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## Our Graduates' Pulpit.

### THE GOSPEL FOR THE TIMES.

A SERMON BY REV. R. JOHNSTON, B.A., R.D., LINDSAY, ONT.

For I am not ashamed of the Gospel; for it is God's power to salvation, for everyone who believes, alike for Jew and for Greek.—Rom. i. 16.

This is not the utterance of a fledgeling in the Christian service, nor the enthusiastic exclamation of a newly-enlisted soldier under the banner of the Cross looking proudly on his untried weapons and dreaming of battles yet unfought; it is the cry of the worn warrior who, with scarred hand, raises the sword that shows the sign of many a fierce conflict, and as he remembers how well it served him when fierce foes pressed him hard, and as he looks forward now to the fight that he knows will be the fiercest of his life, he grasps again the weapon fondly and cries his confidence in its fitness for the fray. Twenty years have passed since that ever-memorable afternoon when Paul

on his way to Damascus was unhorsed and surrendered without condition to his heavenly Conqueror. Since that day he has rejoiced in signing himself 'the bond-servant of Jesus Christ,' and his life has not been false to the title he has taken. Many a care, many an anxiety, many a sorrow has driven its ploughshare deep across his brow; his features still show scars the result of his stoning at the gate of Lystra, and his form, now somewhat bent, and his whitening hair tell of age that is the result of ceaseless labors and anxiety for all the churches, rather than of many years. But his eye has still its piercing clearness, and his countenance that combination of strength and sweetness that tells alike of ability to command and of power to win. Such is the man who in the year of our Lord fifty-eight, in a house in Corinth, as

he looked toward Rome, dictated to his amanuensis these words that speak alike of confidence in reviewing the past and courage in looking out upon the future.

Considering the text in the light of its historical setting, three questions present themselves for our consideration:

I. What was the Gospel in which Paul expressed such confidence?

II. What was the ground of his so great confidence in this Gospel?

III. What was the work which he regarded the Gospel as so well fitted to accomplish?

I. First then, what was the Gospel in which Paul expressed this confidence?

The epistle which follows is the answer to that question, and the theme of that epistle is given in the words that follow our text, 'For God's righteousness is in it unveiled by faith on to faith, as it is written the just man shall live by faith.' Now, what is this righteousness of God that is unveiled in the Gospel? It is not the attribute of God, that ineffable holiness of the Most High that is His essentially—rather it is God's justifying righteousness, the righteousness that He bestows, by which the sinner is acquitted of sin, accepted as holy, and received as a son by the just and righteous God. This view we are warranted to take from Paul's use of the word 'righteousness' throughout this epistle. In seven other passages the term is used, and each of them supports this interpretation: one only need be quoted as it clearly explains the others. In the third chapter, the apostle, speaking of this righteousness of God, describes it as that which secures that 'God may be just and the justifier of him who believeth in Jesus.' It is that which solves the problem of the ages, how man guilty and condemned can yet be received into fellowship and restored to communion with the eternally righteous God: how God, while honoring His law, which is His very nature and which man has broken

and set at naught, can bring men into relations of peace with Himself and look upon them as righteous. And it is worthy of note that it is the righteousness of God that the Gospel first reveals, not the love of God with which some would have us believe the Gospel is wholly occupied. Paul knew well that though love existed eternally, yet before it could have free exercise, law must be honored and the eternal demands of God's righteousness respected. He who sacrifices God's righteousness for God's love sacrifices the foundation upon which God's love must rest.

But the Gospel reveals God's justifying righteousness made man's by faith. First we see the glorious provision which the law and the love of God have united to provide for man, then we see this provision made ours by simple acceptance, for this is the apostle's view of faith. 'Faith is trust,' said the masters of Reformation theology, and though the Council of Trent laughed at the 'heretics' trust' yet the heretics had a good authority for their doctrine of faith in the apostle. Faith is the humble acceptance into the empty hand of God's rich gift; and thus it is that God's provision becomes ours. Paul knew nothing of merit on the sinner's part, he knew only his utter helplessness and the full provision which God was ready to bestow on every trusting heart. This then was the Gospel in which Paul gloried, this it was of which he cried as he looked towards Rome 'I am not ashamed of the Gospel.' These were the glad things which he so delighted to proclaim that he counted life valuable only as it afforded him opportunity for making known to men the glorious secret of God herein unveiled. It was no mere philosophy, no mode of life or scheme of morals, it was the glorious truth that God having given His Son to death, had satisfied forever all claims against the sinner, and that this Christ received as a free gift by

the sinner became forever his righteousness, his life, his eternal hope.

II. Now having considered the nature of this Gospel in which the apostle so trusted, it is reasonable to ask what was the ground of his so complete confidence in it?

Paul himself states his reason for his loyalty to it. 'It is the power of God unto salvation to everyone that believeth.' Now this declaration was the result of long experience of the Gospel's power. To begin with, he had experienced its power in his own heart and life. Never could he forget the day when in all its hideousness his sin was revealed to him and he felt himself condemned and inexcusable; never could he forget the peace that flooded his soul when he knew his sin forgiven and himself restored to peace with God through the atonement of Jesus Christ whom once he persecuted; never could he forget what once he was, proud, arrogant, hateful and hating, filled only with thoughts of self and self-service; and the power that had changed him and made him rejoice to be the servant of all men if by any means he may save some, he knew to be the power of this Gospel. Yes, Paul's confidence was in a Gospel whose power, to redeem and to renew even the chief of sinners, he had personally experienced.

Then, further, Paul had carefully examined this Gospel's claims. The apostle was a born thinker, his education and careful training had made him a skilled logician, and when on the eventful day of his conversion his old faith had been shattered, and all that he had in the past so trusted in had from foundation to keystone been overturned, he set himself, we can well believe, to examine in all its details and bearings this new faith which pressed upon him. He was not content even with a personal experience of its power, he would comprehend it so far as the mind of man could comprehend the wisdom of God. And so for the

greater part of three years probably, in the desert of Arabia, in the very shadow of Sinai, where once the law had thundered in its majesty, he pondered on all the details of this revelation until under the teaching of the Spirit of God he saw its fitness for every claim of God, for every need of man, and came back to proclaim that system of truth which, while it honors both the law and the love of God, is suited for every man whatever his character or condition, and reveals to him a true salvation, a salvation from the power of sin as from its penalty.

Before we deery the system of truth which Paul preached, and the Gospel which he proclaimed, we have a right to ask for an abler man to arise, and for one more fully taught of God, who will present an interpretation of God's revelation in His Son which more perfectly honors His character and more fully meets man's need.

There was still one other element which went to establish Paul in his loyalty to this Gospel—he had witnessed its power in the hearts of men of all creeds and classes and in all circumstances.

