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## Our Graduates' Institute.

### THE THEOLOGY OF IAN MacLAREN.

BY THE REV. D. HUTCHISON, B.A., B.D.

The theological opinions of this celebrated author and divine are extremely interesting, because he is a representative of "the new school theology," a theology that is to-day widespread, popular and even preached from Canadian Presbyterian pulpits. Dr. Watson's theological views are given chiefly in "The Mind of the Master." In general his other works give hints; "The Mind of the Master" makes positive statements.

Everything written by an author is not necessarily true, or theologically accurate, even supposing that writer be Ian MacLaren. There is a miserable idea abroad, that if a man writes a book dealing with some scientific, political, social, ethical or medical subject, or writes a popular story, then, by virtue of that, he is an authority on all theological ques-

tions. Theology, as the science of God and man, and "the relations between God and the universe," is the deepest, highest, widest, grandest and most difficult, and yet the most interesting of all sciences. A man may be a world-famous politician, poet, physician, scientist, author, or philosopher, and yet be as ignorant of the great principles of Christian theology as any educated heathen—as a Cicero, a Plato, or an Aristotle. Theology is a science by itself, and outside of the professor's chair, and "freshmen," there are few real authorities on theological questions. Dr. Watson's theological views are worthy of honest, thoughtful consideration, not because he is a great story-writer, but because he is an earnest, sincere and scholarly minister of Jesus Christ. His views are not new, but old. He is thoroughly conscientious, and deals with and lays stress on the subjective side of theology rather than the objective. He deals with the ethical rather than with the theological. His theology is Christocentric and evolutionary. To the science of theology he gives a high place. It is, he writes, the "queen of sciences," and they "who join in the Philistine outcry against theology" "are unworthy of their profession." "One can hardly imagine a greater sin against light within the Church than any indifference or enmity towards theology, or a more flagrant outrage against the idea of a University than the omission or exclusion of one science alone, and that the queen of all, and the one in which all others cohere and are crowned." It has sometimes been said, in defence of Dr. Watson's theological position, that he writes no system of theology; that he does not present a system, and should not therefore, be criticised as if he had. Dr. Watson would consider that a gross insult. Every man has a system of theology, unless he is an imbecile, and Dr. Watson has his, as well as other men.

He takes the position of every true theologian—that theology is an absolute necessity. "Theology," he declares, "is an absolute intellectual necessity." The ancient Greek, Roman, Egyptian, Babylonian, Indian, and other heathen theologies declare this fact. The world's history declares it.

Man must have his theology. Men are so constituted that they must think, reason, form conclusions, organize, harmonize, unify, and systematize. The mind hates disorder, and apparent contradiction in facts, and can never be satisfied with such confusion. This is nowhere more true than it is concerning life, man, God and destiny. If all the creeds and systems of theology in existence should to-day be swept from the world, men are so constituted that to-morrow they would, and must, build others. Every man has his system of theology. He cannot exist without it, and even the man who rails against theology and theological systems, has his own system, however blundering it may be, however much it may resemble in leanness or appetite the seven poor and hungry kine of Pharaoh's dream. For a man to say he has no theology, or that he does not believe in theology, or theological systems, is equivalent to saying that he is not man, but brute, so far at least as that particular fact is concerned.

We have not time to look at every doctrinal view held by Dr. Watson. Let us examine some of the more important.

(1) Dr. Watson's views on Scripture:—

He holds that the utterances of Jesus have a supreme authority over those of Isaiah and Paul. The religion of Protestants is not the Bible in all parts, but only the words of Jesus, by which the teaching of prophets and apostles must be judged. The Old Testament is subordinate to the Gospel, yet God's voice is found in all the Books. The extermination of the Canaanites, he declares to be "an impossible action for any Christian," totally ignoring the fact that there is not a Christian nation under heaven which would not, under similar circumstances, feel itself bound by the most sacred ties of justice, righteousness, and humanity, to act in a similar way. What a howl of scorn and indignation rose from press, platform, and pulpit, because Britain or the United States could not, or would not, punish Turkey for her sins and crimes against defenceless Armenians! The United States has been blamed for precipitating an unnecessary war with Spain in Cuba. Perhaps so. Right demands that every

other means be exhausted before resorting to bloodshed; but if there is a stain on "Old Glory" the blot is there, not so much because the United States precipitated a war which drove the Spaniards from Cuba, but rather because, as a Christian nation, in proximity to Cuba, she permitted such cruelty, injustice, and devilry to exist unpunished and unchecked for so long a time. If Spain resisted an interference, then, as a Christian nation, justice, righteousness and humanity compelled the United States to drive her from Cuba, punish her for her crimes, and unfurl the Stars and Stripes over the island. Yet these are not parallel cases. The Canaanites were infinitely worse than Turks or Spaniards, and the circumstances connected with the mission of Israel and Christ's mission were vastly different. Laying aside the purpose of Israel and the mission of Christ, there is not a Christian nation on the earth which would not feel itself under obligation to punish and put down, by the severest penalties, if necessary, a heathenism so foul, unnatural, cruel, and degrading as was the heathenism of ancient Syria and Palestine.

What can Dr. Watson's view of inspiration be? It is interesting to learn this if we can, for on that depends everything. If Dr. Watson can get a theory of inspiration elastic enough, there is nothing which he may not hold, or discard, at his sweet will. We find the key to his doctrine in Chap. vii., "The Cure of Souls." "Twice," he says, "does a minister learn beyond all question that the Bible contains the Word of the Living God." "The Bible contains the Word of the Living God," not is the Word of the Living God. Dr. Watson holds the "Illumination Theory" of inspiration. At least he uses the exact language of this theory, and we are perfectly justified in judging that Dr. Watson is not the man to use such language unweighed. This theory holds, not that the Bible is the Word of God, but that it only contains the Word of God. "And," to use the words of a celebrated theologian, "that not the writings, but only the writers, were inspired." Inspiration it regards "as merely an intensifying and elevat-

ing of the religious perceptions of the Christian, the same in kind, though greater in degree, with the illumination of every believer by the Holy Spirit." Neander, Tholuck, and Schleiermacher, in Germany, Coleridge and Robertson in England, and on this continent Ladd, Curtis, Whiton, and J. F. Clarke, have held similar views.

If we hold the illumination theory of inspiration, we can cut out anything we please, or retain anything we please. It is a most elastic and a most convenient theory, for it shapes itself to any view under heaven. Men are sinful, and this renders the spiritual perception of the writers of the Bible imperfect and untrustworthy. A new revelation is needed to tell us what parts of the Bible are trustworthy and authoritative. This is not given, and the result is that the individual reason, with its possible prejudice, whims, or dogmatic presuppositions determines what portions of Scripture to reject, and what portions to accept. Thus, man's own reason, and not God, is in reality made the ultimate and supreme standard of truth and duty and right. There is no portion of Scripture which can be absolutely depended on as safe and authoritative in morals and religion. This view of inspiration cuts away the rock foundation, and leaves nothing but shifting sand. Far different is it when inspiration is viewed as supernatural, plenary, and dynamical. For then, not only the writers, but the writings, are inspired. It makes the writers penmen, not pens, and every part of the Bible is inspired and completely true in its connections and relation with every other part. This gives us, as a foundation, what England's "Grand Old Man" called "The Impregnable Rock of Holy Scripture."

(2) The Doctrine of Providence:—

Dr. Watson has the strongest faith in a Providential government of the world. "The Potter's Wheel" shows that he believes firmly in a Providence, wise, righteous, good and loving—in a Providence special, preventive, permissive, directive, and determinative. There is no fatalism, casualism, or merely general Providence. He is neither a quietist nor a believer in pure naturalism, but he stands midway between.

No grinning devil controls this great world machine, but a God of Love. As to the dark problem of suffering in the world, he says a fine thing. To people who are perplexed with God's mysterious dealings, he speaks a wise word. "We must," he says, "take account of sin." "We cannot conclude that this world is not governed by God, or misgoverned, unless we are sure the government has been obeyed. Suffering does not prove that there is no government or misgovernment, but rather that there is a just and strong government over the world." Such is Dr. Watson's splendid, inspiring and manhood-giving belief in Providence.

(3) Angelology.—It is difficult to say what Dr. Watson's views are on good and evil spirits. He says little, and merely mentions them without comment, one way or the other. There is no devil in Ian MacLaren. He mentions him by name once or twice, but practically he does not seem to believe in his personality and power. If he does, he never makes use of that personality in his theology to account for anything in the world of sin, suffering, and temptation. However, if he errs on this side, he is safe on the other side. He never slanders the poor devil. He takes full cognizance of the fact that very often the only devil, and the biggest devil, is man's own obstinate, sinful, sin-loving, sin-curs'd heart. To the devil he seems to say as Byron's Manfred said to the fiend who tortured his closing hours:—

"I do defy—deny—  
Spurn back—and scorn ye."

(4) The Doctrine of the Trinity:—

Dr. Watson seems to lean towards Sabellianism. He holds to the economic Trinity, but seems to deny a Trinity of essence. He holds to the Trinity of Revelation, but denies that Christ taught an eternal, essential Trinity in the divine nature. He says: "With Jesus, the Trinity was never a state of being; it was an ethical fact—a state of feeling. It was a revelation of love, which found its life in sacrifice." With Dr. Watson, Christ is the supreme authority, and all other

portions of Scripture are to be tested by what Jesus says. This statement, therefore, amounts to a virtual denial of the Trinity of Essence. This satisfies the demands of neither Scripture nor reason. In the words of Dorner: "A Trinity of revelation is a misrepresentation, if there is not behind it a Trinity of Nature."

(5) The Doctrine of Sin:—

The essence of sin, the essential principle of evil, according to Dr. Watson, lies not in sensuousness, not in finiteness, not in unbelief, or in enmity to God, but in selfishness. He says: "With Jesus, from first to last, sin is selfishness." "Jesus rooted all sin in selfishness." "Jesus traced evil to the will and ignored the body." There is both reason and Scripture on the side of this view. Supreme love to God is the essence of all virtue. The antithesis of this—the choice of self as the supreme end—is, it is reasonable to suppose, the essence of all sin. Heine represents Napoleon's selfish ambition as saying to the world: "Thou shalt have no other Gods before me." The choice of self as the supreme end is always such a declaration. It overrides every other consideration and sentiment. Every form of sin will be found to have its root in, and to be a form of selfishness, while selfishness itself cannot be broken up into simple elements.

As to the origin of evil, Dr. Watson evidently regards it as incidental to the best moral system. Sin, or the possibility of sin, is something which the Almighty cannot prevent in the best moral system. To Dr. Watson the alternative is not evil or no evil; but no evil or no morally strong, free men. The alternative is, Shall there be no such thing in existence as the possibility of evil, or shall there be no such thing in existence as free men? He says: "We can only be clear on one point—that liberty of choice implies the possibility of choosing wrong, and that liberty of choice is essential to the formation of character." That, you will doubtless remember, was a reason given by certain ones against prohibition.

(6) The Fatherhood of God:—

In "The Days o' Auld Lang Syne," in the chapter on



"Milton's Conversion," Milton, the newcomer in Drumtochty, is highly incensed at both preachers—at Dr. Davidson because he preaches morality, for Milton was one of those poor unfortunates who follow Agricola and Amsdorf and everlastingly harp on Rom. 6: 14: "Ye are not under the law, but under grace," understanding by that that the Christian is as free from the moral law as the devil. Milton, like other pious Christians who hold this view, always succeeded in living up to his creed. The man, as is the rule in such cases, was just as good as his creed. He was also incensed at young Carmichael, of the Free Kirk, because that young and ardent preacher proclaimed that all men were God's children, and that God was trying to do the best He could with every man. This shows clearly the direction in which Dr. Watson's sympathies run. His view is, that God is not merely the Father of the regenerate, but that He is the Father of all men—the Father of the race. No special Fatherhood for Him, but Fatherhood wide as the love of God's heart; Fatherhood wide as the needs of a suffering, sinful, dying race. Dr. Watson says: "People with dogmatic ends to serve, have striven to believe that Jesus reserved Father for the use of His disciples; but an ingenuous person could hardly make that discovery in the Gospels." He declares that the doctrine that God is the Father of the elect only is an old doctrine, as old as the Pharisees of Christ's time. Again, speaking of Christ, he says: "In the parable of the Prodigal Son He defined the range of the Divine Fatherhood beyond reasonable dispute." Of the Prodigal he says: "With emphasis, it declared that sinner a son of God." "If he had not been a son from home, there had been no home for his return." "The possibility of salvation lies in sonship." "If," he says, "Jesus did not teach a divine Fatherhood embracing the race, then he used words to conceal thought, and one despairs of ever understanding our Master." Nevertheless, this Father is not "a God too weak to rule, too soft-hearted to punish." "The Father of the Sermon on the Mount is not less awful than the God of the Ten Words," yet His sovereignty is not that

of a despot, but that of a Father. Though the father of the race, God is still Judge. He is still righteous and must judge in righteousness.

This doctrine of God's Fatherhood, which Dr. Watson so ably and clearly advocates, appeals to the heart of humanity far more powerfully than the opposite doctrine—the doctrine that God is Father of the elect only. The moral sense in man, the highest and best in man, will, in spite of cast-iron logic, revolt against the idea of a Father:—

“Who as it pleases best” himself,  
 “Sends one to heaven and ten to hell.  
 A’ for” His “glory,  
 And no for onic grid or ill  
 They’ve done afore” Him.

But, is there not a possibility of there being truth in both forms of the doctrine, and that the whole truth is reached only when both views are united? Scripture demands more than Dr. Watson allows in the passages quoted above. In one passage he recognizes this. “One may be,” he says, “and yet become a son of God, as the ethical likeness is acknowledged and cleansed.” Certain passages of Scripture declare a natural, common and universal Fatherhood of the race. “Have we not all one Father?” says the prophet Malachi. The parable of the Prodigal Son certainly teaches this. In this, the Father is father even in the son's deepest misery and degradation. As the Father of all men, God is the Creator and sustainer of personal beings akin to Himself in intellectual and moral nature. On the other hand, there are many passages which teach a special Fatherhood of grace. “As many as received Him to them gave He power to become the sons of God.” “As many as are led by the Spirit of God, they are the sons of God.” The inference is that, as many as did not receive Him, had not power to become sons, and as many as are not led by the Spirit of God, are not the sons of God; and if not sons, then God is not Father. The implication is that there is a sense in which God is not the Father of all men. This special Fatherhood embraces only

those regenerated by His Spirit, and trusting in His Son. Scripture, therefore, teaches that God is the Father of all men; and yet it teaches a special Fatherhood towards those resting by faith in the person and work of His Son. It teaches a universal Fatherhood of the race, and a special Fatherhood of grace. The first does not exclude the second, and the second does not exclude the first. The first is the basis and preparation for the second; the second is only rendered possible because of the first.

(7) The Person of Christ:—

It has been said that Dr. Watson denied Christ's divinity. His statements, however, declare Jesus to be both human and divine. He says: "The Redeemer of the world is God Himself." "It is the distinction of Christianity that it goes. This is why some of us, in spite of every intellectual difficulty, must believe Jesus to be the Son of God. He has done what no other ever did, and what only God could do. He is God because He discharges a 'God function.'" "The Eternal Son of God gave Himself." He asserts, on the other hand, the humanity of Jesus. "The Son of God," he writes, "is also the Son of man." He, however, says that theology makes the Incarnation an expedient. The Incarnation is not taught as a makeshift on God's part. The cross existed in eternity. It is an eternal fact in the purpose of God with men.

(8) The Doctrine of the Atonement:—

It is around Dr. Watson's view of this doctrine that nearly all criticism has centred. Dr. Watson holds the theory of Abelard and Peter Lombard, that the Deity can pardon upon repentance. There is nothing in the nature of God which demands a satisfaction for sin. The object of Christ's incarnation and death is to produce sorrow in man, exert a moral impression on hard hearts, kindle a spirit of love and devotion within them, which will blot out sin, and with sin, blot out guilt. The whole effect of Christ's Atonement is thus moral and subjective, and terminates on the sinner. We find Abelard, and Lombard, and Pelagius, and Socinus, and Maurice, and Jowett, and Young, and Robertson, and Bush-

nell and Ritschl, all holding the same theory in some one of its forms, and known as the Moral Influence Theory of the Atonement. That this is the theory advocated by Dr. Watson will be seen by the following quotations from "The Mind of the Master." He uses nearly the same language as Dr. Horace Bushnell in "Vicarious Sacrifice." "Christ proposed to inspire His race with a personal devotion, and that proposed devotion was to be their salvation." "Jesus did not describe the cross as a satisfaction to God." "The Gospels do not represent the cross as a judicial transaction between Jesus and God, on which He throws not the slightest light, but as a new force which Jesus has introduced into life, and which His prophecies will be its redemption." "The Cross," he says further, "has been too laboriously traced back to decrees, and inserted into covenants; it has been too exclusively stated in terms of Justification and Propitiation. This is a misappropriation of the Cross; it is a violation of its purpose." He speaks of "a passion for Jesus" as having already half saved the world. When the Fatherhood of God shall be the dominating doctrine in theology, then "the sacrifice will not be a satisfaction, but a reconciliation." "The service of His life, and the sacrifice of His death" will infuse a new spirit into humanity and be its regeneration.

