisonneuve. Along the river, near by, is the future home of the factories, and it is only a question of time until the eastern part of the city becomes the manufacturing centre. Mr. McCuaig, who has been assistant missionary since last October, will take full charge in April.

The people of Cote St. Louis now worship in their beautiful little church, which was finished about a year ago. At first the work was done by Mr. Cleland, who two years ago resigned, and Mr. W. D. Morri-

son was appointed to carry on the work. Mr. Morrison labored with much success, until this winter, when through ill health he was forced to retire. It seems hard for a man to step right out of the midst of a successful work, and leave it to another; but such is generally the case. "One must sow and another reap." J. R. Dobson, B.A., is Mr. Morrison's successor, and will be inducted about the first of June. Cote St. Louis Presbyterian Church has a bright future before it. Around it the city is growing from month to month, and as the people move in, the congregation increases. We prophesy that ere long the church, which was opened only a few months ago, will be replaced by one many times its size.

Petite Cote is somewhat peculiar. There is only one service on Sabbath and that in the evening. Those who attend are all, or nearly all members of the city churches. Having attended the morning service in the city, they do not feel like making a second trip, consequently they have an evening service for the sake of convenience. If it were not for this service, it is doubtful if the young people would engage in any Christian work; but here they find a centre around which to bring their

Sabbath schools and C. E. Society. Since the opening of college last autumn it has been the writer's privilege and pleasure to conduct these evening services, and it will not be without a feeling of sadness that he will resign the work in favour of another.

In the summer of 1891 Mr. Angus Graham was appointed to preach at Valois, and on coming in one Monday visited some of the families in Montreal Junction. He arranged for services, and on the following Sabbath preached in C. P. R. freight shed to a congregation of about forty. In December of '91 E. A. MacKenzie took charge of the field for the winter. During the following summer W. McCuaig and N. F. Fraser conducted the services. The new church was opened in December, '92. A congregational meeting was called, managers elected and the work put on a proper basis. Last spring the Home Mission Committee appointed G. C. Pidgeon, B. A., to conduct the services for the summer. Mr. Pidgeon has been in charge ever since, and the congregation has been steadily growing. We understand that a call will be extended to Mr. Pidgeon as soon as he graduates. The Junction, like Cote St. Louis, is

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also a growing place. It is beautifully situated, easy of access, and a delightful home in the summer. Last, but by no means least comes Nazareth street. This mission has been established for over thirty years. In that time hundreds, nay, rather thousands have passed through its Sabbath school on the way to their life work. Many of our students there received a training which, in after life, greatly aided them in labouring for the Master. For five years Mr. Dobson has been connected with the work, and since his resignation Mr. D. J. Graham has been appointed as missionary, with Mr. H. Mackay as assistant. Nazareth street has no prospects of ever being anything but a mission: in truth its work is almost solely missionary and in that very fact lies its power.

In conclusion we would say, that in our city there is abundance of room for mission work of all kinds, and to our fellow-students we would say no hour spent in any branch of the work will ever be regretted. Here, while passing through college we have thousands of chances of improvement. Not only may we drink at the fountain of knowledge, but we are also permitted to sit at the feet of humanity and learn to have hearts.

WYLIE C. CLARK.

## Partie française.

### LES HOLLANDAIS ET LEUR LANGUE.

LU DEVANT LE CERCLE LITTÉRAIRE ET MUSICAL DE MONTREAL,  
NOVEMBRE 1893.

**M**ON tour venu de faire un petit discours pour le Cercle, on m'a conseillé de traiter un sujet hollandais, puisque la Hollande est mon pays natal et que j'y ai passé les meilleures années de mon enfance et de mon adolescence.

Mais je me demande ce qui sur la Hollande serait de nature à intéresser mon auditoire sans en être déjà trop bien connu.

Ses paysages et sa nature? Faut-il faire la description de ces pays plats, de ces terres basses, si basses que sans la protection puissante des digues et des dunes, elles seraient bien vite envahies par ses ennemis, la Mer, la Meuse et le Rhin, guettant une occasion de regagner le terrain qui leur a été enlevé au prix d'efforts inouis?

Faut-il parler de ces horizons brumeux, dans lesquels se perdent les contours des choses, et qui donnent un charme indicible à ses paysages, d'eau, d'herbe et de sable, relevés par la vague en forme de bateaux qui passent...?

Mais mieux que la meilleure description verbale d'un paysage, vaut sa reproduction par le pinceau, et la Hollande a été de tous temps bien favorisé sous

ce rapport. Les tableaux de Ruysdael, Hobbema, Paul Potter; et parmi les contemporains, ceux des frères Maris, de Mesdag et de Mauve sont répandus et si bien connus que ce serait une tâche superflue d'en vouloir dire plus long sur le paysage de la Hollande.

Vous parlerai-je de la Religion et de son Histoire? Mais la religion de la majorité des Hollandais, étant celle du grand Calvin, vous la connaissez mieux que moi et son Histoire a été tellement entrelacée avec celle de la France et de l'Angleterre, que je ne saurais vous en dire quelque chose de nouveau. Jusqu'à l'an 1560, c'est l'histoire des maisons duciales et comtales de Painault, de Bavière et de Bourgogne, depuis lors jusqu'à la paix d'Utrecht, 1713, c'est l'histoire même du Protestantisme, ce Protestantisme en faveur duquel Guillaume d'Orange se sacrifia pour la Hollande, mais qui fut aussi la cause qu'un siècle plus tard, son arrière-petit-fils, Guillaume III, abandonna notre pays. Fils, Guillaume III, pour aller délivrer l'Angleterre du joug de la Papauté. Dans le dix-huitième siècle, son histoire est celle de la plupart des peu-

ples de ce temps-là, c'est-à-dire, une dégradation morale et intellectuelle, aboutissant à la catastrophe de 1810, lorsque la République des Provinces-Unies fut engloutie dans l'immense empire de Bonaparte : et dans ce siècle-ci enfin, elle a été un de ces peuples heureux et endormis, qui, comme vous le savez, n'ont pas d'histoire !

Et sa langue ?

Et bien, oui, la langue hollandaise ne doit pas être trop connue dans ces contrées-ci et si je la parlais ce soir, je n'aurais, quoi que je dise, à craindre aucune contradiction. Le fait est que, la langue hollandaise est très peu connue hors des Pays-Bas. Indubitablement, elle offre bien des difficultés à un étranger tant par sa grammaire qui est aussi compliquée que la grammaire allemande, que par la prononciation, beaucoup plus logique, il est vrai, que celle de l'anglais, mais dont la difficulté presque insurmontable consiste en ces sons gutturaux qui lui ont valu une comparaison peu flatteuse avec le coassement des grenouilles. Quand il faut prononcer : "achtentachtig gladgeschuurde kacheltjes," c'est à-dire : 88 poêles qui ont "été bien polis," un Français du Midi se met à tousser fortement et un Italien en a mal à la gorge pour une semaine.

Mais ici il faut distinguer. Il n'y a dans la langue hollandaise qu'une consonne gutturale, proprement dite, le

"ch." Cependant, la plupart des Hollandais, soit par négligence, soit à cause d'un rhume chronique, s'obstinent à ajouter à ce nombre les lettres *g* et *z*, qui n'ont rien à faire dans le gosier, et doivent être prononcées par le palais et la langue. Aussi y a-t-il une grande différence entre la prononciation d'un Hollandais quelconque et celle d'un orateur de profession.

Mais il y a encore une autre raison pour que notre langue ait toujours un nombre très restreint d'admirateurs, en dehors du pays ; je parle du plaisir que mes compatriotes trouvent à parler des langues étrangères.

M. E. Lacheret, pasteur de l'Eglise wallonne à la Haye, nous fait l'honneur de dire dans son livre "Choses de la Hollande," que dans le cerveau de chaque Hollandais bien élevé, il y a quatre dictionnaires. Si cela est vrai, il faut y ajouter que ces dictionnaires sont pour la plupart bien incomplets, mais d'un autre côté qu'ils sont plus facilement consultés que les dictionnaires imprimés ; tandis que ceux-ci sont souvent placés dans des coins inaccessibles de la bibliothèque, ceux-là sont ouverts en tout temps et pour tout le monde. Car, aussitôt qu'un Hollandais sait deux mots d'une langue étrangère, il brûle d'envie de les placer quelque part. Aussi cette facilité d'apprendre et de parler des langues étrangères, qui pour-

rait être un talent agréable devient par l'exagération une absurdité et un défaut.

J'ai vu sur une des places principales d'Amsterdam, où se croisent à peu près une douzaine de différentes lignes de tramways, un monsieur qui venait de la gare et voulait être transféré (comme vous dites ici) pour le Jardin Zoologique.

Ce monsieur était entouré d'une foule. Il y avait là des conducteurs d'omnibus, des cochers de fiacre, des gamins, des camelots, des servantes et des cuisinières, des agents de police, que sais-je encore des gens, qui avaient momentanément quitté leur besogne dans le but désintéressé de venir en aide à un étranger.

Entre eux tous, ces gens ne savaient pas dix mots de français, (et encore !) mais pourtant ils se cassaient la tête pour parvenir à comprendre la question que l'étranger continuait d'adresser à chaque nouveau venu : "le., chemin., du... jardin... zoologique."

Et le motif inavoué de tous ces gens-là n'était que de placer les quelques mots dont se composait leur vocabulaire français, un vocabulaire qui était largement basé sur les annonces et les enseignes des joailliers et des coiffeurs, qui, sont encore pour la plupart rédigées français.

Aussi était-ce un mélange d'exclamations bizarres et toutes employées mal-

à-propos : "Moi parlé franzé," "Tzi mesjeu," "parisi mesjeu," "moi connais nonfôtés de Paris, mesjeu," "coiffeur mesjeu" ? "pour dames et mesjeu, mesjeu" ? etc., etc. Et quand enfin l'étranger ahuri, presque hébété par la clameur de cette cohue avait, en désespoir de cause, hélé un omnibus quelconque qui le mènerait partout ailleurs qu'au Jardin des Plantes (qui s'appelle "Artis" à Amsterdam, mot pris de sa devise "Natura Artis Magistra,") la foule ne se dispersait pas, mais restait là à discuter, en bon hollandais cette fois, à qui d'entre eux, après tout, le monsieur devait le renseignement qu'il n'avait pas obtenu !

Autre exemple. A Batana, capitale de l'île de Java aux Indes Orientales, j'ai rencontré des Anglais, qui habitaient le pays depuis plus de neuf ans et qui ne parlaient guère notre langue, n'en ayant jamais éprouvé le besoin puisque tout le monde ne demandait pas mieux que de leur parler anglais.

J'ai assisté à des réunions sociales dans cette ville, où il y avait un Anglais sur une douzaine de convives hollandais, et où la conversation à table se faisait en anglais par courtoisie pour ce monsieur qui n'avait pas daigné apprendre la langue du pays où il habitait depuis neuf ans !

Dans les colonies anglaises, tous les indigènes, les Hindous parlent assez

couramment l'Anglais; chez nous, à l'Ile de Java, à Sumatra, aux Molugues, partout dans nos colonies, les Hollandais parlent la langue des gens du pays, soit le Malais, le Javanais, le Soendah, ou le Bouginois.

Il est vrai que peut être cette connaissance de leur langue est une des causes pour lesquelles notre gouvernement a moins de difficulté dans l'administration de ses colonies que l'Angleterre n'en a dans les siennes; mais enfin, cela fait aussi trente millions d'hommes de moins pour parler notre langue.

Je pourrais multiplier les exemples.

Prenez en main n'importe quel journal quotidien d'Amsterdam ou de Rotterdam, il y a à parier dix contre un, que vous y trouverez l'annonce de quelque négociant anglais ou allemand, qui, spéculant sur notre adoration de l'étranger trouve son compte à ne pas traduire ses annonces dans la langue du pays; sachant bien que les lecteurs du journal se diront: "Tiens! une langue étrangère, ça doit valoir la peine d'être lu."

Cette curieuse anomalie du sens commun de la nation ne manque pas d'être un désavantage réel pour qui-conque manie la plume en Hollande; nos meilleurs auteurs comme "Multatuli," "Busken Huet," "Van Eede," "Couperus," se voient dédaignés d'une certaine classe de la bourgeoisie au profit des chefs-d'œuvre d'un George

Ohnet, d'une Merg Bradden et d'un George Ebers!

Il va sans dire qu'on se garde d'avouer tout haut ces sentiments. Il faut entendre aux séances des congrès littéraires les phrases sonores avec lesquelles on accueille et complimente les délégués de la Belgique, "nos frères du Midi," l'éloquence oratoire qu'on prodigue au mouvement flamand en Belgique, et la sympathie profonde que l'on professe pour les "Dutch Boers," les Hollandais de l'Afrique du Sud, qui font des efforts vraiment héroïques pour maintenir leur chère langue, rempart de leur indépendance, contre l'envahissement qui s'y insinue quand même avec cette facilité incontestable et cette fascination mystérieuse qui la font adopter par tous les peuples du monde...

Mais tout cela, c'est de l'enthousiasme et de l'éloquence d'après dîner. Dans la pratique de la vie, une grande partie du peuple se montre assez indifférente envers son trésor le plus précieux et peu jalouse de sa belle maîtresse.

A l'heure qu'il est cette manie n'est encore qu'une affection mouvante de la bourgeoisie satisfaite; question de s'amuser et de se trouver important; mais pour peu que cette manie de louer ce qui vient de l'étranger au dépens de ce qui se fait dans le pays gagne les classes ouvrières et à un moment donné nous verrons se répéter les scènes déplorables



d'il y a cent ans, quand des patriotes insensés dansaient la Carmagnole avec les sans-culottes de Pichegra.

Et pourtant, il y a eu un temps où la langue hollandaise semblait avoir un avenir brillant et semblait être destinée à jouer un rôle important sur le théâtre des nations. C'était au temps de notre prospérité commerciale et de notre pouvoir maritime, au temps où le tricolore hollandais, orange, blanc et bleu, flottait à la brise de la mer, comme sous la brise de l'Archipel des Indes, temps où lui seul de tous les pavillons de l'Europe était admis en Chine et au Japon et fut planté sur la terre virginale de la Nouvelle-Hollande, de la Nouvelle-Zélande et de l'Afrique australe.