Twenty years of such work as Paul's in preaching the Gospel, must either establish a man in his conviction of its power or drive him into unbelief. In Paul's case it had done the former; and little wonder! At Jerusalem, the seat of a conservative and dead formalism, he had seen this Gospel powerful in the conversion alike of the bigoted Pharisee and the ostracised publican; he had seen it make its way in the face of priestly opposition and religious indifference. At Athens, the centre of all that was graceful in art and profound in study, he had not been ashamed to proclaim this Gospel, and though the direct results in that city had not been as great as in some other parts, yet by what it had accomplished he was convinced of its suitability for the profound philosopher as for the rude peasant.

At Corinth, at once the London and the Paris of that age, the seat of commerce where men were as busily vying with each other in the race for wealth as they are to-day, and where luxury and lust, the constant companions of wealth, had established themselves in their worship at the shrine of their favorite goddess, there he had seen the triumph of the Gospel, and as he looked out on the busy throng from the window where he sat, he could see many of whom he could say that once they were 'fornicators and idolaters and adulterers and effeminate and abusers of themselves with mankind and thieves and covetous and drunkards, and revilers and extortioners,' but who now by the power of the Gospel which he had proclaimed 'were washed and sanctified and justified.' Yes, and to the unlearned as to the learned, to the uncultivated as to the cultivated, this Gospel was the power of God to salvation; for through the wilds of Pamphylia and Galatia and Bithynia, he had proclaimed the same glorious message, and there, as in the busy marts and seats of learning, it had proved itself effective in the salvation of those who believed. For such reasons, his personal experience of its power, his careful examination of its claims, his knowledge of what it had accomplished in the world, Paul was prepared to subscribe an unswerving loyalty to this Gospel that he proclaimed, and such are the reasons that should secure our loyalty to any form of truth that we proclaim to-day. Have you a new Gospel, a new theology? We have a right to enquire on what grounds you ask for our confidence in it. Can you say it has done for me what Paul's Gospel did for him? Can you show as critical and careful and reverend an examination of its claims by a mind as masterly and earnest as Paul's, and can you quote equally satisfactory results? Can you point to triumphs which it has achieved in the hearts and lives of men, of communities, of nations?

These are questions that we are warranted in asking, concerning any gospel that asks for our support. The old test is still the test required—'the God that answers by fire let Him be God.' Paul we know, and Paul's Gospel we know, but who are these that would depose the former and substitute for the latter their own inventions? The Gospel that has proved itself the power of God is that which with justice claims the loyal support of soldiers in the Lord's host.

III. Now, lastly, we are to consider what that work was which Paul regarded this Gospel fitted to accomplish.

'It is the power of God unto salvation to every one that believeth.' Salvation for the individual was evidently the end that Paul sought in the preaching of the Gospel. Now it is impossible here to enter into a discussion as to what Paul meant by salvation, nor indeed is such a discussion necessary. You will agree that in Paul's mind salvation consisted in a return to right relations with God, deliverance from the power of sin here, and the enjoyment of a life with God hereafter. To secure this salvation for man, Paul believed was the great end of the Gospel of Jesus Christ. But it may be asked 'had Paul no conception of a greater and broader work to be accomplished by the Gospel?' 'Had he no conception of a Christian state, of the reign of the Gospel in corporations and in governments? Was he unmoved by the evils of organized society, by the corruptions of governments, and by the wrongs endured by men unable to secure redress? To such questions there is but one answer. Paul had indeed a conception of a city of God wherein dwelleth righteousness; no man ever lived, the Divine Man excepted, whose heart was moved as his was with the wrongs of society, and who felt the injustice meted out to millions of the poor by the wealthy and influential; no heart ever burned with fiercer indignation at the corruptions and injustices of

governments. What had his Gospel then to say to all this? What Gospel had he to proclaim for the overthrow of evil and for the establishment of righteousness? He had the one Gospel only, the Gospel of God's righteousness for the individual. Paul's reformation of society was a reformation of the individual members of society through the Gospel of God's grace in Jesus Christ. His hope for the overthrow of wrong and oppression lay in the conversion to Jesus Christ of the wrongdoer and oppressor; his hope for the cleansing of a corrupt court was in the conversion to Jesus Christ of emperor and courtier alike, and to secure this he had one weapon alone—the Gospel of God's grace, and one method alone, the making known of that Gospel to every man; in that Gospel was his confidence.

Looking toward Rome with its two millions of souls, one-half of whom were slaves, with its populace destitute of a religion and bound together only by a temporary loyalty to the favorite of the hour, with extremes of wretchedness and luxury within its walls such as even London in our day cannot show, with its court in which 'Nero at once a priest, an atheist and a god' ruled and where he was now preparing to throw aside his artistic disguise and to give rein to the foul beast within him—a court where to be virtuous was to be scorned and where the road to favor and advancement was to suggest unmentionable crimes to a fiend among whose lesser crimes was the murder of a brother, a wife and a mother;—looking toward such a city, the very Sodom of its day, Paul's hope for it lay in this Gospel, nor was he ashamed to proclaim it as a power sufficient to overturn even such wickedness, and to make of such beings followers of God and of righteousness.

Now the application of all this is clear. We live in an age where problems of every kind are pressed upon the attention of the church, and for the

solution of which the church is invited to contribute her advice and help. But peculiar as our age may be, we face to-day no difficulties which the apostle had not to cope with centuries ago. Labor problems, social questions, political issues, the feeding of the hungry, the clothing of the naked, the relieving of the oppressed, all these questions faced him as they face us. Have we to-day a better Gospel to offer for their solution than that which Paul proclaimed? The Gospel of God's grace was his weapon: is it ours? 'Go ye into all the world and preach the Gospel,' this is the Divine command, and however great and varied the work to be accomplished may be, it is neither too great nor too varied for the Divine power that accompanies that commission. There are not wanting those who invite us to substitute for this Gospel another which indeed is not a gospel, but which deals with shorter hours of labor, better wages, improved legislation, proper ventilation, free gardens and fresh air, a gospel, if it be called such, of soap and water and bread and butter, a gospel that occupies itself largely with the wants of the body and concerns itself but little with the wants of the soul. But after all that this gospel asks for is secured, after every possible improvement that it suggests has been made, what remains? Why, everything remains, sin and sorrow, and suffering and death, and these are the real evils of life from which Christ came to save man. We need to learn in order to proclaim it to the world that 'the Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost.' Happy the preacher whose confidence in the Gospel of God's grace is such that he will, even when looking as Paul looked on the fiercest evils of the world, still cleave to it as the one cure for the world's woe, the one weapon for the overthrow of evil; happy the people that so realize the importance of things

eternal as compared with things temporal, that so recognizes the superiority of the soul over the body that they will demand of him who ministers to them in the name of God, that message that will reveal to them God's provision for their need and will enable them even in the midst of sorrow and suffering to enjoy a peace that is divine : this the

Gospel of God's grace can do, but to accomplish this, no other gospel is effective.

Fly abroad, thou mighty gospel,

Win and conquer, never cease ;

May thy wide and broad dominions

Multiply and still increase.

