

The Presbyterian College Journal.

VOL. XVII.—JANUARY, 1898.—No. 3.

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The JOURNAL is published about the first of each month from November to April inclusive under the auspices of the Philosophical and Literary Society of the Presbyterian College, Montreal. All business communications should be addressed to the Treasurer, D. N. COBURN, B.A., and all other correspondence to the Editor-in-Chief, J. C. ROBERTSON, B.A., 67 McTavish Street Montreal, Que.

Our Graduates' Institute.

THE COURSE OF STUDY IN THEOLOGICAL COLLEGES.

By REV. G. D. BAYNE, B.A., Ph.D., Pembroke, Ont.

Among the chief elements which enter into the permanent strength of the Church must be placed the efficiency of the ministry. And, vitally connected with this is the

“Course of Study in our Theological Colleges.”

On the importance of this subject I need not enlarge. It is a vital matter. The habits, the mental attitude, the character established in College are usually permanent. Very seldom are they radically departed from. And, strange as it may appear, the same thing is true regarding our conceptions

of truth and even our interpretation of Scripture. It is with great reluctance that we abandon the views impressed upon us in the formative periods of life. Teachers of marked individuality and strong convictions usually leave a permanent mark on their students. The world at large forgets this ; not a few teachers themselves forget it, and therefore fail to realize their responsibility in this respect. The subjects taught, the spirit and earnestness of the teacher, the views expressed on vital questions, the method of instruction and the resultant effect of the course of study pursued are matters of vital moment. Contemplated from any point of view, the importance of this subject grows on the thoughtful mind. Indeed, it would be well-nigh impossible to over-estimate it. So intimate is the relation between the Course of Study in our Theological Colleges and the character, ability and equipment of the ministry, that the matter is of vast moment to the Church and to the world.

A certain lord at the recent meeting of the British Medical Association in this city vouchsafed the opinion that the work of the physician in the relief of human suffering is the noblest in which man can engage. Lords, like other people, have the undoubted right to entertain and express any harmless opinions that they choose, but I take the liberty of affirming that the work of the ministry is the only thing which shall be permanent. We value the medical and other physical sciences ; we would not detract from the glorification which they received last summer in Toronto and Montreal. But nobody will pretend that their sphere of operation extends beyond this "life of mortal breath." The physician stands helpless in the presence of the stroke of death ; while the other sciences, in their practical bearings, extend not beyond the tomb. So is it with other human things. The only thing that will never perish is the fruit of the Christian ministry. On everything else the hand of death and decay is passing. Our warehouses and mansions will all fall to ruin. Our schemes of honor and wealth will come to an end. The very cities and towns where

we live will decay. The solid earth, "the cloud-capped towers, the gorgeous palaces, the solemn temples," and "the great globe itself," will dissolve and, "like an insubstantial pageant faded, leave not a rack behind." The ancient monuments of art and power even now are decayed. Where is the pride of Babylon? Where is the splendor of Palmyra? Where the glory of Thebes? Where the monuments of the conquests of Alexander and Caesar? All, all, either wholly gone or sunk amid vast ruins. Where are the monuments of the work of the ministry? In the ransomed spirit; in the sweet peace of a Christian's dying bed; in hearts transformed; in virtues to bloom forever; in souls that are immortal; in the glories of the resurrection; in the crown incorruptible and unfading; by the river of life, and amid the splendors of the unchanging world.

It is therefore a question of the utmost importance—how men are prepared and equipped for a work, the results of which are so far-reaching and momentous. It is not assumed that the course of training in any institution on earth can supply *all* the qualifications that go to make up an efficient ministry. It is assumed that the requisite physical, intellectual and spiritual conditions are present. It is earnestly recommended, that a strong, thorough and leisurely course in Arts be pursued as a preparation for entrance on the study of Theology. It is suggested that, for this purpose, no better place can be found than our beloved old McGill, with its noble traditions, its Christian influences, its examples of enlightened liberality on the part of this city's foremost citizens—a liberality inspired under Christian teaching and influence—with the advantages of a great city honored by a galaxy of able and eloquent preachers and often visited by leading ministers from other lands. Where is there any institution to equal, in point of advantage, this University—where a quiet, steady and practical Christianity has silently shut out the vagaries of modern scepticism; where Christian forces and influences have, for half a century, gathered around and found their focal point of energy in the power of a vener-

able man whose name stands in the foremost rank in the world of science ; who is at once a devout and single-minded Christian and a leader in the very department of science which bears most directly on the subject of Christian evidences. For it is no slight matter that Sir William Dawson is one of the greatest geologists of the age and is, probably, the leading palaeontologist of the world to-day.

In order to place the subject of this afternoon's discussion fairly before our minds, I propose to answer briefly two enquiries : 1, What is the aim of a theological education ? and 2, What course of study is best adapted to the accomplishment of that aim.

1. In reference to the first question, it is easily perceptible that everything turns on the answer which shall be given to the enquiry. The question as to "the course of study in Theological Colleges" might be considered wholly apart from the preparation of candidates for the ministry. It is conceivable that a theological college might exist without students at all. It might, perhaps, be desirable to have at least one such institution in this country where the professors alone would be the students ; where the work of original investigation could be prosecuted without teaching ; where the problems of Apologetics, Biblical Criticism and Sociology—as the last bears on religious life—could be studied by men specially fitted for such work, and the results be given to the world. There would be prodigious advantages to the cause of truth in such an arrangement, but I suppose that we are not yet ready for it. It is therefore taken for granted that "The Course of Study in Theological Colleges," in this comparatively new country, has reference to the preparation of candidates for the ministry. But even then the course of study to be pursued will be determined by the conception that is formed as to the function of the Christian ministry and the work to be accomplished. It would sometimes seem as if one of two things must be done, and that before long ; either the popular conception as to the work of the ministry must be modified or the course of study

must be changed so as to adapt men to that conception. I mean this : if the minister of the Gospel is to be only a general agent and manager of all sorts of guilds, societies, "branches" and organizations of young people ; if the preaching of the Gospel is to be but a respectable concomitant of these things, while the preacher himself becomes the obsequious oracle of the Y.P.S.C.E. and the other good things that are using up the alphabet, then the course of study at present in vogue decidedly overshoots the mark. If the minister is to be a mere expert in the discharge of social functions ; an indispensable adjunct of five o'clock teas ; if his business in life is to attend interminable meetings and conventions, to sit on exhibition at all sorts of gatherings, to sanction by his presence all manner of quasi-moral and religious movements, to hold himself in readiness to pronounce the benediction at the call of orators—male and female—who sacrifice themselves to good causes at the rate of ten dollars per night and expenses, then a cheaper, shorter and less laborious course of training than that prescribed would be in order. But if the minister of the Gospel is to be a herald of the cross, "an able minister of the New Testament, rightly dividing the word of truth," bent on making "full proof of his ministry" in Scriptural ways ; if he is to be set—like Paul—for the defence of the Gospel, and to labor while life lasts for the conversion of sinners and the edification of the body of Christ, then I submit that those who have framed the curricula for the Colleges of our Church have fairly judged of the requirements of the case. No preparation can be too laborious or profound for such a work—a work that has taxed the energies of the strongest men in every age of our Christian history—a work the results of which surpass in importance the farthest flight of human imagination—a work which on this very account demands all the culture that can find mind to conflict with mind, which can enable men to so shape and direct truth that it shall reach the conscience, and shall make the sinner tremble when the law speaks out its thunders or be filled with joy when the Gospel whispers peace.

The aim of a Theological education is to fit men for the work of the Gospel ministry. This would be the general answer to the first enquiry suggested. But there are certain particulars involved in this answer which, for the purposes of discussion, should be specified and emphasized. These may indeed be modified from time to time to meet the changing conditions under which we labor but they are, in principle, permanent elements which should be kept constantly in view.

(1). It should be a leading aim in a theological education *to establish habits of study in the mind of the student* ; to inspire and foster in him the desire for knowledge and to stimulate the love of truth. More important than the amount of knowledge stored in the mind is the *impetus* which a man receives in College towards the further acquisition of knowledge. Give to a young man the hunger for knowledge and enlarge his capacity for it, and the means of acquiring it will be found. If long time and hard work should be required to bring a man to this mental altitude, let the long time be taken and the hard work be done. It seems to me to be about the most important element in the mental equipment of the minister of Christ. Particularly is this so in this present age—a superficial age in some respects—but an age of great mental activity, of bustling restless life with a constantly rising level of intelligence among the masses of the people. Besides, there are always arising new problems, more especially, on subjects purely Biblical, which it is desirable that the ministers of Christ should be prepared to meet and which demand that he who would meet them successfully must be equipped not only with competent knowledge but with mental self-reliance, with fitness for independent investigation and with mental endowments which shall command respect. We have fallen upon times which demand that the minister of the Gospel shall be an intellectual toiler while health and strength last. He cannot make his way by dictation or authority ; by the aid of dungeons and stripes and chains, or by the magic power of bands and surplices—of titles and of the crosier. Thank God, these times

have gone by and they will never more return. But the minister is now to make his way by the power of argument and persuasion ; the power which is to go forth from an irreproachable character and consistent life ; the power which undisputed learning, talent and moral worth are to command, and must command ; the power arising from the deference which is to be paid, and which will be cheerfully paid to those who are worthy of this office. And the point which I make is that in order to maintain and to exercise this power, a minister must begin his life work, not only with a well-stored mind, but with mental apparatus in such working order that he can replenish those stores and convert his knowledge into wisdom to meet the ever-varying phases of the world's need.

(2). A second object to be aimed at is of course *to store the mind with useful knowledge*. In this direction there is little danger of going too far, and on the point suggested it is not necessary to dwell. The advantages of a wealth of knowledge are not now to be demonstrated nor is the point now to be argued whether the minister of the Gospel should be a *learned* man. Our Church has assumed and acted upon it for centuries, that the minister is to be an educated man. There is a strong temptation in a young and widely-extended country like ours to hasten the work of preparation. The needs of our Home Mission work are so great and so clamant ; the zeal of our Christian young men to be engaged in the work of preaching the Gospel is often so warm that the period of study seems long and sometimes irksome. Besides the financial difficulties which not infrequently impose a barrier in the student's way, the Macedonian cry which has grown loud and distinct in this age of Missions has induced many to shorten the period of preparation. But in the long run it is not best. For it remains yet to be proved that they who go forth in the fulness of their strength, and the maturity of a long preparation for their work, accomplish less in the ministry, than they who diffuse their work over more years, and enter this great office with diluted powers and feeble preparation, with attainments

which scarcely remind us that learning and discipline are in any way connected with the Gospel. There is no doubt legitimate room for discussion as to the kind or class of knowledge with which the young minister's mind should be stored as an element of preparation and as a nucleus of further accumulations. In this way the point which I have advanced has a bearing on the subject of this afternoon's conference, but as to the general principle I am sure there is substantial agreement, for we can all see that, in addition to the reasons which weighed with the Churches in Scotland, with the heroes of the Disruption and with the Puritan Fathers of New England in favor of an educated ministry, there are arguments now the force of which was not then felt. The assumptions of superior knowledge, the hasty generalizations and the ill-advised utterances of certain Higher Critics, are being filtered down into the streets and lanes through the novel, the cheap magazine and a certain class of newspapers, causing no little uneasiness among the unlearned friends of truth and evoking the usual notes of triumph from the other camp. Ministers are expected to meet these things and to set them at rest. The foolish clamor for liturgical aids is not to be met by a reversion to the effete, mechanical and discredited methods of prelacy, but by an able, godly and learned ministry who can exhibit a more excellent way.

(3.) Another aim of a theological education should be to *make the minister a man of culture*. This will indeed be to some extent the product of domestic influences, of social environment and of literary and philosophical training, but to his culture as a minister of the Gospel his theological studies should contribute no small part. The day when it was supposed that boorishness and rusticity were the allies of ardent piety has passed away. It is not now assumed that limping logic, infelicitous language, solecisms, barbarisms and provincialisms are the proofs of earnestness or that a disregard for the proprieties of polished life is evidence of spirituality. The employment of happy and vigorous English is no small ele-

ment of power. One of the charms of Spurgeon's sermons, in his later days especially, to people of refinement was the literary form in which the truth was presented. In my judgment the style of Albert Barnes has never been matched in Sermonic literature and is still a model that students would do well to study. One is often led to wonder why it is that so little attention is paid to this matter ; why the great Universities of this country are not up and doing, for, surely, above all other accomplishments, a public speaker should be trained in the happy and forcible use of his mother tongue. Slang and vulgarity are not in question. They are beneath our attention here and it should go forth from our Theological Colleges that, in the pulpit, they are unpardonable. It is to the simple appropriate use of the English language that I am adverting, and one is amazed on meeting men who have taken University honors in this very subject to find that—to all appearance—the purpose of such a training has been missed. Almost similar remarks can be made regarding much of the reasoning of theologians and especially of preachers. My impression is that often the logic of the pulpit passes for little with large classes of men, and is frequently regarded with less respect than that which is employed in the profession of law or in the senate chamber. It is not forgotten that "the natural man receiveth not the things of the Spirit of God ; neither can he know them because they are spiritually discerned ;" nor is it overlooked that the prosy and indolent preacher may derive much comfort from this fact. It is recognized too that injustice is often done in the case ; that there is a kind of reasoning which is appropriate to every subject ; that exactly the same form of reasoning is not adapted to a discussion of the Atonement or the doctrine of the Trinity that we would expect to meet with in a work on Spherical Trigonometry ; but why logic should be employed in the pulpit that would be torn to shreds at the bar or in a debate on the floor of Parliament is what I cannot understand. Every man who stands before others to preach the Gospel stands there professing his ability to explain, defend

and illustrate the Book of God ; to meet the cavils of its enemies and to press its great truths on the hearts and consciences of men. It is assumed that he not merely believes but that he is able to show to thinking men that the Bible is a revelation from God, and he should be able to employ arguments that would satisfy an impartial court and jury on the point.

Once more, there is an element of culture which pertains almost exclusively to the minister. I refer to the ability to read the Bible in the languages in which it was originally penned. It cannot be a profound or thorough study of the Bible which a man is able to make who understands not the languages of its original composition. How can a man be an ambassador who is unable, except through an interpreter, to read his credentials ? What kind of a lawyer would he be who could not read the laws which it is his business to expound ? How would a man succeed as a teacher who could not read the books which he was appointed to teach ? And yet the melancholy fact is that to some who are public religious teachers the original languages of the Scriptures are unapproached treasures ; and the confidence with which they speak is that of men who depend on the testimony of others for a knowledge of that which it is their business to explain.

(4.) Another aim of a theological education is *to cultivate in the student a spiritual habit of mind*. The relation between spiritual-mindedness and the acquisition of spiritual knowledge is well known. "The secret of the Lord is with them that fear him." It is in the spiritual realm, as in every other, the agencies act and re-act upon one another and, as knowledge has its noblest use in enriching piety, so piety reacts upon knowledge and makes it broad and sound. The spiritual mind is a wonderful aid in selecting and assimilating knowledge. It imparts a discriminating and receptive power of which the laws of mere mental philosophy know nothing. It is the "higher consciousness" which assimilates us to God the source of all knowledge and wisdom. On its importance as a personal possession I need not dwell. As *the*

great element of power in the work of the ministry it is unnecessary to speak of it in this presence. I advert to it now as something worthy of cultivation from the student's point of view, and I would urge, in the spirit of fraternity, that whatever else is neglected this be carefully cultivated and that in the course of training for the ministry its importance be kept always in view.

(5). Once more, the aim of a theological education should include the purpose of making its recipient a *practical minister of the Gospel*. The accusation is made with painful iteration that ministers are unpractical and unsympathetic; that their heads are in the clouds; that they know little of the temptations and embarrassments of business men; that their gauge of morality is antiquated and inapplicable to modern conditions; that there is a seamy side of life that to them is all unknown, and that all around us and amongst us is another world in which the classification and categorization of the theological class-rooms are grotesquely misplaced. These things are wafted to our ears and, however unjust some of the accusations may be, it would be well to have our ministers so instructed that they would be able to "head them off," by a practical ministry of good news and good works.