When Dr. Watson speaks of "the atoning sacrifice of our Lord Jesus Christ" what does he mean? Simply, a sacrifice at-one-ing, or reconciling man to God. And when he speaks of "vicarious sacrifice," all he means is, that Christ suffered for our benefit; or, in His own words, "that one person should get good from another's sufferings."

Let us acknowledge frankly, that we cannot understand the Atonement. If we did it would be the only thing in the universe of God we could and did understand. However, gauging this view by Scripture, how much truth is there in it? In the past the Church has laid great stress on the objective side of Christ's work—the judicial side—and has perhaps neglected the subjective side—the renovating side—too much. Dr. Watson, on the other hand, emphasizes the

subjective side, and denies, or neglects the objective side. His view is a protest against all merely external, mechanical and unspiritual confidence in the Atonement, and an emphasizing of the fact that Christ is a Redeemer in man; but while he does this, he totally ignores the other Scripture fact, that Christ is also a Redeemer for man. He takes no account whatever of Christ's objective satisfaction. There is truth in the view, but it does not go far enough. We all preach the moral influence theory. but Scripture will never permit us to teach this doctrine of the Atonement as involving the whole truth. The Bible everywhere declares that it is the death of Jesus, and not "a passion for Jesus," or "the moral influence" of Jesus, that saves men. The Moral Influence Theory leaves the sacrificial language of the New Testament and the sacrificial rites of the Old Testament a meaningless riddle. Take away God's purpose to save and Prometheus Vinctus has then more meaning and purpose than the Old Testament, and is not so horrible to read. What Dr. Watson's views of Old Testament sacrifice are, we know not. Bähr's view seems the only tenable one—that Old Testament sacrifice was simply "an exhibition of the sinner's self-surrender." Go and tell men that yonder bloody tragedy enacted on Calvary is a cool, calculated, theatrical exhibition gotten up for the express purpose of producing a melting, touching effect on their hearts and sensibilities, and within the heart of every manly, noble man, you rouse resentment, disgust and scorn. Such a view robs Christ's death of every vestige of pity, justice and love, and confines its benefits to those who are fortunate enough to witness it, read of it, or hear of the story and its purpose. The rest of the race it leaves to sink in starless darkness forever.

There is truth in every theory of the Atonement. Every theory is true: true so far as it goes. Is it the theory of Pelagius, Socinus, Bushnell and company. It teaches the great truth of the necessity and grandeur of Christ's example, and the moral influence of His sufferings and death on the hearts of men. Is it the Grotian or governmental theory?

It enforces the truth, that the interests of God's government are sacred, and must be secured. Is it the Irvingite theory? It emphasizes the fact that all believers become partakers of a new humanity in Christ. Is it the commercial theory? It enforces the truth of the necessity of satisfaction to some internal principle of the divine nature. The substitutionary view of Christ's sufferings and death, however, takes up and combines all these elements of truth. It welds all the theories into one, satisfies the demands of reason, conscience and Scripture, and infinitely surpasses every other theory in its exhibition of God's love—a love which identifies itself with the sinner's guilt, bears sin's penalty, suffers and dies for the sinner; a love which says: "I willingly sacrifice everything for thee. Only one thing in all my universe do I keep back, and that is my own holiness. That I cannot sacrifice, unless man should cease to be man, and God cease to be God, and the universe be snuffed out forever."

(9) The Doctrine of Justification:—

In "The Bonnie Briar Bush," and in "The Days o' Auld Lang Syne," we get hints of what the author's doctrine of justification is. Dr. Watson has been widely and, perhaps, harshly criticized, because he sends that noble and saintly doctor of fiction, Dr. McLare, to heaven. In doing so, it has been said, he sends a faithless, Christless man there, and does away with all need of trust in the atonement of Christ. Dr. Watson makes Dr. McLare trust for salvation—not in what he is, but in what God is. He looks for forgiveness and acceptance—not because he is good, but because God is good; that is, in the grace of God. This is seen in that dying speech of the Doctor to Drumsheugh—"The Almighty 'll no be war to us than oor mither, when the sun goes doon an' the night wind sweeps ower the hill." Dr. McLare is made to trust in the goodness and benevolence of God—in the free grace of God, for pardon and salvation; and trust in God as a Saviour, is implicit trust in Christ, for it is trust in God's revelation of Himself, and Christ is the revelation of God. Are we practically to hold such crude, tritheistic notions of

the unity of God, that the man who trusts in Jesus Christ can and will be saved, while the man who says he trusts in God cannot and ought not to be saved because such faith is not trust in the person and work of Christ, but only faith in God? If so, metaphysically, we may be Theists, practically and actually we are Tritheists. There is no reason why Dr. McLure should not be considered as justified in the Biblical and orthodox way—through faith in the obedience and righteousness of Christ. That, however, is not just Dr. Watson's idea. On justification, Dr. Watson inclines to Pelagianism. With him justification is in moral state. The goodness of God will justify Dr. McLure because of his repentance and noble, self-sacrificing, Christ-like life. Not Christ's work, but personal character, is the ground of justification. With Dr. Watson, justification is not a declarative act. Like Augustine, he confuses justification and sanctification. "Justification," he says, "is participation in Christ's cross." To implant a principle of self-sacrifice or participation in Christ's cross, is no part of justification. "Belief in Jesus," Dr. Watson says again, "is justification, for it is loyalty to the best." To implant a principle of loyalty and devotion to Christ, is no part of justification. Dr. Watson makes no distinction between the judicial and renovating sides of redemption. He fails to see that, as an instantaneous act, justification gives safety, and that sanctification, as a life-long process, gives soundness. But, as Dr. Watson does not believe in the objective satisfaction of the Redeemer, he cannot allow justification to be a declarative act, in which God declares the sinner pardoned, acquitted and restored to favor. He makes it rather an efficient act—a series of acts—which changes the sinner's nature. It is a making righteous, not a declaring righteous. In doing so, he openly defies all philology as to the meaning of the New Testament words "justify" and "justification."

(10) Regeneration:—

Here, too, Dr. Watson inclines to Pelagianism, and confounds regeneration with conversion. "Regeneration," he

says, "is the entrance into Christ's life." Man of his own will enters into Christ's life, and that is regeneration. There is no renewal of the will by the internal operation of the Divine Spirit. Man regenerates himself. Pious effort and progressive moral culture takes the place of the omnipotent life-giving act of God's spirit. This is false to science, and false to the Bible. Both teach that life can only come from life.

(11) The Judgment:—

Dr. Watson enforces and insists on what has been practically a lost theological principle, namely, the fact of present judgment—the fact that there is an ever-present spiritual judgment day, as well as a final judgment. He says, in his chapter on "Judgment," according to type: "We are accustomed to refer judgment to the threshold of the other world. We ought to acclimatize the idea in this world, for if Jesus once enlarged on the august circumstances of the future judgment, He referred continually to, the awful responsibility of a present judgment." Dr. Watson means, that under the light of Christ's cross, men are either getting better or worse, and that is judgment. Through the law of habit, every word, thought and deed of life makes an indelible impress upon the moral nature; becomes crystallized as character, goes to shape that part of man's being which is to outlive death, and decides the eternal destiny. Thus, every man, every day of life, stands before "the great white throne," the books are opened, and he receives sentence according to his deeds. Every wrong deed brings from that throne "Depart," and every right deed, "Come, ye blessed." In this sense all nations of the earth are gathered before God for judgment—now, and were yesterday, and will be to-morrow, and every day.

For evidence of immortality, Dr. Watson rests on the teleological and ethical arguments, and chiefly on the words and life of Jesus, and insists, on what is so often denied to-day, on the certainty of the fact of final judgment. "Jesus spoke also with marked emphasis," he says, "and it were dis-



honesty to deny that He believed in the fact of judgment." As to the nature of this judgment, it is not to be a spiritual, invisible process, but an outward, visible and definite event, taking place on the confines of "the unseen universe." Each soul will appear before the Judge, seated on the throne of His glory. "There will be instant division, but no confusion." It will be the consummation, manifestation and vindication of the present historical process of judgment. Like old Aquinas, he seems to think it will, though an outward and visible event, yet in part, take place mentaliter. The object of this final judgment is the revelation of our present hidden character. The Judge, in this judgment, is to be God, in the person of Christ. Jesus, Dr. Watson declares, is no Antinomian. "He cannot condone sin, else He had been the destroyer of the human race, and not its Saviour." "Jesus combined the most tender compassion for the sinner, with the most unflinching condemnation of sin." What are the grounds of this judgment? "Will it be held on faith or character?" On character, he answers, for it is a working principle of life that judgment goes by character. No one ever trusts a man in business, because he is a Trinitarian, but because he has character—character worthy of trust. Each soul will be tried by its likeness to the Judge Himself. To those unlike Himself the Judge will say: "Depart ye cursed," because in their very nature they are cursed. To those like Himself the Judge will say: "Come, ye blessed," because in the very nature and constitution of things they are blessed. Men are to be judged, not so much by what they have done as by what they desire to be; not so much by action as by bias—the trend of the character. If the trend of the character is towards the Jesus type, it will be acquitted. Any other type will be condemned. A man's character makes his heaven or his hell, else, he says, "judgment will not be a fiasco; it will be an outrage. It will be a climax of irresponsible despotism, whose monstrous injustice would leave heaven without blessing and hell without curse." When Dr. Watson says Christ is to be the standard, or ground of judgment,

that is equivalent to saying with Paul, that the law of God is to be ground of judgment. "As many as have sinned under law shall be judged by law." The law of God is, on the one hand, the nature of God, a transcript of that nature, and on the other hand, it is ideal human nature, it is the ideal of manhood. Both unite in Christ. He is the nature of God, and the ideal of manhood. He is the perfect law of God. When, however, Dr. Watson says that character is to be made the sole ground of judgment, we take issue with him. Is the grace of Christ to have no place? Send men before God in judgment, trusting to their own character alone, and you send them there cowering, self-judged, and self-condemned. Send men there trusting in the grace of Christ, and you send them triumphant and hopeful. Those whose names are "written in the Book of Life," or book of the justifier, are approved, simply because of their union with Christ by faith, and participation in His righteousness. Character will be brought into judgment, but only as evidence of the true relationship of the individual to the Christ of God, who, by His grace, forms character and saves from sin.

(12) Heaven and Hell:— ,

Heaven and hell with Dr. Watson are purely subjective states—states or conditions of character. Heaven and hell depend not on the arbitrary will of God, or on creed, i.e., not on election or belief, but on what each man is in God's sight. He says, according to Jesus, "As a man lived here in this age, he would live in all the ages, carrying heaven within him rather than going into heaven." Again: "Each man carried heaven in his heart. 'The kingdom is within you,' or his hell in a gnawing remorse and heat of lust." Dr. Watson rightly insists, that the decisive and controlling element in heaven and hell is not the outward, but the inward. Paganism has too long held sway over the popular mind in its ideas of the future life. In "The Bonnie Briar Bush," Dr. Watson, with a fine humor and pathos, satirizes the materialistic notion of heaven and hell. "That is hell," said the evangelist, to cowering, terror-stricken George Howe and his little com-

panions as he coolly burned a piece of paper in the candle, and told the boys to imagine their finger and hand and arm and whole body on fire like that forever and ever. The affrighted boy could not sleep that night, but cried for his mother, and asked pathetically: "Is yon God?" Perhaps some of us can remember similar evangelists, similar thoughts and similar scenes. Men have sometimes preached God as the devil, and the devil as God.

Dr. Watson believes and holds that Jesus taught that the whole spiritual content of this present life, "its knowledge, skill, aspirations, shrewdness, enterprise, integrity," will be carried into the next life and set to work there, subject to the law of eternal progress. "Unless this is so," he says "it takes all purpose from our present effort," and "all opportunity from the future," and leaves nothing to be looked forward to but "a state of practical inertia." To the question: "Is there a hell?" Dr. Watson would doubtless point out that the moral sense of man demands a hell. He says: "One can never crush out the conviction that there must be one place for St. John, who was Jesus' friend, and another for Judas Iscariot, who was His betrayer."

To the objection that hell is inconsistent with God's love, we infer Dr. Watson would point out that neither God's love nor God's justice immediately creates hell, but sin. Hell is "the inheritance of character."

Dr. Watson does not, however, seem sure whether heaven is to be a state of certain happiness, and hell a state of certain misery, or not. He says, "We can no longer think of Heaven as a state of certain happiness, and hell as a state of certain misery." "If one hunger and thirst for God, then for him is prepared the beatific vision and the eternal service. He has his heaven and is satisfied. If one seek nothing beyond himself and his own gratification, then he will be left to himself and taste the fullness of his lusts. He has his hell and is satisfied. . . . One is afraid that some will inherit hell and be content." If heaven and hell are uncertain states of happiness and misery, if one is satisfied whether in heaven

or hell, if one may be content in hell, then Dr. Watson virtually blots the distinction between heaven and hell out of existence. At best, he leaves a very uncertain heaven, and a very pleasant and inviting hell. There is an infinite difference between Dr. Watson's hell and the hell of Christ. Christ's hell was a place of "torments" and "weeping and wailing," and "everlasting punishment," a place or state in which to enter, it were better to cut off a hand, or hack off a foot. There is extremely little satisfaction and contentment in Christ's hell, as represented in the parable of the Rich Man and Lazarus. It is not the hot-headed, impulsive Peter, or even that narrow-minded, bad man, Paul, who believed in election and all sorts of horrible doctrines, but Jesus Christ Himself, who depicts most vividly the most awful sufferings of the finally impenitent. Dr. Watson can forget this when it suits him to do so, though he acknowledges no other teacher or authority. Grant at once, that the material images Jesus used are to be spiritually interpreted and not literally. No one believes in Plato's hell or in Persian hell, yet He teaches that the misery of the soul, which hates God, is infinitely greater than the physical sufferings used by Him to symbolize that misery.

It is also contrary to all human history and experience that men should be satisfied in hell or with hell in them. It is the inexorable law of human life that suffering, punishment, hell, follow wrong-doing, and there is no reason to think God will reverse that law in the future world. On the contrary, common sense and the Bible demand that God hate, oppose and punish sin eternally. Sin aims at God's annihilation. To save his own existence and government, to keep right on the throne of the universe, God must therefore eternally hate and punish sin.

"There is no power in holy men,  
 Nor charm in prayer, nor purifying form  
 Of penitence, nor outward look, nor fast,  
 Nor agony, nor greater than all these.

The innate torture of that deep despair  
 Would make a hell of heaven, can exorcise  
 From out the unbounded spirit the quick sense  
 Of its own sins."

He who wrote these lines knew by sad experience, even in this life, something of the misery of hell.

Dr. Watson's theology, wherever it shows itself, whether in his works of fiction, or in those works of a more theological character, is a vigorous protest against Pecksniffian saintliness. He acknowledges the practical side and rightly insists, that men may hold any or every creed, yet if there is no Christ-likeness of life, it is vain, for "faith without works is dead." Under the rough exterior of many of his characters—shy, Scottish men and women who, as is characteristic of their race, said little of their religion—there were hearts right, hearts that revealed themselves in deeds—in Christ-likeness. From beginning to end, Dr. Watson teaches that religion is not speculation, but action, not theory, but life and force, not seeming but being, not creed but deed. He emphasizes the human side rather than the divine. He makes Christ the centre, radii and circumference of everything he writes. Amidst the world's scores of jangling creeds, he seeks a centre and point of union for all. That centre and point of union he finds in divine manhood, in character developed through allegiance to Christ. All meet and agree on this. "There is nothing," he writes, "on which we differ so hopelessly as creed, there is nothing on which we agree so utterly as character." This is so, and the reason is very obvious. The reason is because the same spirit forms every character, but different minds build creeds. Dr. Watson has a noble purpose. All honor to the man. Yet his gospel is a gospel robbed of its power. It is the gospel of novels, magazines, weakness and literary trash. It is a gospel of Christian ethics, enthusiasm, passion, naturalism, Pelagianism, Socinianism, and evolutionism. It may be true enough, but it is only half the truth. Read such a work

as Dr. D. S. Gregory's Christian Ethics, and one finds more gospel than in "The Mind of the Master," or, as some one has characterized it, "The Mind of Dr. John Watson about the Mind of the Master."

Let us, my brothers, still preach the old story of God's free grace and love and forgiveness in Christ—the Gospel of a love that makes every sacrifice for man that love could make, and still be holy love; the Gospel of a God who fills and thrills and fires the heart with the divine life of His Spirit; the Gospel that He was wounded for our transgressions, that He was bruised for our iniquities, and that the Lord hath laid on Him the iniquity of us all; the Gospel which has imparted royal, noble, and divine manhood to such as Paul, Augustine, and Bunyan; the Gospel of One, who loving and omnipotent to save, pleads as the believer's Advocate at God's right hand, saying: "Give him glory, for I have taken shame; give him life, for I have taken death; give him the crown of eternal triumph, for I have taken the crown of thorns and the cross of shame." In the practical work of the ministry, we will very soon find, as Dr. Horace Bushnell himself confesses, that that is after all the best gospel for touching, convicting, converting, ennobling and saving men.