Sway thy sceptre,

Saviour, all the world around.



Teach me, my God and King,

In all things Thee to see,

And what I do in anything,

To do it as for Thee.

All may of Thee partake ;

Nothing can be so mean

Which, with this tincture, "For Thy sake,"

Will not grow bright and clean.

—George Herbert.

## HARD SAYINGS OF CHRIST.

## I.

'This is an hard saying; who can hear it?'—John vi., 66.

Such was the complimentary comment made by some of the shallower disciples of Jesus, in the synagogue of Capernaum, after they had heard his discourse on the necessity of eating his flesh and drinking his blood, in order to obtain eternal life. It may serve as a suggestive introduction to a few short studies on some of the more pregnant and less obvious sayings attributed to Christ in the Gospels.

When the Jews, however, spoke of that word as a 'hard saying,' it was not because they thought there was any difficulty in understanding it. They took him up without further question in a purely literal sense, and they were offended at him because it seemed so absurd. And though it certainly showed some perversity on their part, it was perhaps not altogether unnatural that they should put such a construction upon his language. They were looking mainly for physical blessings with the coming of the Messiah. He himself had only the day before fed the multitude with loaves and fishes. He had compared himself to the manna from heaven which their forefathers had literally gathered and eaten in the wilderness, and he had insisted on the startling statement that if they should really eat his flesh and drink his blood they would live for ever. Now, assuredly they would have welcomed any ordinary meat and drink, and thought it nothing strange that these should have come as their share in the kingdom. But this struck them like a proposal of the grossest and most offensive cannibalism, in which He offered Himself as the victim. They especially recoiled from the thought of drinking

blood of any kind as distinctly forbidden by the Mosaic law. They did not stop to inquire, as they might have done, whether these strange conditions of life might not be intended by him in some other than a purely literal sense, would not even listen when he hinted at another, but set him down as a fanatical madman, and left him in disgust. Any one of us would probably have done the same with a similar apprehension of his meaning. The twelve were prevented from following the rest only by an instinctive feeling that something more reasonable must be intended though they hardly understood at the time what it was.

Of course, no one finds this a 'hard saying' in that sense now. No writer of any school, Christian or otherwise, thinks of interpreting it as wholly literal. But when we come to explain what it does mean, we find considerable difference of opinion. To begin with, the passage is a sort of battleground of theology because of its supposed bearing on the sacramentarian question. From the fourth century down to the present, there has been an almost continuous line of commentators who explain this saying as referring by anticipation directly and exclusively to the Lord's Supper, which was instituted a few months later. These commentators are not confined to any one church. Lutherans, Anglicans and even rationalists maintain it, as well as Greek and Latin expositors. The interpretation is undoubtedly a plausible one to those who find it possible to discover transubstantiation or any kindred view of the sacrament in the New Testament anywhere, and it is not to be denied that the words of Christ here readily lend themselves to a superficial ad car-

tandum argument in favor of these views. But it can hardly be regarded as sober and serious exegesis by anyone who is not already biased in that direction. Certainly there is nothing in the narrative to indicate that the evangelist John understood it in that way. We must remember that this was written long after the Lord's Supper had become a regularly established institution in the Church. If John had found the explanation of this hard saying in the Eucharist, he would hardly have omitted to say so, after his manner elsewhere. Compare for example chap. xii., 32-33, 'And I if I be lifted up from the earth, will draw all men unto myself. But this he said signifying by what manner of death he should die.' See also chap. iv., 32-34; vii., 39; xxi., 19. The only solution which he does not hint at here, looks in an altogether different direction from the sacrament.

That hint, which undoubtedly furnishes the key to the difficulty if it is found anywhere, is found in verses 61-63, 'Doth this cause you to stumble? What then if ye should behold the Son of Man ascending where he was before? It is the spirit that quickeneth; the flesh profiteth nothing; the words that I have spoken unto you are spirit and are life.'

Now it must be acknowledged that the meaning of this explanation is not altogether easy to determine, though each of the commentators upon it declares that the language plainly supports his own opinion. Like many of John's sentences, whether giving his own views or reporting the sayings of Christ, the phrases refuse to yield their full thought under the pressure of lexicon and grammar. It can be extracted only by the subtle chemistry of spiritual sympathy or insight, which cannot always give an intelligible account of its own processes. This much seems certain, however, that the eating and drinking are spiritual. 'It is the spirit that quickeneth; the flesh profiteth no-

thing.' But when he adds, 'The words that I have spoken unto you are spirit and are life,' Alford is quite right in saying this means a great deal more than simply that his discourses are to be taken in a spiritual sense and are life to those who receive them. This is true as far as it goes, but it is not the whole truth. The spiritual feeding is not upon his words only; it is upon himself. But in order that they might feed upon him he must needs be slain. Just as the living animal becomes available for food only by being slaughtered, so only by his death would he become available for the nourishment of his people. The only difference is that in the one case the flesh is literally eaten for the sustenance of physical life, while in his case it is spiritually appropriated so as to furnish spiritual life. This accounts for the strong language of the discourse as to the necessity of eating his flesh and drinking his blood, and at the same time accounts for the allusion to his ascension in ver. 62. To put the matter in another way: There is a sense in which we might be said to feed upon Christ spiritually by obeying his words and imitating his example. In this way we might become one with him in spirit. His life would be infused into us as the life of any magnetic leader is infused into his followers. But Christ wishes to convey the further idea that for the full effectiveness of that influence so as to give eternal life, he himself must suffer a violent death. Spiritual life can come to the world only through his sacrifice.

This passage, therefore, is parallel to all those passages of the gospels in which Christ is represented as foreshadowing his approaching death as a moral necessity. Such for example as John xii. 24, 'Verily, verily I say unto you, except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit.' Matt. xvi., 21, 'From that time began Jesus to show unto his disciples



how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up.' Matt. xvii., 22. 'And while they abode in Galilee, Jesus said unto them, "The Son of Man shall be delivered into the hands of men; and they shall kill him, and the third day he shall be raised up.'" Matt. xx., 17. 'And as Jesus was going up to Jerusalem, he took the twelve disciples apart, and in the way he said unto them, "Behold, we go up to Jerusalem; and the Son of Man shall be delivered unto the chief priests and Scribes; and they shall condemn him to death and shall deliver him unto the Gentiles to mock, and to scourge and to crucify; and the third day he shall be raised up.'" All these quotations from Matthew's Gospel show that the occasions were frequent on which he referred to this matter, so that this is only one of many. The parallel goes further. The context shows that in every case when he did so, his followers were depressed and offended by the saying as here, while on more than one occasion, as here, it is closely associated with a remarkable confession of his Messiahship on the part of his disciples or some remarkable manifestation of his divine glory. (Compare Matt. xvi., 16, John xii., 23-30.) In this case the intimation was apparently made to a wider circle than the twelve, at the

very height of his popularity. It may have been the first occasion on which he referred to the matter, and it served to show him how little they were prepared to receive and follow a suffering Messiah, how little they were able to understand that such a Messiah could be of any use. Insultive, they felt the offence of the cross and shrank from its presence. It needed many a subsequent lesson to reconcile even the twelve to the thought, and bring them to see that it hid the true secret of their life. Even after the resurrection, Christ had to rebuke their dulness and show them from the Old Testament Scriptures that it 'Behoved Christ to suffer these things, and to enter into his glory.' (Luke xxiv., 26.)