These are some of the things that enter into the aim of a theological education. There are others, I admit, but the time does not permit me even to name them. These, however, are what the more pressing circumstances of our own times suggest, and they will prepare the way for a brief statement as to the Course of Study which would meet and fulfil that aim.

2. The answer to the second enquiry will not occupy much time. I have no criticism to offer on the curriculum laid down for this College. It seems to me to be as nearly complete as could be desired, considering that it is covered in three sessions of six months each. The marvel, indeed, is how justice can be done to it in the time allotted. While the course prescribed may be all that could be desired, suggestions *may* be admis-

sible as to the relative importance of the different departments and the proportion of time to be set apart for each.

It would probably be impossible to over-estimate the importance of *Systematic Theology*. It is the "gnomon" of the minister's equipment. With a scientific system of theology in his mind, he knows just where to place anything new that may appear. Whether in this department less attention ought to be devoted to things ancient and more to things modern might be discussed. It is well to know what men thought and felt a thousand years ago, but it is also important to know what men think and feel *now*. It is important to study the phases of unbelief and antagonism to the truth of to-day as well as to be able to explode the heresies of the early centuries of the Christian era. And, by the way, in what department of Theological study should we place the consideration of the great social problems which press for solution? those, for example, which pertain to the relation of capital and labor; those which grow out of the question of the division of labor; those which come up in the cry of the masses who feel that they are oppressed by the classes? I, for one, feel that ministers of the Gospel should take cognizance of these problems. I am convinced that we have the panacea in our hands. We know what the remedy for these ills is—the only remedy. We know that the Gospel of Jesus Christ is the only and the all-sufficient corrective. It would—if universally embraced—settle the difficulties between labor and capital by teaching every man to look not on his own things, but also on things of others, and by leading each to esteem other better than themselves. It would adjust the division of labor by teaching every man to live and to conduct his business to the glory of God. Every man would then find his place and his work and, under the benign reign of the Prince of Peace, social unrest would cease. It is certain that political economy cannot settle these matters. It remains for Jesus Christ and his friends to do it. We have been waiting for years for some man to come forward who should write a great book setting all these ques-

tions at rest. But I find that the man has come and that the book has been written. The name of the man is Jesus Christ, and the book is the Word of God. In this matter our business is not to expound political economy, but to exhibit *in detail* the adaptedness of the Gospel to meet and correct all the ills of human life ; and to meet the noise of the pedagogue with the calm voice of Gospel truth. I make no suggestion as to which department this branch of study should be assigned to, but I feel that it should be dealt with and that our seats of learning should keep a steady, unslumbering eye of vigilance on all movements that affect the religious life of the people and instruct the coming generations of ministers accordingly.

Again, in reference to Systematic Theology, it might be profitable to discuss the question whether it would not be well to make the system Christological and Christocentric, as Henry B. Smith has done. There are advantages in the old system, but there also advantages in the system suggested, particularly from the point of view of the apologist. If the time allotted should permit, both schemes might be presented.

The department of *Exegesis and Biblical Criticism* is the battle-ground of the day, which fact serves to illustrate the importance of the study of Hebrew—a subject too much neglected in the past. The scope of this essay does not permit the writer to enter upon a discussion of the so-called Higher Criticism—an inviting theme. It may, however, be of interest to the professors especially, to hear that that question is classed in the minds of some of us with Sunday bicycling. The Sunday bicycle is a useful institution when it is employed in bringing people to Church. When it takes them the other way it becomes a means of Sabbath desecration. To Historical Criticism, in the abstract, there can be no good objection, but to the use that some people have made of it, to the tyranny of opinion, to the covert revolt against the supernatural which lurks beneath the surface of the principles of Higher Criticism as set forth by some of its exponents, there is decided objection to be made.

It seems to me a matter of regret that more time cannot be had in College to devote to the subject of *Introduction*. It is of vital importance at all times, but never more so than to-day.

Apologetics is always a live and progressive subject, for though error, like history, is ever repeating itself, yet the forms under which it appears are new. The phases of the objections change, and, therefore, the forms of the replies must be new. Ministers are called to act in an age remarkable for the cunning and subtlety of error. It weaves itself into our learning, into science, into works of fiction. It comes to us with the learning of the past, and the scoffing of the present; arrayed in wealth and in rags; now seating itself in the place of power, and now uttering its oracles from the dunghill; now flowing in the rills of oily eloquence; now putting on the aspect of reason and learning; now seen in the pleadings for licentious indulgence; now lurking in the smile of polished contempt. Shall we send forth young men untrained and unfitted to grapple with this hydra, or shall they be fitted for the portentous aspect of the times? The suggestion has been made that points of contact might with advantage be established between the department of Apologetics in our Colleges and the outer world where there is much latent scepticism and that thus the benefits of the learning and investigation of scholars would be diffused over a wider area and be felt more directly than they now are.

The other departments—Ecclesiology, Oriental Languages, Patrology, Ethics, Biblical Antiquities and Church History have a distinct and important place in the Course of Study prescribed. We could not dispense with any of them.

Some years ago it was urged in the Reviews with much earnestness that professorships should be established in Biblical Theology—and some of the American Seminaries adopted the suggestion. For one, I do not quite see the desirability or necessity of such a chair. Taking our own College as an example, could anything be more Biblical than the present

course in Systematic Theology? Then, the ground of Biblical Antiquities and History is thoroughly covered, besides what is done in the classes in Introduction and Exegesis. It was a taking appeal and, if we had more money than we could well dispose of, the scheme might be worth adopting on the principle that one cannot have too much of a good thing, but in the meantime my impression is that endowments could be placed to better advantage in enlarging and extending the departments at present cultivated. There is a serious discouragement in attempting to suggest changes in the curriculum in the fact that it is now sufficiently full to tax the energies and occupy the time of the most brilliant student.

In closing this paper I would venture two suggestions.

(1) That, if any change be made in the course of study, it be made in the direction of greater *practicalness*. Let the Senate, the Faculty, and, for that matter, the Church, keep a vigilant eye on the currents of popular life and opinion and on the questions which agitate the masses of men, and let our methods be adjusted to meet them and to exhibit the Gospel of Jesus Christ as the Almighty and unfailing remedy for all human ills. If retrenchment should be found necessary in the subject matter of the curriculum, let there be less attention paid to the heresies of bygone days and more to the heresies of the present time. The Manichaeans or the Patripassians of old worked no such mischief as does the Phariseism of today. The great heresies of selfishness and stinginess are more deserving of attention and make more trouble than the Sabellians or the Novatians ever did. Candidates for the ministry should be instructed by experienced pastors—and most of our professors ought to be such—regarding the many points upon which difficulties arise in the management of congregations. I know that experiences vary, but there are certain typical snags upon which almost every minister runs sooner or later, and it would be well to forewarn and prepare young men for the inevitable.

(2) Let the friends of theological education unite in an effort to extend the privileges afforded by our Colleges by the estab-

lishment of fellowships which would enable candidates to carry forward those studies to which they can gain but an introduction, after all, in the three years' course. This, in my view, would be more to the purpose than the multiplication of departments. The difficulty that we all feel is that a three years' course is too short. Yet it is sometimes all that can be afforded. Then the young minister is plunged into the work and care of the pastorate and many subjects of study that he would fain pursue are of necessity dropped, and only those which contribute most directly to his pastoral work are retained.

This is a matter which should appeal to Christian men of means ; to public-spirited men and to all who love their fellow-men. It is well to give bountifully to advance the interests of the physical sciences ; to relieve the physical sufferings of humanity ; to promote art and to diffuse intelligence abroad ; it is unspeakably better and nobler to give for the advancement of the Redeemer's great enterprise which contemplates the recovery of a lost world.

No man can estimate the importance of even the little things that make for the greater efficiency of the ministry. Anything done to increase the power of the Christian pulpit is by that very fact invested with vast importance. The pulpit is, as it was designed to be, the centre of moral power in the world and to the advancement of its designs the progress of society will more and more contribute, and he who aids in furthering those designs will do what shall tell to the advantage of our beloved Zion long after we have all gone to rest.



A GLANCE AT MISSION WORK IN THE LAND OF THE TURK.

During my travels in the East I endeavored to obtain somewhat of an insight into missionary life, labor, and prospects, as we find them to-day in the down-trodden land of the Turk. While interested in the missionary efforts of all denominations, the work of the Presbyterian Church claimed my *particular* attention.

Although the title of my article would forbid my going outside the Turkish Empire, perchance I may be pardoned if I enumerate several European cities where the Presbyterian Church is doing good work. In Berlin there is a thriving cause in connection with the American Church, ministered to by Dr. Dickie, who was for some years pastor in Berlin, Ont. As the traveller leaves the railway station in Dresden, one of the first buildings that attracts his attention is a fine stone edifice upon which is printed in large letters "Presbyterian Church of Scotland." In Vienna the Free Church of Scotland has a prosperous mission under the Rev. Mr. Gordon. In Budapest they have also a large mission to Jews, with schools attached. Perhaps never did I enjoy a communion more thoroughly than the one in which I participated one beautiful morning last May, while in Rome. Dr. Gray of the Established Church of Scotland "holds forth the Word of Life" in the ancient city of "seven hills." In Florence, Venice, Milan, Geneva, and Paris the various missions of the Presbyterian Church are doing noble service in the cause of Christ.

In Constantinople a great educational work is being done by the American College. This institution is a large four-story structure, fitted out with all modern improvements, and confers all the degrees ordinarily granted by the home colleges. The first place where we came into close contact with the missionaries was at Smyrna. This ancient place is quite a large city of some thirty thousand inhabitants. It was the

only Church to which no rebuke was administered, in the messages to the seven churches of Asia ; it is the only one from which the candlestick has not been removed. Smyrna has a beautiful harbor, and looks well at a distance, but like all Turkish towns, the glamor disappears the moment one enters. The streets are narrow, dirty and miserable. Shortly after our arrival we saw a large building and painted on it the words "Sailors' Rest." We entered, and by chance met one of the lady missionaries, who invited us to attend a meeting of all the workers which was to take place the following evening. A convoy was sent for us at the appointed hour, and after winding in and out through strange-looking places (at night there are no lights in Turkish cities) we arrived at the Mission House, where we found a goodly company of about twenty. The topic under discussion was the second coming of Christ ; the missionaries were almost all premillenarian in doctrine. My heart was rejoiced at meeting several Canadians among the workers. Mr. McNaughton of Glengarry and Miss McCallum of Maxville are both laboring there. After the conference was over we met the missionaries personally, and obtained some information about their work. The most successful department of the mission is the large school, which is attended by over one hundred children. The building is commodious, the school-rooms comfortably fitted out with modern seats, and well furnished in every way. Upon being asked as to what class of children attended the school, the teachers informed us that they were nearly all Armenian and Jewish children. The missionaries were almost unanimous in the verdict that missions to the Mohammedans have proved a failure. Mr. McNaughton informed me that in the land of the "great Assassin" the conversion of a Moslem to the Christian faith meant death. A few years ago several young men attended the meetings regularly for a time, and ultimately avowed their faith in Christ. One night they all disappeared, and have never been heard of since. The people that are being reached, educated and re-Christianized all over the Eastern lands are

the Armenians. One of the missionaries had been to the front (distributing relief during the Armenian atrocities, and his descriptions of the massacres were appalling. When asked as to who was responsible for these diabolical outrages, he replied, without hesitation, "the Sultan of Turkey is the man at whose door the crime lies." "I knew," said he, "of one town where orders were telegraphed directly from the Sultan, and ran something like this, 'Commence the massacre at 9 p.m. Continue it for forty-eight hours. Kill all the Armenians possible, be very careful as to injuring Americans or Europeans.'" The Governor had no choice but simply to obey. Accordingly the slaughters were commenced by the sound of the bugle, and the time for cessation was announced in the same way. When asked as to the reason for this wholesale extermination, the missionary replied, "The Armenians are a clever people, they are taking advantage of our schools and colleges; they are becoming educated, and are filling many of the important positions of the government; they own a large number of the banks, and the Sultan saw clearly that in a few years his empire would be in the hands of the Armenians; accordingly he has determined to exterminate them." Upon being asked as to the possibility of a recurrence of the massacres, he said: "As soon as the eyes of Europe are diverted from Turkey by some other complication of international importance, I expect to see a repetition of the experiences of two years ago." He spoke with great admiration of Mr. Martin, a graduate of the Presbyterian College, who by his bravery and strategy saved a whole village from massacre.

One beautiful Sunday morning last March, after having sailed over the blue Mediterranean, our vessel anchored in the beautiful harbor of Beirut. After our usual squabble with the Arab boatmen and customs officials, which I hope will be considered a "work of necessity and mercy," we found ourselves in the somewhat modernized city of Beirut. We enquired as to the whereabouts of the Presbyterian Church, and after some difficulty discovered it just as the service was commencing.

The church is a large stone edifice, nicely seated and very comfortable ; a good choir led the singing. The larger part of the congregation was made up of Europeans and Americans, although there were quite a number of "red fezs" in the church, indicating the fact that a native sat beneath. Mr. McKay from the Church of Scotland is the pastor. The service was indeed enjoyable and inspiring.

The Beirut College is a large three-story building standing on the top of a high hill overlooking the broad Mediterranean, and in appearance would compare favorably with the Presbyterian College, Montreal. It has a large staff of teachers, lecturers and professors, the majority of whom are Princeton men, and it confers degrees in Arts, Medicine and Theology. We spent part of Sunday afternoon with the students and lecturers in their rooms, and had it not been for the different view which met the eye as I looked from the window, I might have thought I was in one of the rooms of the Morrice Hall. In the evening we had dinner with the Professors, afterwards adjourning to the Convocation Hall for service. To me it was a unique and solemn sight, to behold about three hundred dusky sons of the East, bonneted with the famous "red fez," standing singing lustily in their native tongue "What a friend we have in Jesus," "The light of the world is Jesus," etc. After service I went down among them and shook hands with many of them. They were bright intelligent-looking fellows, and all could speak a little English. "Where do you come from?" "From Jerusalem, ser." "And you?" "From Ezroum, ser." "And you?" "From Tyre, ser." This is a specimen of the dialogue which took place between us. Here, as at Smyrna, we found that the students were almost all Armenians, with a small minority of Greeks. Miss Taylor of the Free Church of Scotland has a large school for girls. She persisted that I should address them, and although by no means an adept at that kind of work, I did my best, and enjoyed it, although perhaps I was the only one who did so. Undoubtedly Beirut is by far the most flourishing missionary institution in Pales-

tine. It is the great centre of light in that dark and benighted land. Christianity is practically dominant in the city.

One morning, shortly after the above mentioned Sabbath, "we paid the fare thereof" and took the train for Damascus. This road is a cog-railway, and runs over the Lebanon range of mountains. At a mid-way station called Mahalacca, we broke our journey in order that we might ride up the magnificent valley between Lebanon and Anti-Lebanon to the ruins of Baal-Bec. Away up in this wild country, twenty-five miles from the railway, we found a prosperous mission school taught by a devoted lady of the American Church. At Mahalacca the hotel at which we stayed was kept by a Christian woman, who informed us that they had a mission school, and an occasional service from some of the Beirut or Damascus missionaries.

At Damascus, the oldest city of the world, there is a fine hospital under the superintendency of Dr. McKinnon of the Church of Scotland. There is quite a large quota of missionaries, principally from the Irish Presbyterian Church, who are laboring for the Master in the "Queen city of the East." As we passed through the country, we were told of mission schools at Tyre, Sidon and Haifa, also of a hospital at Safed under Dr. Wilson of the Free Church of Scotland; but as our time was limited we had not the privilege of meeting the missionaries at these places.

We arranged to spend our Sunday in Nazareth. A strange feeling comes over one as he realizes that he is living in the same city, treading the same ground, and looking upon the same hills, as did the Incarnate Son of God. I had always in thought surrounded Nazareth, and the other cities of the Holy Land, with a sort of halo of unreality, imagining that they were nearer Heaven than those of our own land; and I must confess that it gave me a sort of shock and my whole conception almost a materialistic turn as I rode over Palestine, a bare, barren, rocky country, and looked upon Nazareth, a miserable little village principally composed of Bedouin huts.