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Freeze, freeze, thou bitter sky,  
That dost not bite so nigh  
As benefits forgot:  
Though thou the waters warp,  
Thy sting is not so sharp  
As friend remember'd not.

—Shakspeare.

## A GLANCE AT A MISSION STATION.

REV. MURDOCH MACKENZIE, HONAN, CHINA.

This Mission Station is located in the market town of Chu Wang, in the Province of Honan, North China. The title is meant to give the reader a general idea of what may be looked for in the article. The kind of life spent at, and the work done in the station, is what the writer proposes to himself to deal with in the article herewith submitted.

The compound, or enclosed yard, in which work for Christ is carried on here, differs but little in external appearance from other yards in this town. One point, observed by all foreigners visiting a Chinese compound for the first time, is the large number of houses in the one enclosure. It is a very common remark with Chinese who enter one of the houses occupied by a Missionary, "See how clean everything is here." While residing in Chinese buildings Christian workers aim at having these internally a contrast to those in which the natives dwell. Paper gives way to glass in the windows; wood takes the place of brick in the floors, and the unattractive mud color of the walls is covered over by lime or paper. The pictures seen adorning the rooms are of scenes not to be met with in China, and the book-cases suggest the names of authors with whose works the scholars of the Celestial Empire are not yet familiar. The food partaken of, while prepared by a Chinese cook, and often consisting in part of what has been purchased in the local market, is not served according to the style approved in this land. The majority of Missionaries met with in the land, though desirous of becoming all things to the Chinese, that they may win them for Christ, are yet compelled to emphasize from the outset the fact that Christianity causes its adherents to differ from their fellow-mortals.

Does any reader ask why the Missionaries are here to

bring Christian truth to people who pride themselves on being, and are regarded by many most intelligent persons in other lands as being, a well-instructed and far from savage race of mortals? Here, just as in Christian lands, various answers will be given to that question. Our neighbors said at first that we came to delude and destroy them, and there are those who still remain of that opinion. Some say that we are here to buy and sell and get gain, but thus far they can point to nothing bought or sold to justify the statement. As the number of those who live to acquire merit and gain a reputation in China is considerable, a few think charitably of us, and fancy we may have something akin to this in view also. The average patient believes we are here to "cure disease," to which a few of them add, and also "to sell books and exhort men to do good." That men require to be good before they can do good does not seem to occur to the mind of the Chinese. Were God's way of making men good known to them our presence among them would be unnecessary, but as it is not, and as it is His purpose that they too shall be partakers of the priceless blessings His grace has brought nigh to men in Jesus Christ, His ambassadors are here to make the way of acceptance of man the sinner with God the Holy One known to Honan's many millions. The Missionary is here to preach the Gospel, to aid in establishing the Church of Christ, to instruct believers in Christ, and lead them to become loyal, loving, and aggressive followers of the Saviour, Jesus, the Christ of God.

The Missionary lives among the people. He is in daily and hourly contact with them; he sees and knows them as they are; loves them for the Master's sake, and, while wearied at times in the work, is never wearied of it. How then does he labor for Christ among the Honanese? To answer this question it will be necessary to look at the work done in the various departments.

It is early morning, and the workers have been waiting on God for wisdom to direct and grace to uphold in all to be done during the day. At eight o'clock the gong rings, and



Missionaries, natives in their employ, a number of patients from the hospital, and occasionally a neighbor—or it may be a passing stranger—are found making their way to the Street Chapel for morning prayers. Let it be remarked in passing that the Chapel has not been altered as have some of the other buildings. There we have paper in the windows, brick floors, and the ordinary Chinese door. To the east end of the room is a small platform, on which the leader for the day, always a foreigner, takes his seat. Immediately above his head, on the wall, may be seen a map of the world, with the names in Chinese. Above it there has been placed the Lord's Prayer, to which the attention of hearers is often called. An outline map of the countries ruled by Rome in the time of Christ hangs on the north wall, and, following it, the Ten Commandments. Chinese chairs and benches are used to seat those present, and anything plainer in style than our Chapel it would be hard to imagine. Those worshipping here daily are men only. The women meet with the Christian ladies in a small Chapel attached to the Women's Dispensary. In the public services on the Lord's Day men and women meet in the same building, but a dividing screen separates the one class from the other. The readings at daily prayers are invariably from the New Testament. A brief passage being read by those present in turn, the aim of the leader is by question and answer, to find out what it has suggested to the minds of readers and hearers. A few of the most important lessons of the passage are emphasized, and the service closes with the singing of a hymn and prayer. During the past year a departure from the ordinary practice has been introduced by the members in turn repeating memoriter a verse from the day's lesson. For a time the custom worked well. The Chinese are noted for their good memories, and on certain days we had as many as half a dozen verses repeated by some men. At present the tendency is to take the shortest verse in the section and repeat it. Very often too the connection with what precedes and follows is lost sight of, and the effect produced is the reverse of edifying. Cer-

tain passages are taken up by men seemingly oblivious of their natural meaning, and, with no thought of what the result of the repetition in the minds of some hearers may be. A few days ago we had the only heathen boy present repeat the verse, "For we preach not ourselves, but Christ Jesus, the Lord, and ourselves your servants for Jesus' sake." One of the servants, who is not able to read a word of Chinese, on another morning, after due preparation in the form of a slight clearing of his throat, repeated to us, "I thank my God I speak with tongues more than you all."

It is now nearing ten o'clock, and patients are assembling in the same place to wait for medical treatment. A table, well stocked with Christian literature, is the first thing to invite their attention. As the best method of preaching to the Chinese yet remains to be discovered, the speakers vary their methods constantly. One speaker may begin by asking the honorable name of a man in the audience, while another begins by announcing a text of Scripture. The Socratic plan suits some speakers and hearers best, and others preach by figures and illustrations. In many cases the auditors decide what method it is wise to select. Certain facts connected with all average audiences in North Honan are soon thrust on the notice of each speaker who allows himself to observe the persons he is addressing. The small percentage of men able to read cannot but be observed. While five per cent. might be too low, it is beyond the possibility of doubt that ten is too high. The appalling amount of suffering prevailing among the Chinese soon impresses the speaker also. The hearer's worship of idols and subjection to idolatry, and yet his irreverent comments on the idols, cannot escape notice. There is evidence of the possession of mind in each individual dealt with, but minds disposed to think saucily on Christian themes, or even ready to think on themes at all, are not numerous. It may be the result of long centuries of idol worship, or due to other causes, but the fact remains that the people here are of a non-spiritual cast of mind. They take light views of sin, and so find it hard to understand the ne-

ecessity for such a Saviour as Jesus. They are contented with a confession of ignorance regarding the themes which have exercised the mightiest intellects in the past ages, and those to which great men in the present are addressing themselves. The fact of so many answering, "I do not know," might seem to give the Missionary an opportunity of imparting the knowledge he possesses, but he is discouraged to find that many men might add to the foregoing, "And nobody else does, or if they do it matters not to me." There are multitudes for whose spiritual welfare nobody cares, but here we meet multitudes doubting whether they possess a spiritual nature capable of surviving death, or whether there is a way of life for them if they do. There is a combination of circumstances confronting the Missionary which many who have not met such in their experience find it hard to understand. Many beautiful theories get severely tested face to face with such men, and the Master's manner of dealing with men is never so much laid to heart as at such times. He knew what was in man, was full of sympathy for men, and directed His teaching to the need of each person with whom He dealt. His servants seek to put themselves in the place occupied by the hearers, feeling their difficulties, experiencing their inmost varying moods, and thus aiming in some measure at dealing with them as Jesus would were He here instead. Nor should we be discouraged even if in many cases we fail to find the result for which we have prayed and labored. That was a by no means uncommon occurrence with Him who spake as never man spake. There are men who understand, and are seemingly interested up to a certain point, but once that is reached, farther they do not go. Some men know the words used, but get no hold of the truth these are meant to convey to them. It puzzles us at times to see how the Chinese mind can hold, in seeming harmony, notions which to all but themselves are radically opposite. Men admit the folly and sin of idolatry, and are yet resolved on going to the temples as before. The fact that they have gone on in that course unrewarded for forty or fifty years

makes no difference. There may be at times a tendency to err in the direction of making the way of life so simple that men can see nothing in it but assent to a series of statements made by the Christian teacher. When confidence is won, the aim is to awaken a spirit of inquiry. Questions are asked, and opportunity given to interrogate the Missionary on each head discussed. Men will not become such Christians as all men ought to aim at being, if their minds and consciences are torpid. A Saviour for the sin that is unfelt will not be welcomed. The unreality inseparably connected with idolatry in Honan, stands as a serious obstacle in the way of men believing that God, Christ, sin, salvation, heaven and hell are all real, and not as the idolator thinks them to be. Candid men admit the truth of what they hear, and say straight that it is hard to become a Christian after Christ's model. Others get the length of saying that this doctrine differs from any they ever heard of before, but they stop there and do not go on to ask whether it can be true. To not a few persons the fact that Christianity would compel them to act in the matter of worshipping God differently from all their friends and neighbors, causes them to hesitate and decide against Christ. We meet those, too, who lose such faith as they had in the idols, but are unwilling to have faith in the Christ of God take its place. The number of men prepared to take an open stand on Christ's side is small, indeed. There is much seed sown which to human eyes produces no fruit. The Lord of the harvest knows whether it is growing in hearts open to His all-seeing gaze alone.

The Doctor has now appeared, and the hearers, who were a moment ago so listless, are all awake and ready for treatment. The Missionary found it hard to convince them that they are individually the objects of God's care, and that He offers to each a full and free salvation. They now show that they are ready to rush, each man for himself, without any regard to his companions in distress, for the aid a skilful physician can bestow. They are conscious of bodily needs to which a doctor can minister. Their conduct in the matter

furnishes the preacher with good illustrations to be applied in a spiritual direction. The scenes to be witnessed daily in the Dispensary can only have justice done to them by our honored medical brethren whose privilege it is to minister, in the true spirit of the Master, to the afflicted thousands who wait upon them yearly.

In the afternoon the in-patients in the wards of the Hospital are visited. The work there can be done in greater freedom, and with less to interfere with its success than in the Chapel. We can get into closer touch with men there than in the other place. Men open up their hearts readier, too, while listening to the Gospel talk there. A considerable number of the patients remain in for several days, and for weeks in some cases, and so they can be seen from day to day, and their true attitude towards the Gospel gauged more accurately. Here it often happens that an appeal is made to the Missionary to interfere in matters pertaining to the doctor's province. One man thinks he has not received fair treatment at the physician's hands, can something not be done to make him alter his methods? The next fancies the doctor is unwilling to undertake his case, though he knows other men suffering from a complaint similar to his who were treated successfully by him. How can he win over the unwilling man to undertake the cure, which competent knowledge enables the doctor to say can never be effected? Here is a man who is slowly recovering. Can nothing be done by the Missionary that will move the doctor to accelerate matters? This man's money is used up, or almost so, and, while no assistance is asked for, yet he must be a dull man who does not take the hint. To all the answer is clear and definite. The physician has his work, which he well knows how to perform. His word is final. From it there can be no appeal. That some men should look at matters in this way is what we might naturally be prepared to expect. Some of the writer's happiest hours in working for Christ in Honan have been spent among the Hospital patients. All sorts and conditions of human beings are to be met with there. It would take

us over ground already dealt with, however, to go into the detail which alone can lead outsiders to see and know the Chinese as they are there to be met with. The beggar is here whose clothing is of the scantiest, and his range of ideas limited in the extreme. The opium-user, whose manhood has been sapped by that deadly drug, and who has no hope of ever being freed from its galling tyranny, turns up in these wards at times, too. The contented peasant, who hopes for snow, rain, sunshine and plentiful crops, who smokes his pipe, drinks his tea, attends the fairs, and has enough cash to make ends meet, but is meantime suffering from some fell disease, is here along with the rest. Occasionally the proud scholar, conscious of a superiority, which none but himself has ever yet had grounds for surmising that he possessed, may be seen there, too. Probably few persons in Honan find it harder to take their place at Jesus' feet than he does, and yet he hears of a Saviour able and willing to redeem him, too. There is enough merit in the Lamb of God to meet the varied wants of each. It is news, indeed, for these men to be told that because they are men, apart from all accidental or adventitious circumstances, they are the objects of God's unceasing care, and that they, too, are among the sinners for whom Jesus died, and whom He longs to bless with spiritual gifts and graces.

As evening approaches the men and women who worked for Jesus in Chapel, Dispensary and Hospital during the day, may be found on the tennis court, greatly enjoying themselves, and deriving much benefit from the vigorous exercise that game furnishes. The necessity for such exercise is admitted on all hands, and there are men on the Mission field, and gone from it, too, who would be able to render longer service in this sphere of work had the body's needs been more regularly cared for. The longer one labors among the Chinese the more apparent does it become that body, mind and spirit should all be duly exercised.

Night finds us variously engaged. Courier comes once a week, and his arrival, with news from the far countries, is

always an event to be looked for with some degree of expectation. The receiving of letters frequently implies the sending of many, too, and time to write these must be obtained. The night for united social prayer comes on Saturday, and then we are all found around the throne of grace, thanking our Heavenly Father for mercies received and beseeching Him for new tokens of His presence, and continuous manifestations of His saving power. Our services in Chinese on the afternoon and evening of each Lord's Day are conducted by the Missionaries in turn, and at the evening one in English, ordinary sermons from busy men on the field are delivered, and the sermons of some of the world's great preachers are made to do duty at other times. Each man is free to choose the method he knows to suit him best.

The average Missionary cannot be expected to keep up with our progressive times and do aggressive work for Christ also. Yet if he is to keep his mind fresh and active he must be a man of one book or of many. Some are men of *the* book, and find in it more than enough to satisfy all their mental and spiritual necessities. Others, in addition to the one book, desire to know some of the best that has been written in exposition of its contents, by the best equipped men of this and bygone days. The daily has not yet made its appearance, but weeklies, monthlies, and quarterlies constantly arrive. Without an effort to supply the mind with fresh stores, it will soon become fallow, and not competent to guide or aid the men to whom we are sent. Good books to read, and time in which to master them are privileges not enjoyed by many Missionaries. Daily contact with the Chinese does not tend to develop the mental faculties. Were they more receptive and alert than we generally find to be the case, those dealing with them would be stimulated and strengthened and their minds quickened as a result. Meantime such is not a common experience. It is true now in a sense never known hitherto that of making of books, there is no end. The number of books that are really indispensable, however, is still somewhat small. On the Mission field we have to make

a selection, and unfortunately, notwithstanding high recommendations, we find at times that those chosen are not in quality what we were led to hope for. In a great number of instances they are up to our highest expectations, and we are intellectually enriched by a perusal of them. Life to some of us would be a poor thing without such aid.

It must be borne in mind that a Mission Station is meant to be, and usually it is, a centre of Christian influence for a wide area. Work in this centre was begun in the autumn of 1890. The Chinese were not enamored of their new neighbors, and, having tolerated them for a few weeks, resolved to expel them. The station was looted, but the persistent foreigners remained in charge of the buildings. A year or two passed by before the people of the surrounding towns and villages could muster sufficient courage to bring many patients to see the foreign doctor. Time has changed all that. There have been many days on which over two hundred persons were here for treatment. The hostile attitude of the inhabitants of the town in the earlier stages of the work led those in charge of the Evangelistic department to itinerate at considerable distance from the station. Fairs are held frequently, and the messengers of Salvation attended these, selling large quantities of Christian literature and making known the Gospel to thousands who had not heard it before. Tours were constantly made through all parts of the field, and any seemingly interested persons were followed up and encouraged to persevere in the way of obedience to Christ. Long conversations were held with many persons, and efforts made to allay suspicion, remove misapprehension, and make known the glad tidings. Sufferers were informed of the presence of a qualified foreign physician in Chu Wang, and many of them came and found relief. These in turn made known to others what had happened, and an ever-increasing number of patients was the result. One here and another there was awakened, regenerated, and led to bear witness for the Saviour. Classes for the instruction of such men were then held, and in this way Christians from different districts



became acquainted, and the stream of Christian tendency was gradually widening. As the number of persons following the Saviour increased in a village, services were held on the Lord's Day, and many heathen began to take knowledge of their fellow-villagers that they had been with Jesus. In these, and many other ways, the knowledge of the truth as it is in Jesus was spread abroad, the seeking and saving love of God was emphasized, men who had worshipped idols for many years now heard of a God whom they could know, trust, love and serve. The beginning of Christian influences in hearts and homes in Honan recall to us some of the most encouraging sights and refreshing memories we have yet had. As new men come forward to join the number of the saved, our joy increases, and we are thankful for the privileges granted to those who are pioneer missionaries.