Dans ce temps-là, les commerçants de toutes ces nations diverses acquirent une certaine connaissance de notre langue à force de s'entretenir avec nos capitaines au long cours. A la bourse d'Amsterdam, des Arabes aux caftans rouges et jaunes, des Chinois aux longues queues de soie, des marchands de la Syrie et de la Grèce, de la Russie et du Portugal, faisaient des affaires avec nos princes du commerce, en parlant tant soit peu notre langue.

En ce temps-là, mainte capitale de l'Europe envoyait des étudiants ambitieux à l'Université de Leyden pour y suivre les leçons d'un Hoogerbeets, d'un Nicolaas Tulp ou d'un Hugo de Groot, les meilleures épées de la France, de

l'Italie et de l'Autriche s'enrôlaient sous le drapeau des princes d'orange pour y apprendre l'art de la guerre de ces stratèges célèbres, et dans le monde lettré par toute l'Europe on se disputait l'honneur d'être imprimé à Amsterdam dans une édition rezévir.

Je me demande quelles peuvent avoir été les causes, pour qu'après une telle prépondérance, ou du moins, après de telles chances de prépondérance honorable, la langue hollandaise soit tombée dans un oubli tel que personne au monde ne songe à l'apprendre à moins d'y être absolument forcé, et que ni Long Island, ni la Chine, ni le Japon, ni la Tasmanie, ni Capetown, ni le Spitzberg, ni la plupart des Indes ne se rappellent plus quelle langue de l'Europe leur a apportée la bonne nouvelle du Christ.

Oh ! la réponse n'est pas loin à chercher. La période glorieuse de notre langue n'a pas survécue, ne pouvait survivre à notre importance politique, morte et enterrée à la paix d'Utrecht.

Quand nous cessâmes d'être les premiers guerriers et les plus hardis marins de l'Europe, quand le grand amiral de Ruyter eut été vaincu par Duquesne, quand "Vieux Amsterdam" fut cédé aux Anglais pour être désormais appelé "New York," quand le dernier descendant de Guillaume le taciturne mourut sans enfants... c'en fut fait de notre influence politique, fait de notre pouvoir

maritime, fait de notre monopole des Indes, l'Angleterre allait tout envahir.

Et notre langue perdit ainsi à tout jamais la chance de s'imposer aux 300 millions d'hommes qui peuplent aujourd'hui les colonies anglaises et les États-Unis.

Faut-il le regretter ? Je ne me hasarde pas à l'affirmer. Dans toutes les choses du cœur, chacun prêche pour sa paroisse et il m'est tout aussi difficile de comparer avec intelligence ma langue à une autre langue, qu'il me serait impossible de juger ma mère avec impartialité.

Tout ce que je puis faire, c'est de tâcher de vous expliquer mon admiration pour ma langue, quitte à vous faire une autre fois, l'éloge de la langue française.

Vous faire comprendre la beauté "intime" de la langue à ceux qui ne la connaissent pas, il suffira de porter l'attention sur les traits les plus saillants du caractère national des Hollandais.

Les grandes nations, sont en général, composées de différentes tribus et de races hétérogènes, (Gascons, Bretons, Parisiens, Alsaciens), et ne peuvent par conséquent avoir un caractère national proprement dit ; la Hollande, au contraire, avec son climat identique sur toute sa petite surface, avec la mer remontant ses fleuves à chaque marée et imprégnant même les grandes plaines de l'Est de son goût salé, la Hollande avec sa population compacte et homogène, possède à un très haut degré un caractè-

re national, dont les traits les plus marquants sont :

La Ténacité,  
La Lenteur,  
La Vérité.

N. B.—A ceux qui voudraient objecter que n'importe quel dialecte pourrait se targuer de ces mêmes avantages, et qui, grâce à cet argument et à l'instar de quelques pédants allemands, voudraient classer la langue hollandaise parmi les dialectes de la langue germanique, je réponds que la particularité d'un dialecte est de ne pas subir les influences du progrès du monde, de n'être que rarement appelé à exprimer des idées d'importance universelle, enfin de ne pas être la langue d'artistes, de grands guerriers, de diplomates, de philosophes et de poètes ; or, la langue hollandaise a été et est encore tout cela, et en outre elle a l'avantage de cette solidarité avec le caractère du peuple qui fait le charme de la plupart des dialectes.

La *Ténacité* et la *Lenteur* des Hollandais sont proverbiales et se voient d'ailleurs dans le soin religieux avec lequel ils conservent les traditions de mœurs et de coutumes, qui leur ont été léguées par les ancêtres, et aussi dans la difficulté qu'éprouvent les inventeurs anglais et américains à leur faire accepter leurs machines ingénieuses.

La *Vérité* de la race se reflète dans la réputation d'intégrité dont ses magistrats et ses commerçants jouissent dans toute l'Europe ; mais surtout dans l'œuvre de ses Artistes qui a toujours été sévèrement réaliste et vraie au point de ne nous épargner ni les bestialités de la vie sociale du peuple au 17<sup>e</sup> siècle, ni,

dans le paysage, la nudité et la mélancolie des plaines immenses et des horizons embrumés.

Et c'est ce même réalisme, cette fidélité envers la nature et le caractère du peuple qui fait le charme de la langue.

Les Hollandais ont choisi les mots de leur langue avec leur lenteur habituelle, c'est-à-dire avec soin et avec discernement.

Leur Ténacité et leur "conservatisme" leur ont fait garder la faculté des peuples primitifs à imiter dans la langue les sons de la nature, et leur Véracité et leur Réalisme ont fait de cette imitation un succès.

Or, parmi les bruits que la Hollande écoute vibrer dans son atmosphère pluvieuse, parmi les voix qui sont familières à chaque enfant du sol dès le berceau, il se trouve des sons bien autrement durs et discordants que ceux qui frappent l'oreille des habitants de Florence et de Versailles.

Ce peuple qui est contraint par une dure nécessité de s'entourer de remparts de pierre et de sable contre l'invasion de la mer, cette ennemie puissante qui lui dispute chaque pouce de son sol, a dû traduire dans sa langue, non seulement le doux murmure des flots, quand ils jouent innocemment avec les coquillages non seulement la voix douce et charmeuse du zéphir caressant les épis des moissons et emportant le parfum des bruyères... non, elle a dû aussi

trouver et forger des mots pour traduire la friction de l'eau sur les pierres de ses brise-lames, le bruit sinistre qu'elle fait en creusant les dunes et en minant les digues, sa voix terrible quand dans une de ces nuits de terreur et d'angoisse elle bouscule triomphalement l'obstacle qui, tant de fois, lui a barré le chemin, déchire les flancs des digues, emporte, détruit, triture tout ce qui essaye vainement de lui résister, hommes et bêtes, maisons et moissons, collines vertes et vallées boisées... traduire aussi la voix stridente du vent, criant et sifflant dans cette dévastation en y amenant pour les y plonger et les briser tous les malheureux navires qui s'étaient hasardés près de ces côtes dangereuses...

Vous autres, qui admirez les onomatopées quand elles s'appliquent à des sons doux et harmonieux, qui pleurez à chaudes larmes, quand Sarah Bernhardt dans le drame célèbre dit de sa voix ineffablement douce : "Pauvre Frou-Frou," et qui croyez entendre les dindons quand Mme. Theo chante le duo célèbre de la Mascotte, et vous autres qui admirez, et avec raison, des mots comme "cliquetis," "murmure," "roucouler," etc., devez apprécier la beauté d'une langue composée d'onomatopées ou du moins dont chaque mot qui s'y prête en est une.

Quelques-uns de nos poètes modernes ont tiré parti de cette particularité de notre langue pour faire de la poésie à

l'instar des compositions musicales. Ce ne sont pas des "hieder ohne Worte," des chants sans paroles, mais de la musique sans notes ; la syntaxe est négligée dans cette poésie, les mots sont juxtaposés et produisent leur effet beaucoup plus par la rime, le rythme et le son, que par leur signification.

Il va sans dire que de cette manière là, on n'exprime pas des choses concrètes, on ne fait pas des drames, on ne raconte pas une aventure, cette poésie est essentiellement lyrique et il est étonnant de voir les choses sublimes que quelques-uns de ces Décadents, notamment Mr. Herman Gorter, ont produites avec des moyens apparemment si simples et réellement si raffinés.

Mais je ne vous parlerai pas de la littérature de la Hollande, si intéressante qu'elle soit, ni d'une autre chose, qui pour nous, ancien marin, est pourtant un sujet bien attrayant, c'est-à-dire de l'influence de la mer sur la langue hollandaise en vous citant par exemple les cinquante ou soixante expressions et proverbes pittoresques empruntés à la navigation et à la pêche.

Permettez-moi, plutôt, puisqu'il a été question des sons de la Hollande, de vous citer un poème de M. Jean Aicard, intitulé : "Sonnerie Hollandaise," qui donne en peu de mots une image assez

ressemblante du paysage hollandais en même temps qu'une parfaite description de ces carillons, qui de quart d'heure en quart d'heure égaient plusieurs de nos villes de leur sonnerie joyeuse.

Les bateaux, naviguant dans les canaux entre les hautes digues, semblent en effet passer "à travers la prairie" et dans leur somnolence "rêver la mer." Les vagues sur l'eau sont aussi une heureuse expression qui se rapporte au phénomène du mirage, très fréquent dans cette atmosphère chargée d'humidité. Remarquez aussi les dernières strophes du second quatrain où la sonnerie joyeuse des carillons se trouve représentée, rien que par la musique des voyelles.

#### SONNERIE HOLLANDAISE.

La Hollande parfois s'ennuie en plein hiver,  
Quand la cigogne a fui vers les chaudes patries,  
À voir, près des moulins, à travers les prairies,  
Les voiles des bateaux passer, rêvant la mer!

Et les villes, sur l'eau, sous le ciel gris de fer,  
Sont mornes, et les cœurs plein de choses fétries,  
Quand soudain l'heure éclate en vives sonneries,  
Fleurs joyeuses du son qui s'effeuillent dans l'air.

Et le temps qui naguère était lourd et morose,  
S'épanouit en bruits légers, couleur de rose,  
Et chante comme avril, le beau mois souriant . . .

Oh! voyez donc là-haut flotter, haut dans l'espace,  
Dentelle voltigeante au gré du vent qui passe,  
Les carillons brodés d'un éclat d'Orient!

H. BOISEYAIN.

K. B.

# College Note Book

## STUDENT LIFE.

**W**HILE we rested, our Editor-in-Chief gave us an excellent report of "Student Life" in the last issue of the JOURNAL. Thus we escaped for a time the danger of treading on somebody's corns or of overlooking somebody's claim to honorable mention. We shall try to do our duty in this issue.

Mr. G. has lost "The 19th Century." So he told us in a neat after-dinner speech. We have lost so much time ourselves that we can sympathize with him.

### REVIVAL SERVICES.

On Tuesday afternoon, Feb. 20th our professors and students went to hear Mr. Mills preach from the text "Ye shall receive power after the Holy Ghost is come upon you." Acts. 1: 8. Principal MacVicar subsequently sought to deepen the impression made upon us by Mr. Mills' earnest address, and he shewed its bearings on 'Inspiration,' the subject of our present investigations in Systematic Theology.

The revival seems to touch christian work at every point, and to call for hearty co-operation on the part

of every christian. Many of our students have attended the meetings frequently, and some of them have been active as ushers and assistants.

The pastor's work must go on after the close of the special meetings, and if it is to be eminently successful, he must have help. It will not do to make a long pull and a strong pull while the revival services last, and then to drop the oars as if the resting time had come. Satan is always very busy after a revival. "Christian seek not yet repose."

The "Daily Witness" has given extensive and very satisfactory reports of the "Revival Services." The publishers intend combining these and issuing a complete report. We hope that many may be reached and benefited by this means. If so, why should they not acknowledge it, as those did who were benefited in the meetings? If they had been saved from drowning, they would not object to having even their names published. There may be good reasons why they shrink from publicity when their souls are saved. But if

in some way Christians could learn the extent of the "showers of blessings," thanksgiving to Almighty God would abound, and effectual fervent prayer would be stimulated.

The "McGill Fortnightly" maintains well the high place which it took from the first. The issue of February 16th, we think especially, good and worthy of the great University, of which it is the organ. Among other good things, it contains a full report of Principal MacVicar's address at the memorial service of the late Mr. Peter Redpath. It also contains a brief biographical sketch, and an excellent photogravure of Sir. W. J. Dawson.

A STUDENT'S SUBURBAN EXPERIENCE.  
You've lost your way, the train is due.

Your story is pathetic.

Your eyes are quite expressive too.

Of coming grief prophetic.

Oh! Youth and maiden wherefore roam?

And whither will you wander?

Romantic youth, you're far from home;

Now, well your pathway ponder.

So dark the night they scarce could see

A YARD before their faces.

He forward runs with footsteps free.

Then back his steps retraces.

'Tis vain! You cannot lead the maid  
To wished-for destination.

Now whistle shrill for needed aid

To guide you to the station.

From out his wigwam came a youth.

Behind it quickly found them.

And safely led them. Soon in truth

Companions gathered round them.

MORAL.

Though "two is company" 'tis said,

Yet in the dark there's danger:

Let not your friends be far ahead

In paths where you're a stranger.

E. found his match-box empty, and stepped across the passage to borrow, beg, or steal from G. A knock and an entrance is the fashion with the brotherhood of students in residence. Following it, E. saw, by the fading twilight, a young man stretched upon the bed. He shook him, rolled him over, and bade him rise to get a match. G. happened to be out, and the young man who was his visitor, was at a loss to know whether E. wanted a boxing or a wrestling match.

Some students were out for a winter evening walk. The frosty air was exhilarating, and myriads of pure white crystals, sparkling in the bright moonlight, seemed to invite sentimental reflections. "Oh! If I only had a horse and cutter to-night, wouldn't I make hay while the sun

shines!" said one; and another remarked confidentially, "Many a time on a night like this have I taken my Florence out for a drive." Our interest fell flat when we learned later that Florence was his favorite mare.

#### HYDRAULIC FUN.

A certain tap sent a beautiful little jet of water against a closet door. It occurred to one of the boys that the water-power should be utilized, and that the door would be a suitable place for measuring the tallness of his fellow-students. Each good-natured dupe, after drying his face, joined in the conspiracy. Thus about a dozen boys had their measure taken before the joke was played out.