We can now understand the real relation of this passage to the Lord's Supper. The one does not refer to the other, but both alike lead us straight to the cross, to the broken body and shed blood of Christ, on which we must feed by faith—if we would live. Not that we are sustained spiritually by a dead Christ; it is by a living Christ, but one who has died, and whose death was essential to our life. The reasons why it was so are important, but they are not indicated here; they must be sought for elsewhere. Here it is the fact alone which is insisted upon.

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## THE EXCELLENCE OF CHRISTIANITY.

PROFESSOR CAMPBELL'S INAUGURAL ADDRESS, OCT. 3, 1894.

As a science for systematic study in Christian schools. Comparative Religion is a thing of yesterday. The slowly acquired mastery of foreign languages, many of them dead, and the introduction thus gained to the sacred literature of many lands, have but recently enabled scholars to speak with authority upon the varied faiths of the world. Yet these faiths have been in active conflict with Christianity since a short time after the Ascension of its Divine Founder. He came to His own, and His own received Him not. To His trinitarian theology they opposed a unitarian system, and to His golden rule of practice, the ethics of pharisaism. His disciples and their successors, journeying to the ends of the habitable earth, met with like opposition from the priests and votaries of creeds which they roughly called heathen, and which few of them, so far as we can judge from their written remains, made any attempt adequately to understand. Christ had said: 'All that came before me were thieves and robbers,' and that sentence was enough to condemn all other masters. They did not reflect that so wholesale an application of the text would involve the Old Testament prophets in the same condemnation. There were some, however, who, bearing the Christian name, nevertheless made themselves acquainted with other religions, to the serious detriment of Christianity. Such were the Gnostics of many varying systems, who ransacked all the old mythologies for their aeons or subordinate deities, and the Manichees who added thereto the dualism of Persia. Many a form of Christianity even now bears traces of such contact with heathenism, and the spirit of pagan devotion lurks in souls that

would spurn the insinuation indignantly. The Flagellants as an order are extinct, but the same great error, which long before actuated the practice of the Phœnician priests of Baal and the Phrygian worshippers of the Mother Goddess, inspires a like attitude in thousands who profess to know and reverence the Christian God.

Christianity has ever been aggressive, even in its corrupt forms, so that other creeds, with the exception of Mahometanism during its brief proselytizing period, have simply stood upon the defensive against it. Now we are told that a change is taking place, so that our faith is to be put on its defence. A proselytizing movement, originating in India, has gained adherents to the old creeds of Zoroaster and Brahma, of Buddha and Confucius, and to the more modern one of Mahomet, in many Christian centres of thought. There are Mahometan converts in London and Liverpool, Buddhists in Paris, Brahman Theosophists in Boston. Whatever may be said concerning the moral motives of these people whom one is tempted to call perverts, concerning actual deceptions practised by some of their leaders, and that mysterious quality called enthusiasm which professes to account for much while it accounts for nothing, it must be confessed that those who have deserted nominal Christianity for the active profession of so-called pagan creeds, are very far from being unlearned or unthinking men and women. To class them along with spiritualists, and lay their strong delusion at the door of Satan, is by no means to solve the question, for the reason that the Arch Enemy is too conversant with human nature and himself too cunning to bait his hook with a palpable lie.

Some good thing, some truth that appeals to the reasonable part of man, must lie in these ancient religions to account for the hold they have retained upon millions of minds for centuries, and secondly for their power to seduce from their faith some nominal Christians of to-day. In making such an allowance, we do not detract from the superlative excellence of Christianity, nor call in question its exclusive claim where its principles are properly understood, but we learn to appreciate the strength of it at resistance which thinking millions have offered for ages to the herald of the cross whose cry is still 'O rock, rock, when will thou break?'

Down to the present day, Christianity has suffered one and only one great defeat. Under like conditions it may yet meet with another. That defeat was the almost universal apostacy which followed the Mahometan conquest through the centuries between the False Prophet and the settlement of the Ottoman Turk in Europe. When Mahomet arose, Christianity was dead save in name in the East. Theological disputes on the one hand, idolatry and will worship on the other, with gross deprivation of morals, had taken away her life's blood and left her a corrupting carcase. Her condition was that of the Church of Sardis, with the mere name of life. Therefore, when a vigorous young nation arose, fired with religious ardor, believing firmly in divine sovereignty, accepting the prophethood of Moses and Jesus, inculcating temperance, and hating idolatry, its moral force was more than the enfeebled strength of Christianity could withstand. From the Atlantic coast of Africa to India, and from the Caucasus to Aden, it went down, and great was the fall of it. There are many who question whether the world was not a gainer rather than a loser by the change, for it does not follow that everything which calls itself by the Christian name is 'ipso facto,' superior

to a non-Christian creed. The Christianity of many communities during the worst part of the middle ages was inferior in moral and spiritual character to the religion of Mahometan and Jew. The Abyssinian Church of to-day is Christian, but few would care to occupy the position of its apologist. A thing may call itself by the Christian name and even attribute divine honors to Christ, while its concepts of Godhead and of duty may be more un-Christlike than those of so-called heathen. Considering how often, and in how many places, the church has sunk thus low, it is a marvel that the defeats of Christianity have been so few. There must be something wonderfully strong and buoyant in a creed the adherents of which, all the world over have done their best to make shipwreck of. This they do by failing in various ways to realize that Christianity is the personality of Christ. The personality is twofold, to use the language of the Shorter Catechism, telling us what man is to believe concerning God, and what duty God requires of man.

There was a time when the incomplete system of Christianity called Judaism, stood in opposition to but one other religious system, existing in various forms. This was Polytheism, essentially one in Syria and Egypt, in Arabia and Assyria, in India and in Greece. In these different lands the supreme and the subordinate deities bore diverse names and were clothed with diverse attributes, but their *raison d'être* was the same in every case. The religious people of these lands worshipped and served the creature more than the Creator, and the creature served by them was no mere stock or stone, mountain or river, but a personality in which they took a personal, tribal, or national interest. The ancestor worship of the Chinese, the deification of Egyptian Pharaohs, the apotheosis of Roman emperors, like the canonization of Romish saints, are ex-

amples of what was once an universal practice, or so nearly universal that the individuals who protested against it, constituted a most insignificant minority. The idolater whose thinking mind entered into his religion probably retained in all polytheistic countries the conception of an unknown supreme deity beyond and far above all the tribes of gods many, and lords many, that had names and features, attributes and histories, but this unnamed one was the god of Herbert Spencer's school, unthinkable and hence unknowable. Not till the time of the Greek, the Roman, and the Indian philosophers, did the conception of this divinity over all assume anything approaching definite form. The ordinary worshipper, and even the poet, either lost sight of supreme godhead altogether, or identified it with Ra, Zeus, Jove or Baal.