The work thus far has proceeded to grow quietly and surely. Twelve persons were baptized at this station during the year that will close to-morrow. We have had the names of twenty-seven others, from a dozen villages, added to the roll of catechumens. Station classes for the instruction in Christian truth of all interested in the Gospel have been held twice this year, attended by about thirty persons. Christian services are held regularly on the Lord's Day in five villages connected with this station, and there are small companies of professing Christians in several villages. Many thousands of persons receive medical treatment annually, and the good will of a large majority of these is thereby secured. We are led to hope for the conversion to Christ of many of them in coming days. Over twenty persons were received into the Church at Chang-te-fu by baptism this year, and in last year's report it was stated that "there are now fully twenty towns and villages in that district, in each of which one or more are openly confessing the one true God and Saviour. In one of these villages there are about twenty who believe, and they have patiently borne a good deal of persecution; in another village of three hundred families, about thirty persons are interested." Statistics, however, give but a very inadequate

idea of the sum total of what has been done, or the condition of mind of many persons in Honan at present. The influences that make for the subversion and entire overthrow of idolatry are growing in number and in vigor year by year. The Church of Christ is in Honan to stay, to grow, to gather into it multitudes of the Honanese, and to be the home in which on earth they will be trained for the home above.

China is passing through strange vicissitudes these years. What its future will be the most enlightened men of our time can scarcely venture to forecast. It is certain that changes of a far-reaching nature are imminent. The party opposed to progress and improvement is in power at present. While they guide affairs, all that makes for the true emancipation of the teeming millions of this empire will receive but small support. Each province will in turn gradually feel the influence of the dominant party. That the progress of Christianity will in certain respects be affected by what happens is what may be expected. The child of God knows that there is a higher Ruler having His hand on the helm that guides the destiny of men and nations. His purposes will not fail of being accomplished. There are signs apparent now to reverend observers of current events which indicate that His time to favor this land may not be much longer delayed. The outlook for the Church of Christ in Honan, as in many of the eighteen provinces of China, is bright and auspicious. Let it always be kept in the forefront that the Gospel is the power of God. Even His weakness is stronger than men, and His foolishness wiser than men. The native Church is growing in number, in spiritual power, and in zeal for the advancement of God's kingdom. Fresh bands of men are being drawn by the attraction of Christ crucified each year. The light of God's Word is being thrown on the dark deeds and devilish scenes for which idolatry must in part be held responsible in Honan. The results of the false and true systems, when put in competition, will open the eyes of some to see the depressing, degrading and backward nature of those that are false, and the inspiring, purifying and progressive

nature of that which has God for its author. Some Missions-conduct schools for the more thorough instruction of Christian youths, and in time these will be set on foot here. Age-long and deeply-rooted prejudices die hard, while pride of race and religion do a little to hinder the progress of Christianity. For a time we may not be permitted to see multitudes flocking to Christ in Honan. Many years of patient seed-sowing may have to go before that. We firmly believe that the not distant future will see many abandoning the idols, a large number for a time without any religion worthy of the name, while the Church of God will go on gathering into its ranks a steadily increasing number of men and women annually. The preparatory period is that in which we are now engaged. What the future will be depends largely, under God, on the kind of work that is done now. The workers are clearing the foundation and collecting the material for the enduring Christian edifice God is going to erect in Honan. Much may be gathered that will not be deemed deserving of a place in the structure, but the wise Master builder may show men that in Honan, too, He is going to make large use of "the foolish, the weak, the base, and the despised things of the world to bring to nought the things that are; that no flesh should glory in His presence." May it be ours to so labor as to be given a place by Him in this great undertaking, and to see men constantly glorying in the Lord.

MURDOCH MACKENZIE.

Chu Wang, Honan.

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What custom wills, in all things should we do't,  
 The dust on antique time would lie unswept,  
 And mountainous error be too highly heap'd  
 For truth to over-peer.

—Shakspeare.

## Poetry.

### LITTLE THINGS.

Only a little thing ! a word or two, no more;  
 But it pierced with its tiny sting, and left a true heart sore;  
 It hushed awhile the music that hearts alone can hear,  
 And dimmed the inward sunshine that else had been so  
 clear!

Only a little thing! a word, a smile, so slight,  
 One scarce could tell the reason why it made the day so  
 bright,  
 Why it brought the light of heaven close to the longing  
 heart,  
 And cleaved the heavy shadows, like morning mists, apart.

Only a little thing! the breadth of a hair, so small,  
 That neither the eye nor the ear could trace its silent fall,  
 Yet it turned the chords of discord, and jangled the noble  
 score,  
 And not till it is banished, shall the music breathe once  
 more!

Only a little thing! a withering breath, that blew,  
 O'er the delicate bloom of the blossom, and withered its  
 tender hue;  
 Never again shall it open to the rays of the morning sun,  
 For the soul of its beauty is vanished, and its fragile life  
 is done!

Only a little thing! yet from the smallest springs there flow,  
 The wondrous waves of life, from whence a world may  
 grow,  
 And in smallest germs there lurks the poison-bearing  
 breath,  
 That can lay the hope of a nation low in the grasp of  
 death!

Then let us walk more humbly through life's mystery  
 below,  
 For the smallest things have issues that here we may not  
 know;  
 Let us handle the little things with tender and reverent  
 touch,  
 For they that are faithful in little shall faithful be in much.  
 Kingston. —*Agnes Maule Machar (Fidelis).*

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### EULOGY OF BIBLE STUDY.

#### PSALM I.

(Scottish Version Revised.)

1. O Blest the man shall surely be  
 Who walketh not astray,  
 In counsel of ungodly men,  
 Nor stands in sinners' way;
2. Who sits not in the scorner's chair,  
 But placeth his delight  
 Upon God's law, and meditates  
 Therein by day and night.
3. He shall be like a tree that grows  
 Hard by the water's side,  
 Which in its season yields its fruit,  
 And green its leaves abide.
4. For all he doth shall prosper well;  
 Not so the wicked thrive;  
 But like the empty chaff are they,  
 Which wind away doth drive.
5. In judgment, therefore shall not stand  
 Whose evil deeds are clear;  
 Nor in the assembly of the just  
 Shall sinful men appear.
6. Because the way of godly men  
 Is to Jehovah known;  
 Whereas the way of wicked men  
 Shall quite be overthrown.

## THE IDEALS OF THE OLD TESTAMENT.

## IV.—THE IDEAL PREACHER.

BY THE REV. PROF. SCRIMGER, D.D.

The calling of the preacher may be said to have been one of the religious developments of Judaism, and was almost entirely peculiar to it in ancient times. One of the things that first strikes a traveller from Christendom, on visiting heathen lands, or the remains of heathen temples, is that there was no provision in them for public assemblies where religious instruction might be conveniently given. They are intended only for the offering of sacrifices, and the presentation of gifts to the priests that minister at the altar. The exterior may be massive and splendid, but the interior is little more than a cell, or shrine, for the image of the deity.

This was also true to some extent of the Jewish temple as well. Into the building itself none entered save the priests, while the people, who were encouraged to be present, observed the ritual and remained praying in the courts without. But both in the precincts of the temple and throughout the land, there was, over and above this, provision made for the systematic instruction of the people in religious knowledge.

The original instructors of the people, as provided by the law of Moses, were the priests of the tribe of Levi, and in order that they might the better perform this important function, they were distributed throughout the other tribes. Their villages were meant to be centres of religious knowledge, and, that the priests might be free to devote themselves in large measure to the work of instruction, they were supported by the tithes of the people, and denied the opportunity of engaging in agriculture, except on the scale of the garden or small vineyard.

As an institution for the purpose of instructing the peo-

ple, the priesthood, however, proved to be only a partial success. It was, indeed, hardly to be expected that a hereditary priesthood, supported by legal tithes, should take their duties too seriously. And as their chief interest was in the service of the temple, what instruction they gave was probably confined to matters relating to the sacrifices or to the annual festivals. So long as the people gave the necessary attention to these things, they were not disposed to trouble themselves about the deeper matters of moral conduct and spiritual life. If this duty had been left wholly to them, Judaism might have ultimately disappeared from the world and left little more mark of its presence than the religions of other kindred Semitic peoples. But in the wise Providence of God, their work was supplemented by that of a band of volunteer teachers, who attained an eminence of spiritual power and insight never surpassed in the world's history. These were the order of the prophets, as reorganized by Samuel, and afterwards greatly extended by the dramatic heroism of Elijah.

For this body, as an order of preachers, no provision was made in the Mosaic legislation. As we saw in the last paper on the Ideal Ruler, they were originally constituted as a body of judges. It was only when the nation developed into a military monarchy, under Saul, and they were thus set aside from their traditional functions, that under Samuel's guidance, they took up the role of preachers and sought to qualify themselves for their work by some suitable training in the schools established for that purpose. It is impossible to estimate too highly the part they played in the national history, and the service they rendered to the cause of true religion for the world.

We know little as to the way in which the order was recruited, or as to their numbers. Inasmuch as they held no official position, and were dependent on the free-will offerings of the people for their support, their numbers probably varied a good deal, according to the spiritual condition of the nation. At no time would the worthless or the selfish be likely to volunteer for such service in any large numbers.

For the most part they would recruit from the serious and earnest classes, and among these chiefly the more enthusiastic and devout members. Popularity as well as wealth, however, furnishes a temptation to selfish minds, and it would be unsafe to assume that all were of the highest type. More than once complaint is made of prophets that "prophesy lies," or that prophesy "smooth things" to the people, and those that wear a prophet's "hairy garment to deceive." Some of them were probably little better than diviners or soothsayers, who traded on the credulity of the people, and professed to reveal the secrets of the future for money. No church has ever been able to devise any test that would infallibly keep unworthy men out of its ministry. The prophetic order of Old Testament times was not more fortunate.

But the existence of unworthy prophets and their influence among the people, were rendered possible only by the fact that the majority of them were men of the highest type, who commanded the respect of the people by their lofty character and moral earnestness. The ideal of the order was a high one, and it practically furnishes the ideal of the preacher for every age.

There are various ways in which we might ascertain what that ideal was, and set it forth. We might study the statements, which are found scattered through the prophetic writings, as to the aims which they kept before them, or we might study the character and methods of the more eminent members of the order in so far as these are indicated to us in the brief hints of their lives and work. A simpler method perhaps will be to study the account of Isaiah's call to the prophetic office as given in the sixth chapter of his book. In one way or another all the main features of it appear there, and the whole is so graphically put that we can hardly miss the meaning.

The critical questions connected with that striking vision need not now detain us. For our present purpose it makes little difference whether we regard the vision as an actual objective thing, seen with his eyes, or a purely subjective



picture that presented itself to his imagination. In any case, it had for him all the value of a real experience, and significantly sets forth his conception of the equipment that fitted him for his work.

1. The first essential in that equipment is obviously the vision of God and the apprehension of His true character. The vision is plainly a sort of glorified picture of the contents and furnishing of the inner temple, the holy of holies, and is set forth in such a way as to suggest the majesty of Jehovah and his surpassing holiness. Under the form of a rolling thundercloud flashing with vivid lightning, Ezekiel has a similar vision at the opening of his ministry. And in both cases the suggestions of the vision are found reproducing themselves in all their subsequent work. To Isaiah, Jehovah is always the one that remains "high and lifted up," whatever else has to be thrown down, and the "Holy One" of Israel, as proclaimed by the song of the seraphim. The vision was the starting point and inspiration of his whole career. It still remains true that every true preacher must in some way or other have a vision or perception of the character of God before he can speak with power to his generation; for his chief work is to make real to men the existence of God and of the unseen world. Of course, back of this vision of God there must be the spiritual and moral character in the preacher, which makes such a vision possible. It is only those regenerated by the Spirit of God—the pure in heart—who can do so, and not all of these could so describe what they have seen and felt as to make it tell.

2. A second element in the preacher's preparation is the humility that comes from a sense of his own unworthiness. The prophet, overwhelmed at the thought of God's holiness, is at the same time made sensible of his own sin, and especially of the sin of his lips, his imperfections of speech. The preacher must, of course, be able to speak, and eloquence is a gift not to be despised. There is no literary art which is too good to consecrate to his work, and to the service of his Master. But no man is qualified to use eloquence aright

until he has come to understand the danger of abusing it, and realizes the temptation which it brings to rely on it as the chief means of rendering his message effective. To charm by grace of diction, or to dazzle by splendor of imagery, is not to convert men to goodness. Wisdom of speech is more important than fluency. The preacher may well be haunted with the fear of speaking unadvisedly with his lips, and tremble lest he do harm where he wished to do good only.

3. Quite as important as humble penitence to the preacher is the sense of his being forgiven and reconciled to God. The prophet's lips were touched with a live coal from off the altar that purged away his sin, and assured him of his personal acceptance before God. As his main work was to plead with his fellow-countrymen for repentance, that they might be at one with God, it was obviously a matter of importance that he should be able to assure them from his own experience of the certainty of forgiveness.

4. The prophet felt himself under a divine constraint to preach, but yet willingly offered himself for the work. In response to the appeal, "Who will go?" his reply was, "Here am I; send me." He went forth in obedience to no social custom or family influence, but under the prompting of his own heart, as moved by the Spirit of God. So Jeremiah felt the Lord's message as a "fire in his bones," so that he could not be silent, notwithstanding the unwillingness of the people to receive his message.

5. The message given to the prophet was a warning to the people that by rejecting him and his appeals, they were spiritually degrading themselves, to their own ultimate ruin. But it was indirectly a hint to the prophet himself not to expect too great results from his work. It would be largely one of failure and disappointment, however earnest he might be. He should therefore school himself to the experience, and not be altogether cast down, as if the blame were wholly his own.

6. Notwithstanding apparent failure, he was still to cherish an inextinguishable hope for the future of the people

of God. He was to believe in ultimate success, however little it might be indicated by present appearances. The remnant should yet be restored, and become the seed of the future. However dark the outlook, there was to be no thought of despair. In due time the Lord would make His power known for the deliverance of His own.

This in outline was the ideal which the prophet preacher Isaiah had been led to set before himself at the beginning of his work. We do not need to insist that it was a noble and worthy one. It is equally obvious that it covers practically everything that the preacher ought to be to-day. The message given him under Christianity is a fuller and a clearer one than was possible for Isaiah or his successors. But if we wish to find models for his aims, character, and even for his methods, we can hardly do better than study the lives of these men of God, who saw as yet only dimly in the future the sufferings of Christ and the glory that should follow. They did valiant battle for God and the right in their own day and generation against mighty odds, unappreciated and unhonored, for the most part, until their work was done, and they had passed away.

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I could not see for blinding tears  
The glories of the west;  
A heavenly music filled mine ears,  
A heavenly peace my breast.  
"Come unto Me, come unto Me—  
All ye that labor unto Me—  
Ye heavy-laden unto Me—  
And I will give you rest."

—Lewis Carroll.

## FOR ONCE A LAW BREAKER.

This adventure happened some time ago. I was a junior student in theology then, with little practice in preaching, but with a good deal of nervousness to make up for it.

Well, just after college closing, a message came from one of our ministers asking supply for the following Sunday. Most of the senior men had left town, so I was asked to fill the breach. I consented, and in due course arrived at the manse Saturday night.

After chatting an hour or two with my hostess and the family, I went to my bedroom. My bag was brought me and I unpacked it. Then, I suppose, my adventure began, for I made a fearful discovery. I had forgotten my razor. That bag had been packed in a hurry and this was the result. I felt sick at heart as all the consequences of that omission flashed upon me. Here was I in a strange town at eleven o'clock Saturday night without this absolutely indispensable instrument.

I put my hand up to my chin meditatively. All was right there now, of course, but how about to-morrow? Something must be done, but what? The absent pastor wore no beard. Clearly he could not have left anything useful behind him. The son of the manse was only about ten years old, and would have nothing better than a jack-knife to lend me. As to the ladies—well, of course, there was no help in that direction.

I thought for a moment of making a wild dash for the front door with the object of finding relief at the hands of some barber who kept late hours; but then that would disturb the family, and they would want to know what was the matter, which I wouldn't want to explain. Then, again, the front door would probably be locked, and the key hidden in some out of the way place. And even if all these obstacles could

be avoided, a glance from the window showed me it was already too late, the street was dark and silent, the whole town had gone to bed.

Well, there was nothing for it but to go to bed too. And that I did with many misgivings.

Next morning my first glance was at the mirror, and it was not reassuring.

I delayed as long as I could, and then went to the breakfast table in a troubled frame of mind. I was full of suspicion. The morning greetings and table chat had lost all their usual innocence and seemed now to have a double meaning, and for once I disliked that class of people who look one full in the face.

When the meal was over I explained that I intended to take a short stroll about the town. The family thought it a good idea and the son kindly offered to accompany me. I declined the offer. I wouldn't trouble him for anything. Indeed, I preferred to go alone. I wanted to think. That was true, I did want to think very much. But very little came of my thinking. My idea was that in a French town—it was mostly French—the Sunday closing laws would not be well observed. Unfortunately for my purpose, they were, and very strictly. The town was quaint, as French towns always are. The houses were of gray stone, many of them with sloping roofs and gable windows. The foliage was fresh, the sunshine warm, yet pleasant, and the streets, though singularly quiet, were yet alive with gaily-dressed women and girls on their way to mass. It was a beautiful day, and an ancient, substantial, restful town to any one who could enjoy it. I could not. I was ill at ease and anxious, for look where I would my hopes were dashed by the sight of unsympathetic wooden shutters over the shop windows.

I returned discouraged to the manse and shut myself in the study until church time. I had to submit to fate in the meanwhile, but a desperate purpose to master it later slowly hardened within me.

That morning service passed off somehow. Fortunately

the church was somewhat old-fashioned and dark. Dinner also passed somehow. I sallied out once more upon my quest. This time I was desperate, something must be done at once.