Seeing stars through a coat-sleeve, is almost as old as Astrology. A new coat-sleeve dodge was short-lived. It arose out of a psychological discussion concerning the sense of touch. K. & Co., asked an unsophisticated freshman to try an experiment for the benefit of science. The freshman hesitated, and to disarm suspicion, K. tried it himself. He was blindfolded so that the testimony of sight would be eliminated. He raised his arm and held up his fingers for something to be placed on the tips of them. Alas! the principle of "honour among thieves"

failed; for the other conspirators "turned Turk" and poured a quantity of water down his coat-sleeve. "You're a treacherous lot," exclaimed the chief engineer, before he went under and was "drowned in his own puddle." So ended our hydraulic fun.

S., who had his jaw tied up as if he were suffering from toothache, explained that he had taken this method of keeping himself from jawing troublesome intruders on his study hours.

"When communities let loose  
Social forces, that produce  
The disorders of a gale:  
Act upon a well-known law  
Face the breeze but close your jaw  
'Tis a rule that will not fail."

Some young ladies found a pocket handkerchief marked W.C.C., on the floor of their pleasant home. Much perplexity exists in the minds of owner and finder as to how it came to be there.

An unexpected reply: Ornithologist. "What would you call a young pigeon?"

Humorist. "I'd call him Leslie."

A vender, in search of the kitchen, knocked at the lecture room door, and asked, "Where will I put the butter?"

P. and S. would like to know what

L. meant by saying, "The cat knows you."

Mr. Hunt, a graduate of Knox College, visited us as a representative of the International Committee of the Students' Volunteer Movement. He ably set forth the benefit of sending a delegate to the great convention at Detroit. Though we recognized the force of what he said, yet since our Missionary Society is now struggling to meet the demands of St. Jean Baptiste French Mission, we decided not to incur the expense of sending a delegate to Detroit.

Rev. Mr. Shearer, of Sherbrooke, visited us recently. We are willing to overlook his unappreciative reference to the unknown originator of the custom of taxing our visitors for a speech, since he increased the popularity of the custom by making his brief and cheerful speech the repository of a nugget of gold from the storehouse of his experience.

We sympathize with our sister college, and also with the bereaved family, in the loss they have sustained through the death of Dr. Douglass. Principal MacVicar, referring to his noble life, urged us to emulate his zeal as a student, a patriot, a staunch Protestant, an evangelical christian, and a fearless defender of sound doctrine.

The students showed their sympathy for Professor Ross and his family, in the hour of their trial, by attending the funeral of his daughter on the 9th of Feb. She was taken from the loving embrace of friends

on earth into the everlasting arms of the Saviour, who said, "Suffer little children to come unto me and forbid them not: for of such is the kingdom of God."

"She is not dead—the child of our affection,

But gone unto that school

Where she no longer needs our poor protection,

And Christ himself doth rule."

**MULTUM IN PARVO.** Principal MacVicar has filled the blackboard with an excellent synopsis of his lectures on "Inspiration." Even those who had not heard the lectures would find it clear logical, and very suggestive. It called forth from the students numerous expressions of gratitude for the simplification of our task in mastering the lectures. "Those reviews are good" is the universal verdict of the class.

**THE SOCRATIC METHOD.** Its value was set forth in an editorial of the December number of the JOURNAL, and is being daily exemplified by the enthusiasm which Dr. Scringier's skilful use of it in all his lectures is awakening among the members of his classes.

**CLASS DISCUSSION.** Though the lectures given by Professor Ross demand a somewhat extensive use of our note-books, he by no means ties himself down to his manuscript. He gives us the greatest encouragement to ask questions on the subject of his lecture or on any kindred subject, and often enlivens his lecture by propounding some practical question for class discussion.

P. D. MUIR.



## OUR GRADUATES.

REV. J. A. MORRISON, B. A., of Listowell, Ont., preached in Knox Church, Toronto, last Sabbath. The "Globe" is eloquent in its praise of him, saying that he is an eminent and powerful speaker and his discourses both morning and evening, were listened to with most attentive interest by large congregations. Since going to Listowell, Mr. Morrison, through his zeal and energy, has won for himself popularity not only in his own town, but also throughout all Western Ontario.

We were pleased to receive quite recently a favorable report of Rev. Dr. Townsend, of Manitoba, Man. Finding it necessary a few years ago to resign his charge at Manitoba, on account of ill-health, he sought a warmer climate, and has entirely recovered.

Although of necessity a citizen of the United States, we are quite confident that he still cherishes a feeling of loyalty for the British flag, and should his health permit it, he would gladly return to Canada. Some time ago he received a unanimous call to the French Presbyterian Church, Newport, Oregon.

Since the Rev. N. Wadell, B. A., settled at Lachute, he has met with

great success in his congregation. The past year has been marked with the progress in every department of church work, and by his untiring zeal and devotion to the work of the Master, he has endeared himself to all the members of his congregation. As a mark of their esteem, they presented him with a well-filled purse at Xmas.

Rev. W. J. Jamieson, who went as a missionary to India in 1890, was married in November, to Miss Butler, of Woodsville, N.H. When Mr. Jamieson arrived in India he applied himself with zeal to acquiring the language, and in a short time had so mastered it that he was able to preach the gospel in the native tongue. For the past year he has had full charge of the work in Nee-much, and speaks very hopefully of his success.

We extend our hearty congratulations to Mr. and Mrs. Jamieson, and hope that the efforts they put forth in behalf of that benighted people will be abundantly blessed by the Lord of the harvest.

In writing to a friend in College, Rev. D. MacVicar, B.A., gave a brief account of his work at Dromore and Normanby. In both congregations,

there are strong evidences of prosperity. At the congregational meeting held in January, the session report showed that 65 new members had been added to the roll at Drumore and 12 at Normanby. The congregation also voted the pastor an increase of salary in appreciation of the progress that had been made.

Mr. MacVicar has also been made happy in another way: for, becoming a little lonely in the manse, he sought and found a very amiable companion, in the person of Miss Maggie McLean, daughter of Rev. A. McLean, of Blyth, Ont. The happy event took place on Feby. 14th, the ceremony being performed by the Rev. H. Currie, of Thedford, assisted by the bride's father.

Although the Corresponding Editor was not invited, yet he is glad that this College was not overlooked, for at least one invitation found its way here. Mr. MacVicar's friends join in wishing him every happiness. We expect some of the wedding cake will find its way hither in the course of a few days.

The past year has been an unusually prosperous one for the congregation of Knox Church, Goderich. At the annual meeting of the congregation held on Jan'y. 31st, all the reports rendered, showed a degree of

prosperity, unparalleled in the history of the congregation; 123 were added to the membership of the church.

The Pastors Bible Class, which meets every Sabbath afternoon in the church, reported 127 on the roll with an average attendance of 83. The contributions to the schemes of the church showed a great increase over former years, more than \$100 being given to missions and benevolent objects.

At the close of the Treasurers statement, the following resolution was carried unanimously by a standing vote:—"That this congregation in grateful recognition of the prosperity that has attended them as a church during the past year, as shown by the increase, alike in the ordinary revenues and in the contributions for the schemes of the church, and by the fact that for the first time in many years they have, after paying all current expenses, a considerable balance on hand; and as a mark also of their appreciation of the services of their esteemed pastor, the Rev. J. A. Anderson, to whose faithful and unwearied labors they feel that this prosperity is in a large measure due, hereby ask him to accept as a freewill offering, a check for an additional \$100 for the past

year." Mr. Anderson, who was much affected by this generous act of the congregation, and by the sincere spirit which prompted it, replied in feeling terms.

The congregation of St. Andrew's Church, Ottawa, erected a large and beautiful Sunday School and Lecture Hall during the past year, at a cost of \$20,000. It was opened and dedicated to the service of God on the 24th ult. The pastor, Rev. W. R. Herridge, B.D., preached an impressive sermon from the text "Thy way is in the Sanctuary." On the following Friday a concert was given under the auspices of the Ladies Aid Society, which was a great success, over 800 people being present and conspicuous among them the Governor-General and Lady Aberdeen. As pastor of St. Andrew's for over ten years, Mr. Herridge has gained for himself not only the affection of his own people but also of all the other denominations in the city. His attitude on many of the public questions of the day has gained for him the confidence of thoughtful men all over Canada, and during the winter months his church is crowded, the majority of the Members of

Parliament attending the services.

The Presbyterian Church in Canada has experienced a great loss by the death of the Rev. Duncan Morrison, D.D., of Owen Sound. He died on Jan'y. 10th, aged 77 years. The deceased was a native of Glasgow, where he graduated in Arts, after which he came to Canada. He took his divinity course in Queen's, Kingston, and had for his first charge the Presbyterian congregation of Beckwith. He then became pastor of Knox Church, Owen Sound, and retired from active duties of the ministry in 1884. He was the author of a work called "Great Hymns of the Church, their Origin and Authorship," and also a collection of prayers for family use. In recognition of his scholarly attainments and for his valuable services to the church, this College conferred upon him the degree of D.D. in 1890.

Another of our honoured alumni has passed away in the person of the Rev. G. Sutherland, D.D., of Sidney, N.S.W. To the families of both these worthy men, we beg leave to tender our sincere sympathy in their bereavement.

W. PATTERSON.

## REPORTERS' FOLIO.

**T**HE Missionary Society held a regular meeting on January 12th inst. The chair was occupied by Mr. A. Mahaffy, B.A., the President of the society. He, being a member of the committee appointed at a former meeting to meet the Presbytery in reference to the transfer of the St. Jean Baptiste mission school, reported that the Presbytery, owing to the low state of the French Evangelization funds, would be unable to take charge of the school. This led to many schemes being offered by which money could be raised in order to overcome the financial difficulties of the mission. A motion was passed that help should be asked from the city churches, and the following gentlemen were appointed to present the claims of the society: Mr. J. R. Dobson, B.A., to Crescent Street Church; Mr. J. Taylor, B.A., to Knox; Mr. J. M. Wallace, to St. Marks; Mr. A. Graham, to St. Paul's; Mr. A. McGregor, to Stanley; Mr. G. Weir, to Erskine; Mr. A. Mahaffy, B.A., to the American Presbyterian; Mr. W. S. Patterson, B.A., to Taylor; Mr. Bremner, to Melville; Mr. George Gilmore, to Westminster; Mr. W. C. Clark, to Maisonneuve; Mr. G.

Pidgeon, B.A., to Montreal Junction; Mr. N. A. McLeod, B.A., to St. Lambert; Mr. D. J. Graham, to Nazareth and Mr. J. C. Stewart, to Calvin. After these appointments were made several other students offered to visit country congregations on behalf of the society.

Messrs. J. C. Stewart and H. Murray were appointed as a committee to investigate the state of things with regard to the New Hebrides mission, and see whether it would be advisable to drop that part of the society's work.

After Mr. Murray had read his paper on, "China Inland Missions," and a very interesting address had been delivered by Mr. Newmark on, "Jewish Mission Work in Montreal," the meeting was brought to a close.

Another meeting of the Missionary Society was held on Feb 9th. inst., Mr. A. Mahaffy, B.A., being in the chair. The matter of sending a delegate to the "Student Volunteer Movement Convention," to be held at Detroit in February, was the chief item of business. Mr. Hunt, a graduate of Knox, had met the students in the dining hall and there had pointed out the advisability of

sending a representative, but the matter was left in the hands of the Missionary Society. After considerable discussion a motion, to the effect that the society should send no such delegate, was carried unanimously.

There were two items on the programme.

Mr. G. Gilmore, representing the News Committee, read a number of interesting extracts concerning mission work in Africa. However it may be in other parts of the foreign work there is in Africa, at least, tangible proof of the efficacy of the gospel preached to the heathen. Mr. Gilmore gave two marked examples. At the Ugogo mission Mr. Price has been doing very successful work, and Mr. Harvey of the Congo Bololo mission has lately added two hundred names to the roll of the church.

The meeting was then treated to a very happy review of Dr. Duff's life by Mr. Murray. After telling the difficulties the venerable doctor had in reaching India, of his great work among the natives, of his troubles during the mutiny, &c., Mr. Murray closed his article with an eloquent passage describing the death of this great servant of Christ in his native Scotland.

Since the last issue of the JOURNAL there were two meetings of the Philosophical and Literary Society, one held on the 26th. January, and the other, the public debate, held on Feb. 2nd. inst. At the former a communication was received from Knox College, Toronto, requesting the presence of a representative at their conversazione. After the matter was considered the Society decided to thank Knox for their kind invitation, but took no steps in sending a representative.

An important change was made in the constitution. The election of officers for the society and a staff of editors for the JOURNAL for the following year is held at the last meeting of each session. Hitherto the constitution has rendered it necessary to nominate the officers of the society at the previous meeting, but the editors of the JOURNAL were nominated and elected at the one meeting. Now, the society considered the JOURNAL staff of even more importance than the officers of the society, hence has changed the constitution and for the future the staff must be nominated at the meeting previous to the one at which the elections take place.

The programme for the evening was an open discussion on whether

or not does higher education separate men from the masses. Messrs. Taylor, Clark, Gordon, Dobson, Murray and others gave very interesting and jovial addresses.

The other and more important meeting was the open debate held in the David Morrice Hall on the 2nd of February. It was a successful evening. Before the hour of commencement had arrived the hall was filled to the doors with a throng eager to witness the war of words.

After a few remarks by the Rev. Dr. MacVicar, who was chairman, the subject for debate was announced "Does higher education tend to alienate men from the masses." The affirmative was upheld by Messrs. Cooper and Wilson, graduates of Toronto University and students of Knox College, while the negative was sustained by

Messrs. E. A. McKenzie, B. A., and G. C. Pidgeon, B. A., students of the Presbyterian College, Montreal. The high merit of the addresses by these gentlemen was remarked upon by all present, and the JOURNAL thought it wise to give a verbatim report in order that its readers may have the full benefit of the truth contained in them. The remainder of the programme was made up of college songs, a reading by Mr. J. A. Cleland and another by Mr. W. C. Clark, also a duet by Messrs. Eadie and McCallum. The decision of the judges was given by Dr. Barbour, and one of the most enjoyable parts of the whole programme was his worrying the audience before he revealed who the victors were. The decision was in favor of Montreal.