How came men to worship their fellows? The answer is plain. The poet says 'By our own spirits are we deified;' what wonder therefore, if some more modest deified the spirits of others. Given the instinct of worship common to our humanity, a habit of reverence arising from certain practices, and common sense to perceive that there is nothing among visible things on earth greater than man, and hero or saint worship follows. The young heathen was taught to reverence his parents and old age, to call himself by the name of the ancestor of his tribe, whether he were Moab or Ammon, Dorus or Achaens, to extol the fame of the great warriors and navigators of ancient days, to bow with abject reverence before monarchs who exacted divine honors from their subjects. And there was a voice within which told him that the dead father, the long departed ancestor, the slain hero, the deceased monarch, was not really dead when the heart ceased to beat and the brain to work. That so-called noble invention of the Egyptians,

the immortality of the soul, was of old a belief universal, for all men were spiritualists, and from among the spirits of the mighty dead they chose their gods. St Paul calls these gods of theirs demons and devils, which are two distinct things. A disembodied spirit is a demon; a totally depraved disembodied spirit is a devil. Some of the gods of the olden days may have been very respectable demons, worthy to be called saints; very many of them, deserted at death by the resisted grace of God, were and are no doubt devils. One has simply to read the legendary lives of heathen gods all the world over, from Zeus and Brahma to Xenoboyu and Mumbo Jumbo, to come to the conclusion that the devils were the most numerous, and it follows that they who made them gods were like unto them.

The polytheistic spirit, alive still in Indian Brahmanism, in China, in Japan, throughout Africa, among non-Christian American aborigines, in many an island of the South Seas, is an ignoble one, apart from its belief in the soul's immortality. It is the dog's spirit of subjection to his unworthy master. The worshipper knows his god is vile, yet still he worships him. The old Greeks felt this, and the old Romans, and the Hindoos. Their wise men put their heads together, and said 'The gods are falling into disgrace before the development of the moral instinct. We must do something.' Then it was that Plato and Varro and the Brahmanical philosophers said 'These gods were not real personages; but allegorical representations of the attribute pertaining to the one living and true God.' The people paid no attention to them. They went on worshipping Hermes, and Mars, and Vishnu as of yore, just as the pious Romanist worships good Saint Anne; but the philosophically inclined professed to regard the ancient deities as side lights of the impersonal pantheistic divinity, out of which proceed senseless spiritual

communications, table rappings, magnetism, mesmerism, and mahatmas. Out of common animal worship they rushed into mystery more unfathomable than any Christianity ever pretended to, and more unsatisfying than the apples of Sodom, and now-a-days they call this rubbish by the high-sounding name of Theosophy. Christianity has nothing to fear from Theosophy. Cicero said that there is nothing so absurd but what some philosopher had said it. And so it may be that there is nothing too ridiculous for some nominal Christian to make himself a fool over. Yet, remember, polytheism in its old form, is the worship of man by man.

Can the worship of man by his fellow go farther than, let us say, in Brahma, India? Yes, it can go, and has gone very much farther. About 500 B.C. there arose, it is supposed in North-Eastern India, a prince prophesied Sidhartha, whom men called Gotama or the honorable master, and he taught a new religion or revived one that had been long dead. Morally, it was a good religion, that called the internecine warriors of India to peace, and asserted the sanctity of human life, a doctrine which Buddhist China and Japan are now honoring in the breach rather than in the observance. It did not at first rebuke the taking of animal life nor the eating of animal food, for Gotama lost his life in his eightieth year by a too full meal of pork. But its motto was peace on earth, and for a time its moral victories were marvellous. It was a clean religion too, reproving the sensual orgies of the creeds that went to make up Brahmanism, so that Asoka, the Buddhist Constantine, in his pillar and rock edicts, tells how, blushing, he repented his former years of uncleanness and bloodshed. Yet, as Max Muller says, 'The purest morality next to that of the Bible, was taught by an atheistical sect.' The Buddhists are atheists; they do not believe in God. This was

the result of a revolt against Brahman pretensions, for Gotama was no Brahman; he was of the warrior caste, a Kshattriya. He said very sensibly—'You Brahmans worship your ancestors and great men of the past, as if great men belong only to the past. I believe in the continuance of true greatness in all ages. Whatever man has been, man can be. The truly great man is the moral man, the man of merit. Such were some of your ancestors, and by virtue of merit they became what you call gods, and what we call Buddhas. Any man who will enter the path of life, and through endless transmigration will continue to acquire merit, may become a Buddha, or, as you say, a god.' The Brahmans were conservative. They had several thousand gods already, and saw no necessity for increasing the Pantheon with the names of modern saints. Hence, they and the Buddhists fought until Ceylon became the last refuge of the logical atheists in India. The Buddhists believe in penance and in purgatory, in indulgences which money may buy, and in other side roads to heaven, but their creed is that every man who has the desire and the moral strength to persevere in the path of life, may acquire in course of time sufficient merit to become divine. As a matter of course all men do not become gods. Many become devils, and others less active fill the various chambers of the Buddhist hell.

If the essential principles of Buddhism were operative, there would be no war between Buddhist China and Buddhist Japan, for peace is the chief essential. What has Christianity to fear from Buddhism? She has to fear that the nominally Christian fool who says in his heart there is no God, may become a nominally Buddhist fool, and ask the world to watch him in the evolution of his divinity. This is weak, but, on the theoretically moral side, as distinguished from the theological, the Buddhist is strong. His morals are al-

trist, his code is the external semblance of love to his fellow man. But why this semblance? Because he loves his fellow? No, he will bite and devour him like anybody else. That he may be like his Father in Heaven. No, he has no Father in Heaven. Then, why? So that he may acquire merit, pile up golden opinions of himself through self-denial, as the starving miser piles up his dollars. That sort of thing can never face a robust, hearty, loving Christianity and prosper. It can discount a fighting Christianity, a mean Christianity, a save-my-blessed-self-and-let-the-world-go Christianity, a so-called higher Christian life that makes clean the outside of the cup and platter, and has no true lodgement for the heart of Christ. The Brahmanism which in its modesty yields divine honors to the gods of the olden days, while it sanctions in practice the vileness of these gods' lives, is as worthy as the conceited Buddhism which says I am a god in embryo, for I can so practise self-denial as to win the merit that confers divinity.