Barber shops were easily found, they were even plentiful, indeed. But then there were none of them open. I tried them to see. Naturally this required caution, for I did not know who might be about. The people I saw seemed all French, and of course I did not mind them, but I was afraid some of my congregation of the morning might be watching my movements curiously. This being so, I decided on a plan which I consider worthy of some praise.

Walking slowly and unconcernedly until I came to the shop I wanted, I would stop and gaze with interest at its architecture. It never was at all interesting, as I remember, but this gave me an opportunity to sound its walls with my stick, and also, incidentally, the door. In other cases, in order to see a building across the street to full advantage, I backed up into the doorway carefully selected, and kicked abstractedly at the lower panels. As I say, I think the scheme was well conceived and carried out, but it brought forth no response. All the barbers were away from town that day with their wives and families. It was very discouraging. At last, however, I did succeed. This time the shop stood at the corner of an alley, and right upon the street. I gave the door two good whacks in passing and was pleased to hear a voice hail me. I looked back and found a man leaning half way out of a door which opened on the alley. That, of course, wasn't the one I had knocked at, but I supposed the apparition must have some connection with my knock. I found it was so. "Was he a barber?" "Oh, yes." "Could he oblige me?" "Ah! no! He was sorry, but it was against the law." I was moving away hopeless, for the man looked incorruptible, when he hastened to add, "Mais oui, . . . peut-être, would I step into the house and he would see?"

I passed in. During the last few moments he had been peering anxiously in various directions, but now apparently satisfied, he followed me and carefully barred the door be-

hind him. The hall in which we stood was ghostly still and dark, and my guide bade me be dumb and follow him. We tip-toed a few yards, then he stopped and cautiously unlocked a door and let me into his "salon." It was lighted from an inner courtyard, but now the sun had to make its way through yellow blinds, and the white covered chairs glimmered ghostly in the half light. It was a veritable blue-beard chamber, and my barber standing in his shirt sleeves, razor in hand, and pipe in teeth, was quite a tragic personage. I found myself thinking so while he was at work, but thinking also how the affair would end. It was exciting. It was even romantic, though the shop was a very common little place, with prints of horse races and boxing matches on the walls. When everything was over and settled (the charge, by the bye, was more than double the regular one, because of the danger, as he explained), we again stole across the room and down the hall toward the street door. I was pressing forward recklessly to open it when my conductor stopped me with a wave of his hand, and whispered, "Arrêtez un moment, monsieur." (He seemed to have the police very much on his mind.) Then carefully he turned the lock, lifted the latch, and looked up and down the street.

It was a thrilling pause, a moment of intense excitement, the very climax of my adventure. I held my breath and listened, and as I did so my fancy awoke. The present time and place, with all their sordidness, faded away, and I found myself back in the days of splendid pageants and joyous carnivals, of plots, and feuds, of party struggles, treason and fighting.

I knew myself a conspirator within the walls of some Venetian or Florentine Palace. The secret meeting is over. The plot is ripe for execution. One by one my comrades have departed; I alone am left. The faithful Jacopo withdraws bolt and bar, and the heavy door swings back a little, while he peers forth into the night. No sound breaks the stillness. All seems safe. But who shall assure us it is as it seems? Who knows but that passing gondola may conceal

a spy who hastens with his information to the Council of the Ten? Or that dark portico opposite, who knows that in its shadow may not lurk a follower of the all-powerful Medici?

Ah! What is the meaning of this flood of light? Does it come from the lanterns of the city guards? And this noise? Is it the rush of men from the Piazza di San Marco, or the tocsin ringing the alarm from the tower of the Palazzo Vecchia? Neither, friend. The fancy is over, and my adventure with it. I step past my fearful barber into the street, feeling myself a favorite of fortune.

I returned to the manse, with a calm and peaceful mind. My object was attained, my fears vanished. And as to my conscience, I am half ashamed to confess it, but it neither troubled me then, nor has it since. That is the only time I have consciously defied the law, and shall very probably remain the last. I do not anticipate any evil consequences to myself from the experience, but I am sometimes troubled about the temptation into which I led that barber. It is true, he thought he was well repaid, but I am afraid it may encourage him in lawlessness.

'99.

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And when thou sendest thy free soul thro' heaven,  
 Nor understanding bound nor boundlessness,  
 Thou seest the Nameless of the hundred names.  
 And if the Nameless should withdraw from all  
 Thy frailty counts most real, all thy world  
 Might vanish like thy shadow in the dark.

—Tennyson.



## College Note-Book.

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### STUDENT LIFE.

Now for the remaining noble seven.

Allan Stuart MacLean came to us from the land of the heather. Allan declares himself to be a descendant of the royal family of Stuarts—perhaps.

Entered college '94, queer chap when he came,  
Leaves college '99, queer chap just the same.

Speaks Gaelic and English without much difficulty; the punster of his class. Never was seen with a lady—until lately. Allan wears a face-protector of fur, which has never been removed since his arrival in Canada, and prospects are never will. Extremely dignified; has good understanding; rather dogmatic, and not apt to treat with much respect an opinion which happens to disagree with his own. Was considered by himself a poet in his early college days, but long since has abandoned the idea to develop his prosaic propensities. Mac is a fine fellow withal, and is destined to hold his own amid the direst difficulties.

At Home—Saturday evenings.

Samuel MacLean now appears in view. Of Scotch descent, he inherits the characteristics of the race. A true son of Adam, he has a partiality for the apple. Sam is the Samson of the college; plugging seems to be his forte. Tall and priestly in appearance, unlike the Mac before him. In his Junior year MacLean took upon himself the vows of celibacy, became founder of a new order, into which he alone has the right to admit new members. Perhaps the reaction of this restriction on Sam's sentimental nature may account for his somewhat womanish face. Of late, however, he seems

to have repented of his rash vow; on every occasion he is seeking information from professors and others as to a way of escape, but as yet there is no light. We fear he is doomed. Oh ye would-be celibates! take warning before it is too late; the charms of the nineteenth century are too fascinating. Mr. MacLean graduated from McGill '97; took the St. Andrew's scholarship in his second year theology. Is a very enthusiastic member of our Literary Society, the orator of the college. Mac will find it smooth sailing in his new sphere of labor.

It was thought that Daniel Oliver would not demand our attention. However, with suave manner and gentle voice, he says he would like, if it was not too much trouble, and wouldn't inconvenience us too much, to have a few moments of our time. It gives us pleasure to accommodate him. Dublin, Ireland, gave him birth, but Westmount seems to contain the home of his devotion. Interested in hockey. Dan, although only one year in our midst, has proved himself a right good fellow; very popular with all the students, will be missed greatly next session. Has become quite famous as a preacher, having occupied Mr. Gordon's pulpit in Winnipeg during the winter of '95. Also of Crow's Nest Pass fame, being highly esteemed by those among whom he labored, which esteem was shown in the form of a well-filled purse on his departure east. We trust Dan will be as successful in winning the hearts of all with whom he comes in contact as he has been in this city.

Andrew Dunn Reid is a citizen of the obscure place, Lemesurier, Quebec, but this is not to his discredit, as some other great men have sprung from such localities. Mr. Reid is very jealous of his history, and is not over-anxious that this space should be given him. Took his preparatory course and first year theology in Morrin, Quebec, his second year theology in Manitoba College, has shown his good sense in coming to this college for his third year. A. D. is a tall man, and heavy—as some of us who have fallen into his grasp can testify. Has a voice that now rolls like thunder, and then sud-

lenly drops almost to the inaudible. Is now engrossed in the study of the elocutionary art, from which we may look for happy results. Works a concertina for such as are of musical taste on the Flat. Mr. Reid has had wide experience in the mission fields of the far west, and has done very satisfactory work. One of the few of his class who have as yet received a call.

Jean Rey, un Français du vieux pays, is a native of Châlons sur Laone. Very reticent; delights in the laws of Flammarion, meditating on them day and night. Rational in his views on theological doctrines, and on marriage in particular. A modern Massillon. Ex-editor of the French department of the Journal, and a frequent contributor to its pages. Has been very successful as a prize-winner in literary contests in the college. It is said that during his course, he also fell a victim to the charms of femininity, and here his eloquence has stood him in good stead. His future has thus become involved in mystery.

John Campbell Robertson, of Robertson, N.B., is one of the heavy weights of his class—intellectually. J. C. is a pretty good joker, and doesn't tell a funny yarn or two occasionally. Very reserved and bashful, it is said, in the presence of ladies—we doubt it. Would make a good father-confessor, adroit, and insinuating, he imperceptibly worms his way into the inmost secrets of whom he will. Our representative at the Congregational College conversat last month. Has been exceedingly popular all through his course; president and valedictorian of the Arts Class '96. Took his B.A. degree with honors and gold medal in mathematics. Has taken a scholarship every year of his course. Ex-editor of the Journal, president of the Literary Society and owner of a wheel. Has been very successful as a student missionary. As for the rest of the acts and glories of Johnny, are they not written in the seven volumes of the Journal, '92 to '99?

J. Tudor Scrimger, our last subject, is the only member of the class whose home is in Montreal, and most assuredly he

does credit to the city. Although reserved in disposition, he has won many hearts—we shall not say whose—in and out of college. J.T. is an all-round man, excelling in literary ability. Took a good University course, obtaining his B.A. degree in '96, and winning the new Shakespeare Society's prize the following year. Acquitted himself with distinction in last session's Intercollegiate debate. A very prominent figure in our Literary Society; has done efficient work on the Journal staff, filling at present the arduous and responsible position of editor-in-chief. Mr. Scrimger's services in the mission field have been much appreciated, and we can only anticipate for him a full measure of success.

It may be wondered why it is necessary to "write up" the members of the graduating class in this column. The reasons are innumerable, but let two or three suffice. It was thought that this true representation of their character might show things in a somewhat different light from that in which they are accustomed to behold themselves. At this special season of the year, when calls are pouring in upon them, when glorious anticipations of "bright events" are rising in their hearts, when congratulations are being showered upon their heads, then we thought it necessary and expedient "to take them down a peg." Soon also their professional dignitaries will vie with one another in bestowing the greatest honors upon their "swelled" heads, in lauding them to the ceiling, and we feel that should this not be counteracted beforehand, it might have serious results. At present they strut about with an air which seems to say, "Stand off; I'm of the third year theology!"

Oh wad some power the giftie gie us  
To see oursel's as others see us!  
It wad frae mony a blunder free us,  
And foolish notion.

The athletic spirit seems to have taken possession of the theological colleges this winter. So enthusiastic have the students become that a constitution has been drawn up, and

preparations are being made to have our first "field-day" next autumn. Now that the initial step has been taken, we trust that the committee will be successful in making all necessary arrangements for the coming event. It will be a new phase in college life, and should meet with the hearty approval of all.

On return from reception:

X—"Are you bumming to-night, Thom?"

G. W. T.—"I'm neither a bummer, nor on the bum, but I've been bummed."

We were favored on February 23rd by a special visit from Drs. Robertson and Warden, who gave us very stirring and interesting addresses on home mission work, especially in the Northwest. Several of the city ministers were among those present to hear the learned gentlemen. Prin. MacVicar referred in glowing terms to many of the Alumni who were doing noble mission work, which brought forth loud applause from the students.

Mr. W. J. Inglis, who has been on the sick list for the past few days, owing to the "grippe," has so far recovered as to be up and doing. Mr. A. G. Cameron, who also was gripped with its relentless grasp, is, we are pleased to say, now fully recovered.

Mr. E. Turkington, who was in the hospital, undergoing an operation, has quite recovered, and is back on the North Flat again.

A shrewd little fellow, who had just begun to study Latin, astonished his teacher by the following definition: *Vir*-a man; *gin*-a trap; *Virgin*-a man-trap.—Ex.

The following clipping may prove of interest to some:

Mr. Donald Stewart, of the Presbyterian College, Montreal, who occupied his father's pulpit at Laguerre, February 19th, preached an excellent sermon from the text: Heb. 12: 1, to a large and appreciative congregation. Mr. Stewart will be heard with pleasure again.

Third Year Theology:

Prof.—“See Jude, verses 19 and 20.”

H. G. C.—“What chapter, please?”

Where was it?

J. D. C.—p—l:—“How do you do, Miss ——? When will you be in the city?”

Young Lady—“I don't know, Mr. C.”

J. D. C.—“When you come, be sure and let me know.”

Another question:—

R. J. D.—“Get out of my room, S., and don't let me see you again for two weeks.”

S.—“I owe you a V., don't I?”

R. J. D.—“Oh, I'll see you to-morrow night.”

This, that, and the next thing:—

P. M.—“I'm sure I got a bargain, boys, of “Matthew Henry.”

A. B. M.—“I did so get a love-letter to-day; I got two.”

Senior—“Why did you criticize him so severely, Sam?”

S. M.—“He didn't give me any sugar.”

D. O.—“I'll give him just a good *trashing*.”

E. T.—“I speak to the point every time.”

Prof. (to freshman)—“Will you go again to L. for Sunday?”

Freshman—“No, Professor, I don't feel like it; I may go some other time.”

H. H. T.

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### REPORTER'S FOLIO.

A regular meeting of the Philosophical and Literary Society was held on Friday evening, February 3rd.

The first item on the programme was a solo by Mr. Crozier. An essay on “Athletics” followed. This was contributed by Mr. Cyrus MacMillan, and was very timely, as the athletic spirit of our college has developed by leaps and

bounds during the past few weeks. Mr. MacMillan took a wide view of his subject, showing how athletics influence the college man morally and spiritually, as well as physically.

The subject of discussion was then announced by the President: "Resolved, that the sessional examinations of the colleges of our Church should be uniform."

This subject proved to be one of interest to all present, judging from the large attendance, and the hearty response from several speakers.

Mr. D. M. McLeod, B.A., led the affirmative, opening the discussion by a definition of the subject. He maintained that examinations should be uniform. All students are working for the same Church, with the same end in view, therefore they should be on the same footing. If sessional examinations were the same, it could not be said that one college was better than another. Moreover, it would remove the necessity of holding either license or ordination examinations. The result would be beneficial to the students, because they would be brought more in touch with one another. Unity would be established among the colleges, and this would bring about a greater love for our Alma Mater.

Mr. Knowles opened the negative side of this question, and endeavored to answer the arguments advanced by his opponent. He thought a uniform examination would be impracticable, because all students could not write on the same day, as our colleges close at different times of the year. It is hardly possible that a representative board could be established which would agree on theological questions. It would be detrimental to independent thinking among the students. Colleges could not be placed on the same footing, as we have no common text-book. If uniform examinations were established, the professors of our colleges would be unable to impress their individuality upon their students.

Several speakers took part in the discussion, after which Mr. Inglis gave his criticism.

The Society met again on Friday evening, February 17th. The President was in the chair.

Considerable business came up before the meeting. The officers of the Literary Society were nominated for next session. The staff of the College Journal was also nominated for next year. Judges were appointed in connection with the English and French competitions. It was agreed to ask the following gentlemen to act: Rev. Messrs. Reid, Dobson and MacKeracher; Rev. Prof. Coussirat and Rev. Messrs. Bruneau and Duolos.

The first item on the programme was a vocal solo by Mr. A. G. Cameron, which called forth the patriotic feeling of all Scotchmen present.

Mr. R. J. Douglas, B.A., introduced the subject of discussion, which was: "Resolved, that scholarships promote the true aim of theological colleges." Mr. Hector Mackay followed for the negative, and then the debate was thrown open. Mr. George MacGregor acted as critic for the evening.

The monthly meeting of the Missionary Society was held on Friday evening, February 10th.

The interesting programme arranged by the executive committee was appreciated by all present.

Mr. N. V. McLeod rendered a vocal solo, delighting all his hearers.

Mr. W. J. Inglis, B.A., then followed with a paper entitled, "Christianity and Social Progress."

Rev. Ephraim Scott, M.A., editor of the Presbyterian Record, delivered a very interesting address on "The Beginnings of Foreign Missions."

Mr. Scott first took up the grounds upon which there is need of Foreign Missions, and the great responsibility which lies upon us. He then gave a brief account of the Foreign Mission work of our Church, beginning with our first Missionary, Dr. Geddie, and tracing its progress down to the present day.

A hearty vote of thanks was tendered to Mr. Scott for his excellent address, after which the meeting closed with the Doxology.



On January 20th we were agreeably surprised to receive a challenge from the Diocesan College to play a friendly game of hockey on January 25th. Some little difficulty was experienced in getting together a team, but under the leadership of Manager Lee and Captain Tanner, seven men were provided with skates and hockey sticks, and we sallied forth looking for the scalps of our challengers.

The game was a very good one, but showed lack of practice and training on our part, as we are forced to acknowledge here that we received a pretty bad beating, the score at the end of the second half standing 8 to 1 against us.

During the next week a great deal of enthusiasm was aroused among the students, and as a result of this, a rink was secured and hockey practices arranged for.

On February 3rd a return match was played on the Diocesan College rink, and resulted in a draw. Both colleges had strengthened the weak positions of their teams, and as a consequence the game was fast and exciting.

Time after time the puck travelled up and down the rink until a lucky shot by MacLaren gave us first blood. The second game also went to us, and the first half ended 3 to 1 in our favor.