F. W. GILMOUR.

## Inter-Collegiate Debate.

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IN the Morrice Hall on the evening of February 2nd. Messrs. Wm. Cooper, B.A., and G. A. Wilson, B.A., representatives of Knox College, Toronto, met two of our men, E. A. MacKensie, B.A., and G. C. Pidgeon, B.A., in public debate. Rev. Prof. Ross, M.A. B.D., was to have presided, but owing to the serious illness of his little daughter, he was unable to be present, and so the chair was occupied by Principal MacVicar who made a short introductory speech, the substance of which we give here.

### DR. MACVICAR'S ADDRESS.

"Those of you who have a programme in your hands will observe that the chairman there named, the Rev. Prof. Ross, B.D., is not now in the chair. I am asked to take his place. I regret very much his absence and the cause of it, viz., the illness of a member of his household. He deeply regrets being unable to have the pleasure of presiding over this meeting, which, I feel confident, he would do with skill and dignity and to the satisfaction of us all.

I cannot refrain from alluding to another event which has cast a shadow

upon the city of Montreal and in which feeling I sympathize very deeply. I refer to the announcement of the death of Mr. Peter Redpath, one of the great benefactors of the McGill University, a benefactor of this institution, a public benefactor, a gentleman of high Christian character, of unblemished reputation and of very great usefulness both in commercial and in educational circles, a gentleman with whom it was my pleasure to work for many years as a deacon in "the Free Church," Côté street, Montreal. I could not refrain from saying this much when I learned this afternoon the sad intelligence of his sudden removal. His benefactions to the University are too well known to be mentioned--the Peter Redpath Museum, the Peter Redpath Library, and many other additional gifts which he bestowed upon that admirable institution.

I have only further to say that I have to offer, in the name of the faculty and students of this college, and in the name of this assembly, a most cordial welcome to the distinguished gentlemen, students of Knox College, who have favoured us to-

night with their presence. I feel sure that they will not take the heaps of snow which they have encountered outside as any indication of the sort of welcome which we give them, and that they will sustain the high reputation which they enjoy in their own circle in the western capital."

The debate was opened by Mr. Wm. Cooper, B.A., of Knox College, who spoke as follows :

MR. CHAIRMAN, LADIES AND GENTLEMEN :

The Literary and Theological Society of Knox College felt gratified and honored in receiving an invitation from your society in the Presbyterian College, Montreal, to take part in an inter-collegiate debate. The motion for the acceptance of the invitation was carried without a dissenting voice. My colleague and I are pleased to be present on this occasion, not merely because we are the representatives of our own society in Knox College, which we love so well, but because we have as our opponents the representatives of a society and of a college of which they have every reason to be proud. We in Knox College felt confident that this movement would tend to draw the colleges closer together and teach them that they all belong to the one Great Church, and have the same

objects in view. We thank you on behalf of the society which we represent for your fraternal invitation to take part in this debate, and also express the hope that at some time in the near future your society may be pleased to comply with a similar invitation from Knox College, Toronto. We shall now devote our attention to the subject under discussion. It is expressed in the following words : "Resolved, - That the tendency of higher education upon men is to alienate them from the masses." In order that there may not be any misunderstanding in reference to the phraseology of the subject we shall first seek to define its terms. To the term "higher education" we give its popular significance. We do not wish to warp it from its ordinary meaning to suit the needs of our case. By it we mean the pursuit of the advanced branches of study in an intellectual way and according to scientific and philosophical principles. It is along the same line as the elementary studies but is more advanced. It may be characterized as more abstract while the elementary forms are more concrete. We may illustrate its relation to the elementary studies as well as its nature in the following way : When we enter the public school we begin the study of reading,



writing, spelling, grammar, composition and English literature. All these branches fall under a category of the study of the English language. We then, on entering the collegiate institute and the university begin the study of other languages which belong to the Indo-European family, as German, French, Italian, Spanish, Greek, Latin, etc., and also the study of the Semetic languages as Hebrew, Assyrian, Arabic, Chaldea, etc. These studied comparatively constitute the field of Philology. Here it will be seen that we begin by a very elementary study of the English language and continue to branch out in kindred lines until we have an almost infinite field before us. As we proceed, the work becomes more complex and more abstract. Greater demand is being continuously made upon our intellectual powers. It is indispensable that these must be cultivated and quickened, and this is almost invariably done at the expense of our emotional nature. In a similar manner we might illustrate what we mean by Higher Education in mathematical, scientific and philosophical lines. It is not necessary, however, that we increase illustrations as no new result can be obtained by so doing. We have now shown the relation which higher edu-

cation bears to elementary studies and also its nature. We wish now to guard against two errors into which we might very easily fall. We are not speaking to-night of what some may be pleased to term an ideal higher education, which will develop men intellectually, emotionally and volitionally in a proportionate manner, and will at the same time include all that is bound up in Christianity. This we cannot possibly possess, because we have not ideal men to be taught nor ideal men to teach. We are not speaking of what men ought to be nor of what higher education ought to be, but we are speaking of what men and higher education really are. If we speak of these as they ought to be, then we must assume the role of a prophet in order to tell what the tendency will be, for no example is given us in history. The second caution is this: We must not in our idea of higher education join with it anything that does not essentially belong to it. It would be illogical for us to unite with our idea of higher education the additional idea of Christianity. By this latter term we mean that which manifests itself in the conversion or regeneration of the subject. Not the mere negative intellectual principles of Christianity that perchance be

bound up in the warp and woof of higher education especially in Great Britain and America. The former is positive, the latter is negative. The former is due to a supernatural implantation of the Spirit of God, the latter is not. It would be illogical because by so doing we introduce a factor that is alien to higher education, viz., Christianity, which may in its positive form prevent higher education from having its usual effect in its tendency to alienate men from the masses. Hence, we must not confuse the two causes, higher education and Christianity, in tracing their tendencies. Christianity draws men together and it has this effect not in conjunction with, but in spite of, higher education because it is the stronger power of the two. By keeping these two cautions in view we shall be able to keep our idea of higher education within its true bounds and thereby render progress possible.

By the expression "to alienate" we do not mean that men become diametrically opposed to the masses through the tendency of higher education. The idea of alienation does not necessarily include the spirit of antagonism or strife. It is true that alienation exists where there is strife and antagonism, but these are additional ideas to the kind of alienation

to which we refer. Neither is it necessary that any hate or envy should be included in the idea. By alienation we simply mean that there is a feeling of intellectual superiority among the educated while on the other hand there is a consciousness of mental inferiority among the masses. It is our claim, therefore, in this discussion, that higher education tends to intensify these feelings and by so doing widens the breach. This is the sense in which we understand the word, and this, we think, is the meaning which appears the most reasonable.

There still remains one term which we must define, viz., Masses. This also we propose to take in the ordinary acceptance of that term. We mean by the masses those who have not had the privilege of enjoying a higher education. They are very many when compared with those who have. Hence, the Greeks referred to them as "hoi polloi." We do not mean that men in the pursuit of higher education become hermits and retire from all society. This view would interpret the masses to mean all men outside the individual which we hold not to be correct. The term is not ordinarily used in that sense.

We have sought to define the terms of the subject as they are pop-

ularly understood. We have not in any way attempted to distort them from their ordinary signification, because we do not wish to try to take any undue advantage by pedantic or far-fetched interpretation. Having thus defined the meaning of the terms of the subject, we shall now proceed to show that the tendency of higher education upon men is to alienate them from the masses.

It is evident that the alienation has a psychological basis, and our mode of procedure must be to examine the effects which flow from the psychological causes. We must search out the cause by the effect. The causes in these cases must necessarily be mental but they manifest themselves in visible effects. These visible effects interpret for us the mental attitude which causes them. Hence, if we can show that these effects which claim as their causes, mental attitudes of alienation from the masses among those that are educated, if not counteracted by some other influence, are traceable to such attitudes of alienation then we are justified in saying that it is the tendency of higher education to alienate men from the masses, and we have made our point. We shall now attempt to trace briefly the history of higher education in so far as its tendency is concerned. This

may be styled the Historical argument and this we claim is wholly in our favor. History is the record of men's movements, and from those movements we may plainly read the mental conditions which prompt them, and thereby gain an insight into men's minds and characters. We turn to the history of Ancient Greece and Rome and we find ample evidence of the alienation of the educated from the masses. The literature of the Greeks is continually drawing a distinction between *hoi polloi* and *hoi charientes*. The very use of the words is an evidence that there was a breach between them. That the educated formed a sort of intellectual aristocracy which were mentally superior to the masses, and to whom ignorance and uncouth conduct were offensive. Even Aristotle, the most cultivated philosopher of Greece, thought that "only a portion of mankind possessed a rational soul, and that the others had merely a higher kind of animal soul, and were therefore created for slavery." If Aristotle, the greatest of heathen philosophers, was under this conviction, what can we expect from the lesser lights that shone around him. This spirit of alienation was prevalent in Greece and it was due to the statement which we have already made,

that Aristotle did not believe the masses were in possession of a rational soul, hence they were only fit to be the slaves of the educated. This idea arose in the mind of the great philosopher from the feeling of intellectual superiority over the masses. Here we have a direct case of alienation from the masses traceable to no other source than the higher education of Ancient Greece. In the ancient Roman Empire we find that precisely the same alienation appears, and is traceable to the same cause. Horace says in the opening ode of Book III, "Odi profanum vulgus et arceo." These words show clearly the feeling of alienation that existed in the mind of the writer. Slavery was also prevalent in the Roman Empire. The life of the slave was considered of no great value. He was an outcast from society. This state of affairs was considered morally right according to the higher education of Ancient Rome. It is an exemplification of what we have seen to be the case so often. Mind exerts its supremacy over the coarser kinds of labor. Men of intellect take precedence over men who earn their living by the sweat of their brow.

We turn to India and we find that there also the effect has been the same. Brahmans are the learned

caste and the line of distinction between them and the lower castes is clearly marked. Our worthy opponents may say that caste is being largely modified in India and that this is due to the influence of Western education. This we grant and by so doing our argument is not weakened. The four castes that have existed in India down through the centuries are due to the influence of Eastern higher education. These distinctions are being broken down by Western higher education, but in their stead we find the very same alienation springing up between the educated and the uneducated as we find in England and America. This latter, however, is not of that tyrannical or oppressive kind which we find is a result of Eastern higher education. The reason is that the education of the West is of a higher and purer type than that of the East. The tendency, however, of higher education in both cases is to alienate though not perhaps to the same degree.

We wish now to direct our attention to the influence of higher education in Germany. We believe that we are on fair ground in considering its influences in the Fatherland. We have no hesitation in stating that its tendencies here are to alienate men from the masses.

The tendency of university education in Germany at the present day is towards a cold rationalism. A wide breach exists between higher education and Christianity. It is true that the education of Germany cannot separate itself entirely from the Christian religion, but it has departed from a positive Christian religion and adheres to a religion of mere humanity. Christlieb says that if Germany continues along her present lines, we see her history clearly written upon the ruins of Greece, in which the whole system of life, all political, civil and social duties, and all family relations, were in the last resort based on selfishness. If this nation is to be saved some great counteracting tendency must be introduced that of unselfish love, and that alone can be supplied by a positive, practical Christianity which is brought about by regeneration from above. Such a great counteracting tendency as this, however, does not form any part of the system of higher education and is therefore outside our limits. So long as higher education is permitted to continue along its present lines this existing breach must become wider and wider. The wider, therefore, this breach becomes the less those in pursuit of higher education will sympathize with the

masses and be filled with the Spirit of Christ which teaches us to love our neighbor as ourselves. In large towns in Germany it is found that the churches are almost empty. The estrangement from Christianity is plainly marked. This is attributed to higher education as its cause. In country places things look far better. There, Christianity has a much greater hold on the mass of the population, where a high degree of culture is not to be found. Hence, we are shut up to the conclusion that the higher education of Germany leads the cultured classes away from Christianity into rationalism, materialism and atheism, while on the other hand those who have not pursued higher education continue in touch with Christianity and are on that account more largely filled with unselfish love for all men. Here we have a breach existing which is directly traceable to the influence of higher education. It seems clear, even if we could produce no other proof, that here we have shown all that is necessary to prove our position.

We shall now pass to the consideration of the history of higher education in Great Britain and America. The breach that exists here between Christianity and higher education

does not appear so wide. This is due to the fact that higher education seems more in sympathy with truth revealed in God's special revelation to man which is made in the Bible. In the case of those other countries of which we have spoken we were able to trace the tendency of higher education upon aggregates of men. Of course the history of the aggregate is simply the history of the individuals of which it is composed. In Great Britain and America the line of separation is not perhaps so clearly marked between aggregates of individuals as in other countries which we have mentioned. This is due to the fact that causes which have a counteracting tendency play a more important part. These prevent higher education from having its usual effect in as marked a degree as in other countries. We may, however, show that its tendency is to alienate in the cases of all who assemble around our large universities. It is undeniable that almost all the professors in our higher seats of learning take little or no interest in the great questions that concern the masses. They live in a scholastic atmosphere. Their own favorite branch of study occupies the lion's share of their time. Those who are connected with them in that peculiar line, whether in their

own university or in others, are their intimate companions. In order that men may be in sympathy with one another and seek one another's society they must have common ground on which to meet. By whatever degree that common ground is lessened, just by that degree are they alienated from one another. Hence we can readily understand why the college professor, the university student and graduate are alienated from the great mass of men. The common ground upon which they meet their fellow-men becomes smaller and smaller as they make progress in their intellectual pursuits. This is not only exemplified in the present day but is also seen in the case of many who in times past retired to a place of seclusion in order to continue their intellectual research. If we were to ask the leading teachers of to-day in the circles of higher education what the tendency of that training is in reference to their relation to the masses, we would receive from them but one answer, unless perchance we went to some individual who is swayed by some counteracting tendency such as a true and positive Christianity, or some other cause which our learned opponents may ingeniously resurrect and confuse with higher education. Their answer could not be otherwise

than in accord with that for which we contend to-night. Such is along the line of their own personal experience. It is a psychological fact. Men feel it in their experience day by day. The more rigidly they apply themselves to the branches of higher education the more they are conscious of this feeling of alienation. The more they love to scan the volumes of forgotten lore and to converse with their intellectual equals, the less they desire to associate with the masses and to converse with them. We appeal to individual experience and ask if this is not a fact. It is a stubborn thing that cannot be explained away. It needs not proof of its existence. None can be given except the mental experiences of individuals and the degree in which we are able to read these in the lives of our fellow-men. Our worthy opponents may deny this proposition. They may say that this is not their mental experience. In such a case we are compelled to conclude that some force is at work in their case which prevents higher education from having its ordinary effect.