Hobbes maintained that religion was a device of politicians to keep the people in order. In regard to some religions I believe that Hobbes was right, but no politician ever invented or implanted the religious instinct. That is part of man's nature, just as much as his five senses are, and as they have their objects, so has it. Zoroastrianism, or as it is now called Parseeism, has about it all the evidences of a manufactured creed, both in its original form and in that known as Magism. Its dualism is understood when we learn that many of the Persian gods are the Sanscrit Brahman devils and vice versa. Zoroastrianism was invented in order to set race against race, name against name, practice against practice. This is not uncommon. Our ancestors used to do that sort of thing, so that it became wrong 'o honor the symbol of the cross, to kneel in public prayer, to make re-

sponses, because Catholics and Anglicans do so. Unwittingly, however, the dualism of Persia mirrored forth a great spiritual reality, which only Christ and the apostles made fully apparent. Isaiah and the prophets that followed, rather obscure than reveal the line which divides the kingdom of light from that of darkness. In the original creed of Zoroaster, the two great deities, home and foreign, are Ormuzd and Ahriman, little short of equal power, wagers, through their adherents, of perpetual war. They were co-ordinate in existence though widely different in moral quality.

But when Magism arose with the rise of the Median empire, these two deities were subordinated to Zervan or Zoroane Akharene, Uncreated Time, from whom both were supposed to proceed. This Zervan then is the deity who says 'I form the light and create darkness.' Monotheism thus reasserts itself over dualism, and Magism takes side with Judaism, Mahometanism, and Unitarian Christianity, first as an opponent of the Trinitarian belief which makes love possible as the principal and all-embracing divine attribute, and, secondly, as denying the truth that out of the same fountain there cannot proceed sweet water and bitter.' The silly metaphysical concept on which Scotus Erigena was condemned, that evil cannot be a negation, has indeed destroyed dualism theologically, but it has involved the origin of evil in unnecessary mystery, and has thrown upon godhead a burden which should rightly fall upon the heart and brain of the godhead's creatures, fallen angels and men. The modern Parsee is, as a rule, a good living Unitarian, revering fire as the emblem of divinity, and paying superstitious observance to the prayers and other formulas of the Zend Avesta, not one tittle of which he or anybody else professes to understand. Only in the Unitarian fight will the Parsee prove an antagonist to be dreaded by the

watchman on the towers of Christianity.

The religions of China and Japan, apart from Buddhism, are Confucianism and Sintoism. The latter is simply Polytheism, the poem, like those of Greece and Rome, of Egypt and Assyria, that looks back to the days when earth was young, and celebrates the heroes of a golden age who still rule the world from Olympian heights. Some of the gods of Sintoism are not very savory deities, but they are no worse than the Roman Cloaca, and, on the whole, are as moral as the Greek and Sanscrit divinities. The absurdity of their pretensions to divine honors no doubt helped Buddhism to its position among the Japanese. As for Confucianism, it is no religion at all, but simply an ethical system. Confucius says, 'Worship your ancestors and thus be a polytheist, or worship Tien, that is heaven, and be a pantheistic unitarian, as you will, only in practice, follow my system of morals, and you can't be wrong whose life is in the right.' Now there is real danger to Christianity from Confucianism, be it the genuine Chinese article or a European or American substitute. He who says 'Christianity is a life,' may state the sublimest truth or be guilty of a most pernicious error. If by a life he mean a mere ethical system, he is far astray, for this is life eternal to know the only true God and Jesus Christ whom He has sent. From that knowledge gained by actual fellowship, comes the life of God in the soul of man, which alone has true ethical value. Confucianism, with its permissive theology, while it inculcates obedience and Spartan-like subserviency to the state, is otherwise as atheistical as Buddhism, or the Stoicism of Marcus Aurelius. It minimizes God and magnifies self, and that is the work the devil is intent upon in every human heart.

There have been materialist philosophers from very early days, but there

never has been a materialistic religion in any land. All religions are spiritualistic, believing in the continued existence of souls after they have parted company with the body, or in the existence of spirits that never were embodied. Materialism, therefore, is far from the only form of Atheism; for Buddhism and modern spiritualism show, as plainly as African devil worship, that one may deny the existence of the Infinite Spirit, who is God, and yet cling to the belief in finite spirits, good or evil. Materialism cannot conquer, because the forces that are striving for the mastery in our humanity are not forms of matter but of spirit, and, save to the besotted mind, these assert their individuality. Man who is alive and awake, knows of a Holy Spirit that strives with him in the direction of holiness; man who is alive but in sensual dreamland also knows, or thinks he knows, of spirits, phantoms, ghosts, that visit him from the realms of the departed. What Christianity has to fear is not materialism, but a pseudo-spiritualism; for, whether it be Matthew Arnold or Herbert Spencer, or Stead, or John Stuart Mill that is prophet, the vaticination invariably overrides matter, and points to a vague, indefinite, intangible something which cannot be classified among material phenomena. What is this spirit in its entirety? What are we mortals to it? In what relation does it stand to us? Such are the questions the world's religions invite us to consider.

Human lives close, and unclad souls go out into the void. Where do they go? The poet of Proverbial Philosophy, who addressed you once in these halls, looked upon the moon as 'The hell of damned souls,' but the lost ones are far nearer us than the moon, shrieking and moaning and rushing past us in the stormy blast, revelling in flood and fire, in battle and wreck. The disembodied souls go to meet their kind, just as the living find their con-

genial society on earth. Therefore, in the air or away beyond all airs, there are loving hearts and worshipping companies that welcome home the blessed pilgrims from the earth. Is there a master of the evil souls, a prince of the power of the air, a spirit now working in the children of disobedience? Is there a lord of the good, a rewarder, a high king to crown the victor over many hurtful foes? Or, is spiritualism, in its modern vulgar sense, true when it assumes that the unseen world is a republic near to that which is visible, in which good and evil beings with fate still undecided, engage in trivial converse with those who are now as once they were? The name spirituality does not solve everything. A man may be a spiritualist and at the same time the veriest fool. He may believe in a spiritual first cause, and call him God, yet believing that at death all finite spirits of whatever moral quality will be absorbed in him, and so pass out of individual existence. Between such spiritualism and materialism there is practically nothing to choose.

As a spiritual religion, Christianity takes the highest stand. It believes that the essence of being is spirit. 'God is a spirit, and they that worship Him must worship Him in spirit and in truth.' How the matter which we cognize by the senses is derived from or created by spirit, we do not know, but, as we know that it is not our senses which cognize but our spirits behind them and through them, so we are free to believe that behind all matter is spirit. Plato said that mind is the cause of all motion and being of all force, all change, while matter per se, were such a thing thinkable, is unchangeable. We have God, therefore, the author of all power as well as of all goodness. The philosophical pantheist, Greek, Roman, Indian, Druidical, would have allowed this, and the followers of Spinoza and Hegel still allow it, but the Christian goes far be-

yond. He asserts that the source of all power and goodness revealed Himself on many occasions as a personality, and finally, in the greatest moral personality the world has ever beheld, the man Jesus of Nazareth, called the Christ. Christianity asserts that that man was very God of very God. Unitarianism says nay, and to Unitarianism, Judaism and Mahometanism agree. Judaism rejects Christ; Unitarianism and Mahometanism accept him as a prophet, not as an impostor, as logically they ought to do. Pantheism virtually denies divine personality; Unitarianism does not. It is an advance upon Pantheism, but it has no revealed God, it does not believe in a God capable of revealing Himself.