The Presbyterians have no mission in Nazareth, the field having been given over by agreement to the Episcopal Church. We attended Church on Sunday morning, and found worship being conducted in Arabic. The building was well filled with attentive worshippers, and it was quite a beautiful and impressive sight to see those poor Bedouins, in their peculiar native dress, reading the responses, and taking part in the service with apparent earnestness and sincerity. After the service the communion of the Lord's Supper was dispensed, and I counted about forty-five who went up, knelt down and commemorated the death of Him who spent His boyhood in that very city. The stillness of the bright Sabbath morning, the beautiful English Church service, the reverent worshippers, the foreign tongue, the hallowed associations of the place, all combined to leave a lasting impression on my memory. At the close of the meeting I met and had a conversation with Dr. Varton, who is the medical man of the place. He complained bitterly of the tyranny of Turkish rule. On account of the Graeco-Turkish war, which was then pending, all papers from the outside world had been stopped. He said that one dare not leave Turkish soil, or even build a house without first getting permission from the government. Several years ago he had commenced to erect a nice residence for himself on the hill-side facing Nazareth, without making his intentions known to the government; when the building was about half finished word came from Constantinople to stop work till further orders. The four walls of the building still stand a silent testimony to the abominable tyranny of the "unspeakable Turk."

Never will I forget my first glimpse of the Sea of Galilee. In a deep valley, nestling among the mountains, surrounded upon all sides by rugged cliffs, its placid waters touched by the rays of the setting sun, it looked like a veritable sea of glass. On the eastern side rise the hills of Gadara. At the northern extremity are the supposed sites of ancient Capernaum and Bethsaida. On the west the sacred waters are restrained by the hills of Naphtali, so beautifully referred to in McCheyne's

touching poem, "Behind the hills of Naphtali the sun went slowly down," etc. Away to the north, lifting its snow-clad peaks to the very clouds, stands Mt. Hermon like a silent sentinel, plainly visible from Galilee. Tiberias is the only city that now stands on the shores of the sacred lake. There being no suitable hotel, we made our home at a Greek monastery, and dined with the monks. Having a letter of introduction to Dr. Torrance, the Free Church missionary there, I went up to his house in the evening to present it. The Doctor was not at home, having been away several days on a medical tour around the lake. Mrs. Torrance informed me that she and her husband carried on a regular correspondence every day at twelve o'clock by means of mirrors and the sun. Dr. Torrance has a beautiful home and a magnificent hospital in Tiberias. Three young lady nurses from Scotland, assisted by several natives, have charge of the various wards. The hospital is well fitted out with all modern appliances, and would compare very favorably with the General Hospital, Montreal. There were quite a number of patients in the beds, and in the absence of Dr. Torrance, they were being attended to by his assistant, a graduate from Beirut. The following day, after engaging a crew of seven Bedouins, we sailed across the sea to Gadara, and from there up to the most northerly point where it is supposed ancient Bethsaida once stood. Encamped on this historic site we found Dr. Torrance had pitched his tent, and was patiently laboring away endeavoring to do what he could for the poor wretches that crowded around him. There must have been forty or fifty of these poor creatures in all stages of disease awaiting their turn. The Doctor told us he had treated thirty-eight cases that morning. At a certain hour of the day he stopped his work, and had a service, when he tried to tell those simple savages in a simple way about Him who went about that self-same place "doing good." Of course, the Doctor was very anxious to hear about his friends in Scotland and the general news from the outside world. Especially eager was he to learn about the prospects of the Graeco-

Turkish war. Fervently did all the missionaries who live under the Crescent hope and pray that somehow that war might result in the downfall of Moslem rule ; but alas they were doomed to disappointment. Dr. Torrance informed us that when the missionaries were injured or their property damaged in any way there was absolutely no redress unless the consul chose to take the matter up. He said he knew of cases where the judge before the trial came off, sent word to the plaintiff that the defendant had offered him ninety dollars, and if the plaintiff would make it one hundred he would decide the case in his favor. All matters taken into court are simply decided in favor of the man who will pay the largest amount of money. As we went down to the water's edge to take our departure, this noble missionary followed us, and as we bade him good-bye, he scarcely answered. As we sailed away he silently stood looking to the ground with his arms folded across his breast. Several times we waved an adieu, but no response came ; suddenly he appeared to awaken from his reverie, waved his handkerchief once, and then turning around, walked resolutely back to his tent without looking a second time. Tears came to more than one pair of eyes as we saw this noble self-sacrificing man go back to his work among the dusky Arabs. It seemed to us almost cruel to leave him, away on that lone shore, surrounded by those wild savages. He appeared to be terribly alone—and yet he was not alone. Surely if any man is following in the footsteps of the Master both in his travels and in his work, it is Dr. Torrance.

On our overland trip to Jerusalem we found several mission schools. There is one at Nain, another at Samaria, and another at Shechem. One evening after a long day's ride we halted at a fanatical Moslem village called Jenin. In the twilight of the evening we took a stroll around the village. We were followed for a time by a youth of about sixteen, who after a while came up timidly and said in French, "Are you Christians?" I answered that we were. "Well," he replied, "I am a Christian too." When asked as to how he came to

hear about Christ, he said, "At school in Jerusalem." He told us that there were only three Christian families in the village, and they had no teacher or minister. They had to keep the fact of their religion a secret, for if it once became known that they were Christians, they would be killed. He pleaded with us to take him to America, and he would serve us, oh! so faithfully. My heart ached for the poor fellow. When parting I gave him a "bishlek," which he at first refused, but afterwards took, kissing my hand over and over again in his gratitude.

At Jerusalem there is successful work being done by the English and German Churches in conjunction. The Germans have charge of a very efficient leper hospital. It is a fearful sight, one that I will not attempt to describe, to see those poor lepers in every stage of that awful disease. I attended the Episcopal Church while in Jerusalem. They have a fine edifice, and there were large congregations, principally made up of Britishers and Americans. There are also two large schools which are doing great things for the youth of Jerusalem. But space forbids my taking the reader any farther at present.

In my journeyings through Turkey I learned several very important and useful lessons. In the first place, I know that the Presbyterian missionaries in Palestine are well cared for by the home churches. They are as comfortable in every way as the ministers of our home congregations. The only disagreeable feature of the work lies in the fact of being so completely shut off from the outside world. Again, I am persuaded that the stories we so often hear about missionaries doing nothing, having a good time at the Churches' expense, is, so far as Palestine is concerned, a falsehood. A more earnest, devoted band of practical Christian men and women I have never met. I have learned from those in the work that the only department which can really be considered an unqualified success is the education of the young by means of free schools. Another fact which was brought out in conver-

sation with the missionaries was, that under the present condition of things in Turkey, missionary work among the real Mohammedans has been a comparative failure. Perhaps the most potent lesson of all learned from my trip is that I have come to know and understand as never before the awful, blighting, withering curse of Mohammedan rule, and have been led to long and pray more earnestly than ever before for the day when this "abomination of desolation" called the Turkish Empire shall fall, no more to rise, and the land of God's ancient people shall again be free.

W. D. REID.

Harvard University, Cambridge,
Dec. 3rd, 1897.

COMFORT.

O, heart distressed,
Bowed down, oppressed,
Fear not God's help will come too late !
The treasures at His command
Are full and rich ; great armies stand
To do His word ; He can create
A paradise from desert land ;
The chafing force of wind and sea
He can subdue to His decree ;
All earth's deep-hid resource and might
Lie in His grasp, to crown or smite.
This royal and majestic power
Can, at His will—in one brief hour—
Be summoned forth to help and bless
One trembling soul in heaviness,
One of His own.

—*The Australian Christian World.*

Poetry.

THE NEW YEAR'S GIFTS.

What shall the New Year bring to thee ?

I asked of a laughing child :

A store, she answered, of long, long days,

And sunshine bright and mild ;

Wonderful toys and playthings too,

And dainties sweet and rare,

Beautiful pictures and beautiful books

And beautiful things to wear.

What shall the New Year bring to thee ?

I asked of an ardent youth :

Let it bring me fuller knowledge, he said,

And clearer views of truth,

The battlefield of a noble cause

And the quest of a righteous end,

A spotless name, the esteem of the good,

And the love of a warm, true friend.

What shall the New Year bring to thee ?

I asked of a thoughtful man :

Let it bring me pleasures or pains, he said,

Let it come with blessing or ban ;

I shun not crosses, I seek not crowns,

And it's little I hope or fear ;

But I pray the Lord to give grace and strength

As I go through this New Year.

W. M. MACKERACHER.

Maisonneuve, Dec., 1897.

THE BIBLE AND EVOLUTION.

By REV. PROF. SCRIMGER, D.D.

II.—ORIGIN OF MAN.

In the previous paper, without pronouncing on the truth or otherwise of the prevailing theory of evolution to explain the origin of species, it was shown that the theory is not necessarily materialistic in its philosophic basis, and that it is not inconsistent with the language of Scripture on the subject, when nothing more is read into that language than actually appears. The case of man's origin, however was reserved for further consideration.

From the scientific point of view, if the theory of evolution be accepted as the true explanation of the origin of species in plants and animals generally, it is almost a logical necessity that it should be held to cover the case of man as well. It is inconceivable that nature's method in the production of new varieties, new species, and even new types altogether, should have been by the process of evolution throughout countless ages of time, and that then when man is needed to crown the whole series and bring it to a fit climax, a new method altogether should be called into play, having no relation to the preceding order of things. It is admitted on all hands that the gap between man and the species nearest him, so far as known, is a very wide one, and hence the constant search for some intervening link or links that may serve to bring them more closely together. But there are too many points of resemblance between the structure of man's body at least and that of all mammalia to allow us to suppose that he belongs to an order of things altogether different. If in an important sense he is above nature, he is also in a very real sense of nature and is not free to disown altogether his kinship to his poorer relations in the lower animal world. All scientific evolutionists at least insist that man must be included as well as

the rest in the operation of this universal law as to the origin of new forms. The evidence for the truth of the theory is here precisely of the same character as it is elsewhere. If it fails here, then it fails everywhere. If it is good everywhere else, then it must be good here also. It is a case of all or none.

It is not to be denied, however, that the majority of religious thinkers find much greater difficulty with the theory at this point than at almost any other. In some instances where they are prepared to admit the theory as an adequate explanation of all the lower forms of life they hesitate at this point, and insist that something further must necessarily be introduced here than in the case of any other to account for man's appearance. In others they urge that this is one of a number of bridgeless gaps in the history of the whole process where we must suppose a divine intervention of a kind altogether peculiar and supernatural. While more, on the ground of what seem to be the insuperable objections here, reject the whole theory as entirely irrational and incredible, as well as contrary to the plain language of Scripture regarding the manner of man's creation.

1. The first difficulty that stands in the way of their being reconciled to the theory is largely a sentimental one, but none the less real on that account. It seems to them to be degrading to man's dignity to ascribe to him such an ancestry and such natural affiliations as the ape or the monkey ; and the matter is made worse rather than better by the reflection that these must have come in the last resort from forms infinitely lower still. Whether true or not, it is an easy thing to laugh the claim out of court as preposterous, and there is sufficient snobbery in the breast of every human being to wish that the evidence against its truth might prevail.

But while there is probably enough in this feeling to prejudice us all against the theory at the outset, it is obvious that the consideration is not one to which any real weight can be attached in serious argument. Man is to be judged not by what he came from, but by what he is and is to be. As having mental powers almost infinitely transcending those of any

other animal, and as having the power of self-consciousness, he is superior to them now at any rate. His superiority is still more apparent when we take into account his moral and spiritual faculties. He is indeed so far removed above all others that he ought to be able to take the suggestion of his lower origin in an entirely philosophical spirit as furnishing ground for self-congratulation and pride rather than for self-humiliation. It is seldom the most distinguished men that resent the fact of humble birth. It is apt to be rather those who are too little above it to make the thought of it altogether a pleasant one. Full-blown snobbery is much more likely to be found in the valet than in his master, whatever his origin. As a matter of fact, those who reject the theory of evolution and disclaim the ancestry of the lower animal world commonly attribute to man a much humbler origin still, in the lifeless dust of the ground, the very clod of the earth. It is no sufficient retort to say that in that case it is God who is the real author of man's being. For on the theistic supposition it is as truly God who produces the result in the one process as in the other, only that according to one view it is slow and according to the other quick; according to the one it is partly intelligible at least, according to the other it is not intelligible at all. We cannot be too often reminded that nature's methods of work are after all only God's methods, nature's laws only God's laws, nature's results always and wholly God's handiwork. We no more get rid of God when we understand how he has produced his marvellous results in nature than we get rid of the mechanic when we have had explained to us the mode in which he has accomplished some striking feat of skill. God is not bound to take the shortest conceivable way of doing everything under penalty of being ruled out of his own world. And instead of lowering our conception of man's dignity, it is well fitted to elevate it to the highest point to reflect that when God himself resolved to make man he did not bring him into being by one stroke of his hand, as it were, but prepared for his appearance throughout long

ages of manifold life, that the platform was raised on which he was to be set up only with infinite pains and by slow degrees, that the rude clay had to be refined, purified and kneaded into a complex organism by an almost endless process before it was fit for the noble structure He had designed. Man, as the head of the earthly creation, shoots up in majestic proportions from the grandest pedestal that the whole world of nature can furnish. No, surely, if evolution is to be set aside it must be for reasons other than this that it degrades man by association with the world below him.

2. There is more force in the difficulty that the mental and moral gap between man and the lower animals is so great as to rule out the possibility of the one having any organic connection with the other. This has staggered even such evolutionists as Wallace and the late Prof. Calderwood. And it must be confessed that the tremendous advance from the one, as we know it, to the other has not yet been accounted for to the entire satisfaction of anybody. It has to be admitted, too, that the Christian belief in the immortality of man introduces an entirely new element in which we do not suppose the lower animal world to have any share whatever. But on the other hand it is equally plain that even in his mental constitution there are not wanting points of contact between man and the rest of nature. It might even be said that there is the prophecy if not the actual presence of conscience. Increase these ever so little and you get not only a quantitative but a qualitative difference as well. Water boiling is still water ; but increase the temperature still further and under certain conditions it will burst suddenly into steam with qualities widely different from those it formerly possessed. This is one of the cases in which the poet's words would apply :

Oh, the little more and how much it is !
And the little less, and what worlds away !

The century plant slowly gathers up its strength for many years with no apparent change of form or size, and then sud-

denly by a gigantic leap bursts up into a tree-like bloom as diverse from its former self as one could well imagine. May it not be that nature was being slowly prepared for the grand effort which was to crown its work in the purpose of God throughout the long ages of life upon the globe, and then when the right time came produced a result that seemed out of proportion to everything that had preceded? Are we arbitrarily to limit nature, or, to speak more properly, limit God, and say that He is never to take a long step in his movement because He has usually seen fit to take short ones? As for immortality, on any supposition this must be regarded as a special endowment bestowed on man. It may be in accordance with law, but if so, it is a law for the application of which there was no room at an earlier stage in the growth of the world, and therefore no parallel can be supplied from that sphere. The possession of self-consciousness and of conscience, if not guaranteeing immortality, at least make man the only fit subject for it among all the creatures of the earthly system.

3. But what are we to make of the Scripture account of man's creation? Is not this wholly inconsistent with any theory of evolution from lower animal life?

Here we undoubtedly come upon the objection that gives greatest perplexity to the average religious thinker, and the difficulty is one that every other religious thinker at least is bound to treat with respect. Let us look at it.

At the very outset we must make a distinction between the two accounts of man's creation given in the opening chapters of Genesis. Whatever may be the explanation of the presence of both it must be recognized that they are distinct and proceed along different lines altogether. The first of them creates little difficulty. God is simply represented as bringing man into being deliberately without in any way defining how, any more than in the case of the other forms of animal life. His origin by evolution is quite as much in harmony with the statement as direct and immediate creation, provided the element of time be granted, as is now the case in every quarter.