We shall now appeal to the learned clergy. If any class of educated men is in touch with the masses surely this class ought to be. Let us state the position in which the average

minister finds himself and we ask any clergyman present if our psychological analysis is not a true one. Of course, there are some ministers so-called, who are not eager in the pursuit of higher education. Of these we have nothing to say. We relegate them to the masses to which they belong. The ministry as a class are men who eagerly pursue higher education. They believe in putting forth their utmost efforts to sharpen themselves intellectually for their life's work. On the other hand they are Christian men in the true sense of that word. Their's is a positive, practical Christianity begotten within them by God Himself. Christ has said to them: "Thou shalt love thy neighbor as thyself." and "Go ye into all the world and preach the gospel to every creature." Here we have a counteracting power at work which forms no part of higher education. We have men who have their books and their intellectual researches, and at the same time they are burdened with thoughts of their fellow-men. The strong desire within them that has been created by their past literary research urges them to remain in their study and continue that work which is so pleasing to them and which has at the same time lessened their desire to associate with

their fellow-men. At the same time conscience points out some practical Christian work that ought to be done. They are here between two powers, the one drawing them from the masses, the other drawing them towards them. And oftentimes that desire which is itself the foster-child of higher education, and which tends to blunt our sympathies for the masses, becomes so strong that it even prevails over an enlightened conscience. We ask if this is not the personal experience of all in reference to the tendency of higher education. In the case of an unconverted man where no power such as Christianity is at work, it is easy for us to see that higher education ultimately tends to lead to extreme selfishness. This is why one in the ministry, though highly educated, yet unconverted, cannot preach the gospel of Christ as he should. To such an one higher education becomes an end valued for its own sake and its tendency in all cases is to become an end in itself even in the case of the Christian ministry. It is properly used when pursued as a means to an end but this is not the position toward which it tends. Its tendency is to become master of the man instead of his servant, and the rest of the world is compelled to say, "He is joined to his idols, let him alone."

We shall now close our discussion of the question by giving a brief review of the ground which we have covered. We have defined higher education as the pursuit of the advanced branches of study in an intellectual way according to scientific and philosophical principles. We have also cautioned against dealing with what our worthy opponents may be pleased to term an ideal higher education, and against confusing with it anything alien to it. We have also proven our position by tracing the tendency of higher education in Greece, Rome, India and Germany. In the last place we have dealt with its influence in Great Britain and America. We sought to show, in the case of the last two countries mentioned, by a psychological proof, its tendency upon those connected with our large universities and upon the clergy. We could easily multiply proofs along this line but we do not consider that it is necessary to do so. We have found from the foregoing that its tendency is unmistakably in the direction of alienation from the masses. It is doubtless because men pursue it for its own sake and not as a means to an end. Instead of its being our servant, it becomes our master and we quietly follow on. It is like the mir-



age of the desert that is watched by the weary pilgrim. He ever follows after but it continually recedes. He is oblivious to all else in his pursuit of the phantom shadow, until at last life's energies are exhausted and he is glad to rest.

MR. MACKENZIE'S REPLY.

MR. CHAIRMAN, LADIES AND GENTLEMEN :-

In behalf of my colleague and myself, may I not ask to join you in bidding cordial welcome to those who have come to us to-night as the representatives of a sister college and of a sister city. I assure you gentlemen that we appreciate the kindly sentiments you have brought to us, and we venture to express the hope that this may be only the first of a series of similar debates between your college and ours. Such academic discussions indeed are not new—we are only reviving an older custom, happily however we are not reviving all the attendant circumstances of that custom, for there was a time when the vanquished party in a controversy, were in danger of forfeiting their heads for their opinions. There is this difference also, that we are not met to discuss some dry metaphysical abstraction, but a subject of intense practical interest. I regard this latter as a sign of the times, and

as highly favorable to the position assumed by my colleague and myself, for the very fact that as college men, in the shadow of a great university, we are discussing a matter of such vital interest to the masses, goes far towards giving a negative answer to the resolution.

I have no inclination to quarrel with the definitions advanced by my opponent, and far from objecting to the cautions which he gives, I will even add another, namely, this, — that while man is fallible, mental possessions, like all other human possessions, are liable to be misused by him, so that throughout this whole discussion we should not look so much at specific cases of the abuse and misuse of higher education, as to the inner nature and the inner tendency of it. I venture to say that my opponent has been constantly falling into this error, for in all the cases that he has cited it is quite evident that the alienation was due to the abuse of higher education mingled with other social and political causes, rather than to any essential tendency of higher education itself.

It was Kant who said that the ultimate object of all knowledge is to enable a man to answer these three questions. What can I do? What

ought I to do? What may I hope for? I do not know that we can get a better definition of higher education than that, for a man who thus knows his limitations, and realizes his obligations, and has the right aspirations, may be said to be highly educated. But a man can never find the answer to these three questions without developing the powers that are in him, and in developing these powers, he is brought out of himself, and into relation with his surroundings. Just as a living, growing tree is brought into vital union with earth and air and sun, while a dead, stunted stump is isolated from these, so a man whose powers are developed is necessarily brought into living contact with his fellow-men, while the uneducated man whose powers are undeveloped is thereby alienated from them.

To Peter Bell, whose powers were thus dormant,

*"A primrose by the rivers brim,  
A yellow primrose is to him,  
And it is nothing more."*

But to Wordsworth himself, a man of culture and refinement,

*"The meanest flower that blows  
Breathes thoughts that lie too deep  
for tears."*

This is only a special application of the great principle that in our in-

tercourse with men, ignorance leads to indifference, contempt, hatred and alienation. While with a higher knowledge of himself, there comes to one the higher knowledge of his fellows, and in the light of this higher knowledge he is able to see in every human being—in the poor, the degraded and the wretched—a brother, and to realize that in him also there lies a human soul with all its capabilities.

A brief glance at the various departments of higher education will further confirm this position. The study of Literature brings one into contact with the thoughts and achievements of the past and present, and opens a door through which we enter in and share the joys and sorrows, difficulties and triumphs of our fellow men.

The master-pieces of Art are those that depict homely scenes of common life. The discoveries and inventions of Science have so enriched the lives of the common people that the poorest labourer to-day enjoys luxuries of which a king could not once boast. A man has not studied Philosophy and Ethics with any degree of earnestness unless its truths have taught him sympathy with others, and its mysteries, humility with regard to himself—sympathy and

humility - the very opposites of that selfishness and pride that would separate a man from his fellows.

Other prolific sources of alienation among men are local, racial and sectional prejudices. Now these find a favorable soil in uncultured minds, while universities have always had a levelling and liberalizing tendency in this respect. Since the days when Roman youth frequented the schools of Grecian philosophy, since the time when students from all nations congregated at Paris and at Heidelberg, since northern Scots met southern Englishmen at Oxford, to our own day, when representatives of six or seven nationalities are studying side by side in this college, higher education has been international and cosmopolitan, dissipating men's prejudices and teaching them the great truth of the brotherhood of man.

But that is not all. If we look at the great idea underlying our educational system we shall be led to the same conclusion. Higher education is a preparation for service, and is therefore essentially unselfish in its nature and tendency. Why does a man or woman go to college? Is it not to prepare for a life of usefulness? Take an average graduating class of one of our universities. A

number of them enter the Christian ministry and spend their lives like Goldsmith's village preacher going out and in among the humble homes of an obscure parish, or perhaps among the heathens of Africa, Formosa or Honan. Others go into medicine, living a most laborious and self-sacrificing life among the masses—bringing them health and healing. Some enter the teaching profession and come into daily contact with successive generations of pupils, influencing them mightily for good or evil. Others again enter law and afterwards politics and are consumed with such a burning zeal for the masses, especially at election time, that they want to shake hands with everybody. Now how many of that graduating class are left to be alienated from the masses? Not only is the idea underlying our educational system an unselfish one, but the motive that has founded and sustained almost all our institutions of higher learning is essentially unselfish. There is no more remarkable and hopeful fact in all our history than the way in which colleges like our own Morrice Hall or McGill have been founded and sustained by private voluntary benefactions. Men who have accumulated wealth and who are anxious to use it

for the good of others, are coming more and more to the conclusion that they can serve their fellow-men in no better way than by increasing the facilities for higher education. These are experienced men of the world, men like MacDonald or Sir Donald Smith, and they evidently do not believe that higher education alienates a man from the masses, but on the contrary, they believe the greatest boon they can confer upon their country is an institution of higher learning.

The whole discussion of my opponent is vitiated by two assumptions which, for obvious reasons, he tacitly makes, but which are both equally false. It is not true to-day that the masses are densely ignorant, and it is equally untrue that the representatives of higher education are very, very learned. For proof of the latter, I appeal to the conscience of any college graduate, and for proof of the former, I point to the growth of popular education. One of the most marked features of the time is the tendency to popularize learning. One might almost say that whatever is of value in higher education is taught in nursery rhymes. What with the kindergarden, the public school, the free library and the university extension and other such

courses of study, it has come to this that we no longer have to speak of individuals or classes but of peoples in the mass as being educated. The breach that once existed between the learned and the lower classes, is gradually disappearing with the diffusion of popular knowledge, until now it can scarcely be said to exist at all. And what is more, the breach has been filled up through the agency of the very men whom our opponents charge with being alienated from the masses. Popular education is the historic outgrowth of higher education. The common school is the daughter of the university.

We have thus looked at the question philosophically and we have seen that the very process of education necessarily brings a man into conscious relation with his fellows, that the purpose of education prepares him for labour among them, and that the idea pervading our educational system, as well as the motive that originates and supports our colleges is essentially unselfish. In view of all this, unless an educated man is false to every obligation that his opportunities create, false to the great idea underlying our educational system, false to the generous motive of liberal benefactors,

and false to himself, he must feel that his training has led him out of himself, has enlarged and quickened his sympathies for others, and has made his life a means of usefulness and helpfulness among men.

But it has been urged to-night that HISTORY is against us. I wish to say that one has read history to little purpose who has really come to such a conclusion. It might indeed seem to a superficial reader of history that the monastic education of the Middle Ages separated men from the masses, but a little reflection will show any one that the cause of the alienation was another and far different one. It was the result of the false teaching of the Mediaeval Church that holiness consisted in separation from the world, and that the ideal Christian life was that of a monk. So far from education being the cause of this alienation, we find on the contrary, that the *Renaissance*—the revival of learning, was one of the most potent factors in dispelling this false ideal, in breaking down the walls of the cloister, and in enunciating those principles of equality and liberty that caluminated in the Reformation.

After the rise of the universities in the fourteenth and fifteenth centuries we find the same liberalizing

tendency at work. Tyrants were driven from their thrones, arrogant aristocracy was scattered, and despotism received its downfall from the principles of equality and liberty disseminated from the seats of learning. Wherever oppression ruled, wherever there was wrong to be righted, wherever there was a right to be asserted, in the pulpit, at the bar, on the bench, in the halls of legislation, or amidst the din of battle, there could be found the representatives of higher education, fighting for the common rights of mankind. Need I remind our opponents in this connection that a distinguished graduate, and the honored Chancellor of their own *Alma Mater*, has left behind him his interests and his home, to work with voice and vote for what he considers to be the just cause of the downtrodden democracy of Ireland. The modern university stands for the same principle. Many of the great philanthropic movements for which this age is noted, have had their rise in our seats of learning. The great Student Volunteer Movement embraces thousands of the young men of the colleges of Europe and America, who have pledged themselves to work among the heathen. I grant you that something more than higher education

induces them to do this, but the point is that their education does not prevent them from doing this, on the contrary it is regarded as a most essential part of their equipment for work among the masses.

Another and equally significant phase of the same general tendency of higher education to be helpful and useful to the masses is the College Settlement Movement. College graduates go down and live in neglected and saloon-ridden city districts, gradually transforming them by the leaven of Christian culture. Take the case of the Hull House, in Chicago. Four years ago two cultured young women—college graduates—went down to live in one of the neediest and most thickly populated districts of the city, where dirty streets, overcrowded tenements and 250 saloons were doing their work of destroying the health and lives and souls of the inhabitants. Their good will gained the people's confidence. The women were organized for various purposes. The men also were combined and established reading-rooms and benefit and improvement societies. They were also united for municipal reform and have just triumphantly achieved their first political success in returning one of their own number as al-

derman for the ward. In London, Oxford, Cambridge, Mansfield, Glasgow and Edinburgh, similar work is now carried on among the masses by college men and women with remarkable success, and I might also add that for the past three years there has been carried on quietly and unostentatiously among the factory girls of this city, a somewhat similar work by the Donalda graduates of McGill.

Now Sir, we have tested this resolution at the bar of reason, we have examined it in the light of history and we have compared it with the facts of the present day, and in every case we found it to be untrue. We have found that higher education does not alienate a man from the masses, but on the contrary, that it promotes equality, liberty and civilization. We have found that higher education fits and inclines men to live a larger, more unselfish, more helpful life. Class alienation there is of course, but it is due to other causes, and the tendency of higher education is to remove these causes. There is a Classic legend that once upon a time, in consequence of an earthquake, there opened in a public place in ancient Rome a chasm which no amount of rubbish could fill up. The sooth-

sayers were consulted and answered that "the most precious thing in Rome" must be cast into it before it would close. A young hero interpreted this answer to apply to manly vigor. Self-sacrificing and courageous to the death, he sprang with his weapons into the yawning abyss, which immediately closed over him. The political and social convulsions of the ages have disfigured the surface of society with a yawning gulf that has long refused to close. But self-sacrificing men and women—the most precious things in our commonwealth—armed with the knowledge of how to use their powers for the good of others, are going down into the breach and it is slowly but surely closing. Let us therefore, not fear the result of higher education. Let there be kept blazing in letters of fire on the portals of every school in the land this motto "*Let knowledge grow from more to more.*" and under the blessing and guidance of Heaven all will be well.