At the beginning of the second half, our opponents soon evened the score, but after a time we were able to add two more goals, and regain the lead.

Play now became desperate, as both sides were bound to win, but the superior training of our opponents enabled them to score two more goals, and thus make the match a draw.

It would be unfair to mention here the good playing of any man in particular; it is sufficient to say that all the men played a hard and exciting game.

On behalf of our team, we wish to thank the students of the Diocesan College for the courteous treatment shown us. The best of feeling existed on both sides, and not once during the whole match was the referee called upon to stop the game for a foul play.

On January 30th representatives from the four theological colleges met and formed an athletic association. The following officers were elected:—

Hon. President—Rev. Prin. MacVicar, D.D., LL.D.

President—S. Boyle, B.A., Diocesan College.

First Vice-President—G. Coon, Wesleyan College.

Second Vice-President—J. B. McLeod, Presbyterian College.

Secretary—C. E. Jeakins, Diocesan College.

Treasurer—J. M. Williams, Congregational College.

Committee—J. D. Morrow, A. A. Ireland, W. Munroe and T. Sawyer.

This association drew up a constitution, and on Monday evening, February 20th, submitted the same to a mass meeting of the students of the four colleges.

It was agreed to seek affiliation with the Canadian Amateur Athletic Association, and to make arrangements for a field-day at the opening of next session.

D. S.

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## OUR GRADUATES.

Mr. Hambertsom Dseronian sailed for the Old Land on Dec. 30th last, and arrived in Liverpool on Jan. 8th. In a letter, written at 186 Aldersgate street, London, he gives a very interesting and amusing account of his voyage. During the heavy seas encountered, when the angry waves were threatening to actually wash the passengers off the vessel, he recalled very vividly some water-fights of bygone days—or nights. No one was hurt, and everybody enjoyed many a good laugh at the sight of everybody else after a rude wave had succeeded in giving them a good "sawking." Our hero was more fortunate than most of the other passengers, when the inevitable sea-sickness came on board; he says it had no effect on him at all; he was "all right;" but he admits that, in battling with a big wave, he came out second—he was all wet.

At time of writing, Mr. Dseronian did not expect to be able to sail for Bataum, Russia, before the 3rd of February, from whence he will start for his particular field of labor. We wish him God-speed in his noble, Christ-like purpose, and we know he carries with him the warmest sympathies of his many Canadian friends.

Rev. H. D. Leitch gave us a brief call about two weeks ago, and favored us with an after-dinner speech. He expressed his gratification at the way things are being done in College since his day, and was pleased to be with us. (That's what they all say—all the Grads.)

Mr. Leitch is stationed at St. Elmo, Ont., and is prospering in his charge. The year closed in a very satisfactory manner, and with bright prospects for the future. The congregation raised their pastor's salary \$100 during the year, besides increasing their contributions to other schemes.

It will be remembered that we noted last month that Rev. D. L. Dewar, of Ailsa Craig, was thought to be recovering from his prolonged illness. The unexpected news of his death will give a painful shock to his acquaintances and friends. On his return from Pueblo, Col., where he was thought to be steadily regaining strength, he gradually sank, and passed away on February 13th. A widow and two small children are left behind to mourn their severe loss.

The congregation of Mt. Pleasant, New Westminster, B.C., is reviving under the strong management of Rev. M. H. MacIntosh, B.A., who was inducted into that charge recently. This field had been without a settled pastor for a considerable time, so that they again appreciate the benefits of a settled pastorate. Mr. MacIntosh is becoming increasingly popular in his charge, and the prospects are bright for both pastor and flock. He succeeds Rev. J. S. Gordon, B.A., who found it necessary, on account of ill-health, to resign, much to the disappointment of his people.

We are pleased to hear that Rev. J. C. Stewart's congregation at Kamloops is still growing in financial strength.

The debt on the church was last year diminished by \$230, and the receipts of the year were larger than those of the previous year. A prominent feature of the annual meeting was the unanimous introduction of the individual communion service, which they used for the first time on Sabbath, February 5th. Two new members were recently added to the Session roll, one of these being Dr. Proctor, who is not unknown in our halls.

Very gratifying and encouraging things are reported of the congregation of which Rev. Andrew Russell, B.A., is pastor. Since his induction there (Lunenburg, O.), on June 5th, '93, about one hundred have united with the church. Also, besides building a new edifice and making other repairs, the congregation have contributed in the vicinity of \$5,400 to the schemes of the church.

When three epochs of a graduate's history come all in the same week, he is surely to be congratulated. We refer to Rev. N. D. Keith, B.D., M.A., who was married, ordained and inducted about the middle of last month. He is Rev. Mr. Patterson's successor at Leamington, Ont. "N. D." is a man of stirring character, and thus has the respect of all who know him. His moral qualities, combined with his scholarship and fine intellectual attainments, give bright promise of great usefulness in the work which is near to his heart.

Rev. W. M. Townsend, a graduate in Arts of '93, in Theology of '96, taking also his M.A. degree in '97, is the pastor of the congregations of Bass River and Salmon River, N.B. This is one of the most delightful spots in Kent County, and a progressive place. The charge is a large one, and since his induction into it last June, Mr. Townsend has been more and more appreciated, both as a pastor and as a preacher. We learn that he is a very assiduous worker.

Mr. Townsend is enjoying excellent health, partly owing, no doubt, to the wholesome and invigorating sea atmosphere.

The united congregations of Cote des Neiges and St. Laurent, of which Rev. T. A. Mitchell is pastor, held their annual social on Wednesday evening, February 15th. After refreshments were served in the basement, all repaired to the church to listen to a programme, consisting of speeches, recitations and music. A few visiting ministers contributed greatly to the interest of the programme. Mr. Mitchell rejoices in a large measure of prosperity in his congregations since coming to them.

Rev. D. J. Graham, of White Lake and Burnstown, is to be felicitated, and also the people, on the condition of the field. The harmonious efforts of the joint congregations, stimulated and directed by their pastor, have cleared the manse of all debt, and made quite a few renovations besides. At White Lake, an acetylene gas plant has been put into the church, at a cost of \$165, and a memorial tablet erected to the memory of Donald Stewart, some years deceased. At Burnstown, the people have decided to build a new church, and to give evidence of their decision, they have subscribed two-thirds of the necessary amount. The greater quantity of the materials are already on the ground. Fifteen new members were added during the last year, and the Sabbath schools are flourishing. An excellent spirit prevails between the two bodies, which spirit has been strengthened by their joint labors. Mr. Graham has a grateful people, as is shown by their substantial remembrances of himself and family from time to time.

We again call the attention of all those interested, and of those not interested, to the meetings of the Alumni Association. Very successful and helpful meetings are anticipated. The dates are April 3-7.

G. W. T.

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An honest tale speeds best, being plainly told.

—*Shak perc.*

## TALKS ABOUT BOOKS.

One of the most deservedly prominent men in the world at the present time is Count Leo Tolstoy, not Tolstoi, as some ostentatious pretenders to philological science pronounce his name. The Drysdale Company has sent to the Journal his "Christ's Christianity," 384 pp. crown, 8 vo., cloth, gilt top, price a dollar and three quarters, published by Kegan Paul, Trench & Co., and the Brotherhood Publishing Company, London. This book is the outcome of the Count's conversion, in his fifty-fifth year, by the Sermon on the Mount, which made somewhat the same impression on him as it did on the Talker, with similar consequences, and, let us hope, as happy final results. He writes the story of his life up to that time, accusing himself, perhaps justly, of every crime forbidden in the Decalogue. The nobler principle within him asked continually, What is my life, and what my destiny? The theology of the Greek and other churches presented him with a conglomeration of meaningless rites, superstitions, and impractical intellectual subtleties. Philosophy gave him the pessimism of Schopenhauer, and the Epicurean, "Let us eat and drink, for to-morrow we die." He lived, a busy, restless, working atheist, till he attained the age of fifty-five, and then, by a dream, was led to study the life of Christ, to make a harmony of the Gospels, and to attach special importance to the Sermon on the Mount. The first text to convince him was, "I say unto you, that ye resist not evil"; and the next was, "Judge not, that ye be not judged." Non-resistance was the first lesson, and the second was charity, and so he was led on to the love of enemies, the renunciation of self, and the service of humanity. I do not say that a Christian man has to be silent about evil, even when practiced on himself. To the Pharisee Christ said, "Thou hypocrite!" and called Herod a fox. He allowed the brother,

wronged by another brother, to tell the wrong to the Church, and thus appeal to a larger constituency. But this I will say, that no man has a surer knowledge that the Spirit of God is in him than he who has grace to keep his temper down, and allow an injury to pass unavenged. This, like Count Tolstoy, I know from experience, better than that gained in a thousand class meetings and holiness conventions.

Tolstoy has the Spirit of Christ, but his theology must not be judged by the omissions in his "Christ's Christianity." He says the churches do not teach what Christ taught. He says that, by trying to harmonize with it the Old Testament, Paul's doctrines, and the decrees of Councils they minimize the force of divine obligation, and surround the plain rule of life with mystery. There is much truth in this. He writes evidently for those who are seeking, as he once sought, in doubt and darkness, for the rule of life. Hence he does not trouble his readers with the Trinity, although he believes in God's spiritual presence, and says it is easier to prove that Christ is God than that He was a mere man. He does not press the atonement, but shows that vicarious sacrifice is the lot of all in whom Christ lives. Angels, good and bad, he passes by, regarding Christ's temptation in the wilderness as the imaginings of self as opposed to the higher self or spirit. He does not offend the doubter with any miracle, not even that of the resurrection, but this does not mean that he disbelieves miracles as premonitions of human scientific attainment at the highest. The verbal inspiration even of the Gospels, he does not credit, and he draws a marked line between Christ's teachings and that of the Old Testament, but allows that Jesus fulfilled the prophecy of Isaiah. In reading this book, one must always remember for whom Tolstoy wrote it, and his holy aim to conform men to Christ. Men have put complex theological intellectualities, half of which they don't understand, in place of the living Christ, formulas of belief in the stead of conscientious practice, adorations in the room of self-denying altruism, until independent, earnest, truth-seeking souls are repelled even from the traditionalist

whose life is better than his creed. I learned all the good that is in "Christ's Christianity" long ago, and have faith in a great deal that is not in it. But I know that the Divine Master would say regarding him: "Forbid him not, for there is no man which shall do a miracle in my name, that can lightly speak evil of me." Tolstoy's new life is a miracle greater than any produced in the mere physical world, and the means of making all miracle possible. How men can haggle over the miraculous in healing and inspiration, in view of the Count's inspiration and change of life, is, to my mind, as mysterious as the gross ignorance and superstition of the self-styled orthodox, who put all Scripture upon the same divine level, and use it like a Buddhist charm in every part, without affecting the life. As Tolstoy says, they correct Christ's doctrine by that of Moses to suit their passions, the theologians, and the way of the world. For such people this book will be a wholesome medicament, if they will only take the dose.

A very different, but also a very thoughtful, book, from the same company is "Human Intercourse," by Philip Gilbert Hamerton, author of "The Intellectual Life," 390 pp., 12 mo., plainly bound, price, one dollar, Macmillan & Co., London. There are twenty-six eminently readable essays in this fascinating volume, illustrated, but not overweighted, with a fund of appropriate anecdote. It is humane, not religious, for the author seems to submit to the dictum that "the order of nature is invariably according to regular sequences." He admits that it is a doctrine which cannot be proved, but affirms that society is passing on to the universal acceptance of it, and himself reasons in its favor. This cuts at miracle in the past, and at the effectiveness of the fervent prayer of the righteous now. Unreasoning belief in the interference of Divinity in the phenomena of the world, for good or evil, in compliance with certain rites and calls, has undoubtedly favored superstition and the disuse of means placed at men's disposal in the past, and in many regions does so even now; but, while we welcome the light of science to dispel the gloom



of superstition, we will not allow it to deprive the child of his trust in the Father's power and goodness.

In a delightful essay on "Fathers and Sons," Mr. Hamerton contrasts the old relation with the new. Fortunately for me, I never experienced the old relation, in which the father was the upholder of stern authority instead of his boy's friend, but I have seen it elsewhere. The "awful dominie" is a creature still extant in places, in homes which he makes miserable, in educational institutions, in banks and other commercial houses, in the army and navy, and in the pulpit. Though capable of inflicting much pain, wretchedness, and unnecessary humiliation, he is a played-out farce, the product of an exploded and most dishonoring conception of the Divine nature, which the surviving demigod of a past age of ignorance and arrogance strives to imitate. How many a really good man has said to me in confidence, "I honored my father, but could not love him." How many are compelled to say the same of the kind of God these same fathers preached! "The Rights of the Guest" is good, and contains useful lessons both for guests and hosts. "Priests and Women" is a long essay in three parts, not, on the whole, unfavorable to the priest, be he Catholic or Protestant. The essays on "Decline in Religion" set forth the attitude I referred to in the beginning of this review. That "On a Remarkable English Peculiarity," treats of the haughty indifference of the insular Briton, while travelling, to the company of foreigners, and more particularly to people of his own nationality. There are four valuable chapters on letter-writing; one on "Courtesy in Epistolary Communication," the others on "Letters of Friendship," "Letters of Business," and "Anonymous Letters." In the course of my life, I have received a few of the latter, the writers of which gave themselves most needless pains to disguise their hands, since I detected at a glance their authorship. Few things give a person away as readily and treacherously as an anonymous letter. Of course, I at once put them in the fire, but not in so large a one as will claim their writers unless they repent.

An anonymous letter is the last resource of a dastardly soul. Mr. Hamerton's essays are well fitted to instruct, and give the education of a gentleman to such as, not having been brought up to it, are willing to possess it, and even those who claim to have had it may profit by his words.

Another Drysdale book is "The Fundamental Ideas of the Roman Catholic Church, explained and discussed for Protestants and Catholics," by Frank Hugh Foster, Ph.D., D.D., professor in Pacific Theological Seminary, Oakland, Cal., 8vo., pp. 366, plain cloth, Presbyterian Board of Publication, Philadelphia, price one dollar and seventy-five cents. Dr. Foster is a Congregationalist, and a graduate of Leipzig. He has studied the most scientific theological works by Roman Catholic divines, such as Mohler's *Symbolik*, Heinrich's *Dogmatische Theologie*, Perrone's *Praelectiones Theologicae*, and Cardinal Gibbon's *The Faith of Our Fathers*, together with the writings of the best Protestant controversialists of modern times. These latter lead me involuntarily to think of a rare copy in old calf of Du Moulin's "*Eaux de Siloe pour noyer les feux du Purgatoire*," published at La Rochelle, the possession of which the late Father Chiniquy envied me, and which, after a stormy discussion over a matter of necessary discipline, I made over to him as a solatium for his wounded feelings, only, I suppose, to perish in the fire that destroyed his library, containing the "Oly Fathairs." Dr. Foster has done his work conscientiously, endeavoring on all points to state the Roman Catholic case as strongly and fully as its writers have done. His book has two parts, the first dealing with The Church; the second, with The System of Doctrines Pertaining to Salvation. Under the first head he treats of The Attributes of the Church, its Infallible Authority, its Necessity, the Hierarchy, the Papacy, and the Source of Authority within the Church. Under the second, he deals with Justification, Faith, and Works; Outgrowths of the Doctrine of Merit; The Virgin Mary; the Sacraments, Baptism and Confirmation; Penance; the Lord's Supper; Orders, Matrimony and Extreme Unction. The concluding

chapter gives a brief but complete summary of the Roman Catholic system, and a Protestant critique of its proof, and winds up with these words: "The Roman Catholic Church is a great organization for doing, in an external way, what is essentially an inward work within the believing soul. The Protestant objection to it may be condensed into these few words: The machinery of the Church is unnecessary, unwarranted, and injurious. It is unnecessary because the ends which it seeks can be best obtained without its help. It is unwarranted, either by Scripture, reason, or antiquity. And it is injurious, because it is unnecessary, and because it has drawn to itself so many questionable practices that it is a positive hindrance to the attainment by the soul of spiritual relations with God, the Father." This is a very learned, clear, moderate, and well written book, which those who feel called to controversy with reasonable members of the Church of Rome, who are not numerous, would do well to purchase and study.