Some go a great deal further and claim that the somewhat puzzling form in which the purpose of man's creation is set forth : "Let us make man in our image, after our likeness," is really an appeal on the part of God to the organized life already in existence to co-operate with Him in his design of producing a being that should have the qualities of both. This is certainly more probable than that He is supposed to be addressing the angels, and it is hardly conceivable that any Jewish writer could have meant to suggest the doctrine of the Trinity. It is not a view suggested in the interest of the modern theory of evolution, but is found in the writings of Maimonides, the greatest of the Hebrew interpreters of the middle ages. It is at least a possible view, and, without insisting upon it, the suggestion of it is enough to show that there is no antagonism between the language and the modern theory. If evolution can be scientifically proven, the first chapter of Genesis allows abundant room for its acceptance by the religious mind.

The second account of man's creation will be considered by most to be more refractory. Here again we must distinguish between the account of the creation of the man and that of the woman. Both of these seem to give the process in some detail.

The former represents God as forming the man's body out of the dust of the ground, and then breathing into his nostrils the breath of life, without any hint of intermediate steps. But surely no one supposes that account is to be taken literally. Such a process would be wholly unworthy of God, and altogether out of harmony with his usual mode of working. God is no mere modeller in clay that must needs go about his work as with the clumsy tools of an artisan to attain his ends. His productions are ever growths from low to high, from small to great ; and what growth more likely for the human frame than that up through the long course of the history of life? Poetry must make things vivid by condensation and foreshortening. As poetry this description was sufficient to satisfy the curiosity

of an unscientific age, and to carry home the religious truth as to the divine origin of man. Its very crudity and even utter absurdity, if interpreted literally, ought to have prevented it from being ever seriously taken as a scientific account of man's origin. From the poet's standpoint and from the still higher standpoint of the religious teacher, no simpler or more effective way of suggesting man's divine affinities and possibilities can be imagined than by the statement that God breathed into his nostrils the breath of life. For all practical purposes that single sentence is better than whole volumes of the most scientific psychology.

The same thing is substantially true of the account of woman's creation. Its bearing on the matter of marriage as one of the fundamental institutions of society is obvious and is plainly in the mind of the writer. Its scientific probability is altogether a different matter, not in any way essential to his purpose. Evolutionists might indeed claim that in a certain way it supports their theory. It represents sexual reproduction as rendered possible by the simpler process of gemmation or budding, which is still found in many of the lower forms of life. They hold, not that the first woman must have been produced by gemmation, but that the first female form of life was so produced. This might stand as a parable of the origin of sex in the world. Such a coincidence is striking and interesting, but it would be attributing an altogether improbable insight into the matter on the part of the writer to suppose that he had any reference to such a recondite discovery of modern science. It is far more probable that he clothes his story in this form solely in order that he may make it the basis of his view on marriage. This furnishes an adequate motive. We do not need to seek for any other.

THE FUTURE OF PRESBYTERIANISM.

An Address delivered at the Westminster Assembly Commemoration,
held in Montreal, December 14th to 16th, 1897.

By REV. W. T. HERRIDGE, B.A., B.D., St. Andrew's Church, Ottawa.

The insertion of this subject seems to imply that we possess at least some degree of hopefulness in regard to the outlook. It would be unkind to ask anyone to round off these gatherings with a funeral oration, or to utter jeremiads which groan with the burden of impending decay. We believe that Presbyterianism has a future, and, by the grace of God, we are not afraid to look into it.

George Eliot somewhere says that "of all forms of mistake, prophecy is the most gratuitous." But the hazard is greatly diminished, if it does not disappear altogether, when you have some solid basis from which to proceed. One does not require the ambiguous inspiration of a Delphic oracle in order to trace the work of cause and effect not only in its actual results, but in its yet undeveloped potency. Presbyterianism is more than a mere experiment. It has stood the test of change-ful centuries. It has commended itself to men of the largest intelligence and the most upright character. It has proved the strength of its vitality by bringing the message of the Gospel to those of every creed and rank and station. It has welded together many diverse elements in the unity of a common purpose and aim, and so far from being now exhausted in its energies, it adds to the vigour of youth the wisdom of experience, and still presses on with unabated zeal towards the accomplishment of the work which God has given it to do.

Characteristics such as these cannot have their value determined simply by the calendar. They are effective at any time and in any place. "I looked behind to find my past," said the poet, "and lo! it had gone before." There is continuity and permanence in the strand of truth throughout all generations.

The vital parts of any religious system survive the shifting currents of human opinion, and emerge in ever welcome radiance, like a lighthouse that sheds its beams over the dark waters of some wind-swept shore.

A healthy conservatism, therefore, is the first requisite of all real progress. This is, in many respects, an iconoclastic age, untroubled by any excess of reverence. So far from antiquity being in itself a recommendation, there is more or less prejudice against it. But we cannot wholly break the fetter which binds us to the past. Each chapter of the world's annals is a sequel to the one which precedes and an introduction to the one which follows it. Our present thinking is made productive largely because we build upon the work of toilers whose hand is still. Contempt of historic studies, therefore, is apt to result in a superficial habit of mind which fails to read with clearness the signs of the times because it has never traced the varied forces which led up to them. The most vehement radicalism, if it is to inaugurate any reforms of enduring value, must be grounded on truths which are as old as eternity.

This does not mean that we are to be slaves of tradition. One may talk glibly about "the good old times," but if you ask what particular times are meant, the answer is not always at hand. Before launching into panegyrics on earlier days, some allowance must be made for the haze of distance which presents the outline of attractive pictures, but hides many of their defects from view. The past is to be judged on its merits, and only what is valuable in it retained as a starting-point for fresh discoveries. The text of Scripture will always be supplemented by the foot-notes of growing experience. To suppose that no new glimpses of heavenly light may appear to each succeeding age is to ignore the universal laws of growth, and the methods of Divine Providence. So far from being disloyal to the faith if we venture with the prophet of Israel to mount our watch-tower to hear what God will say, we are disloyal if we think that the human soul is now impenetrable, and that the sacred oracles are heard no more.

If, then, on this two-hundred and fiftieth Anniversary of the Westminster Standards, we have learned nothing more than our ecclesiastical forefathers, that fact would not discredit them, but it would most certainly discredit us. They did a marvellous work which well deserved our gratitude, the more so as it is doubtful whether in this particular we are likely to rival them. I should as soon think of advocating a revision of the Westminster Confession as a modern edition of Chaucer. Its terminology not less than its point of view differs in many respects from our own, and therefore it proves nothing either against the Confession or against the members of the Church to-day that the great bulk of them make little practical use of it.

"The old order changeth, yielding place to new,
And God fulfils Himself in many ways,
Lest one good custom should corrupt the world."

It seems to me, then, that we should do well to formulate a creed which more adequately expresses the religious ideas to which time has given fuller emphasis. This is not an insult to any creeds of the past, nor yet a denial of their essential principles. It is a simple acknowledgment of the fact that, like all human undertakings, they have their defects and limitations. We shall not be infallible any more than they; but unless the somewhat cowardly maxim, *Quia non movere* contents us, it would seem a Christian duty to make what progress we can. No one dreams of calling science arrogant because she advances beyond past discoveries and pushes into paths untrod-den before. And unless the Church no longer has the power of dealing with such subjects, it is difficult to understand why the spirit which is praised in secular affairs should be deemed inappropriate or even dangerous in matters of religion. From a subjective point of view, Christianity should be unfolding itself generation after generation, not because we grow out of its truths, but because its truths grow into us, and more and more disclose their relationship to every domain of life. Whether the creed of the future is written out or not, the changed

perspective of certain truths has obliged us, half-unconsciously perhaps, to modify the old symbols. We put in the forefront of our faith the Fatherhood of God, while still holding to the sovereignty which is involved in His Fatherhood. We view election more from the anthropological side, since in a very real sense man may be said to elect himself. We recognize more clearly the Divine immanence in all things, and the foretaste of future blessedness or woe given by earthly character. While alive to the evils of Ultramontaniam, we find other Antichrists than the Pope of Rome, some of them far more dangerous and Mephistophelian. The strong and steadfast truths which have done so much to educate our forefathers and bring our Church to the place which she holds to-day will remain as an imperishable inheritance. But instead of being satisfied with a setting of them which can only be made vivid by historical imagination, it will surely be of advantage to incorporate their essential features in a working theology which directs and inspires us in the actual battle of life.

This whole question, I know, is a debateable one, and I can only express my own views in regard to it. But though good men may differ as to the most appropriate creed, no intelligent mind will wish to dispense with creed altogether. Even the hyper-gnosticism which has given dogmatics a bad name is less to be dreaded than the agnosticism which walks on slippery sands and has a sky darkened by clouds of portentous omen. It is a great mistake to suppose that fidelity to our own views of truth will make us prejudiced and uncharitable. Some of the most intolerant persons in the world are those who boast that they are purely "undenominational." We are not obliged to destroy the accent of individuality before we can feel respect for the beliefs of others. It is a spurious liberalism which jumbles all kinds of things, good and bad, in a heap of indiscriminate confusion. The Master's prayer for His Church will never be answered by cultivating a habit of nebulous uncertainty. While we must be first of all Christians, we have no reason to hide the fact that we are Presbyterians, or

to hesitate in giving a reason for the faith that is in us. In order to achieve the tasks which await our Church in the future, firmness of personal conviction must go hand in hand with breadth of charity.

When any candidate presents himself for membership in our Church, it is naturally assumed that he has reasons for preferring it to any other. But the Church's actual requirements could not be more liberal than they are. "Faith in Christ and obedience to Him"—that is all, but does not that include everything? No Church could ask less without ceasing to be a Church, and it seems to me that no Church has any right to ask more. In view of the statements sometimes made that Presbyterianism is hard and narrow, it may not be out of place to say most emphatically that in its tests for membership it is the most cosmopolitan church in Christendom. Our backbone may be Scotch—could we have a better one?—but our limbs and features are broadly human, and anyone, whatever be his race or station, may be welcomed into fellowship with us, if he believes in our common Master, and has made resolve to follow Him.

If Presbyterianism, then, is to be really aggressive, she must see to it that there is no divorce between creed and character. The final battle of the Church will be fought out, not in the cloisters of speculation, but in the arena of actual life. With each succeeding age, the stress of polemic more and more centres there. Men have not ceased to be interested in matters of belief, but they evince a growing desire to watch their effect upon our doings. The Church, therefore, must take an interest in everything which concerns mankind, and teach us not merely how to die, but—what is far more difficult—how to live. She must have less of a morbid "other-worldliness," and more of that regenerated worldliness which opens up new vistas in earthly existence, and thus beats sordid materialism on its own ground.

Much of the unrest which marks our time, so far from being caused by the loss of religious convictions is like the sorrow of

Hamlet as he beheld the chasm between his enlarged sense of duty and his faltering power to face and fulfil it. The question is being raised on all sides, How are the practical problems which confront us to receive solution? It behooves the Church to study the social and economic conditions of our time, and to weigh the merit of every theory offered as a panacea for existing evils. But many of them are vitiated by fundamental fallacies. The true Paradise is not a machine-like realm which changes men into automata, but a realm throughout which justice and love are so diffused that they necessitate the gradual elimination of everything which interferes with their free exercise. It is not enough to repeat the specious sophism that all men are equal, or to demand the annihilation of property, or to ignore the significance of reciprocal duties. Every great problem, in its last analysis, is an ethical one. Unless we cleanse the fountain, it will do little good to meddle with the streams that flow from it. The true reform is at once more radical and more comprehensive than most of the Quixotic plans which are being so constantly presented before us. And therefore, the Church of the future, while welcoming the assistance of those who, in a sincere and reverent spirit, approach the question of the world's needs from another point of view, has a mission peculiarly her own. She is not called upon to take sides with any class or faction, or to nail any new Gospel to her door. Her work is to inaugurate reform in the individual soul, and thus permeate the mass of society with the leaven of a Divine regeneration. She must possess not only an intelligent understanding of practical affairs, and a fervent sympathy with all sorts and conditions of men, but she must furnish actual proofs that Christ is still the power of God and the wisdom of God, and that it is His laws and His alone which, fearlessly applied and followed everywhere, will answer the questions and inspire the hopes and guide the footsteps of modern civilization.

The progress of Presbyterianism, then, both at home and abroad, depends upon nothing else than its power of dissemi-

nating the essential principles of Christianity. In order to this, certain characteristics will be found indispensable. The ministry of the Church must be trained not only in theological subtleties, but in wide knowledge of the world's thought and action. Our schools of divinity must be schools of humanity also. It will do little good to walk among the ghosts of buried speculations if the preacher does not frequent the common thoroughfares and become in them a sympathetic yet dauntless prophet of the ideal. The members of the Church must cultivate a spirit of healthy comradeship, and make it plain that one can be pious and yet agreeable. However pure an iceberg may be, it will lower the temperature even of the Gulf Stream. A little more enthusiasm and a little more display of friendliness will do no harm to any of us: for man is a creature of emotions as well as intellect, and may often learn quite as much from an appreciative word or a warm hand-grasp as from the most eloquent sermon. We must also develop year by year that noble patriotism which while careless of nothing that contributes to the material resources of this Dominion, reserves its crowning effort for the building up of national integrity, and aspires to make the name "Canadian" a title of honour in the eyes of all the world. Our missionaries in other lands, while persuaded that there is but one perfect revelation must be able to discern the elements of good in all religious systems, and thus by tactful sympathy not less than by earnest faith lead darkened minds out of the shadows into the full sunlight of the truth as it is in Jesus. In a word, no force which can legitimately increase our Church's influence is to be ignored, and nothing which pertains to man must we think foreign to us.

But these things alone will not suffice. Presbyterianism must go forth fired with the consuming zeal of Christian discipleship and full of the power of the Holy Ghost. The Church must have her Pentecost of Divine baptism in order to add to her numbers daily such as shall be saved, and saved not alone from the future penalties of evil, but saved to the immediate

practice of righteousness. When we look back upon our Church's history, and observe the degree of mental and moral vigour which she now possesses, we have every reason to thank God and take courage. We believe in "the foolishness of preaching"—though not in foolish preaching—as destined to triumph over every rival which would usurp its throne. We believe that though a man is not saved by works, he cannot be saved without them, and therefore that the final proof of the Christian is not orthodox doctrine, but pure and loving character. Our modes of worship are simple, yet if used aright, capable of almost boundless possibilities; and if we wish to make any changes in them, no cast-iron rule prevents us from doing so. Our form of Church government, while not claiming perfection, commends itself even to those who do not wholly follow it, and in its essential features seems fitted to suggest the most hopeful lines of advance for a new Catholicism of the twentieth century which shall be freed from the useless accretions of the ages, and shall discern underneath all intellectual divergences that spiritual unity which is taught by Jesus Christ.

These are some of our resources as Presbyterians, and it remains for us to augment their value by putting them into helpful exercise. The stirring records of the past surely make it impossible that we should be cowards or traitors. The needs of the present call for a manifestation of our utmost energy. And as we look into the future, through the uncertain haze, there looms up before us a Land of Promise whose rich domain inspires every chivalrous heart to go up and possess it. Amid the shifting movements of human thought and opinion, amid the fierce conflicts of sects and shibboleths, amid the pathetic ravages made by sin upon lineaments which yet retain, in spite of everything, the stamp of the Divine image, our beloved Church may advance to still more glorious conquests if she be loyal to the great truths of Christ's everlasting Gospel, if she seek their constant application to the varied needs of the world, if she cultivate in the inmost shrine of her being a broad love of humanity and an unswerving faith in God.

College Note-Book.

OUR EXCHANGES.

The Holiday Number of the "Acta Victoriana" has just reached us, and is well worthy of being given first place among our exchanges. An interesting and pleasing feature is the large number of illustrations of Canadian authors of note, whose works are also placed before us in two very readable articles, "Canadian Literature," by Prof. L. E. Horning, Ph.D., and "Arthurian Legend and Canadian Poets," by Miss M. H. Skinner, '98.