MR. WILSON'S SPEECH.

MR. CHAIRMAN, LADIES AND GENTLEMEN AND FELLOW STUDENTS:

I feel that great honor has been done me in being appointed as one to take part in this debate, not only because of the honor in which I hold the college with which the society is

connected which made the appointment, but also, equally because of the regard I hold for the college with which the society is connected under whose auspices we are gathered to-night—an honored and historic institution—the Presbyterian College, of Montreal. I hope Sir, that I am not one of that class of whom it may be said, that no place can be found by them for any institution other than their own Alma Mater, but rather, that, no matter to what extent I honor my own college, I can still find a place for all sister colleges and I congratulate you Sir upon the advancement which your college has made in every direction, and we, the students of Knox, rejoice in your every progress and hold in the highest esteem the work which your college is doing for the furtherance of the work of the great church under whose banner we all are proud to serve, the Canada Presbyterian Church.

But besides the union which exists and should exist among all sister colleges working for the accomplishment of the same great end, there is another reason which unites in closer union the students of Knox with the students of Montreal. It is, Sir, with pride, that we have the honor to know that your esteemed and

honored Principal is an alumnus of Knox College.

As then representing with my colleague the Literary and Theological Society of Knox College, I unite with him in bearing the greetings of the students of Knox College to the students of the Presbyterian College of Montreal. I also wish to thank you on my own behalf for the warm reception given us on our coming among you, and also to thank your President for the kind words which he has spoken to-night. Nevertheless I have somewhat against him, because of the attack he has been pleased to make upon the arguments of my colleague. We must still insist, that the view given by my colleague is the only true interpretation. Higher education is the pursuit of the higher branches of study in an intellectual way and according to philosophic and scientific principles. To interpret higher education as the full development and completion of the whole man, mentally, spiritually, and morally, is to speak of higher education as it ought to be, and not as it really exists. We expect that when the possibility of the realization of such development takes place, the peculiar characteristics which distinguish the masses to-day will have disappeared.

The point of debate is not that higher education, as it may exist in some future ideal state, will alienate men from the masses but higher education as it exists to-day, higher education as we know it, and as we are accustomed to think of it. No prophetic insight into the future has been revealed to us, therefore we are content to deal with the present. If our worthy opponents insist upon such a definition, then there is no debate and cannot possibly be argument is excluded. We can only deal with existing realities and not potentialities and improbable possibilities. We must insist in dealing with education as it exists to-day, and our position to-night is to show that at present the tendency of higher education is to alienate men from the masses. We would be quite content to have our journey to Montreal and would also be quite willing even to lose the debate if the eloquence of our opponents could change an imperfect system into a perfect one.

Again our opponents would include in higher education the practical working of Christian principles as exemplified in a regenerated man. This we cannot allow, because it is something extraneous to higher education; we must not admit any-



thing into our definition but essentials, and Christianity thus exemplified is not essential. It is not essential because higher education can be entered upon and pursued entirely independent of it, or any of what might be termed purely Christian principles. This is simply a fact of history in all ages of the world. Have there not been those who pursued higher education as a purely intellectual pursuit? many of whom have lived entirely unconscious even of its existence. How then its influence upon them? Even in more modern times have there not been many who have studied, ignoring Christianity altogether? Witness Voltaire, who regarded the annihilation of Christianity as the great object of his life. It is seen to be an unessential from the fact also that the pursuit of higher education alone never reveals or develops into Christianity, and men are no more under its influence when they have reached the highest possible point of attainment than when they began.

The spirit of Christianity is something which is not acquired but is implanted from without. It is something which is not human but is divine. It is not natural it is supernatural. Therefore if this element were included in higher education

the question of debate would not be, that the tendency of higher education upon men is to alienate them from the masses, but it would be "the tendency of higher education plus *Christianity* upon men is to alienate them from the masses," which is an entirely different proposition and where again we say if their position is maintained there is no debate.

There are one or two points which will be presented by our opponents, and which upon a superficial view might seem to support the negative, but which semblance is only apparent and not real. They point to great men who assuredly have made great advancement along certain scientific lines, and who while engaged at their work are separated from the masses but whose whole activities are employed in their behalf in the material advancement of the masses. They point to scientific discoveries such as the steam engine, telegraph and telephone and ask can these men whose every thought and labor is expended in ways which are for the material advancement of the masses stand to them in the relation of alienation? We must say that even here in whatever way they in their work pursue higher education in the sense in which we have defined it, the tendency is to be alien-

ated from the masses. To prove this we have only to point out the motive causes which actuate them in their work. Is it that they may be of service to humanity or is it that they may be of service to themselves? Is it because of the philanthropic spirit which they possess which is wide and broad enough to include all humanity for whom they sacrifice themselves? Or is it that by helping the masses they may gain a better opportunity of helping themselves? It is the same principle only applied in another direction which actuates the merchant who sells his goods to the public. The public, doubtless, are benefited, but if he did not benefit himself first he would not be so philanthropic. It may be, and may not be a selfish motive but it is a provident motive, one that is right and proper and which ought to exist in the constitution of every human being. They may be actuated also by the spirit which cultivates learning for learning's sake. To the student of higher education there is no pleasure so great as the pleasure which is derived from the acquirement of new knowledge. Such a man cannot help acquiring new knowledge whether the result affect his fellow-beings much or little. It is the same principle, only per-

haps more clearly seen, that no man liveth unto himself.

But again they will say: Surely higher education pursued along theological lines does not tend to alienation, an education which is combined with the spirit of the gospel, which is the drawing of mankind into closer union, meeting in sympathy one with another and developing within them all the higher virtues. Surely this will not alienate men from the masses. There is a distinction here which we must continually bear in mind. To study theology abstractly is a different thing from applying these doctrines practically. To study intellectually and in an abstract method the doctrines of the existence of God, the Divinity of Jesus Christ, and the love of God, is totally a different thing from applying in a concrete and individual manner the doctrine "that God so loved the world that he gave his only begotten Son, that whosoever believeth on Him might not perish but have everlasting life." So that here our opponents do not find a resting place, for the tendency of abstract theological thought on men is to produce coldness. This very fact is one of the things against which students of theology have to guard, viz., against allowing the pursuit of

intellectual theological themes to produce a cold and formulative thought. That this is the tendency I appeal to the experience of every theological student to maintain.

If more evidence is necessary we have but to point to the result in Germany, where men study theology as a profession, just as any one might study science or literature. Not because they are specially attracted by its doctrines but because it provides a rich field for intellectual research. We all know what the result has been. We see that great rationalistic movement in Germany to-day. So it is possible to pursue, even theological themes, when the tendency is to separate men from the masses. This is certainly not always the actual result; but it is the tendency and will manifest itself in such a result unless checked by counter-balancing forces.

We turn now to the positive argument, and we are compelled to believe that higher education alienates, first, from a study of those who pursue higher education. Here we would make a two-fold division, which is exhaustive. The first-class is made up of those who belong to use a hackneyed phrase, but which is expressive—the upper ten of society, or the aristocracy. These, by

virtue of the position in which they stand by birth, are provided with a sufficiency of the goods of this world without any effort on their own part. Their lives are spent largely for self, and whatever pursuit of life they follow it is for the gratification of their own fancies. Now, there exists and always has existed a breach between this class of men and the masses. This class of men pursue higher education for their own pleasure. They have leisure for study and they follow it for the pleasure it gives and for the polish and adornment it bestows. Between this class and the masses there exists alienation. We do not see it very marked in Canada, but the aristocracy of England is an example where it forms an aristocracy of a peculiar nature. A learned aristocracy is worse than an aristocracy whose chief differentia is wealth. Their doors are are closed forever against the masses, against those who perhaps are equal to them in every respect, only they differ in this, that they lack an intellectual education. A man may by reason of his own integrity and industry rise from comparative obscurity to affluence, yet because of his having not had an opportunity to pursue a liberal education, he is rigidly excluded from the

circle of which we speak. Wealth alone will not admit him ; only as he is educated will he be admitted.

The second class, who pursue higher education, are those who rise from the masses and pursue higher education in order that they may better their position in life. From the very moment they leave behind them those with whom they have formerly associated a separation takes place, which ever widens as higher education is more completely attained. Two have associated together, say in the public school ; they have shared the same joys and pleasures ; the one enters a collegiate to prepare for the study of higher education, the other begins work in a foundry. They at once are placed in different surroundings, and immediately the boy who has continued his studies assumes an air of superiority towards his former friend, we do not say justly. Our purpose is not to justify the present tendency, but to expose it. They have entered upon paths which diverge. At once their companionships and associations differ, and no longer do the same things bring delight, but now that which pleases one is distasteful to the other. The subjects which engross the attention of the one are those local subjects which have to do

with his business or the gossip of his own little hamlet, while the subjects of thought of the other are those which include a wider vision. Great and noble thoughts are spread before him ; the mind of the one is satisfied with commonplace events and superficial thinking, the local village paper, his only literature proves his only food for an untrained intellect, while to the other belonged those themes which have a world-wide interest. His thoughts are upon the deeper and more important problems of human life, while the highest and best literature is his delight. His constant companions are his Shakespeare, and his Tennyson and not the paltry gossip of a little village. The constant tendency is to rise above the past and to be forgetful of it. He enters a new society and remembers not the old. A writer in one of our monthly magazines remarks : " Higher education in high schools gives a quasi-knowledge which tends to persuade them of their superiority over those who have spent these years in work." This is the tendency and the further higher education is pursued the more alienated will they become. In depicting character all will agree that George Elliott excels, and in one of her works one of the most promi-

nent characters is made to represent the very class of which I have been speaking. The work is "Romola," and the character Tito Melema. Snatched from the lowest grade of society, he is given an education which enables him to enter the highest literary circles of Florence. But immediately on the attainment of this position he forgets his benefactor, spurns him to whom he owed everything and will acknowledge no relation. Tito, the learned and cultured Greek, is a perfect representation of many who pursue higher education.

Further, we would argue in support of our position, that higher education tends to alienate because of present educational methods. What are the methods, and how is the study of them pursued? It must become an independent work; time and talents must be devoted to it exclusively. It requires expensive books and apparatus, consequently it must be pursued at an institution provided for the purpose. This necessarily means that the student withdraws from active life and retires to a more private and secluded life. The moment in which he enters on that new life he becomes engrossed with new duties. He is living in a new atmosphere. A university and its associa-

tions make up a little world by itself, while there the great practical problems which influence the masses that struggle for existence do not influence him. Other problems claim his attention. Of him it may truly be said, old things are passed away and all things have become new. He leaves the great seething mass to struggle on, and he hears not the murmuring of the masses and if he does consider it, it is not from the same level which makes him one with them, but he stands on an elevated platform and views from a safe distance that which is of such vital importance to them.

(2.) Not only is he isolated, but the man in pursuit of higher education is engaged upon abstract themes. He dwells in the region of thought, of experiment, of observation, of logical continuity, of criticism, of the comparison of proof with proof. On the other hand the masses are engaged, with the concrete, with practical life. Their region is that of action. Abstract themes do not draw the masses; to them they are most uninteresting and they are not able to follow long logical trains of thought. The themes of interest to one class are incomprehensible to the other. It extends also to the descendants of these two classes to

such an extent that an agitation has taken place as to the propriety of forcing the same mental training upon the child of a learned professor with centuries of cultivation behind him as upon the child of the lowest laborer illiterate himself and with an ancestry lost in darkness.

The culminating point of alienation, arising from educational methods, is reached when the prescribed course of study as given in the curriculum, is examined. There we certainly do not find a course of study laid down that will assure a perfect and ideal education but the opposite. The tendency of the present educational system is to specialize, nay, it is the actual result. It is specialization not expansion. To illustrate: A student prepares for the matriculation examination. For this stage a certain standard is necessary in all the fundamental branches, such as classics, mathematics and modern languages. Perhaps these are continued until the completion of the first year. There is then presented an opportunity to choose from seven or eight different courses of study, one upon which special stress will be laid. There is sufficient work in any one course for the average student. Suppose classics is chosen, his whole time and energies are now

directed to that branch of study alone, and comparatively speaking he knows nothing of science, mathematics and philosophy. What is the result of this system? Is it not that all other branches of learning are underrated in comparison with that one of which a specialty has been made? Is not this the cause of the opposition which has arisen between the different sciences, such as that for example between science and philosophy? Men thus tend to become men of one idea, and men of one idea are not liberal. Once inculcate the principle of contraction, of specialization in any department of a student's life, and the tendency will be to specialize in every other department and the habit then formed will dominate every other principle of life. Being trained to withdraw within himself how can he come in contact with humanity? This is the thing he cannot do, for it is what he has been trained not to do. Thus, there being no point of contact, alienation results with an ever widening breach.

3. Turn now to an examination of the subjects with which higher education deals and we find another evidence of alienation. From the very nature of these subjects the tendency is to alienate. What is the popular

estimate of these subjects? I quote the words of a professor in Princeton who says regarding philosophy, in an article in a prominent American review: "The popular estimate of philosophy is generally unfavorable. Popularly philosophy, metaphysics is considered the domain of speculation and theory, the subjects furthest removed from human life, the philosopher's excuse perhaps for the neglect of the social and political duties of common men." "There is an important sense in which the popular opinion of philosophy is true

the nature of the subject with which it deals, the more or less conjectural hypotheses which may be put forth with dogmatic assurance and confidence and some show of reason."

Is the study of philosophy alone speculative? Are there no hypotheses in science? Are all mathematical problems solved? There is much positive knowledge in all these branches but advance is made in them by positing hypotheses and engrossing in speculative theories. What affect has the positing such hypotheses upon the popular mind? They do not attract, they repel. The scientists are forever content to revel in new speculative theories treating them only speculatively and not practically, forgetting that even

these problems are problems of human life. And this is where the present system of higher education fails to unite scientists and the masses. The problems of philosophy and of every other science are problems of human life, but higher education today will not treat them as such, but will continue to treat them only speculatively. The problems whence the world, why the world, are of practical every-day interest. Why not treat them so? There has been so much of speculation, of theory and of criticism made prominent that chief importance has been attached to these, that their practical bearing is overlooked and forgotten, yea, almost buried in oblivion. Is it little wonder, then, that scientists break with the masses, while the masses regard such speculation and theory unfruitful?