The human mind gravitates ever towards unity in spite of the manifold teachings of nature and experience. The highest form of music is harmony, and such are all nature's laws, from the rainbow to the family. No sane man ever tried to strike the spark from flint or steel separately, or to build a fire of one log, but this is just what Jewish Mahometans, so-called Christian Unitarians, are doing continually. The Shorter Catechism is pre-eminently a Trinitarian system, but its definition of God would suit any monotheistic religion. The New Testament, while embracing all its terms in relation to the Godhead, adds at least three which are more wide embracing, and surpass the concepts of any other creed. They are not attributes but essences, the Light, the Life, and the Love, which are God. It may be objected that these are poetical figures, not scientific definitions. But when Victor Cousin found God to be the absolutely or infinitely True, Beautiful, and Good, he did not cease to be a philosopher, because his summation bore the character of the highest poetry. So John and his fellows among the apostles set forth the highest of all philosophy in the simple terms by which they designated the source of all exist-



ence. These three terms are doubtless equally significant and of similar importance, yet the one which most clearly indicates the plurality of persons in the Godhead, and at the same time divine personality itself, is the last. Impersonal love is nonsense, so that, love being allowed as a definition of God, it follows that God is a person or persons. But again, love is a social virtue in God prior to the thought of any inferior being towards whom it came in time to be exercised. If God dwells in love, it is not in the love of seraph and cherub, angel and archangel, but in His own infinite abiding love wherewith the Father loved the Son before the world was. Other religions have or had their spurious trinities, but so far from the trinities becoming more definite when the religions reached the philosophical stage, they were virtually merged in unity. Jupiter, Neptune and Pluto, Osiris, Isis and Horus, Brahma Vishnu, and Siva, never dwelt together in love. No such concept ever entered the mind of man, nor was it even given to the Old Testament prophets to grasp the lofty thought. With the Great Revealer the truth became known, and placed within the compass of the least in His Kingdom of Heaven.

The duty God requires of man is virtually given in the answer to the question, 'What is man's chief end?' or *Summum Bonum* as the old philosophers called it. John answers this question in the simple words, 'We shall be like Him, for we shall see Him as He is, that is, like Christ who is the brightness of the Father's glory and the express image of His person, in whom dwells the fulness of the Godhead bodily.' Our duty, therefore, is to make progress in the divine likeness by all the means placed within our power. This the atonement of the Son, and the regenerating and sanctifying efficacy of the Holy Ghost make possible. But, what a destiny, to be like God! True, the Buddhist seeking perfection in the

path of life, hopes to be a Buddha in some future stage of existence, hopes to be a man-made god, the equal of Brahma or Indra, or the great Gotama himself. His system is an evolution from within, not without many struggles and vicissitudes, and there is a grand dignity in it as compared with Brahmanism. It represents the highest point that atheistic evolution has touched or can touch, so that, if a man is bound to deny the divine existence, he cannot do better than adopt it. But, what warrant has he for the belief in the existence of these Buddhas of the past and future, that the Christian has not in immeasurably higher degree for his belief in the existence of the One Living and True God? They are as unsubstantial as the gods of paganism, with many of which they are identical, for the theological dictum of Buddhism is simply this 'Gods are self-deified men.'

Christian Ethic rests upon the Christian conception of Deity, inasmuch as its *Summum Bonum* is the divine likeness. That other religions systems have apprehended features of that likeness is not to be denied, for such are all the points of philosophical Brahmanism, of Buddhism, of Parseeism, of Mahometism, even of Confucianism, which commend themselves to the Christian consciousness. But Confucianism and Buddhism, being virtually destitute of theology, have no divine ideal on which to mould human character, no external and supernatural aid to the evolution of spiritual light out of natural darkness, which does not comprehend or embrace the light. The pantheistic deity of modern Brahmanism is so vague as to have no moral character whatsoever. Then, when we come to the modern Jewish, Mahometan and Zoroastrian systems, we find indeed a god, but a god who constitutes morality by his objective will, a god resembling in this respect the intemperate parson who said, 'You must not do as I do; you

must do as I say.' There are Christians still in the bonds of Judaism, who believe in a similar god, just as there are politicians great and small, who appoint to the administration of just and true laws, men who daily break them in thought, word and deed. Scotus Erigena was deemed a heretic in his time and long after, but his heresy was that of Christ and His apostles when he said that morality resided in the subjective will of God. For the subjective will of God is the nature of God, that which Christ came to manifest, and into which, by divine grace we are to grow. No other religion has such a goal, nor such a conception of human duty.

An analysis of the divine nature in its communicable attributes, would mean a complete system of ethics, altogether beside and beyond the limits of this lecture. It would reveal many elements common to other creeds besides the Christian. The filial piety of Confucianism, the Buddhists' love of peace, the temperance of the Mahometan, the reverence of the Parsee, are all sparks from the one divine fire, and the apologists for alien faiths have some truth on their side when they declare that almost every Christian virtue is taught in their schools; but, one and all, their rule of life is the acquisition of merit, the purchase of heaven, the religion of the Scribes and Pharisees which Christ ever condemned. What is the peculiarly Christian concept of the divine character? It is Christ Himself. It is that of Supreme Divinity emptying self for a time of glory and power and blessedness, of the Lord of all the worlds coming to one of the least of them wherein he had no place to lay his head, of the King of Kings descending to apostate man, not to be ministered unto, but to minister, of the Prince of Life submitting to the power of death for man's redemption. In the face of Christ, God manifest in the flesh, we look unflinchingly upon the

advocates of all other creeds in all lands and ages, and, with firmer confidence than even the psalmist of old or the Maccabees who made his words their battle-cry in the war for liberty, exclaim, 'Who among the gods is like unto Thee, O Jehovah!'

The Christian ethic does what no other moral system pretends to—it sinks self. Christianity rightly understood, is the grave of selfishness. To live like Christ is to live for others; and therein, not in any exclusivism, or personal merit, or cleansing of the outside of any cup or platter whatsoever, lies the higher life, the life of God in the soul of man. To live for others is to live to God, and to live in the divine atmosphere which is love. I do not know if there be any man or woman called by the Christian name who is bound more than another to strive after the complete exemplification of this supreme feature of Christian character; but, if there be any such, it must assuredly be he who, like Christ, calls himself a minister. *Servus servorum* he calls himself who professes to sit in St. Peter's chair, and once a year he comes down and washes the feet of a few poor men prepared for the perfunctory ceremony. 'I will believe you to be the successor of the apostles,' said Agobard of Lyons to the Pope, 'when I see you perform the works of an apostle.' Count Tolstoi, Mr. Howells, and other leaders of thought, are striving to teach altruism, the beauty and dignity of life spent for the good of others. That is our special mission who preach the Gospel of Christ, and, therefore, of all men we need to know and to love Him, showing that the same mind is in us that was in Christ Jesus. Christianity will prove itself invincible throughout the world over every form of mingled error and partial truth, when its combined theology and practice shine forth in plain characters out of the happy and beneficent lives of all who call themselves by the Christian name.