There are also "hitherto unpublished poems," by Prof. C. G. D. Roberts and W. W. Campbell, as well as others whose names are not yet so well known to Canadians generally. These, along with other seasonable articles on a variety of subjects, make up one of the best holiday numbers of College Magazines that we have yet seen. We take pleasure in quoting a short poem by Prof. Roberts, entitled "Brotherhood:"

Turn, turn, O God of Peace, our hearts,
 When fierce the red war-wrath upstarts!
 O make us count the bond of blood,
 The tie of common joys and tears,
 More than a world of savage wood,
 A wilderness of vexed frontiers.

The last issue of the "McGill Fortnightly" is noticeable for a scathing, full-page criticism "of certain of our Montreal daily Journals." The article is a timely one, and is written in capital style. It winds up thus: "To repeat: for the good of Canada and the fair fame of Montreal, these things must stop. Something more than commercial rivalry must govern the action of many of our leading daily papers. Theirs is a public function, and the public good demands that they at least do not continue to drag down the public taste. If the press beyond the border is debased, it is not for us to follow suit. If we are proud of

being British, it is not for our press to become un-English, or to depart from the healthy traditions of the Old Country."

The December Number of "The Montreal Diocesan Theological College Magazine" has a portrait of Archdeacon Mills, together with a short biographical sketch. The "Alumni Pulpit" is a section corresponding to "Our Graduates' Pulpit" in past volumes of our own journal. By the way, what is the difference between an alumnus and a graduate?

"The Owl," published by the students of the Catholic University of Ottawa, is a very readable monthly. There is a refreshing variety in the subjects discussed in a large number of short articles. Here are the titles of the November articles: "The Character of Washington," "The great charter no novelty," "Wilkin's Micawber," "A Non-Enthusiast's View of Athletics," "Fragments and Fancies," "Catholic Philosophy in Non-Catholic Colleges."

An ever-welcome exchange is "The Varsity," for there is seldom a number which does not contain something really good. The articles on "Life in other Universities," by graduates of the leading Canadian University, will repay a close perusal.

"The Queen's University Journal" is full of newsy matter about the University over the destinies of which the versatile Principal Grant presides. The writer of "People we've met" should keep on meeting them, and tell us his experiences. Professor Glover has some verses in this number on "Our Chrysanthemum." We quote the first verse and the refrain:

Let Scotland boast the thistle,
 And England flaunt the rose,
 Let Ireland swear the shamrock's
 The finest thing that grows;
 Let every other crowd be dumb,
 We hymn our Queen's chrysanthemum.

Till kingdom come, till kingdom come,
 We'll wear, we'll wear till kingdom come,
 Our Queen's, Queen's, Queen's,
 Our Queen's chrysanthemum:

"The University Monthly," Fredericton, N.B., is in a new cover, which is a decided improvement on the old one. In an article entitled "Has the University advanced?" we are told that during the decade 1874-84 the average attendance at the University was 44, whereas during the decade 1885-95, the average attendance was 67.

In "The Dalhousie Gazette" is a very clever skit "written by a well known Canadian scholar, whose name is withheld" on the everlasting problem, "Did Bacon write Shakspeare."

J. G. S.

OUR GRADUATES.

Rev. Dr. Bayne, of Pembroke, who is deservedly popular both as a preacher and lecturer, gave a very interesting address a few weeks ago at Smith's Falls on the use of "Secret Societies;" and on Dec. 19th he conducted anniversary services in "Scotland Church," Burnstown.

This issue of the "Journal" contains the paper he read before the Graduates' Institute at the opening of the present college session.

The people of Chateauguay and Beauharnois did not forget their pastor, Rev. J. D. Anderson, B.A., at Thanksgiving time. The Chateauguay congregation presented him with a purse, the contents of which were to procure a fur coat. And from those in the Beauharnois charge, on Thanksgiving morning, he received an envelope enclosing a similar gift to be used in the purchase of robes.

At the close of a pastorate of eighteen years, Rev. John Matheson, B.A., resigned his charge of Martintown and Williamstown in the Presbytery of Glengarry.

During these years of faithful ministry, Mr. Matheson had many assurances of the divine blessing upon his labors, and many tokens of love and appreciation from the people.

A farewell social was given in the home of one of his elders

at Martintown, an interesting part of the evening's entertainment being the presentation of a purse containing \$105.00 to Mr. Matheson as a token of their esteem for him, while from Williamstown he also received a gift of \$60.00 at a similar gathering in his honor.

The resignation of the Rev. Thomas Bennett, pastor of Taylor Church, Montreal, came up at the last quarterly meeting of the Montreal Presbytery. Mr. Bennett has been appointed Travelling Agent for the Montreal Auxiliary Bible Society. Mr. Bennett is a graduate of 1876, and during the years of his ministry in Taylor Church had much success.

While both congregation and presbytery were sorry to lose one so kind and faithful, neither felt like opposing the resignation under the circumstances. The pastoral tie will be dissolved on the 26th of December.

Rev. A. S. Grant, B.A., B.D., was offered, and has accepted, an important appointment from the Home Mission Committee. Considering the number, and the different types of character of the men now on their way to the Klondyke, it can readily be understood how our Church desired to follow them with the Gospel, and by men suitably adapted for that work.

Mr. Grant, we feel satisfied, is the right man for the position. Skaguay will be his headquarters. A church is being erected which was started by Rev. R. M. Dickey, who went out about four months ago. Our church is the first, and, so far, the only one "holding forth the Word of Life" in that needy region.

A letter from Rev. W. D. Reid, B.A., B.D., who left Montreal a year ago, shows that he is having an interesting time between travelling and study. Last winter he took a post-graduate course in Edinburgh and Glasgow. During the summer session he took advantage of lectures in Oxford College; and this winter he settled down for another session, in Harvard, from which he has a bursary worth about \$200.

D. J. S.

TALKS ABOUT BOOKS.

Six volumes have been sent to the "Journal" by the Fleming H. Revell Company. Of these, the most notable in point of authorship is the "Potter's Wheel," by Ian Maclaren. It is a large type 16mo. of 209 pages, and costs one dollar. Its theme is that of Jeremiah xviii. and Romans ix., the emblem of Divine Sovereignty. Dr. Watson traces the beneficent design of God in Departures in Life, Broken Homes, Loss of Goods, and the contents of twelve more chapters dealing with dispensations that for the present are not joyous but grievous, yet that afterwards yield the peaceable fruit of righteousness unto them which are exercised thereby. The chapters are well written sermonettes, hardly illumined with any illustration, but eminently more readable than the old "Afflicted Man's Companion," and Dr. James Buchanan's works on "Affliction." They are calculated to comfort mourners by shewing that God over-rules evil for good, making all things work together for good to those who are His. But, and here is Ian Maclaren's weak point, he is an evolutionist like the late Professor Drummond, like Dr. Denney, like Lyman Abbott, and many modern theologians. Their evolution does not dethrone God as does that of Haeckel and others, but it makes moral and physical evil part of His plan, and ignores the existence of the devil and his angels. He does not perceive that, in this way, he makes God to be a house divided against itself, healing at times the cruel wound of His own inflicting. It is astonishing how wise men, yes, and reverent, kind-hearted men, abuse their own thinking and dishonor God by allowing philosophical preconceptions to mould all their theology. Dr. Watson has read the Book of Job and the Gospels, but has utterly failed to catch their meaning in relation to human suffering. In regard to that theme, of which we all have practical experience in degree greater or less, he is more illogical than the Christian Scien-

tist. Christ said, "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." Here God and the world are antithetic. The clearly recognized agency of evil spirits in the physical as well as in the moral disorders of our earth, attested by the Son of God and His Apostles, is not once hinted at by the author of the "Bonnie Brier Bush." Which is worse, to make Divine Sovereignty responsible for all the misery of this world, through an evolutionary progress from a bestial state; or to recognize in that misery the work of the enemy of God and man, divinely permitted by virtue of the necessary limitation imposed upon Sovereignty through the creature's freedom of choice? The former may be philosophical and logical, but it is a priori, and false to fact. The latter is experimental and Scriptural, and finds its sanction in the suffering life of Christ as the revelation of the Godhead. There can be no true conviction of sin and righteousness without the conviction of judgment, and by that judgment the prince of this world is judged. Neither Ian Maclaren nor the Christian Scientist believes in a real devil, and both accept Divine Sovereignty with diverse conclusions, equally false. They fail, probably out of unwise and presumptuous reverence, to recognize the Kenosis or self-imposed limitation of God's present beneficent power so far as this world is concerned. I hold with neither, either in premises or conclusion, but of the two I would rather be a Christian Scientist than an evolutionary Theologian, even though his name be Ian Maclaren. What we want is not a pessimistic resignation to the inevitable, like that of the Turk, nor a reasoned out sophism that calamities are blessings in disguise; but a mighty appeal to the loving Father from His trusting children, against the tyranny of the rulers of this world's darkness. What is good in the "Potter's Wheel" is its development of Psalm lxxvi. 10: "Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain." To go beyond this is virtually to deny the right of Christ and His Apostles to perform miracles of restoration, and to make medical science in all its branches antago-

nistic to the Divine plan. "My Father worketh hitherto and I work," should be the utterance of every son and daughter of God, who seeks to relieve the world of a share of its misery and sorrow; for in that faith lies the Christian worker's strength.

A very different book is "The Lord's Table, a Help to the right Observance of the Holy Supper," by the Rev. Andrew Murray, oblong 16mo. pp. 185, price 50 cents. It consists of a meditation and prayer for each day of the week preceding and the week following the Communion, and ten meditations, with a prayer of thanksgiving for the Sabbath. It is hard to see where the work of the administrators of the ordinance has room to come in, so completely is the day filled up with the Rev. Andrew Murray. He says a number of good things, but nothing that is specially new or helpful. There is too much Rutherfordian rhapsody in the meditations, and in the prayers too much "Precious Jesus" and like language, and too much preaching to God. Here is a specimen of Mr. Murray's disregard of the laws of English composition: "O, my soul, thou also hast received this heavenly invitation. To be asked to eat with the King of Glory; how it behoves thee to embrace and be occupied with this honour. How desirous must you be to prepare yourself for this feast." Every sentence ought to be ended with a point of exclamation. Talk of this kind is unhealthy when carried to excess, and has no warrant in the Bible save as poetry, which Mr. Murray's is far from being. The specimen quoted is poor prose, with its incomplete sentences and change of person from singular to plural. Some people have an idea that, if their talk is only pious, they can say what they like, and other pious people will approve. It is no mark of piety to admire mawkish devotion and bad English. I do not say that there is not much in "The Lord's Table" to help a certain type of earnest Christian to appreciate the Sacrament, but, as Mr. Murray himself urges, it should not take the place of the Word of God, which is open to all and affords an infinite variety of preparation and forms of commu-

nion. Pious ejaculation is only desirable when it rises spontaneously out of reflection upon sacred truth. Still, Mr. Murray has a great reputation among the class of readers which arrogates to itself the name evangelical, and his book will no doubt be extensively read.

A grand book is "The Growth of the Kingdom of God," by the Rev. Sidney L. Gulick, M.A., Missionary of the A.B.C.F.M. in Japan. It is a well-printed 12mo. of 320 pages, and sells for a dollar and a-half. It is replete with statistics and statistical tables, and deals at length with the growth of the Kingdom in numbers, in practice, and in influence. While the tables are invaluable for the statistician and the historian, there is also abundance of most interesting material for the general reader. The author presents several fascinating epitomes of the Church's history, from the standpoint of various ideas of that institution. Especially pleasing are the chapters that set forth the growth of the Spirit of Christ even in lands which do not acknowledge His sway. Mr. Gulick has written a healthful, manly, and reasonable book, without any hysteric or exaggeration, and on that account full of hope to the warder crying, *What of the night?* The facts he presents would furnish material for many lectures or platform addresses to any minister or other teacher desirous of giving to his audience vivid pictures of Christianity's progress. They would also be of immense value to set before the more intelligent in non-Christian fields; and they furnish strong arguments against the pretensions of infidelity. This is no ephemeral book, but one that deserves a place on the library shelves devoted to the permanent in the history of the Church. There are comparatively few volumes concerning which one can truthfully say, "This should be in every minister's library;" but regarding this book one can say it honestly.

The Revell Company's fourth volume is "A Concise History of Missions," by Edwin Munsell Bliss, D.D., Editor of "The Encyclopedia of Missions." It has 321 16mo. pages, and sells for 75 cents. The contents are of three main divisions: I.,

General History; II., Development of the Field; III., Organization and Methods of Mission Work. It is thus not a mere historical record, but a scientific outline of the world's evangelization, which, in addition to stimulating zeal and satisfying lawful curiosity, aims at drawing from the facts of the past and present useful lessons for the conduct of missions in the future. Within so small a compass the records of individual missions are necessarily brief. The index does not contain the name of one Canadian, but Drs. Geddie and Mackay have each a brief mention in the text. Nevertheless, the little book gives an admirable bird's eye view of its exceedingly important subject, and is fitted to instruct mission boards and agencies in the best modes of work.

Some time ago, I noticed in these Talks "A Man's Value to Society," by Newell Dwight Hillis. The Fleming Revell Company now send to the "Journal" "The Investment of Influence," by the same author, a 12mo. of 300 pages in crimson cloth with gilt top, the price of which is a dollar and a-quarter. This is a character-forming book, and as such will prove of great value to young people who may be induced to read it. There is every inducement to do so, for its chapters are taking, and its biographical illustrations, while naturally more American than the cosmopolitan reader might desire, are full and appropriate. One hardly cares to enumerate the contents of its fourteen chapters which deal with human influence in the various ways in which it may be exerted. They seek to awaken people to the fact that they live for others beside themselves, and to realize that the humblest brings an influence to bear on his surroundings. The author treats of the helpfulness of the higher manhood, of the debt of strength, of the gentleness of true giant-hood, and the thunder of silent fidelity, all brave, strong things; but he also deals with the investment of talent, the supremacy of heart over brain, renown through self-renunciation, and the love that perfects life. Harvesting or retribution, good or evil, is a theme that crops up here and there in this admirable book, yet it does not fail to shew how

vicarious lives have been instruments of social progress. Mr. Hillis has well grasped Paul's great truth, "For none of us liveth to himself," which does not mean as some seem to think that we should interfere with other people, but that our example, influence and good offices should be for their benefit. Utter selfishness and the grossest breaches of charity often appear under a Christian garb. Aiming after power and reputation also, we shall surely miss the best forms of both, for

*"The most loved are they of whom Fame speaks not
With her clarion voice in regal halls."*

Pastors and teachers who desire to form and strengthen character in the young people of their charges cannot do better than recommend Mr. Hillis's book to their attentive perusal.

Finally, the Revell Company favour the "Journal" with a bound volume of "The Expository Times," covering the issue from October, 1896, to September, 1897. This excellent theological serial, edited by the Rev. Dr. Hastings, and published by Messrs. T. & T. Clark, of Edinburgh, is in this eighth volume fully up to the average. It is in tone moderately conservative, but does not scruple to set forth all phases of religious thought. It contains trifles, and small talk, and inconclusive theories, but in its pages will be found much that is suggestive and of permanent value. It is also useful as mirroring the current theological opinion of the day. Drs. Cheyne, Driver and Sayce keep up some lively critical sparring in the volume, and the last named is far astray in his Archaeological Commentary on Genesis. In conversation with a group of distinguished Cambridge professors last summer, I was astonished to find what a low estimate the dons of that University had of Professor Sayce's powers of originality; they universally set him down as a profiter by other men's labours. One of our Canadian classical professors, who is a graduate of Oxford, many years ago gave me the same estimate of the man. His reading of the Susian and other Turanian inscriptions is utter bosh; but I think he knows Assyrian and Semitic generally. There are 568 small quarto pages in the "Expository Times" volume,

and it sells for two dollars and a-half. Its frontispiece is a portrait of my old professor, Dr. A. B. Davidson, of the New College, Edinburgh. He was very unlike his present picture when I saw him last, but that is thirty years ago, when he and I were young, though with a difference in my favour.