Everybody has heard of the Persian poet, Omar Khayyam, whose Rubaiyat, or collection of quatrains in praise of wine, love, and good-fellowship, has been translated by Fitzgerald, Payne, Whinfield, Heron-Allen, and one knows not how many more. Even the Talker once studied Persian, but, as his books in that language were not doing anybody any good in Westmount, he sent them to the new-made library of the University of Toronto. That remarkable American poet, James Whitcomb Riley, knows of Omar, and travesties him in his Rubaiyat of Doc. Sifers. Mr. Nathan Haskell Dole has written a romance upon the poet, entitled, "Omar, the Tent-maker," 365 pp., 12mo., illuminated cloth, with four illustrations, published by L. C. Page & Co., Boston, and sold by the Drysdale Company for a dollar and a half. The reader of Gibbon is familiar with the history of the Seljukian Turks, who began to overthrow the empire of the Arab Caliphs in 1038, under their leader, Togrul Beg. He was followed by his nephew, Alp Arslan, and the latter, by his son, Malek Shah, in whose reign the story of Omar, the Tent-

maker, is placed. His grand vizier, Nizam-ul-Mulk Hassan ibn Sabbah, the inaugurator of the sect of Assassins, not exterminated till the time of Hologan-Khan of the Mongols, about 1250; a beautiful Greek princess, Agape, who is a hostage; and Omar Khayyam, are the chief personages in the narrative. Omar and Agape begin with literary Platonic affection, which ends in genuine love. The villain Hassan, acquiring temporary but great authority, carries her off, but she escapes from him and disappears, baffling all search. Her Greek father comes with her ransom, to find her gone. At last, accident brings her near Omar's door, and he purchases her, a slave, from a couple of Turkmans who had held her in captivity. Worn out with heavy tasks, she speedily succumbs, and Omar and her father are left to mourn. After her death, the story deals with the revolt of Hassan and the assassination of Nizam-ul-Mulk, and ends somewhat tamely with the chronicle of the death of Omar and Hassan, the hero and the villain, in the same year. This book is no mere novel, nor is it a literary biography. It is a literary romance, fairly true to history, and is written in elevated style, rather uncommon at this time of day. It invests the great Persian poet with something of a living interest, and helps to raise one's opinion of the Oriental rulers of the time, generally regarded as despotic barbarians. Those to whom Omar Khayyam and his Rubaiyat are mere names will delight in Mr. Dole's classical and pleasing pages.

The Drysdale Company charges a dollar for "Aleck Hornby," by Charles Stell, 189 pp., broad 12mo., illuminated cloth, published by E. R. Herrick & Co., of New York. It is the story of a foundling, cast out of a shipwreck on the northern coast of Maine, and brought up by a young couple of fisherfolk. Ned and Annie Hornby. The boy thrives, but Ned is led into evil courses by a moonshiner, and takes to illicit distilling. When grown up, Aleck, the waif, falls in love with Lawyer Small's daughter, which is considered very presumptuous conduct. So he travels to see the world, befriends a tramp, and is afterwards by that tramp befriended.

Lawyer Small goes to England to inherit Blackley Hall, and, as no letter comes from him, his son Harry and Aleck go after him. He is found to have been murdered by an adventurer, but his elder brother, the real heir, arrives from South Africa, and is found to be Aleck's long-lost father. The book is full of incident poorly related, so that comic and tragic situations appear very matter of fact. Charles Stell has not yet caught the trick of story-telling, which is a pity, because he has abundance of material. His work at times is like a school-boy's essay, at others like a series of newspaper paragraphs. Trivial scenes are long drawn out, and great events are slurred over. The unities are not preserved at all. The book is not uninteresting, but there is no beauty in it. Even as a mechanical tale, the mechanism is poorly put together.

A little paper-bound book or pamphlet of 58 pages, price five cents, contains thirty-two hymns, with brief biographical notices of their authors. It is entitled, "The Best Hymns, a Text Book for Memorizing Them," edited by the Rev. Louis F. Benson, D.D., Philadelphia, The Westminster Press. The use of the name "Westminster" by our Presbyterians is snobbery of the worst description. A snob is a pretentious fellow, who assumes airs on the merits of a chance acquaintance with what he deems higher than himself, and to which he toadies. To claim Westminster, because the Presbyterian Church of England occupied for five years one of its chambers, is about as reasonable as the claim of the youth, who had entered the front door of a college, and had been kicked out of the back one, to have gone through the university. The hymns in this collection are, most of them, good, but not necessarily the best. They are the hymns that are found in most hymn-books, and are thus in commonest use. Ordinary congregations do not appreciate the best hymns nor the best preachers. Yet it is refreshing to find not a single Moody and Sankey hymn in this brief collection. It is valuable as furnishing the consensus of Christian people regarding the hymns of which they most approve. "God

Moves in a Mysterious Way" is doubtless a good and Christian piece of composition, but hardly suitable for the purpose of praise.

"Aylwin," by Theodore Watts-Dunton, is a remarkable novel. It is a crown 8vo. of 460 pp., published by George N. Morang, of Toronto, and in paper cover is sold for seventy-five cents. This book is good value for the money, for it takes considerable time to get through it. Aylwin is a younger son of that proud family, whose Christian name is Henry, and who, from being a cripple, is restored to healthy, yet morbid, manhood, and by a series of accidents falls heir to large possessions. He has a strain of royal Gipsy blood in his veins, and his father, a mystic and theosophist, bequeathes him his magic manuscript, "The Veiled Queen." He falls in love, even as a child, with Winifred, the engaging daughter of drunken Tom Wynne, organist and sexton, who had seen better days. This love his proud and practical mother opposes in every way. Philip Aylwin, the father, dies, and is buried, with the moonlight cross of the Gnostics on his breast, to which is attached a writing containing the curse of Psalm cix. on whosoever shall disturb the grave. Tom Wynne does so, only to be buried in a land-slide that carries part of the churchyard into the sea. Then the curse falls upon Winifred, who becomes an epileptic. She wanders into Wales and among gypsies, the most prominent character among whom is the girl Sinfi Lovell. A large part of the volume is taken up with Henry Aylwin's search for Winifred, full of Welsh songs and scenery, gypsy life and superstition, including also some London adventures. At last, when she is given up for dead, she reappears clothed and in her right mind. A clever young doctor has found her, taken her to the hospital, transferred her trouble, the effect of the curse, to Sinfi Lovell, her gypsy friend, and in time she is restored to Aylwin, who marries her with his mother's consent. Sinfi, happily, came to no harm by the transference, for she had a counter "Dukkeriper" that averted evil fortune. With its Welsh songs, gypsy talk, theo-

sophy, and mental conditions, "Aylwin" is quite out of the ordinary run of novels, and, though an exceedingly serious, even morbid, production, is well enough written to interest the most fastidious reader.

Mr. Chapman contributes a number of volumes to this month's Talk. Foremost among these is "The Life of Henry Drummond," by George Adam Smith, D.D., with many unpublished letters, journals of travel, and new addresses to young men, large 8vo. 541 pp., and portrait frontispiece. Doubleday & McClure Co., New York; price three dollars and a half. Dr. George Adam Smith's writing powers are well known, and as this biography is with him a labor of love; it may be premised that he has done his best in it. Of course he has been hampered with letters, journals, quotations, and the desire of everybody who belonged to Drummond's inner circle to contribute something to the life. Henry Drummond was an almost unique personality, manly yet refined, joyous yet earnest, unselfish but susceptible to the good opinion of the good. He was a devoted Christian, without cant, holding his own views, but none the less ready to co-operate with revivalists and religious reformers, who could not sympathize with him, a large-hearted, generous-minded gentleman. His "Natural Law in the Spiritual World" first made him famous, and among theologians his "Ascent of Man" rung his death-knell. As widely read and more influential were his little books, "The Greatest Things in the World," "Pax Vobiscum," "The City Without a Church," etc. He did great service in connection with the Moody movement in Britain, but his chief life work was his ministry to the Edinburgh students, whose attitude towards religion he was the means of completely revolutionizing. Yet he told them plainly: "Remember, you cannot live on meetings." His talk was evolutionary, but it was on the evolution of the spiritual nature in true manhood. To him religion was so great a thing that he regarded the reconciliation or non-reconciliation of minor points of the Scriptures as pill-box religion. He was essentially a man's man, having little in common with the fair sex. His

relations with the Countess of Aberdeen, however, were very cordial, and for her he wrote "The Monkey that would not Kill," which exhibits, as do many of his letters, the genuine vein of humor that ran through him. We are apt to say that his life was all too short, only forty-four years in duration, but he crowded into that time far more than fills many a three-score and ten, or four-score of ordinary living. Few think of him as an ordained minister, yet such he really was, although his power among young men probably lay in part in the absence of anything distinctly clerical in his manner and externals. It is not given to every man to be a Drummond, but everyone may be a manly, modest Christian gentleman, and an unselfish helper of others to reach after a higher spiritual plane. All biographies are disappointing; as the written word cannot equal the living voice, so neither can the deftest trick of telling reveal the charm of an exquisite personality. Nevertheless, Dr. Smith has faithfully performed his task, which will give a more or less melancholy pleasure to many who regret in divers ways the light that failed.

Here is a book to delight the soul of Sir Sandford Fleming, and well known, no doubt, to Professor Ross. It is "The Presbyterian Church, its Worship, Functions, and Ministerial Orders," by the Rev. Alexander Wright, M.A., Musselburgh, 12mo., plain cloth, pp. 282, Oliphant, Anderson & Ferris, Edinburgh and London, price a dollar and a half. To use the author's word, this is "a history of the worship and functions of the Church of Scotland from the period of the Reformation to the present day. My purpose is to inquire how far in accord are the present forms of service in our Presbyterian Churches with the worship of the Church immediately after the Reformation, and in what measure modern improvements in worship are sanctioned by the usages of the past." Mr. Wright's historical narrative is very full and orderly. He shows that the baldness of most modern Presbyterian worship, its pulpit freedom and exclusiveness, are English Puritan and not true Presbyterian



usage; in other words, a departure from the old more or less liturgical paths. Yet he is no radical reformer, far less a ritualist. The Rev. T. F. Fotheringham, M.A., of St. John's Church, St. John, N.B., has lectured and published along the line of Mr. Wright's book, and several of our ministers have, in practice, taken a leaf or two from it. In my own summer services, which are the only ones under my immediate control, the congregation joins with me in the responsive reading of the Psalms, and we repeat the Lord's Prayer in unison. When we chant a Psalm, we end with the Gloria Patri. As half my congregation generally consists of Episcopalians, not excluding bishops, archdeacons, and similar dignitaries, this form of service affords a charitable compromise between Anglican liturgical order and Puritan pulpit license, that satisfies both parties. Most of our ministers are stronger in preaching than in prayer; some very good preachers have only one set expression for addressing God, and that often a very poor, undignified and irreverent one. A free spoken, but generous and devout friend of the Talker, speaking of a certain missionary, said, "He can't preach worth a cent, but he can pray like sixty." As a rule it is the other way, although occasionally men of an old-fashioned type turn up, who, in praying like sixty, preach to God for twenty minutes. This kind of thing should be put a stop to, even if a liturgy be imposed for that desirable end. No Christian congregation should be compelled to listen to a haveral's windy nothings, miscalled prayers. Mr. Wright's book is very timely, and is well worth careful perusal and consideration.

I am not much impressed by "The British Empire," by the Rt. Hon. Sir Charles W. Dilke, Bart., M.P., crown Svo. cloth, pp. 160: Chatto & Windus, London; price one dollar. It consists of eleven chapters, originally published as newspaper articles, giving the baldest sketches of India, the Dominion and Newfoundland, Australia, New Zealand, Africa and the Crown Colonies. It begins with a Bird's-eye view of the whole, and ends with chapters on Imperial Defence and How to Study the Empire. For the study of the Dominion,

it recommends Sir John Bourinot's "Canada," and Dawson's "North America" in Stanford's Compendium, and nothing more. The chapter on the Dominion deals almost exclusively with the French Canadian element in the Province of Quebec; Ontario is hardly touched upon; and the Lower Provinces and those in the west are ignored, beyond the mention of Halifax and Esquimalt as coaling stations. The average Englishman, who needs this book to instruct him as to the character of the components of the Empire, must have been ill-trained at school as compared with the average Canadian. Colonel Denison, Sir John Bourinot, Dr. Parkin, and a score of other Canadians by birth or adoption, could write a far more satisfactory volume on the subject. Yet the name of Sir Charles Dilke will doubtless assure this book a literary success far beyond its merits. Of course, it is well enough written, and the writer's facts, so far as they go, seem true enough, but it is the partial sketch of a partially informed man. It does not appear that he has any acquaintance with Canadian literature at all, while he knows Mrs. Campbell Praed and "Tasma" in Australia, and regards Olive Schreiner's "African Farm" as the greatest of Colonial novels.



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Until the staff is broken—then they know  
How much they leant upon their friend;  
And o'er the dull, hard way they sadly go,  
And speed them forward to the end.

—E. H. Coleridge.

## Editorials.

### WHAT'S OUR JOURNAL FOR ?

Those who read the editorial pages (we have a suspicion that not many do; we seldom did ourselves until we could read our own contributions there) will remember in our January number a plea for a more literary ministry. That, of course, was addressed more or less to the graduates and others, though very likely, they didn't read it. But it may be questioned whether it should not rather have been addressed to undergraduates. Certainly, if literary activity is to show in their pastorates it should not be neglected in their preparation. Now here our Journal seems to find a place. It is called a "Collegiate, Religious and Literary" monthly. We didn't coin the phrase, and for all we know, it may be as old as the magazine, but we like it, and have tried to live up to it.

We interpret it as meaning that these three elements enter into the Journal, though they are not severally exclusive; for certainly a religious article may very well be literary also, and surely the collegiate part has often risen to the level of literature.

But it is of that collegiate part we wish to speak. There isn't much of it. There isn't enough for a college magazine. Such a magazine should be the students' product, edited, managed, and *contributed* to by them. Now, ours is not. With the exception of the College Note Book and the editorials, there is generally nothing contributed by the students. This is not the Editor's fault: he would be glad of such contributions; he has published all he could get.

It is true the Journal does not have to depend on them. Thanks to the ready aid of our professors, graduates and friends, we are able to publish a magazine of which we may be proud. We have no desire to change its character in that

respect. But at the same time we would encourage writing among the students.

"Making ministers" may be a vile phrase enough, but "training men" should be true of every college. Part of that training must be in composition, and for this the Journal offers an excellent opportunity. It is as necessary for a student to know how to write as it is for him to know how to speak; therefore contributing to the Journal should be as much to a man's advantage as debating.

Two objections are usually urged by undergraduates. The first is "I've got no time," and the other, "I don't know what to write about." The first is nonsense. A man can easily find the time if he wants to, and if he really is too busy during the session, he could write during the vacation. The second objection arises from a mistaken idea as to what is expected. We do not look for profound literary criticism or philosophical discussions, and we do not desire any attempt at them.

What we do want is something spontaneous and fresh, of the description of something that has been seen or done. This could be easily obtained. At the end of every session we scatter over the Dominion, and have six months' work under most unusual conditions. We have a chance to go and see and hear. And when the summer is gone we return with many amusing stories. What becomes of them? They disappear like steam. They delight the Dining Hall, but they seldom find their way into the Journal. The local editor swoops down on one or two, perhaps, and a few more find their way into the missionary reports, but beyond that nothing. We think it a pity. There is material in such experiences for short, racy, amusing sketches, and it ought to be used. The College Journal is primarily for the students; let them contribute to it.

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Celerity is never more admir'd  
That by the negligent.

—Shakspeare.

## DEATH OF PRINCIPAL KING.

We extend to our sister college in Winnipeg our deepest sympathy in the loss which they have suffered by the lamented death of Principal King, on the 5th of March. His loss is one which will be keenly felt by the whole church as well as by the institution over which he has presided for the past fifteen years, and which he had done so much to raise to a place of distinguished usefulness for the Northwest.

Dr. King was a man of strong personality—as well as of marked ability—and he left his impress on the work of the church in more ways than one. As a pastor in Toronto, he built up a strong congregation, which took an intelligent and generous interest in the work of the church as a whole. He was especially the students' friend. By his kindly counsel he helped many of them in their spiritual lives, who are now rendering good services to their country in various walks of life, and especially in the ministry of the church. His place will be hard to fill, but whoever is called upon to occupy his position, will find his work made vastly easier by the fact that Dr. King had preceded him.

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Rumor is a pipe  
Blown by surmises, jealousies, conjectures;  
And of so easy and so plain a stop,  
That the blunt monster with uncounted heads,  
The still discordant wavering multitude  
Can play upon it.

—*Shakspeare.*

## Partie Française.

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**ROUSSEAU.**

PAR LE REVEREND R. P. DUCLOS.

(Suite.)

Cette explication sur l'origine de l'Emile étant donnée—disons un mot de la portée du livre.—Ici les paroles de Chateaubriand auront leur application : "Tel est l'embarras que cause à l'homme impartial une éclatante renommée. Il l'écarte autant qu'il peut, pour mettre au grand jour la réalité. Mais la gloire revient et comme une vapeur radieuse couvre à l'instant le tableau."

\* \* \*

Ses amis de Genève redoutaient pour lui l'influence des Encyclopédistes—ses séjours prolongés à Paris—ses rapports constants avec Helvetius, Diderot, d'Alembert Coudillac justifiaient suffisamment leurs craintes.—Elles se réalisèrent cinq ans après quand parut L'Emile, mélange d'étranges erreurs et de vérités qui soulevèrent une tempête dans le monde politique et religieux.

\* \* \*

Rousseau y proclame des principes en opposition absolue avec les coutumes du temps.

—D'après le droit divin, les peuples étaient la propriété des Rois ; le souverain était inviolable lors même qu'il violait les lois de la morale et de la justice.

Rousseau établit le droit des nations, d'après lesquels les rois et les gouvernements sont faits pour les peuples et le souverain n'est légitime que lorsqu'il gouverne selon les lois.

—Certaines classes de la société sont propriétaires exclusifs des honneurs et des places de l'Etat ; Rousseau prouve que tous les hommes sont égaux et que la moralité du caractère et le mérite intellectuel doivent seuls faire obtenir les emplois publics.