4. We turn now from the subjects contained in higher education to those who pursue them, and we ask what is the result of the study upon them? We say at once that education has a refining influence. No one doubts the influence of character upon men's lives. What an influence for good does a truly noble character exert! Next to the influence exerted by personal contact is the companionship of a noble litera-

ture. To read and study truly great and noble thoughts has a transforming power. In the pursuit of higher education, there is personal contact with great and noble lives whose influence is ennobling and refining. There is the influence also of men who being dead yet speak to us in noble thoughts left to us upon the written page. What a pleasure and delight to hold converse with these men. Can he who is thus refined delight in the presence of that which is coarse and unrefined? Surely not. Then does not higher education produce alienation? Take as an example a musician. Can a thorough musician find pleasure in associating with one who knows not one tune from another? Is there not here alienation? So in every other branch of study. Higher education produces that refinement which holds in repugnance everything unlearned and illiterate.

But higher education exerts another influence besides refinement and that is conservatism. The educational institutions are essentially conservative, anti-democratic. Historic institutions, they adhere to the conservative principles of their past history; they are not easily moved. This conservative influence in which men are nurtured casts upon them

an inflexible mantle which turns aside all innovations. This conservative tendency is a general characteristic. Take for example the English House of Lords. These men represent in a peculiar sense the aristocracy of England. They are the educated class of England, they set the pace in England for national dignity in literature, science and art. They are not supposed to interfere with the lower classes. Thus they represent the learning while the House of Commons represents the masses. Few of the Peers can trace their ancestry for any lengthened period and the qualification for peerage now is education and not wealth. Macaulay attained his distinction because of his literary attainments and not because of birth. So that we have in England these two great bodies, one representing the learning of the realm and the other the masses. Now what is the attitude of the educated towards the masses? It is conservative and anti-democratic. What has been their history? It is opposition to the people. Take the Reform Bill of 1832. The House of Lords strongly opposed it when the representatives of the masses were in favor of it. Take the Home Rule Bill, concerning which the Hon. E. Blake addressed the citizens of Mont-



real only last Monday night, passed by the representatives of the masses but defeated by an overwhelming majority by the representatives of the educated. Take the educational institutions in Ireland, and they are conservative and anti-democratic. Old Trinity College, Dublin, with the exception of one man, opposes the people. Here we see ample evidence that higher education tends towards alienation, This argument can be pressed still further, and we ask from whence are the social reformers? from the House of Lords, the educated? or from the House of Commons, the masses? Almost always from the House of Commons, and if it is from the people for the people, it is opposed by the educated. Illustrious examples are Jno. Howard, Bright and Cobden, every one of whom received opposition from the educated. Mr. Chairman, we can go further, and say that not only is this the tendency, but we find science teaching that is should be so. As an example, take Herbert Spencer. That he was educated cannot be denied. What are the principles he and others of his school teach? Instead of uniting mankind in mutual sympathy and seeking to elevate those low in the scale of humanity, we find many advocating a different theory.

He says: "The poverty of the incapable, the distresses that come upon the imprudent, the starvation of the idle, and those shoulderings aside of the weak by the strong which leave so many 'in shallows and in miseries' are the decrees of a large, far-seeing benevolence"

Another influence exerted by higher education upon the student is that the tendency is to develop one-sidedness. It cultivates one part of his nature at the expense of others. By a psychological examination of the mind three elements are found: thought, feeling and volition. Now, an education to be complete, must cultivate each and all of these. That which would unite man with man and prevent alienation is man's emotional nature. This requires to be highly developed and we can be said to be in union with man in so far as our emotional natures are developed. To be in sympathy we must be thoroughly acquainted with those with whom we are to sympathize, that is, we must know something of their afflictions and grievances, we must also have entered into, if not the same, at least a similar experience. Then, if so, higher education must develop our emotional nature and this is where we hold higher education fails. The tendency of higher edu-

education as it is pursued to-day is not to develop our emotional natures in education as it develops the intellectual will, but rather to develop them gradually at the expense of our emotional natures. To think and feel is a high state than merely to think. Now scientific research does develop the intellectual at the expense of the emotional. The economist who studies the laws which ought to regulate public and private charity must subordinate feeling to thought. He may sympathize with those in poverty and wretchedness but he must suppress such feeling in the interest of science and employ his perceptive faculty in discovering the causes of this wretchedness, until perhaps his sympathetic nature is almost wholly suppressed. Again, in the practice of surgery, for example, we are all in sympathy with one who has met with a severe accident perhaps necessitating amputation. With such an one we are in full sympathy and our whole emotional natures are charged. The surgeon comes, and uses his knife as ruthlessly as a sculptor uses his chisel. So in all other departments of higher education the intellect is developed over the emotional, so that the very element which ought to

unite man to man is in higher education neglected. Consequently to whatever extent this is done the tendency is to cause an alienation to arise between men of higher education and the masses.

Again we say that higher education alienates men from the masses because of the relation which actually exists between these two classes. Thought must rule labor. There must be that class known to political scientists as the *entrepreneur* class, and those who think must govern those who work. Go back in history to the time when these two classes were one. There was then no labor class distinctively so-called. There was also no learned class, but as soon as the one sprang into being the other took its rise also. The whole modern world is divided to-day into these two classes, and upon this division and upon this principle all the social and governmental institutions are built. Break down this distinction and proclaim all men intellectually equal, and the whole existing social and governmental fabric goes to pieces. Their preservation depends upon this distinction and the more the labor class are in the power of the learned the greater will that power become, and consequently the greater will be the alienation be-

tween them. In support of this take the words of Temple, who says: "The only way to make the poor temperate and industrious is to lay them under the necessity of laboring all the time they can spare from meals and sleep in order to procure the common necessaries of life." This proves there is an alienation between them.

To present in brief summary the arguments advanced in support of our proposition, we argue that higher education has this tendency, first from the motives of those who pursue education. These are for pleasure, adornment, or for securing a better position in life; second, because of the present educational methods conducing to separation from the masses, being occupied with abstract themes, in place of concrete, and the tendency to specialization; third, because of the nature of the subjects studied they are speculative, theoretical and critical instead of being practical, and the problems of human life are neglected; fourth, because of the result which the pursuit of higher education has upon its followers. It first of all produces refinement which results in superiority. It produces conservatism which opposes the democratic and causes the schemes of social reformers to be

opposed, and it produces a one-sided abnormal development; fifth, because it creates what might be called an *entrepreneur* class where the physical energies of the laborer must be guided by the mental activities of the learned. For each and all of these reasons, Mr. Chairman, we believe that the tendency of higher education upon men is to alienate them from the masses, and with one more citation I will close. It is from the pen of that intellectual genius, the late poet-laureate, Alfred Tennyson;

"The man of science himself is fonder of glory  
and vain,  
An age well practised in nature, a spirit  
bounded and poor."  
Be mine a philosopher's life in the quiet wood-  
land ways,  
Where if I cannot be gay let a passionless  
peace be my lot,  
Far off from the clamour of liars belied in the  
hubbub of lies;  
From the long-necked geese of the world that  
are ever hissing dispraise.  
Because their natures are little, and whether he  
heed it or not,  
Where each man walks with his head in a cloud  
of poisonous flies.

MR. PIGEON'S REPLY.

MR. CHAIRMAN, LADIES AND GENTLEMEN :—

That education exerts a great influence upon men is undeniable. It raises them into a new sphere of

thought and action, and in every conceivable way broadens and deepens their minds. This will change their relations to the masses necessarily, but the nature of that change will be influenced largely by the spirit of the student, and the object he has in view. If he go to college merely to benefit himself, it shows that he never had the interests of the masses really at heart, but that he was interested in them because that meant being interested in himself, and selfishness and sympathy have nothing in common. But if he study with an unselfish desire to prepare himself for the service of his fellow-men, his education will draw him nearer to them and give him more in common with them. The knowledge we acquire is only one of the fruits of education. Another and greater result is the development of all our powers and our preparation for our life-work. The student's powers of thought are developed for the purpose of dealing with the problems that occupy the minds of men, in which the masses are most deeply interested. He acquires the ability of putting into practice or of expressing his theories, and this directly contemplates the masses, who are to be benefited or convinced thereby. Our appreciation for the beautiful, our sympathies,

and all the finer feelings of our nature are cultivated in the same way, and we are brought into close contact with men at every point. Because true education does not mean the development of one side of our nature to the detriment of the others, but the harmonious cultivation of all our powers, bringing out the best qualities of head, heart and soul.

One who has taken such a course of study is necessarily raised above his fellows. He takes a more comprehensive view of the problems of the day than those who formerly were his equals, and in the solution of these he has been guided by the greatest minds. Consequently the ideas formed by the masses on these subjects seem too narrow and shallow for him. But this really brings him into closer sympathy with them. The inherent tendency of knowledge is to disseminate itself. Whenever a man learns anything, he is seized with a burning desire to make it known to others. Instead of despising those below him, the educated man seeks to raise them to his level, and there is scarcely a scholar to-day who is not striving in some way to impart his learning and culture to others. What he has lost in common, mercenary interest with the masses, he has more than gained in knowledge.

Viewing as from an eminence the needs of the people, he knows more about their real nature than those who feel them most keenly. For although an uneducated man sympathizes with the suffering, the only point of contact that he has with them is that of common feeling. But an educated man contemplates their condition from all sides, sees the real nature of their needs from comparing them with others, understands their causes, and their effects, not only as manifested in the pain they produce now, but in the permanent influence they will exert on the sufferers and all connected with them. This is necessary before he can supply their needs or alleviate their woes. The one who is most in sympathy with the masses is not he who feels the most sentimental about them, but the one who sacrifices and does the most to increase the efficiency of his own work for them and that of others. All eminent leaders in the work of raising men have recognized this, and if not educated when they began, have qualified themselves for it by study. John B. Gough was a drunkard, but became one of the most cultured minds of his day. Wilberforce and Beecher on the slave question. Shaftesbury in philanthropic pursuits, Guthrie and Spur-

geon as preachers, were highly cultured men who used their stores of knowledge and powers of mind and soul to raise to a better condition the masses, from whom in point of character they were separated by such a stupendous gulf. And the people who are now doing the best work in all these directions are the educated men and women who have devoted their lives and means to alleviate the sufferings of the masses, by founding, sustaining and working in connection with hospitals, refuges, asylums, free dispensaries, benevolent associations and philanthropic enterprises of every description. The conclusion that this forces upon us is that true education, instead of extinguishing our sympathies and affections, will quicken them into newer life and energy and give us the power necessary to carry their promptings into effect.

It might appear that professional men do not sympathize with the masses in their struggles, but what they may have lost in breadth, they have gained in intensity. The theologian, for instance, who has risen from the masses in a rural district, may not be as profoundly concerned in the farmers crops, horses, social entanglements and political views as he once was, but in all their spirit-

ual matters he is profoundly interested, and seeks their highest good. So that while their studies may deprive men of their interest in some of their neighbors' affairs, it more than compensates for it by giving them an intense and more practical sympathy with them in that particular line to which they have devoted their lives.

The comprehensive views which education enables men to take of the problems of the day qualify them for the position of leaders. It is as impossible for a leader to be alienated from the people as for a general to be alienated from his army. At the same time the leader is raised above his followers, but he must have the liveliest interest in their welfare and progress, since his success and that of the cause next his heart is bound up with theirs. There is a false idea abroad that everyone is alienated from the masses who does not pander to the basest in them and associate with them on equal terms. But separation does not mean alienation. Those who would lead, must occupy the position of leaders, that they may take comprehensive views of the situation and be able to direct the movements of the whole army under their command.

Our leaders of thought, in many

cases, rarely come directly into contact with the masses. They generally devote their lives to one line of study, but by their researches they are striving to benefit the race in that particular direction and are doing more for the universal well-being than they could in any other way. Edison, immured in his study, toils for the race's material progress. He and thousands like him in other spheres of thought, never seeing the faces of the vast majority for whom they labor are unselfishly devoting all their powers to ameliorate the condition of their fellow-men.

It may appear that the thoughts of many of our authors, as in much of our philosophy and science, are of little practical importance, but the thought of a nation, not its commerce, is its life. Athens and Jerusalem, not Tyre and Sidon, have influenced the world. The wealth and commerce of the latter are all forgotten, but the sublime visions of the Hebrew seers and singers, and the poetry and philosophy of the Græeks are influencing the world to-day, enriching and broadening the lives of all men, and will continue to do so until the end, even though the nations that produced them are comparatively insignificant. And the ones whose thoughts are thus im-

mortalized do not deserve all the credit for it. The age made the men more than the men the age. Take away the Reformation and what is Luther? Blot out the Elizabethian era and Shakespeare is weak. The condition, the needs, and the problems of the mass of humanity surrounding them, not only made their grand thoughts possible, but suggested them, and they are merely the mouthpieces of the age and nation to which they belonged. The same is true to-day. Our great men are the leaders, not the originators of thought, for they gather up the ideas scattered through the minds of the people, and focus them on one point. No matter how wise a scholar may be he will be only a dungeon of learning if he alienate himself from his fellows. What is learned in books and by independent investigation must be amplified and applied by the thought and life of the present, and the leaders of thought must be in living contact with the masses before they can powerfully influence their own or any age, for the historical setting of every great work must be taken into account before its principles can be valuable to people in different circumstances. Our poets, scientists, philosophers and theologians are complying with this re-

quirement, and are expressing the needs, the yearnings, the triumphs and aspirations of our people, and in the fact that they regard the mind of the nation as one grand unity, and forgetting themselves in the masses, seek to speak the thoughts and feelings of all, lies the secret of their success and power, and our hopes of our nation's future glory.

The purpose of most of the thought of to-day, however, is to confer practical benefit upon men. To give them right opinions is to lead them to right actions. In nothing is this more clearly seen than in political science. In our country there are two opposing schools of thought, and one is no sooner victorious than it puts its principles into practice, and the country is placed under a new policy. Similarly in every sphere of life, the thoughts of men determine their conduct, so that those who lead in thought and theory really lead in life. Thus all their attention is concentrated on the interests of the masses, for these are the subjects of their thought, and their whole lives are devoted to directing them in all their enterprises and reforms.