Some trifles of the Presbyterian Board of Philadelphia, which may not be trifles to some students, are a 7-page tract called "The Sacred Tie," by Julia MacNair Wright, dealing with the sanctity of the marriage relation; and another of 31 pages by the Rev. R. P. Boyd, on "The Preëxistence of Spirits (a Mormon doctrine) Refuted by the Bible." That great father of the Church, Origen, held this Mormon, Pythagorean, or Buddhist doctrine, as a sort of corollary to the preëxistence of the rational soul of Christ in the apparently human theophanies of the Old Testament. As Wordsworth says :

"Our birth is but a sleep and a forgetting.
The soul that rises with us, our life's star
Has had elsewhere its setting,
And cometh from afar.
Not in entire forgetfulness,
Nor yet in utter nakedness,
But trailing clouds of glory do we come
From God who is our home."

Two useful booklets in the department of Ecclesiastical Polity, from the same publishing source, are Principal Dykes' "Anglican View of the Church," 8vo. pp. 15, and Professor G. P. Fisher's "Validity of Non-Prelatical Ordination." The authors are strong and wise men both, and their Church Papers are worthy of careful perusal. A strong sense of duty leads me to notice the Board's last contribution, "A Primary Graduating Exercise," prepared by Israel P. Black and Miss E. E. Hewitt, pp. 8. Sabbath Schools might make use of it with profit.

I am indebted to my friend and the friend of the "Journal," Mr. James Croil, who in his recent sore bereavement has the heartfelt sympathy of many thousands whom his tongue and

pen have reached with benefit, for three numbers of the "Danish Nordisk Missionstidsskrift for 1897," comprising accounts of mission work done in south-east Africa, Congo, and Madagascar, as well as in parts of Asia, a sketch of Pundita Ramabai and the Indian famine, with lives of northern missionaries, and many valuable statistics. After reading these, I pass them on to a Norwegian captain on the Muskoka Lakes, whose wife still delights in religious literature penned in her native tongue. Provost Vahl's excellent *Missionary Journal* thus does double duty, and probably, by further circulation in the lake region of Canada, a good deal more. The sight in a strange land of some good thing written in one's mother tongue is refreshing as cool water to the thirsty soul, but one needs to have had personal experience of this in order to appreciate it.

The Bureau of American Ethnology at Washington has again favoured me with its magnificent report for 1894-95, a small folio of 326 pages and 164 illustrations. In addition to the Bureau's report of progress, necrology, bibliography, etc., the volume contains a paper on "Primitive Trephining in Peru," by Manuel Antonio Muniz and W. J. McGee; another on "Cliff Ruins of Canyon de Chelly, Arizona," by Cosmos Mindeleff; a third on "Day Symbols of the Maya Year," by Cyrus Thomas; and a fourth on "Tusayan Snake Ceremonies," by Jesse Walter Fewkes. These make up a volume of more than usual interest, and help to invest this new continent with something of the archaeological romance that attaches to older seats of civilization. In this connection I may say that I have received from a town in Ontario copies of inscriptions found on a tablet and a casket that were dug up in a Michigan mound. They are in pure Japanese, unmistakably Buddhist, and their date is Buddha 1222, or A.D. 745. They are the oldest dated inscriptions yet discovered in America, whose most ancient historical date is A.D. 717, or only 28 years before that of the death of Hikaye, the Oto Chief of Michigan, whom they commemorate.

A lady friend who reads the "Journal" lent me Crockett's

latest, "Young Lochinvar." The name of its publisher and the number of its pages I did not note, but remember that it was illustrated, and that, in one of the plates representing the heroine, the facial lines which run from the sides of the nose to the corners of the mouth were too clearly defined for the beauty of youth. The author of "The Stickit Minister" has found a new field in the last days of James II. and the first of William III. The laird of Lochinvar is introduced as a Whig in hiding under the guise of a sub-gardener about the home of his lady love. Thence he flees to Holland, and takes service with William of Orange. There also, but not to join him, comes the lady of his choice. A handsome but unscrupulous lord of Barra, in the western isles, becomes the rival of Lochinvar, and by foul treachery seeks to do away with him. But, aided by his old master of fence, he overcomes the enemy for a time; and, when subsequently imprisoned, a Walloon girl, who has fallen in love with him, sets the prisoner free and gives her life for his. Meanwhile, his sweetheart has been spirited away to Barra by the emissaries of its lord. Lochinvar and the master of fence follow, and have wild adventures on the islands. Though they succeed in rescuing the lady, they are caught by her father and her kidnapper. Set loose in the Highlands, they make their way south, join Dundee, fight at Killiecrankie, are wounded and made prisoners at Dunkeld, escape once more, and arrive at Lochinvar. Thence, just as Barra is about to marry the heroine, the young laird dashes in and carries her off, nor stops till he finds King William and receives a free pardon for all offences. The story is a most readable one, and Mr. Crockett's reputation will not suffer by it.

Messrs. Drysdale send four books for review. The most elaborate of these is "Synonyms of the Old Testament, their Bearing on Christian Doctrine," by the Rev. R. B. Girdlestone, M.A. It is in its second edition published by James Nisbet & Co., of London, and has 346 large octavo pages. This valuable theological work has been received with great favour, and won commendation from Dr. Franz Delitzsch, no mean autho-

rity in matters Hebraic. It takes Hebrew words of special theological meaning, and compares them with their synonyms in that language and in the Greek of the Septuagint and the New Testament, thereby arriving at the fixed significance of terms that have often been loosely used or improperly applied. For example, on the all-important subject of the Atonement, Canon Girdlestone shews that the word "caphar" stands for it in Hebrew, and that its primary meaning is "to cover." He says, "We have now to notice that the word "caphar" not only sets forth God's merciful disposition to shelter the sinner, and symbolises the process whereby the shelter should be obtained, but also represents the act of the priest in making atonement for the sins of the people. An important conclusion may be drawn from this fact, namely, that this divinely appointed officer, when making atonement, was really representing, not what man does in approaching God, but what God manifest in the flesh does in sheltering man. . . . Atonement, then, was not something done by man to pacify or gratify God, nor was it something done by a third party with the intention of representing the sinner before God; but it is essentially the product of God's pardoning mercy, exhibited in figure through the agency of the priest's sprinkling of the blood, and finally embodied in the work of Christ. . . . It should be added that pacification, propitiation, and such words, are by no means adequate for the purpose of conveying the doctrine of atonement; they savour too much of heathenism and superstition, and lead to the supposition that man pacifies God, instead of teaching that God shelters man."

These are but fragments of what the Canon has to say on "caphar," but they serve to illustrate his clearing up of doctrinal points by reference to the original terms which Greek theological thought greatly modified the meaning of in translation. The index shews a formidable array of Hebrew words similarly treated, with their Greek equivalents. The exact Bible student, and especially the theologian proper, whether he call himself systematic or biblical, will find immense advantage to

his science from the study of this useful book. I know few, if any, helps to Bible interpretation to compare to it, and it is so readable that one ignorant of Hebrew and Greek may still find it a Bible mine. The practice of quoting the original texts of the Scriptures before a popular audience is not one to commend, as it savours of the pedant, but if one must quote, it should be with a full knowledge of the meaning of the words quoted. I shall be much astonished if "Synonyms of the Old Testament" does not find a prominent place upon the study tables of our most highly educated and earnest ministers. An evidence of its presence in the clerical workshop will soon appear in the quickened thought of the pulpit and the appreciation of the pew. As this puff is entirely gratuitous on the part of the Talker, its genuineness may be assumed.

Another of Messrs. Nisbet's publications sent by Messrs. Drysdale is "A Century of Missionary Martyrs," by the Rev. S. F. Harris, M.A., B.C.L., Vicar of Walton Le Dale. It is a 12mo. of 143 pages, with a frontispiece. In seven chapters it treats of the martyr of Erromanga, the martyrs of Madagascar, the martyred bishop of Melanesia, the martyrs of Uganda, the martyred bishop in Eastern Equatorial Africa, and the martyrs of Ku Cheng. The book is well written and contains a great deal of useful and interesting information. The library of missions is now an extensive one, and bids fair to become much larger as the years roll on and the triumphs of the foreign field increase. Mr. James Croil was the pioneer in the field but partially undertaken by Mr. Harris. His "Noble Army of Martyrs" contains a roll of Protestant Missionary Martyrs from 1661 to 1893, numbering 130. Mr. Croil's deeply interesting volume was published by the Presbyterian Board at Philadelphia in 1894. Besides being much more complete than that of Mr. Harris, it contains the history of martyrdom from the apostolic age on to the days of the Scottish Covenant, and afterthoughts on the success of missions which are well worthy of perusal. It has already been briefly noticed in the pages of

the "Journal," but the Talker could not resist the temptation to re-notice it in this appropriate connection.

The third volume published by the Nisbets and furnished by Messrs. Drysdale is Edwin Hodder's "The Seventh Earl of Shaftesbury, K.G., as Social Reformer." It has 195 12mo. pages and a portrait of the good earl. I remember him when he was Lord Ashley, a name that calls to historic memory the unscrupulous Ashley of the Cabal. A very different man was the seventh earl, whose whole life was spent as a social reformer and the friend of the working man. He did not do good as many do vicariously, but himself went into the depths and the slums, where the roughs and the thieves knew and learned to reverence him. But Mr. Hodder has given the story of his life in another volume. The present 'one deals with the Earl's work in connection with Factory Legislation, Lunacy Laws, Chimney Sweepers, Children in Mines and Collieries, Sanitation and the Dwellings of the Poor, Ragged Schools, etc. It is thus a practical treatise on Social Economics, and may be studied as such; but it is also the record of the life's work of the noblest philanthropist of his day, and thus an inspiration to all who love their fellow-men and labor in any way for their improvement. I have just accidentally discovered that Messrs. Drysdale have marked this volume and the preceding one 75 cents, and Canon Girdlestone's book three dollars and sixty cents.

"Estabelle and other Verse" comes from the same booksellers, but its publisher is William Briggs, of the Methodist Book Room, Toronto. The publishing methods of Canada at the present day are simple, and involve the easy-going publisher in no risk. He sends the bills of printer and binder in to the author, and, after these have been paid, gives him credit for a percentage of what he sells. This is very encouraging to native talent! The reason why Dr. Briggs is favoured above other Canadian publishers is that he is careful and conscientious in making his returns, even in regard to trifling amounts, while other publishers are careless and unscrupulous, and

rather think they honour the author by bleeding him freely and making him no returns. The enemy of Canadian Literature is the Canadian publisher. Hundreds of valuable manuscripts, that the world would be the richer by possessing, are locked away in the desks of the authors, who have not the wherewithal to pay for the honour of publicity. The author of "Estabelle" is a former sojourner in our academic halls, namely, Mr. John Stuart Thomson, whose lyrics have appeared from time to time in the defunct "Week," the "Chap Book," "Peterson's," and the "Canadian Magazine." Mr. Thomson's verse is classical, and epicurean at that. He is, like most of our Canadian bards, a nature poet, but he sees nature through the eyes of the ancients. His first poem on Poetry has only ten verses, yet he crowds into them Sicilian slopes, Theocritus, Nile's pale floods, the Stygian brood, Sapphic strophes, and a star-born Houri daughter. There is polish and suggestion in his Muse, but they are the polish and suggestion of daintily arranged bric-a-brac. In "Chateauguay Valley," "the pink arbutus budded lonely" is a false quantity. It is true that Worcester makes the *bu* long, but Ovid, Virgil and Horace, who ought to have known, make that second syllable short. In "The Night" occurs "star-jew'll'd hair," which is common Canadian or K. K. barbarism, like *barl* and *squerl* for *barrel* and *squirrel*. In "An Ode," page 60, "dandelions" rhymes with "eglantines," reminding me of a once small boy who informed me that he had learned Scripture history out a book called "Lion upon Lion." Then again on page 98, "on" rhymes with "dawn," but the vowel of "on" is short, and the diphthong of "dawn" is long and sonorous; this also is K.K. It is taking a liberty, page 101, to make "old'homestead" and "pebbly bed" musical equivalents, for the accent is on the home not on the stead. In the same poem occurs the abbreviation *hepat'cas* for *hepaticas*; this is unpardonable. Mr. Thomson's false conception of the pronunciation of words in "aw" appears again on page 105, where "on" rhymes with "lawn." Still worse is the parallel of "Etruscan ware" and "connoisseur" on page 107. This

is *Habitant patois*, like *Chategee* for *Chateauguay* ; besides *connoisseur* is a naturalized English word, and submits to English rule. Apart from the instances noted, the author's language is singularly free from provincialisms, and is as a rule classical and elevated in tone, if somewhat artificial and out of date.

Mr. Thomson can hardly be called a Christian poet. The name of God does appear in some of his pieces, and one of them is a "Hymn to the God of Nature," while "A Village Ballad" refers to Providence. But, on the whole, his work is classical and pagan, not romantic and Christian. Among the moderns probably Keats is his model, but he is not an imitator of Keats. Loving nature ardently, he has made himself acquainted with botany and ornithology, and with what of mineralogy relates to precious stones. He sings of *Claytonias* and *Clintonias*, *Hepaticas*, *Columbines*, *Orchids*, and *Catalpas*, sometimes intruding overmuch his knowledge of botanical structure and nomenclature, thus overdoing his part, on the one hand perplexing the non-scientific reader, and, on the other, denuding his poems of that suggestion which is poetry's charm. Here is one of his best verses :

"And ev'ry rustling morning found new nests ;
 New flow'rs, new leaves, danced to the wind's soft tune ;
 On bourgeoning boughs the birds their love-swelled breasts
 Preened in the sunny Paradise of June ;
 The breeze came up with rumours and a tale
 Of sweet hay sprouting in the meadows green,
 And sky-blue violets winking in the wood,—
 Of various budding sights that it had seen ;
 Of trailing mayflow'rs, fragrant, timid, pale ;
 And arisoemas in a green striped hood."

Arisoëma is, I suppose, a printer's error for *arisaema*, the arum or Indian turnip. The trailing mayflower or arbutus is over long before June even in my northern summer home, but let that pass. The verse is such a simple nature loving one as our own College poets, MacDougall and MacKeracher, might have written, free from such conceits as *Tempe* and

Helios, Hamadryads and Chloris, the Arcadian Syrinx, Carian Endymion, Ate, and the Danaides, which mar rather than beautify the rest of the poem. Mr. Thomson's efforts to be classical remind one of Oliver Wendell Holmes' poem by a learned professor, who, in his zeal for ancient lore, had lost his simple English speech, and thus expressed himself concerning a hot day :

" In candent ire the solar spectrum flames,
The foles languescient pend from arid rames ;
His humid front the cive anhelng wipes,
And dreams of errng on ventiferous ripes."

"A Village Ballad" and "The Ballad of the Gardener" shew that our poet can be simple and unaffected, although there is little in his themes, and they make one suspect that classical and oriental terminology are at times introduced by him to cover poverty of original thought. Experience makes the poet, not a Classical Dictionary. Mr. Thomson is young yet, and I trust he may have many long and happy years to develop in. To a sincere love of nature he joins the skill of a smooth and dignified versifier. His Muse is refined and polished, and people of good taste who revel in what is well expressed will derive much pleasure from a perusal of Mr. Thomson's elegant lines.

The Talk may fitly close with the Jubilee Souvenir of the Strabane Presbyterian Church, a copy of which I have received from our genial graduate, the Rev. D. G. Cameron. This neat volume of 112 pages contains a history of the Strabane and Kilbride Churches from the beginning, an account of the Jubilee, and sermons preached in connection therewith by the Rev. Drs. Wardrope and McKay, and Mr. John Young, M.A. It also includes a number of photogravures of ministers and elders connected with the Church, of original members still living, of the buildings, of the Jubilee group, and of the Revs. James Black, of Caledonia, Dr. Fletcher, of Hamilton, Dr. Wardrope, John Young, M.A., and Dr. W. A. McKay. Of

course, Mr. Cameron's own portrait is there, and a very good one it is, but he has modestly made it much smaller than those of the other celebrities, when it should have been the most striking in the book. The finest by far is that of Dr. Donald Fletcher, who looks every inch an ecclesiastical Highland chieftain. The volume reflects great credit upon Mr. Cameron and his editorial committee, and will be of much value to future historians of the Presbyterian Church in Canada.