—Plusieurs corporations civiles ou religieuses étaient exemptes des impôts. Rousseau demande que les impôts soient payés directement par tous les citoyens et repartis proportionnellement aux fortunes et aux revenus.

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Ces vérités aujourd'hui reconnues par tous les esprits éclairés, soulevèrent en 1762, une tempête effroyable contre le républicain Genevois.

D'un autre côté, les hommes de lettres dévoraient le livre. La Sorbonne, dans son jugement, décrit le phénomène en ces termes : " Ce livre, quoique rempli de poison, est recherché avec le plus vif empressement."

Le livre déféré au Parlement, est condamné le 9 juin 1762 et Rousseau accusé d'établir des propositions qui prêtent à l'autorité souveraine, un caractère faux et odieux, et détruisent le principe d'obéissance qui lui est due.

Quelle attitude allait prendre Genève ? Sa position était difficile. La France qui venait de chasser les Jésuites, conçut l'idée d'accorder aux ultramontains une compensation en projetant la destruction de cette fière république par la perte de son commerce et l'établissement à Versoix d'une concurrence à outrance.

Genève se sentant menacée dans ses intérêts, crut détourner le coup en accordant une petite satisfaction à la France. Elle condamna à son tour, l'Emile—cette condamnation qui se comprend à Paris—était une faute grave au double point de vue philosophique et religieux.

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Pour juger de l'importance du livre et de la grandeur des services rendus à la cause de la vérité, il faut se rappeler que l'école philosophique du temps admettait la matérialité de l'âme—Rousseau dont l'éloquence irrésistible entraînait l'opinion—Rousseau qui avait vécu dans l'intimité d'Helvetius, de Diderot, de Condillac, lance tout à coup dans le monde une éclatante protestation contre la philosophie des Encyclopédistes—sachant qu'il va soulever contre lui la plus effroyable tempête.

A Helvetius, qui rabaisse l'humanité au niveau de la brute

et qui affirme que la seule chose qui sépare l'homme du singe, c'est qu'il a le pouce opposable aux doigts.

Rousseau répond : "Quoi ! je puis sentir, ce que c'est qu'ordre, beauté, vertu ! je puis contempler l'univers, m'élever à la main qui le gouverne—et je me comparerais aux bêtes—Ame abjecte—c'est la triste philosophie qui te rend semblable à elles ; ou plutôt tu veux en vain t'avilir—ton génie dépose contre tes principes et ton cœur bienfaisant dément ta doctrine et l'abus de tes facultés prouve leur excellence en dépit de toi."

A ceux qui déclarent qu'il n'y a point de distinction entre le juste et l'injuste et qui nient la réalité du devoir, Rousseau répond : "Conscience ! conscience ! instinct divin—immortelle et céleste voix ! guide assuré d'un être intelligent et libre—juge infailible du bien et du mal, sans Toi, je ne sens rien en moi qui m'élève au-dessus de la brute, que le triste privilège de m'égarer d'erreurs en erreurs sans règles et sans principe."

A ceux qui nient Dieu, Rousseau répond : "Plus je m'efforce de contempler son essence infinie, moins je la conçois. Mais elle est, et cela me suffit ; moins je la conçois, plus je l'adore, je m'humilie, je lui dis : Etre des Êtres, je suis parce que tu Es—le plus digne usage de ma raison est de m'anéantir en Toi."

A *Voltaire* qui vient d'écrire que les actions de Jésus et des apôtres sont dignes d'un échappé de Bedlam, Rousseau répond : "La sainteté des Évangiles parle à mon cœur. . . Se peut-il qu'un livre aussi simple et aussi sublime soit l'ouvrage d'un homme. . . Si la vie et la mort de Socrate sont d'un sage. . . la vie et la mort de Jésus sont d'un Dieu."

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Cette protestation était un grand pas—mais elle était insuffisante.

Pour ceux qui croyaient à la révélation divine, *L'Emile* offrait une lacune grave.

Rousseau établit la religion naturelle, la croyance en Dieu—l'immortalité de l'âme—l'existence et l'autorité suprême de la morale du Christ ; mais il ne peut aller plus loin ; et il pense que l'Évangile est un livre divin à cause de sa sublimité, il ne peut admettre le fait surnaturel de la révélation, l'existence des miracles. De sorte que *L'Emile* qui était condamné à



Paris pour des raisons politiques, l'est à Genève pour des motifs religieux.

L'avocat du roi le condamne parce qu'il est en opposition avec les idées politiques et sociales de l'époque.

Mgr de Beaumont, archevêque de Paris, le condamne dans un mandement, où il dit: "Vous préconisez l'excellence de l'Évangile dont vous détruisez les dogmes; vous peignez la beauté des vertus que vous éteignez dans l'âme de vos lecteurs."

(Il paraît que les amis de l'archevêque ne le croyait pas l'auteur de ce mandement admirable par le fond et la forme. Un jour l'archevêque rencontre Piron et l'apostrophe en lui disant: M. Piron avez-vous lu mon mandement? Oui Monseigneur... Et vous?)

Les amis de Rousseau reprochent aux pasteurs d'avoir applaudi à la condamnation d'un livre qui proclamait la tolérance et réfutait si triomphalement le matérialisme. Mais tous amis et pasteurs regrettent l'influence que leur compatriote avait subi à Turin au contact d'un abbé deïste.

Ils usent à son égard de tous les moyens légitimes pour l'engager à mettre ses talents au service d'une meilleure cause. Rousseau chrétien, se disait-on, ramènerait autant d'âmes incrédules à la vérité que Calvin en avait fait sortir de Rome.

Dans les brochures du temps, l'amour de la vérité se mêle au regret de combattre un ami.

M. le pasteur Vernes lui écrivait entre autres: "Quand tout ce que vous avez dit sur le christiansime serait fondé; quel bien feriez-vous à la société en lui enlevant ses plus fermes appuis? Quelles angoisses vous avez mises dans de bonnes âmes, en voyant des doutes proposés avec tant de force par un homme dont on adore le talent et le génie?"

"Oui mon cher Rousseau—j'en ai vu de ces âmes alarmées par la lecture de votre *Emile* et auxquelles j'ai eu de la peine à rendre cette tranquillité d'âme que donne une foi vive et dont nous avons tant besoin. Je sais que votre système de religion naturelle est admirable. Je l'ai lu et relu avec transport... Mais pourquoi ne pas vous en tenir là? Quel service vous auriez rendu en retranchant de cette religion ce que les hommes y ont ajouté et en montrant que la doctrine de Jésus-

Christ et des apôtres s'accorde avec la religion naturelle, la perfectionne, la complète, en lui donnant une suprême et infaillible autorité?"

Cette attitude conciliante du clergé atteignit le but.

Rousseau écrivit à son ami Moulton : " Eh quoi mon Dieu ! le juste infortuné en proie à tous les maux de cette vie sans même en excepter l'opprobre et le déshonneur, n'aurait nul dédommagement à attendre après elle et mourrait en bête après avoir vécu en Dieu.—Non, non, Moulton, ce Jésus que ce siècle a méconnu parce qu'il est indigne de le connaître ; Jésus qui mourut pour avoir voulu faire un peuple illustre et vertueux de ses compatriotes ; Jésus ne mourut point tout entier sur la croix et moi qui ne suis qu'un chétif homme plein de faiblesses, c'en est assez pour qu'en sentant approcher la dissolution de mon corps, je sente en moi la certitude de vivre.

Dès lors Rousseau se rapproche de ses amis. Et les huit dernières années de sa vie présentent des transformations éclatantes dans ses convictions. La réalité de la révélation chrétienne semble l'avoir frappé. M. Gabarel a trouvé dans la famille Moulton des manuscrits et un travail allégorique sur l'origine de la vérité religieuse que Rousseau aurait destiné à remplacer dans une nouvelle Edition la discussion sur les miracles—il en fixe la date à 1774.

Dans ce travail, Rousseau se reporte aux âges primitifs. Il dépeint les beautés du soir—représente un philosophe qui cherche la cause de l'ordre du mouvement et de la vie qui éclatent dans l'univers. Ce philosophe considère avec je ne sais quel frémissement, la marche lente et majestueuse de cette multitude de globes qui roulent en silence au-dessus de sa tête, et qui, sans cesse, lancent à travers les espaces des cieux une lumière pure et inaltérable. Ces corps, malgré les intervalles immenses qui les séparent, ont entre eux une secrète correspondance qui les fait mouvoir selon la même direction, et il observe entre le zenith et l'horizon, avec une curiosité mêlée d'inquiétude, l'étoile mystérieuse autour de laquelle vient se faire cette révolution commune.

Quelle mécanique inconcevable a pu soumettre tous les astres à cette loi ? La même régularité de mouvement que je

remarque dans les évolutions des corps célestes, je la retrouve sur la terre dans la succession des saisons, dans l'organisation des plantes et des animaux.

“ L'explication de ces phénomènes ne peut se chercher que dans la matière mue et ordonnée d'après certaines lois... Mais qui peut avoir établi ces lois. Et comment tous les corps s'y trouvent-ils assujettis ?

“ Voilà ce que je ne puis comprendre.

“ D'ailleurs le mouvement spontané et progressif des animaux, les sensations, le pouvoir de penser, la liberté de vouloir et d'agir que je trouve en moi-même et dans mes semblables, tout cela passe les notions de mécanique que je puis déduire des propriétés connues de la matière.

“ Qu'elle en ait que je ne connais point et ne connaîtrai peut-être jamais ; qu'ordonnée et organisée d'une certaine manière, elle devienne susceptible de sentiment, de réflexion et de volonté, je puis le croire sans peine, mais la règle de cette organisation, qui peut l'avoir établie ? Comment peut-elle être quelque chose par elle-même ou dans quel architype peut-elle être comme existante ?

“ Si je suppose que tout est l'effet d'un arrangement fortuit, que deviendra l'idée d'ordre et le rapport d'extension et de fin que je remarque dans toutes les parties de l'univers ? j'avoue que dans la multitude des combinaisons possibles, celles qui subsistent ne peuvent être exclues, et qu'elle a dû même trouver sa place dans l'infinité des successions ; mais ces successions mêmes n'ont pu se faire qu'à l'aide du mouvement. Et voilà pour mon esprit une source de nouveaux embarras.

“ Je puis concevoir qu'il règne dans l'univers une certaine mesure de mouvement qui, modifiant successivement tous les corps, soit toujours la même en quantité. Mais je trouve que l'idée de mouvement, n'étant qu'une abstraction, et ne pouvant se concevoir hors de la substance, il reste toujours à chercher quelle force a pu mouvoir la matière, et si la somme du mouvement était susceptible d'augmentation et de diminution, la difficulté deviendrait encore plus grande.

“ Me voilà donc réduit à supposer la chose du monde la plus contraire à toutes nos expériences, savoir la nécessité du mouvement dans la matière. Car je trouve en toute occasion

les corps [indifférents par eux-mêmes au mouvement et au repos et susceptibles également de l'un ou de l'autre, selon la force qui les pousse ou qui les retient; tandis qu'il n'est impossible de concevoir le mouvement, comme une propriété naturelle de la matière, ne fut-ce que faute d'une direction déterminée sans laquelle il n'y a pas de mouvement et que si elle existait, entraînerait éternellement avec une force, ou du moins avec une vitesse égale, tous les corps en lignes droites et parallèles, sans que jamais le moindre atôme put en rencontrer un autre, ni se détourner un instant de la direction commune.

“ Plongé dans ces rêveries et livré à mille idées confuses, qu'il ne pouvait ni abandonner, ni éclaircir, l'indiscret philosophe s'efforçait vainement de pénétrer dans les mystères de la nature. Son spectacle qui l'avait d'abord enchanté, n'était plus pour lui qu'un sujet d'inquiétude et la fantaisie de l'expliquer lui avait ôté tout le plaisir d'en jouir.

“ Dans cette situation, las de flotter avec tant de souffrance entre le doute et l'erreur, de partager son esprit avec des systèmes sans preuves et des objections sans répliques, il était prêt de renoncer à ces pénibles méditations, quand tout à coup un rayon de lumière vient frapper son esprit et lui dévoiler les sublimes vérités qu'il n'appartient pas à l'homme de connaître par lui-même, et que la raison humaine ne sert qu'à confirmer sans servir à le découvrir.

“ Un nouvel univers s'offrit pour ainsi dire à sa contemplation; il aperçut la chaîne nouvelle qui unit entre eux tous les êtres, il vit une main puissante étendue sur tout ce qui existe. Le sanctuaire de la nature fut ouvert à son entendement comme il l'est aux intelligences célestes, et toutes les plus sublimes idées que nous attachons à ce mot *Dieu*, se présentèrent à son esprit.

“ Cette grâce fut le prix de son sincère amour de la vérité, de la bonne foi avec laquelle il consentait à convenir de son ignorance plutôt que de consacrer ces erreurs aux yeux des autres sous le beau nom de philosophie. A l'instant toutes les énigmes qui l'avaient si fort inquiété, s'éclaircirent à son esprit: le cours des cieux, la magnificence des astres, la parure de la terre, la succession des êtres, le mystère de l'organisation, celui de la pensée, le jeu de la machine entière, tout

devient pour lui possible à concevoir, comme l'ouvrage d'un être puissant, directeur de toutes choses.

“A ses grandes et ravissantes lumières, son âme saisie d'admiration, se sent pénétrer d'une émotion vive et délicieuse, une étincelle de ce feu divin qu'il vient d'apercevoir lui donne une nouvelle vie. Transporté de respect, il élève les yeux et les mains vers le ciel, puis s'incline vers la terre, son cœur et sa bouche adressent à l'Être divin le premier et peut-être le plus pure hommage qu'il ait jamais reçu des mortels.”

Après cette révélation de l'existence de Dieu et des mystères de la création accordée à la raison humaine, Rousseau passe en revue toutes altérations apportées au dogme par le paganisme—et rassemble dans le même temple les statues des faux dieux et rappellent les crimes et les débauches dont les passions humaines se souillèrent aux pieds de ces autels.

Frappé de ce qu'il vient de voir, le philosophe se demande où donc est la vérité? “Quand tout à coup une voix se fait entendre dans les airs, prononçant distinctement ces mots: *C'est ici le Fils de l'homme!* que les cieux se taisent et que la terre écoute sa voix.”

“Alors il aperçut sur l'autel, dans le temple de l'humanité un être dont l'aspect imposant et doux le frappe d'étonnement et de respect. Son vêtement était celui d'un artisan mais son regard était céleste. Il y avait chez lui je ne sais quoi de sublime ou la simplicité s'alliait avec la grandeur; et l'on ne pouvait l'envisager sans se sentir pénétré d'une émotion vive et délicieuse qui n'avait sa source dans aucun sentiment connu des hommes. . .

“O mes enfants, dit-il, je viens expier et guérir vos erreurs. Aimez Celui qui vous aime et connaissez Celui qui est,” à l'instant, saisissant les statues des fausses divinités, il les renversent sans effort. Puis il prêche sa morale divine; les vendeurs du temple sont irrités jusqu'à la fureur. Mais Il entraîne tout, tout annonce une révolution. Il n'avait qu'un mot à dire et ses adversaires n'étaient plus. Mais celui qui venait détruire la sanguinaire intolérance n'avait garde de l'imiter, et le peuple dont toutes les passions sont des fureurs, négligea de le défendre en voyant qu'il ne voulait point attaquer.

“Après le témoignage de force et d'intrépidité qu'il venait de donner, il reprit ses discours, avec la même douceur qu'auparavant, il peignit l'amour des hommes et toutes les vertus avec des traits si touchants et des couleurs si aimables qu'hors les officiers du temple, ennemis par état de toute humanité, nul ne l'écoutait sans être attendri et sans en mieux aimer les devoirs et le bonheur d'autrui ; son parler était simple et doux et pourtant profond et sublime, sans étonner l'oreille il remplissait l'âme ; c'était du lait pour les enfants et du pain pour les hommes ; il animait le fort, consolait le faible et les génies les moins proportionnés entre eux le trouvaient tous également à leur portée ; il ne haranguait pas d'un ton pompeux, mais ses discours familiers brillaient de la plus ravissante éloquence ; ses instructions étaient des apologies pleines de profondeur—rien ne l'embarrassait, les questions les plus captieuses avaient à l'instant des solutions dictées par la sagesse ; il ne fallait l'entendre qu'une fois pour être persuadé, on sentait que le langage de la vérité ne lui coûtait rien, parce qu'il en avait la source en lui-même.”

D'après l'opinion de ses amis, ces pages inédites reflèteraient les dispositions morales de Rousseau dans ses dernières années. Quelqu'aient été ses intentions, on ne peut que regretter que cette allégorie n'eût remplacé dans une nouvelle édition de l'Emile, la trop célèbre discussion sur les miracles.

Les derniers souvenirs qu'il a laissés chez ses amis portent à croire qu'un éclair s'était fait dans sa pensée—qu'après avoir longtemps subi l'influence de son siècle, Rousseau serait revenu aux impressions reçues à Bossey ; aurait embrassé la vérité évangélique dans toute sa simplicité et dans toute sa sublimité.