In the working out of these theories the leaders must be broad-minded educated men, before any movement can be successful. The Reformation

would have been a failure without such learned and liberal leaders as Luther, Melancthon and Calvin. When Luther was imprisoned at the Wartburg, the greatest confusion reigned at Wittenberg through the efforts of some fanatical extremists to turn the Reformation into a socialistic revolution, and it taxed the great Reformer's tact and power to the utmost to restore order and save the cause. All the leaders of the Reformation had to combat those who would overthrow instead of reforming the Church and State. Yet these men were in living sympathy with the masses. "I am a peasant's son," was Luther's proudest boast, and his whole career shows that it was not an idle one. Among the great leaders of this age, such men as Gladstone and Beaconsfield, famous for scholarship, have always had the interests of the masses at heart. Without this they could never have been statesmen. Under our present system of government, the statesman has to go back to the people at stated intervals for re-election, and his whole career is in direct contact with them. He is their servant. Unless he be deeply interested in their affairs, they won't have him, and his chief thoughts are connected with the best interests of the

nation as a whole, with trade, manufacture, agriculture, the best fiscal policy, and other themes which directly influence the people, besides the maintenance of law and order, the furthering of moral reforms, and the establishment of such institutions as the needs of society demand. The same is seen in every movement. In the anti-slavery crusade of yesterday and the temperance cause of today, in the campaign against all the immorality and crime of our land, in the advocacy of principles of righteousness and of the claims of the Gospel, in science, medicine and jurisprudence, the leaders are educated, and their education enables them to exert a mightier influence upon men than could any other qualification, and to leave the impress of their character on their age and nature. And not only in their particular profession, do they lead, but in every community you will find that educated men are the leaders in all municipal, educational and ecclesiastical affairs, and in the vast majority of cases their influence is exerted for the highest good, for they have sympathy to impel, and power to plan, and ability to do, in a measure far exceeding that of the majority of their fellow-townsmen.

If the need of education be seen in



the case of a leader, much more easily can we see it in a teacher's case. Before anyone can teach he must know, and must be in sympathy with his pupils. The power of a teacher's personality is being recognized more and more. He must assimilate the knowledge he acquires and make it his own, and then give it forth with his own characteristics stamped on it. Before the impress of his personality can be left on the minds of the students he must manifest a living sympathy with them and win their love; and the same fellow-feeling combined with an intimate acquaintance with their mental and moral condition, is necessary before he can adapt his instruction to their needs and capacities, for it is useless to teach them what they know already, on the one hand, or what they are unable to understand, on the other. Teachers now recognize this, and whether they be found in the pulpit, the school, the professorial chair, or the study as authors, they are manifesting more than ever an interest in the mass of people surrounding them. Such positions are not held for the money they bring, for most of the men holding them could get higher salaries elsewhere, but from pure interest in the welfare of men, they sacrifice themselves and

devote their lives to the elevation of the masses. It is to be remembered too that every professional man is not only a worker, but a teacher, striving to raise men as near as possible to his own level in his science. Education lifts a man above the masses, but the whole life of such a man is devoted to teach them as much of his knowledge as they can receive. By the efforts of such as he the results of the investigations of specialists are made common property, and the nation as a whole is enriched with the thoughts and discoveries of the leading minds of the age. As Lyman Beecher says: "Colleges break up and diffuse among the people that monopoly of knowledge and mental power which despotic governments accumulate for purposes of arbitrary rule, and bring to the children of the humblest families of the nation a full and fair opportunity of holding competition for learning and honor and wealth with the children of the oldest and most affluent families, giving thus to the nation the select talents and power of her entire population, and counteracting the tendency to voluptuous degeneracy by a constant circulation in the body politic of the unwasted vigor of her most athletic sons."

Education is also the promoter of

true morality. Where ignorance prevails, vice is supreme. I admit that there are educated criminals, but the statistics of every country show that the great majority of law-breakers are grossly ignorant. Take any educated community and place it side by side with an uneducated one, and all things else being equal, the former will show a far higher standard of morality. Since vice more than any other power obliterates sympathy, we can see that education by removing it draws men together. Along this line, one of its greatest lessons has been that the interests of men are all bound up together and that their sympathies should flow out to all as members one of another. Every true moralist feels a deep sympathy for those who are below him, and has much in common with those who are on his level. This is necessary before he can teach them. He must live his principles before them, teaching by example as well as by precept. There is no greater earthly power for the elevation of men than good example combined with love, and it is a well-known fact that moral reformers and teachers always have shown more interest in the masses than any other class. When we consider how many of the educated enter this work we

can see how much it means. The very fact that they read and study more widely and deeply than others necessitates their knowledge of these things, and every cause of moral reform forces itself upon their attention and claims and receives their support. While wealth and rank would alienate them, education brings them into sympathy with the masses, and leads them into the work of aiding and raising them.

Thus we see that the truths we learn tend to draw all men together. By developing our powers, education gives us more points of contact with men, and bring into prominence the finest qualities of the head and heart. It fits men to be leaders and instructors of others, and imparts that sympathy which, allied with love, is the great qualification for successful work. Therefore, as Lyman Beecher says: "The enemy of colleges is evidently and eminently the enemy of civilization, of republican institutions, of liberty and equality, and especially the enemy of the poor, who have far more to lose by their absence, and more to gain by their multiplication, than any other class of a republic possibly can have."

After Mr. Pidgeon had concluded, five minutes was allowed the leader on the affirmative, in which to reply

to the arguments of his opponents. The following is an outline of Mr. Cooper's closing speech :

"It is needless for me to say that I have been greatly interested in the debate which has just taken place. There is an old saying that a poor advocate spoils a good cause. We have an example to-night of what good advocates have done for a poor cause. And now I have something to say in regard to one or two of the arguments that were brought forward. The first speaker admits alienation but denies the cause. He says it was caused by the false religious ideas at the time. Where did they come from? They surely did not come from any other source except the higher education that was existing at that time.

"In regard to the second speaker, he brought forward many evidences of highly educated gentlemen who were laboring faithfully for the masses, but he continually spoke of the individuals who were using the knowledge which they had acquired to lift the masses up to their own level. It seems to me that these very words imply alienation. The first speaker spoke of the minister as an example of how higher education

brought a man into sympathy with the masses; but let us take, for example, a minister who has pursued faithfully a course in higher education. His great ambition will be in the direction of more knowledge, with a strong inclination to spend the larger part of his time in his study, when he should be out doing the Master's work; and if this is true of the Christian, what can we expect of those who are not actuated by Christian principles? A man may come up to college, take part of the course, then become discouraged and leave. He may not become alienated from the masses, for after a time he may become one of them himself. But let a man faithfully and earnestly pursue his study, let him center all his efforts on higher education, and let me ask if it is not his experience that he is alienated from the masses."

Principal Barbour of the Congregational College, Dr. Barclay of St. Paul's Church, and Dr. Rose of Douglas Methodist Church, had been asked to act as judges to decide the debate, and these gentlemen, although giving their decision in favor of the negative, highly complimented the speakers on the affirmative.

## Editorial Department.

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**The Journal.** We wish to draw the attention of our subscribers to the fact that no February number of the JOURNAL has been published. The omission of one issue was a necessity forced upon us by our straitened finances. There is money enough due to us from our subscribers to enable us to pay as we go, and to carry on our JOURNAL without difficulty, but this money comes in to us much more slowly than we would like, hence our embarrassment. The students, on being appealed to for help, have gone down deep into their pockets in order to relieve us, but we still remain somewhat in debt, besides having two issues to pay for. We therefore earnestly urge that the friends of the JOURNAL who are in arrears for their subscriptions would forward to our Treasurer their respective payments at as early a date as possible.

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**For Knox** We congratulate you on your post-graduate course of lectures. From what we learn it must have been good. Continue therein.

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The Editor-in-Chief acknowledges the gift of a pair of real editorial shears from Mr. M. S. Foley, editor and proprietor of the *Journal of Commerce*.

**Inter-Colle.** Inter-collegiate debates are now becoming the order of the day, and their frequency presses upon us two questions in particular, viz., "What is their tendency?" and "Are they profitable?" Those opposed to the practice of inter-collegiate debating might allege that it involves a great loss of time, and *cui bono?* Time is always most valuable to the student, yet he cannot make adequate preparation for a debate on which the honour of his college, in a sense, seems to hang, without spending a very long time in the collection and arrangement of his material, as well as in making himself thoroughly familiar with it after it has been collected and arranged. But over against this objection, it may be urged that the time spent in such preparation is really not lost, for, although the student lays aside his regular college work for a while, he is not idle, but is following up his education on a broader basis than that of the academic curriculum, however wisely chosen that may be. We do not wish, however, to be understood as advocating a departure from the college curriculum, but what we maintain is that it is possible to pursue merely the subjects of the college course with no higher end

in view than that of taking a good stand in the examinations. Such adherence to the curriculum is narrowing in its tendencies, and is far from the intention of those who planned the course of study. It is an abuse of the course rather than a legitimate use of it.

Now there are certain institutions which are inseparately connected with college life, if not altogether essential to it; and it is by means of these that the narrowing tendency of preparing for mere examinations is counteracted, and that broad and general education secured which has ever been the aim of those who lay down judicious courses of study. Among these institutions the inter-collegiate debate deserves a place. It prevents the student from wearing into such a groove as would be inevitable should he keep the subject of examinations continually before him; or, if he has already got into the groove, it lifts him out of it. He is taken away for a time from the routine of his ordinary study, and from his habitual servitude to the text book, and is thrown upon his own resources to collect, discriminate and reject for himself. All this develops in him the power of independent and original research. Let the student beware, however, of running to extremes in this direction. There is great danger that he may drift into a "free-and-easy" method, and so become unable to apply himself to any fixed and

continuous line of study. He thus ceases to be a student. Many a so-called student is in reality no student at all because he is too lazy, or lacks the will, to apply himself to the course prescribed by the college authorities; and he easily beguiles himself into the false belief that he is acquiring an education upon a broader and more liberal basis than that which the college authorities have laid down.

Again, public inter-collegiate debates serve as educators to the people. When a subject is discussed in public debate, the attention of the people is forcibly directed to the question in hand, and their minds are drawn along certain lines suggested by the debate. A discussion of the subject goes on in every mind, and each individual reaches a conclusion for himself and herself according to the seeming weight of evidence presented. This process is not only instructive but intensely interesting as well, so that the audience is provided with a much better class of entertainment than is ordinarily provided by the theatre and kindred institutions. What, then, is the tendency of such debates so far as the public is concerned? To elevate, surely; or, at any rate, to prevent degeneration.

Another benefit that necessarily attends public inter-collegiate debating is that it directs public attention to the colleges and brings the people into

greater sympathy with the various seats of learning in our land. Throughout the whole land, both in country districts and in cities and towns, there is too much indifference to our colleges and universities, and this indifference is largely the result of ignorance not only of their nature but often even of their very existence. If the attention of the people were directed more to our colleges, and a thorough and accurate knowledge of these seats of higher education more generally disseminated, it is certain that more of our young men and young women would find their way to them. Thus again we see that the tendency of these debates is to promote higher education even though indirectly.

Then with respect to the colleges themselves what is the tendency? It is well known that the communications necessary for the arrangement and carrying out of the debate make the students of each college better acquainted with those of the other, and thus a stronger feeling of friendship springs up between them. The fact that they are contending in debate need not arouse any antagonism, so long as both parties conduct themselves as gentlemen. In support of this position we may cite the debate that was recently held here between two representatives of Knox College and two of our own men. Undoubtedly both colleges are the better that debate. We understand one

another better, are drawn nearer to one another, and have a greater degree of fellow-feeling for one another than ever before.

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In Since our last issue college  
Memoriam. circles have been called to  
mourn the removal by death  
of Peter Redpath, Esq., and the Rev.  
Dr. Douglass, Principal of the Wesleyan  
College, Montreal.

Mr. Redpath was a native of this city, and for many years a consistent member and deacon of the "Free Church," Coté street. He was one of the chief benefactors of McGill University, and a generous contributor to the support and equipment of this college.

His principal gifts to the University were the magnificent Museum and Library buildings which bear his name and the endowment of a chair in the Faculty of Arts. Some years ago he purchased the Manor House, Chislehurst, England, and devoted himself to the study of law and was in due course admitted to the bar as a barrister of the Middle Temple, London.

Principal MacVicar, speaking at the memorial funeral service held in the Library here, characterized him as a man of excellent ability, cultivated taste, generous heart, and sterling integrity. His wisdom in freely distributing in his lifetime a generous proportion of his large resources for educational, benevolent

and religious purposes deserves the highest commendation.

At the close of a lecture, the day following the funeral of Dr. Dougless, Principal MacVicar spoke to his class in terms of warm appreciation of the ability, Christian character, and great life-work of his late friend of the Wesleyan College.

Not only was Dr Douglass born and baptised in the Presbyterian Church and taught the Shorter Catechism by his devoted parents. but he was also to a limited extent a student of this college, having attended classes for some time for the purpose of studying the art of teaching more than twenty years ago when the institution had its home in the basement of Erskine Church. The incident is worthy of notice as showing the amicable relations existing between two of the influential theological seminaries affiliated with the University.

Our Principal specially commended the noble patriotism, Protestantism, perseverance and thorough consecration to the service of the Redeemer which marked the long and eminently useful career of Dr. Douglass. We all feel sensibly weakened in many directions by his removal.

**Uniformity in the Curricula of our Colleges.** We trust that at an early date the authorities of our church will adopt a uniform curriculum for our colleges. Those who are interested in this know that each college pursues each year that course of studies which its faculty thinks the best. If there was no inter-dependence this would not be of so much importance as long as the prescribed course is covered in the three years; but since the establishment of the summer course at Winnipeg, at which some students take a session, and the church apparently wants more of them to do so, there is established a marked inter-dependence and mutual relationship; and in the present state of affairs a student, taking that session, is caused to miss some subjects and repeat others. As an example we might say that at the last summer session the *first* year read for Greek exegesis from the book of Hebrews, and at Knox this winter the *second* year is reading the same, which means that the student, who took his first year at the summer session and is taking his second at Knox, is going over the same ground. Is this right? We could give other cases of this clashing. Should such things be? It is time for uniformity.