John Campbell



Editorials.

“ Le Roi est Mort : Vive le Roi.”

The time comes again to mingle farewell and welcome, for the year we ushered in so joyously is now drawing to a close. Peace to him, the king who lies so low ! He has lived his life, and passes to his rest approved.

As we sit silent and waiting at his bedside, we are aware of a great multitude of phantoms which from our old days are coming to us. Their swift yet ghostly footsteps echo from each deserted hall and stairway.

We are not alone. In the fast deepening twilight the memories of a year are gathering about us.

We know them all, and they have power over us.

Through them the page which is all but written and sealed remains open. In them the dying year lives again and puts out hands upon the present; nay, even, as we dimly feel, shapes the future also. These ghostly visitants glide swiftly past us. And some we shrink from, for they chill us with their breath, or by their glance call the blush of shame into our cheeks. Mentally we bid them draw the cowl over their face and vanish. They obey. Well for us if the deeds which are the substance of these shadows could vanish with them.

But others of that thronging multitude we stretch our hands to, for we would stay them in their flight. And yet not all of these are pleasant to us ; though Time has done his best to tone their too brilliant tints and to rob them of their sting, there are reproofs and warnings among them which we value for their plain teaching and help.

The ghostly band which troops before the mind must have some phantoms known to one watcher only, but to all will come memories of disappointments and defeats, regrets and longings, and pain, perhaps sorrows also. And with these

will come others of lingering music of kind words which cheered and encouraged us and have made us friends.

All these we summon to us, holding fast the recollection of old defeat that it may spur us to new effort ; and of half successes that they may awaken in us new hope. For while our thoughts are backward bent, we have also in mind the future. And we have paused thus in the gloaming of the year like travellers, who, ere they set out, search among those things they have for what will serve them best upon their journey.

The new light breaks, the New Year comes upon us. Let it not find us unready and looking backward, but all prepared to range forward with it, recognizing that the past was but a preparation for what is to be.

With firmer trust in One above, let us go forward. The end is not now. Our real work is yet to do. We are bidden learn, and speak, and feel and do.

The earnest resolutions of this time are not idle and useless if they awaken in us higher aspirations, and bring home to us the stern truth of a world locked in a deadly grapple with hardship and poverty and sin, and if they arouse us to that cry which goes up to every man who is man indeed, " Join with us thy brethren, for thou owest us thy faith, thy sympathy and thy loving kindness in word and deed."

Well for us if we can hear the cry and answer it !

Let us lay aside all selfish aims and dreams, for the selfishness of each adds its little to the world's load, already too hard to bear, and let us take instead of "Ambition" these words as our motto for the coming time :

" Except a corn of wheat fall into the ground and die, it abideth alone : but if it die it bringeth forth much fruit. He that loveth his life shall lose it ; and he that hateth his life in this world shall keep it unto life eternal."

He has gained most from the past who is readiest to seize the opportunity offered by the present and the future. The world waits expectantly for those who will hear the Master's call to a life-long service of their fellows, for his sake and for

theirs. And mankind will greet, not with loud praises, but with deep and fervent blessings, those who obey that call and make straight the way for the coming of the King, by reviving the fainting hope and befriending the needy and easing the burden of the overladen.

Hail the opportunity for service which the New Year brings.

“Lay thine uphill shoulder to the wheel,
And climb the Mount of Blessing whence if thou
Look higher, then—perchance—thou mayest beyond
A hundred ever-rising mountain lines,
And past the range of Night and Shadow—see
The high-heaven dawn of more than mortal day
Strike on the Mount of Vision !”

So, farewell !

NEWSPAPER SENSATIONALISM.

The “McGill Fortnightly’s” recent arraignment of the sensationalism of certain newspapers has our cordial approval. No condemnation can be too severe of that hypocrisy which, while denouncing prize-fighting, really supports it by the publicity given to such encounters, and which, while posing as a moral advocate, degrades the moral sense of the community by the disgusting detail with which each crime is discussed. The fact that the public demands it is no justification for such shameless inconsistency, any more than certain people’s willingness to receive stolen goods exonerates a thief.

But is not this a severer reflection on the Christian public ? What a helpless machine it is, to see a newspaper truckling to the baser elements of society, and still to receive that paper weekly into its homes ! Have we not even heard would-be Puritans giving vent to sweeping condemnation of the prize-ring while gloating over the descriptions of the latest “mill,” and roundly denouncing the depravity of the press as they passed over the religious column to feast on the scenes of the latest murder, or developments of the latest murder trial ?

Did no one ever hear of papers which exclude these abominations from their columns being boycotted by these champions (?) of insulted morality ?

In the name of common decency, is it not about time to call a halt ? Unsupported protestations of holy horror deserve nothing but contempt. The manly, not to speak of the Christian policy is to take such united and energetic action as shall stamp out the evil we deplore. If respectable men would intimate that the newspapers that deal in such sensationalism shall have no admission to their homes, and that those which cleanse their columns shall have their cordial support, more would be done to purify the press than could be accomplished by all the denunciation in the world. Either this sensationalism is necessary, or else it is a wrong to society, and a blow aimed at all refinement and righteousness. If wrong, let moralists consistently and strenuously oppose it; if necessary, let them cease their wailings, and confess that their professions are a sham, which they can neither carry out in their own lives nor advocate among others.

THE WESTMINSTER ASSEMBLY.

The two hundred and fiftieth anniversary of the completion of our Confession of Faith and Catechisms is this year being celebrated by about twenty-five millions of Presbyterians in all parts of the world. General Assemblies, Synods, and Presbyteries have moved in the matter. Influential and enthusiastic meetings have been held. Able speeches and essays have been delivered. Valuable volumes of such have been published, and more are still to follow.

Such demonstrations, we venture to think, are not out of place. It has been customary to mark in various ways great events and epochs in history. The old world is rich in monuments of all sorts in honour of warriors, statesmen and distinguished masters of literature and science. Westminster Abbey

and St. Paul's are crowded with such, to say nothing of public squares and parks in London and other cities.

Why should we not in suitable ways perpetuate the memory of victories won in well-fought battles for truth and religious freedom? The achievements of Luther, Knox, Calvin and their associates contributed permanently to the progress of our race, and the memory of their deeds of moral heroism in breaking the fetters of superstition and religious tyranny can never perish.

The men of the Westminster Assembly had a different task to perform, and theirs, too, was highly beneficial. It was chiefly a work of definition; and to ascertain and accurately formulate truth, whether in secular science or theology, is a public boon.

But what was this Assembly, and what did it accomplish deserving of the world-wide attention it now commands? It was not an ecclesiastical court, and not Scottish as many erroneously imagine in its origin or personnel. The members were not Presbyterian by education, tradition, or preconceived convictions as to the true form of Church government. There were about a dozen Independents, but the majority were Puritans who had been Episcopalians. The Assembly was to consist of 151 members in all, viz., 30 lay assessors, being 10 Lords and 20 Commoners, and 121 Divines. They were all chosen by the British Parliament, and directed to meet in the Westminster Abbey on the first day of July, 1643. Scottish Presbyterianism was represented by six delegates, who were invited to deliberate but not to vote. These were Henderson, Baillie, Rutherford and Gillespie (Ministers), and Lord Maitland and Johnston, of Warriston, Elders. They were a comparatively small assembly all told, and only between seventy and eighty attended regularly, but these represented the best ability, piety and learning of the nation at the time. They held 1163 sessions extending over five years, six months and twenty-one days. Their general instructions were to deliberate freely, to formulate their conclusions, and to offer their advice to Parlia-

ment as it might be sought on the great questions of theology and church life which then convulsed the nation. They were specially to work along the lines of the Reformation in European countries, and "by direction of Parliament, addressed fraternal letters to the Belgic, French, Helvetic and other Reformed Churches, and received favourable replies, especially from Holland, Switzerland and the Huguenot congregations in Paris. Hesse Cassel advised against meddling with the bishops. The King issued a counter manifesto from Oxford, May 14th, 1644, in Latin and English, to all foreign Protestants, and denied the charge of designing 'to introduce popery.'"

The aim of the Assembly was to frame what might be called an Irenicon by which to unite in doctrinal belief, worship and church government all Protestants in England, Ireland and Scotland. Presbyterianism was not specifically mentioned, although pretty clearly pointed at.

Did they succeed? Not wholly. On doctrinal points they were generally agreed. "There were no Arminians, Pelagians or Antinomians among them." They produced a solid little book and catechisms which as systematic statements of divine truth are unsurpassed in precision, logical clearness and comprehensiveness.

It is not surprising that this should be the case, because the authors were familiar with the creeds of Christendom, as well as with the writings of Post-Apostolic Fathers and of the Reformers of the sixteenth century. Hence they incorporated in their work the best results of the labours of their predecessors, and we now enjoy the outcome of the whole evolutionary process, and are free to discover and formulate as much additional truth as we can.

Upon matters of church government and discipline the Assembly was far from being one, and on these subjects the keenest conflicts occurred. Episcopacy had its advocates, because all the divines, with the exception of the Scotch Commissioners and two French Reformed Pastors, were in Episcopal orders, and graduates of Oxford and Cambridge. Eras-

tianism was represented by Selden, Lightfoot and Coleman, all distinguished scholars and debaters, and Independency by such men as Goodwin, Nye, Bridge and others.

The issue of their protracted discussions was that Presbyterianism prevailed, and was established in England and Wales by the Parliament on June 29th, 1647, and continued in force until overthrown by the Restoration.

We subjoin the programme of effective meetings commemorative of the work of this Assembly held by the Presbytery of Montreal in Crescent Street Church, and we publish in full the closing address by the Rev. Wm. T. Herridge, B.A., B.D., of Ottawa.

Tuesday, December 14th, 1897.—Hon. Justice Archibald, Chairman.

I.—“The time and place of the Westminster Assembly, and the religious conditions of its meetings.”—Rev. R. Campbell, D.D., Montreal.

II.—“The distinctive features of the Westminster Standards.”—Rev. Principal MacVicar, D.D., LL.D., Montreal.

Wednesday, December 15th.—D. Morrice, Esq., Chairman.

I.—“The Catholicity of Presbyterianism, as evinced in the Westminster Standards.”—Rev. Professor Scrimger, D.D., Montreal.

II.—“The value of the Shorter Catechism as a means of developing character.”—Rev. P. H. Hutchison, M.A., Huntingdon.

Thursday, December 16th.—Dr. A. B. Mackay, Chairman.

I.—The Presbyterian Form of Church Government—its principles, advantages and the extent to which it prevails in Christendom.”—Rev. Wm. Moore, D.D., Ottawa (Moderator General Assembly).

II.—“The Presbyterian Form of Worship—its excellencies and its possibilities.”—Rev. A. J. Mowatt, Montreal.

III.—“The future of Presbyterianism—How best to extend it at home and abroad.”—Rev. Wm. T. Herridge, B.A., B.D., Ottawa.



Partie Française.

LE ROI DE L'INTEMPÉRANCE.

(Résumé d'une conférence prêchée à Québec, le 28 Novembre, 1897.)

“ Elles avaient au-dessus d'elles un roi, l'ange
de l'abîme, appelé en hébreux Abaddon ;
et dont le nom en grec est Apollyon.”

(Exterminateur) Rev. IX : 11.

J'appliquerai ces paroles aujourd'hui à un autre roi, non moins destructeur, qui règne malheureusement de nos jours en maître, sur une grande partie de l'humanité souffrante.

Oui, hélas ! l'histoire du roi Alcool dont je veux parler en ce moment, est une histoire bien triste, et dont nos compatriotes sont généralement les victimes. Hélas ! elle est pleine d'infamie et de corruption, de cruauté et de crimes, de fureur et de ruines de toutes sortes. Le sage a dit avec beaucoup de science et de connaissance de cause que la force des jeunes gens est leur gloire et que les cheveux blancs sont l'honneur des vieillards ; mais pour que les jeunes gens gardent cette gloire et les vieillards cette honneur, ils doivent fuir ce roi destructeur, sinon ils perdront leur force et ne verront point non plus, cet honneur du vieil âge. L'œuvre principale du roi de l'intempérance est d'affaiblir la volonté de l'homme ; oui, d'annuler si possible cette puissance que Dieu lui a donnée afin d'agir et de résister au mal sous toutes ses formes ; et lorsqu'il a réussi à émusser cette force divine chez ses sujets, il les terrasse avec facilité en les jetant du coup au fond de l'abîme. . . . Son œuvre diabolique se poursuit aussi en obscurcissant l'intelligence, cette faculté de la pensée ; surtout au point de vue du salut de l'âme par Jésus-Christ. Et s'il réussit à mettre de profondes ténèbres dans une intelligence, c'est une victime assurée pour son royaume, et étant le roi des ténèbres mêmes, il saura la maintenir à

jamais loin des rayons salutaires du soleil de justice. Son œuvre satanique se développe en tuant la conscience ; oui, en en ôtant la vie à ce guide que Dieu nous a donné pour faire le juste discernement du bien et du mal.

L'homme dépourvu de ce flambeau du ciel est facilement conduit dans les ténèbres, ainsi que dans toutes les turpitudes du péché qui le mènent à la mort et à l'enfer.

Voilà en quelques mots les tristes effets du travail de ce monstre au milieu de notre race. O Dieu ! de toute miséricorde, aide-nous au nom de ton Fils, nous t'en supplions, à enrayer à tout jamais cette œuvre de destruction !

Ami lecteur, si vous croyez que ces assertions sont fausses continuez la lecture de cet article jusqu'à la fin et vous verrez que je dis vrai, en portant de telles accusations contre cet ignoble tyran.

Eh bien, je fais appel à votre expérience ; n'a-t-il pas enlevé aux joues de bien des jeunes gens la fraîcheur et la gloire de la santé, en y plaçant la teinte rougeâtre de la lie de la coupe, et en donnant une débilité générale à leur constitution ? N'a-t-il pas enlevé l'éclat des yeux de maints jeunes gens en les rendant troublés et couleur de sang ?

Oui, vous savez mieux que moi qu'il a enlevé du visage sa beauté et sa grâce et l'a laissé tout difforme, en lui ôtant les rayons d'intelligence et l'a mis au niveau de la brute.

Il a ôté la force des membres et les a rendus vieux, faibles et chancelants avant cinquante ans, et de plus par l'état févreux où il les maintient continuellement, il les dérouté de leurs fonctions naturelles. Il enlève la fermeté et la souplesse du pied en le rendant vacillant et incapable de supporter dignement le corps. Il ôte même l'équilibre du corps et l'élasticité aux nerfs, qui demeurent sans force, chancelants et hésitants. Il a enlevé la vigueur du bras et l'a laissé faible, mou et sans énergie. Hélas ! il a enlevé la force et la vitalité du sang en le remplissant de germes qui empoisonnent la chair, et de maladies qui mènent] à la

mort, puis les descendants s'en ressentent jusqu'à la troisième et quatrième génération. Notre corps, ce chef-d'œuvre du Créateur, devient méconnaissable lorsqu'il se met sous l'influence de ce tyran des tyrans.

Ce corps qui fut fait d'une manière si merveilleuse et si grandiose, devient vraiment une vile et repoussante masse de corruption, quoique vivant encore.

Hélas ! deux fois hélas !! le tyran est entré dans le cerveau, ce sanctuaire de la pensée, pour y faire un terrible ravage, qui reste toujours plus ou moins irréparable, et que de fois il y a détrôné la raison afin d'y faire régner la folie et la stupidité ; de plus, il enlève du regard le rayon de l'esprit, pour le remplacer par la torpeur intellectuelle, ou l'éclat stupide de l'idiotisme. Il ôte de la face de maints jeunes gens la virilité, pour y laisser le cachet de l'abrutissement et de la sensualité. Il fait dire à la langue des choses folles et odieuses qu'elle n'aurait jamais prononcées sans être sous son influence délétère ; et aussi lui fait chanter des chants qu'elle aurait eu honte de chanter en d'autres circonstances.

N'a-t-il pas enlevé des mains de bien des jeunes filles l'adresse et le courage, en les détournant d'un travail utile et légitime afin de les plonger dans le mal où elles sont devenues les instruments du péché, de la brutalité et du meurtre ? Hélas ! que de fois il a rompu les liens sacrés de l'amour fraternel pour les remplacer par des haines implacables et des discordes interminables. De la même manière il s'est interposé entre l'époux et l'épouse et a brisé à tout jamais le lien sacré de la foi conjugale. Il fait que l'homme brise les commandements de Dieu d'un bout à l'autre. Que de fois d'un père bon et indulgent, il en a fait un être inhumain, un vrai tyran, un meurtrier !

Et puis, n'a-t-il pas souvent changé le cœur d'une mère aimante en un démon ?

Il a mené des milliers de fils et de filles, autrefois obéissant à leurs parents, dans le chemin de la rébellion, qui a donné la

mort temporelle à ceux-ci et la mort éternelle à ceux-là. Hélas ! maintes et maintes fois il a fait descendre au tombeau de chers amis avant leur temps, et ce qui est encore plus triste, les a précipités dans l'abîme éternel ou il y a des pleurs et des grincements de dents. Il a pris de maintes tables le pain de l'enfant pour y faire asseoir la faim et la privation. Il a ôté souvent les moyens aux pères et aux mères d'instruire leurs fils et leurs filles, en les réduisant à vivre dans l'ignorance la plus grossière. Aussi il a arraché de maintes épaules les vêtements confortables et soyeux pour les couvrir de haillons et de guenilles, où le froid perce et tue. Il arrache des mains de ses sujets leurs palais, afin de leur donner en échange de misérables cabanes. De plus, il leur enlève des champs d'une beauté sans pareille, les tue, et alors il ne leur reste pas même un pied de terre pour leur sépulture. Hélas ! depuis sa naissance, il a rempli nos rues et nos grands chemins de violences et de crimes, de désordres et d'infamies de toutes espèces, et nos tribunaux d'injustices hideuses et sans nom.

N'a-t-il pas rendu nos politiques subtiles et sans scrupules, et nos élections pleines de fraudes honteuses ?

A lui, seul il remplit, plus de la moitié de nos maisons de correction et de nos pénitenciers. Il a fait quadrupler nos agents de police et fait souvent que ces mêmes agents viennent à commettre le crime eux-mêmes. Hélas ! d'après l'investigation des plus savants médecins, il a fait plus de sujets à lui seul pour les asiles d'aliénés que toutes les autres causes ensemble.

Frères en Christ, sachez une fois pour toutes qu'il a rempli notre monde de larmes et de gémissements, de pleurs et de misères, de pauvres et d'orphelins, de malheureux et de nécessaires de toutes sortes ; et aujourd'hui son dessein criminel est de bannir le Christ du cœur humain et d'y établir le prince des ténèbres afin de continuer à peupler l'enfer d'âmes pour lesquelles le Christ a versé son sang.

Vous voyez donc que son œuvre est d'éloigner l'homme de Dieu en le rapprochant de satan. Tels sont les principaux points d'accusation que j'avais à porter contre ce monstre destructeur. C'est pourquoi, ô Dieu ! daigne dans ton amour infini faire que le monde entier se lève par ta force et ta lumière comme un seul homme et condamne à mort le coupable. Ainsi soit-il.

I. P. BRUNEAU, pasteur.

UN MOUVEMENT SIGNIFICATIF.

Personne ne doute qu'il y ait dans les rangs du clergé catholique romain, un grand nombre de prêtres qui n'acceptent qu'extérieurement les dogmes de leur église. Les uns n'ont jamais été assez sérieux pour examiner à fond la doctrine romaine. Ils ont accepté le sacerdoce sans se rendre compte des responsabilités qu'il implique, sans se demander si les enseignements du romanisme sont conformes à l'Écriture sainte et aux données de la raison. La question religieuse n'agite guère la conscience de cette classe de prêtres. Aussi longtemps que leur évêque leur donne une bonne cure, où ils peuvent vivre plus ou moins dans la mollesse, ils sont satisfaits.

Il se trouve cependant des âmes d'élite parmi le clergé. Il y a des hommes qui pensent et qui jugent. Rome n'a pas réussi à détruire complètement chez eux la conscience et c'est parmi ceux-ci que l'on trouve des cœurs souffrants.

En France, déjà, plusieurs de ces infortunées victimes de l'esclavagisme ecclésiastique, ont rompu leurs chaînes, et respirent maintenant l'air pur de la liberté chrétienne. Ils ont commencé un mouvement, qui, espérons-le, aura quelque suite. Ils viennent de fonder un nouveau journal sous le titre : "Le Chrétien Français," qui sera le bulletin de la réforme évangélique dans le catholicisme. Ce journal sera rédigé par ce groupe de prêtres et aura pour directeur M. A. Bourrier, pasteur actuellement dans les environs de Paris,

dont les journaux annonçaient il y a déjà quelque temps la conversion.

Comme le fait remarquer la "Revue Chrétienne" qui nous fournit les détails que nous donnons ici, ce qu'il y a d'original, d'intéressant et de nouveau dans ce mouvement, c'est le besoin qu'éprouvent ces prêtres et la tentative qu'ils font ouvertement de se grouper, de former un corps et d'agir ensemble sur leur ancienne église et leurs anciens confrères.

Ce n'est pas aux protestants qu'ils vont s'adresser mais surtout aux membres du clergé catholique, dans le but de leur ouvrir une tribune libre et de leur donner un centre de ralliement, avec un moyen d'affranchissement et d'action. Voici comment ils s'expriment :

" Nous sommes tous prêtres : séculiers, moines et religieux. Les uns, déjà sortis de l'Eglise romaine, les autres encore dans le giron et sous la hiérarchie ; tous nous voulons une réforme religieuse, un catholicisme rajeuni, un christianisme tel que l'ont établi les apôtres, seuls interprètes authentiques de la prédication de Jésus. La papauté n'est pour nous qu'une institution humaine ; vénérable, si elle veut répudier un passé d'erreur et d'inventions dogmatiques ; condamnable, si elle s'obstine dans l'orgueil de ses privilèges antichrétiens. . . . Plus de vingt prêtres ou moines ont rompu les liens qui les retenaient dans l'Eglise romaine afin de prêcher librement l'Evangile. D'autres plus nombreux, pensent qu'ils peuvent encore rester dans le giron et que la Réforme sortira du catholicisme."

Nous pouvons comprendre qu'ils s'unissent ainsi pour la grande lutte que l'avenir leur prépare, car le sort du prêtre défroqué n'est pas toujours le plus enviable, on se méfie de lui, on ne lui donne pas d'emblée sa confiance. Connaissant le système de compromis et de mensonges dans lequel le prêtre a été instruit, on a raison de redouter ses funestes effets sur la conscience. L'ex-prêtre est souvent, peut-être trop souvent et à tort, considéré comme une sorte de paria dans notre société moderne.

Qu'il y a eu des prêtres indignes, qui ont abandonné le romanisme dans des circonstances peu honorables, personne ne peut nier. Mais il en est d'autres qui, en conscience, ne peuvent plus pratiquer les formes extérieures d'un culte auquel ils ont perdu foi. Continuer leur ministère dans l'état d'esprit et de coeur où ils se trouvent, serait faire acte d'hypocrisie. On peut facilement comprendre par quelles agonies morales passent ces âmes d'élite, ces hommes de conscience, de piété, qui ont soif de Dieu et qui demandent une religion intérieure qui parle au coeur.

Depuis deux ou trois ans en France ces crises de conscience et d'intelligence deviennent de plus en plus nombreuses. Nous vivons à la fin du dix-neuvième siècle, époque où tous les systèmes dogmatiques et autoritaires subissent une rude épreuve, époque où l'esprit démocratique se fait partout sentir. La hiérarchie catholique romaine a beau faire, elle ne peut pas arrêter cette marée montante. La critique, la philosophie et le progrès scientifique de notre temps, exercent une influence toute contraire à ce système d'obscurantisme. Léon XIII., avec grande sagesse, s'est efforcé de concilier le catholicisme romain avec notre civilisation moderne, mais tout en épargnant bien des déboires à son église, il n'a pas pu empêcher que le conflit éclatât plus fréquent et plus profond entre les vieux dogmes fondés sur l'autorité d'une Eglise qui étant infailible, ne peut changer, et l'esprit moderne.

Une ou deux citations suffiront pour faire comprendre tout ce qu'a de triste la situation du prêtre qui a perdu foi au romanisme et qui cherche à sortir de la prison dans laquelle il est retenu.

Un curé de l'Ariège écrivait à "La Dépêche" de Toulouse, journal radical : "Ne pourriez-vous nous aider un peu ? C'est en réalité une belle et bonne oeuvre, une oeuvre de liberté, de haute moralité. Je connais plusieurs prêtres qui souffrent des tortures inouïes dans cet état qui n'est pas le leur et dont ils cherchent à se dégager ; c'est faire oeuvre charitable, bonne, que de leur venir en aide."

C'est M. le curé Vidalot qui écrivait ainsi. Il promettait de se faire connaître. Il n'a pas tardé à le faire. Il vient d'adresser à son évêque une lettre de protestation qui prendra place à côté de celle de M. Philippot, qui a produit une assez grande sensation en France et en Amérique.

Un autre prêtre, victime résignée et vaincue écrit à un ami qui avait brisé ses chaînes : " Je vous admire et je n'ai pas le courage de vous imiter. Je vois crouler à l'examen les dogmes catholiques les uns après les autres comme des créations artificielles et vieillies. Mais le moyen d'échapper à la discipline de l'Eglise ? Où aller pour trouver un morceau de pain ? A quel travail séculier le prêtre est-il bon ? Vous connaissez les absurdes mais terribles préjugés que l'Eglise a créés et qu'elle entretient soigneusement à l'endroit du prêtre défroqué. Et puis on a quelque part une vieille mère dont un acte de révolte briserait le cœur et hâterait peut-être la fin. Ah ! comme l'on a bien su nous enchaîner ! Non la fuite n'est pas possible ; il faut se soumettre, se coucher, moisir dans son coin et mourir." Il serait difficile d'imaginer rien de plus triste qu'une de ces existences s'écoulant dans un esclavage semblable, nourrissant des pensées et des sentiments si sombres. Avant la réformation on croyait, ou l'on prétendait croire sans pratiquer. Aujourd'hui, comme le disait Mgr. d'Hulst, l'inconséquence consiste à pratiquer sans croire.

Ceux qui ont à cœur le salut de la France, son retour à la foi virile des vieux Huguenots, se demandent quelle suite aura ce mouvement ? Il y a déjà eu tant de ces essais de réforme qui n'ont produit qu'une impression passagère, que l'on est devenu tant soit peu sceptique et froid.

Cependant il faut admettre que ce mouvement s'opère dans des circonstances favorables à son développement. Le bas clergé a senti le besoin d'un peu plus d'indépendance qu'on ne lui a accordée par le passé. La presse catholique n'est pas sans inquiétude, et les efforts extraordinaires du haut clergé dans le but de se réhabiliter auprès du gouvernement, sont de nature à nous faire croire que cette révolte a quelque chose de

sérieux. Voici comment "La Vérité," journal catholique romain, envisage la situation.

"Un dangereux mouvement, dont il ne faut ni exagérer ni méconnaître l'importance, se produit en ce moment dans le clergé. C'est la suite de cet esprit libéral que l'on a vu poindre avec Laménais, qui a entraîné l'abbé Guettée, le malheureux père Hyacinthe, les abbés Michaud, Michon, et d'autres encore, et qui travaille aujourd'hui une partie du jeune clergé. Sous prétexte de revenir à un christianisme plus vrai, plus évangélique, on est tout près de répudier le catholicisme." Suit une analyse de la confession de foi tout évangélique de M. Philppot, ancien curé de Plomion, et "La Vérité" continue : "Cette confession de foi ne diffère pas des idées qui commencent à s'exprimer publiquement par la voix ou par la plume de certains ecclésiastiques. Elle répond à l'état d'âme d'un plus grand nombre de prêtres, jeunes ou anciens, inquiets, remuants, épris de réforme et de renouveau, qui en sont venus à croire que la vieille orthodoxie et la vieille tradition ne suffisent plus au monde de l'avenir. Ils sont déjà plusieurs qui se sont rapprochés ; ils cherchent à se donner un rôle au sein du clergé ; ils s'appuient sur les idées de démocratie chrétienne, d'action populaire... Le danger est plus grand, à notre avis, qu'il ne paraîtra peut-être. D'un côté, un certain zèle, chez plusieurs un certain esprit d'apostolat qui ne trouve pas toujours à se satisfaire dans les fonctions du ministère ordinaire ; de l'autre, certains justes sujets de tristesse, certains abus qu'on ne saurait se dissimuler, peuvent singulièrement favoriser ce mouvement de soi-disant retour au christianisme primitif."

L'extrait qui précède, suffit pour faire voir que ce n'est pas sans inquiétude que les autorités ecclésiastiques envisagent ce mouvement.

Le "Journal de Genève" ne croit pas qu'on puisse porter un jugement quelque peu précis sur les chances d'avenir, parce qu'il est d'avis que parmi ces prêtres ce n'est que le petit nombre qui aient réellement dégoût de superstitions trop

favorisées et qui sentent le besoin d'une religion moins extérieure et plus profonde, un retour même au pur et simple Évangile du Christ et des apôtres. On semble croire que la plupart sont entraînés par des motifs sociaux ou politiques, plus désireux d'une réforme de l'Église que d'eux-mêmes. Ils ressembleraient alors à nos libéraux du Canada, qui tout en détestant l'esclavagisme du romanisme, ne s'intéressent guère au progrès de la vérité chrétienne.

Demandons que l'Esprit de Dieu vienne présider à cet intéressant mouvement. Qu'il donne à ceux, qui en France, dirigent "l'Oeuvre des Prêtres," beaucoup de sagesse et de jugement, aussi bien que les moyens nécessaires pour instruire dans les principes de l'Évangile ces hommes dont Rome a fait des esclaves. Remercions Dieu d'avoir tiré des ténèbres plusieurs prêtres distingués et par l'intelligence et la conscience, pour en faire des fidèles témoins de la vérité.

CALVIN E. AMARON.

LE TEMPS S'EN VA.

Noël est bien toujours comme l'annonçaient les anges, le sujet d'une grande joie pour tous. C'est du moins ce que confirmaient les visages rayonnants de nos amis à l'approche des vacances, et qui pour la plupart sont retournés à leur poste d'évangélisation afin d'y annoncer la grande nouvelle : "Un Sauveur nous est né !" paroles qui sont en effet toujours nouvelles pour un grand nombre, bien qu'elles aient été redites depuis bientôt dix-neuf siècles.

Mais il est à remarquer que lorsqu'une accalmie se produit ainsi dans les études, une même pensée frappe les esprits : "Comme le temps passe !" Déjà Noël ! Et pourtant quelque rapide que soit le temps, combien de personnes le trouvent encore trop long, sans doute parce qu'elles ne savent à quoi le passer. Souvent on le déchire, on le perd à ne rien faire, ou à faire des choses qui ne valent guère mieux.

Ainsi il faut, avoir dans l'esprit bien de la ressource pour entretenir plusieurs heures de suite une conversation, sans répétitions, sans bâillements, sans médisances ; et l'on réduirait au silence bien des grands parleurs si on les obligeait à ne dire que de bonnes choses

Les heures, disait un ancien, s'envolent au ciel pour y rendre compte de l'usage que les hommes en ont fait :

Dons à peine obtenus, qu'ils nous sont emportés.

Moments que nous perdons, et qui nous sont comptés.

En effet, si la vie oisive et inutile est condamnée par les païens, à combien plus forte raison doit-elle l'être par des chrétiens qui savent qu'une destinée éternellement heureuse ou malheureuse, selon l'usage qu'ils auront fait de la vie, les attend à la fin de la courte carrière où ils marchent.

Le premier devoir est de croire au devoir nous enseignait-on il y a quelques jours. C'est donc surtout aux devoirs sacrés et indispensables de notre état que nous devons tout immoler, car le temps s'en va, et parce que telle est la loi de l'honneur et de la conscience.

JEAN REY.