There are words that run something  
in this wise,

'Let England to herself be true,  
And she shall never rue.'

Let the same be said of our Christianity, true to itself, it must prevail. There is a good time coming. There is an handful of corn in the earth upon the top of the mountains. Its fruit some day shall shake like Lebanon. It came, that handful, all from one grain of wheat which fell into the earth near Calvary, and died, that, reviving, it might bring forth much fruit. 'Mid thorus and thistles and noxious weeds, and even wild fruit-bearing brambles, that handful has continued to grow and spread. Interspersed throughout are scarlet poppies and blue cornflowers, and purple tares, and widely spread abroad are goodly stalks bearing

naught but chaffy scales. Is it any wonder that those who survey the broad fields from mountain top to valley, looking only for bright flowers of poetry, or the unsubstantial fruit of wild nature, or the mere straw wherewith to make a pallet for the soul's rest,—is it any wonder that they should deem its waste places as valuable as those that produce heaven's harvest? But, let the field be ploughed by the deep sharp share of the hungering soul, and watered by the tears of them that are reproached with the taunt 'Where is your God?' shake out from all full ears the living kernel of Christianity, which is Christ in man, to fill the furrows full; and, when the harvest comes and the yellow fruit shakes like Lebanon, thither shall all tribes of the earth repair for food, saying, 'This is the hill of God!'



Perish policy and cunning!  
Perish all that fears the fight!  
Whether losing, whether winning,  
Trust in God and do the right!

Trust no party, set or faction;  
Trust no leaders in the fight;  
But in every word and action,  
Trust in God and do the right.

—Selected.

## AN ANGLO-FRENCH MINISTRY.

In the January number of this journal, last session, there appeared an article in which the writer strongly advocated the claims of French evangelization on the English-speaking students of this college. He even urged, as a great ally to this work, that it should be made a rule of this college, that all the graduates which she sends out should be able to converse fluently in both French and English. Now, as one of those who are so unfortunate as not to know any more French than perhaps enough to carry on half-a-minute's conversation, I am very much interested in this article, and begin to ask myself the question, should I prepare myself for this special work, or not?

The argument he puts forward is a very plausible one indeed, viz., that of there being many communities in this province, where the English-speaking element is decreasing, and as a consequence of this, the Protestant cause is becoming weaker year by year, and in order to hold its ground is compelled to draw very heavily on the mission funds of the church. 'Would not,' he asks, 'a man who can preach in both languages be an absolute necessity for such a place?' Now it has been my happy experience to labor for two summers in such fields as he describes, and so I was placed in a position to learn some of their needs. It is not necessary for me to say that my principal work was done among the English-speaking people, but then I often came in contact with the French and never hesitated to speak to them, to try to influence them in the right direction. As far as I was able to judge, the large majority of them were able to speak English, and those who could not speak it, understood it very well. From necessity, they had to come in

contact with business men who did not understand the language of their fathers, and in this way the greater number of the young people had acquired a fair knowledge of the English language.

But it may be objected by some that such cases are the exception, not the rule, and that, while a missionary who could not speak both languages might be able to do very good work where English influence is decreasing, yet there are many places where a knowledge of the French language is an absolute necessity.

If such be so, why not send a French missionary to a field of this description? In addition to the students who are now in training for this work, there seems to be an ample supply of ordained French missionaries, and why not place them over these congregations instead of compelling them, when they have finished their college course here, to seek employment in the neighboring republic? Surely some inducement ought to be offered these men to settle here and devote themselves to the work for which they have been specially prepared, and not, through force of circumstances, be compelled to give up a work which they dearly love. These are the men whose services the Church in Canada should be anxious to retain to work in mixed communities, who because of their special talents would be calculated to do the most good. Now because of this I am convinced that it would not be to the advantage of French evangelization or the Church at large to make it compulsory for all the graduates of this college to speak French, for the simple reason that I believe the fields which the writer of that article speaks about, are not so much in need of men who can preach in both

languages, as of good, hard-working men who, to a certain extent, are willing to sacrifice themselves to keep alive the spark of spiritual fire in the mission fields in this province. I have yet to learn of a single instance, where a French Roman Catholic, anxious for the light, came to any of our ministers, and could not be led into the way of truth because they did not both speak the one language.

In regard to the work of our Church, this college occupies a unique position. The aim of those who founded it was twofold. First, to supply the needs of the English-speaking Protestants in Eastern Canada, and secondly, to train missionaries for work among the French Roman Catholics. Now, if, as the writer of that article advocates, this college should train men for French work alone, it would in a great degree curtail its usefulness. It draws its students from all parts of the Dominion as well as from the lands beyond the sea, and when these men come here, their aim is not to prepare themselves for French work exclusively, but for the work of the ministry, and in whatever department their sphere of usefulness may lie. No doubt it is the intention of some, when they graduate, to devote themselves to French work, but then, the highest aim any graduate can have is to go where he considers there is the greatest need, and to that place in particular where his special talents can be put to the best use. Since this college was established it has prepared over two hundred men for the church, sixteen percent of whom can conduct services in French and English, and fifteen percent are devoting themselves to French work alone, while at least twelve percent can discourse eloquently in the 'language of Eden.' The others, one might say, are scattered over the whole world. Some are missionaries in foreign lands, and some occupying the best pulpits in many cities and villages of our country. Now, I contend that to

limit the work of this college to French evangelization, and preparing men for service in the mission fields in the province of Quebec, and Eastern Ontario where French influence is growing, would be a serious injury to the church at large. A great many of the wealthy congregations of Western Ontario, are almost ignorant regarding French work, and why should the Church be so foolish as to prevent the graduates of this college from becoming settled pastors over these congregations, who can, from their intimate knowledge of this work gained here, be most influential in arousing the sympathies of the people. Many of our graduates do occupy such positions, and the interest they have aroused in this work is seen in the increased contributions of their congregations in aid of this department of missionary enterprise.

Granting that men able to preach in both French and English can do better work in mixed communities, than one who can speak only one language, who could be so foolish as to advocate that a college equipped with such a splendid endowment, and with a professorial staff second to none on the American continent, a college that has done so much for the Church at large, should be restricted, in her influence, to preparing men only for the weak augmented congregations of this province and Eastern Ontario?

As a band of college men, we are in thorough sympathy with every work that tends to the advancement of our Church in Canada and throughout the world. We would not, by either word or action, minimize any department of Christian activity. We look upon French evangelization as one of the most important schemes which at present is occupying the attention of our Church, and from the knowledge we have gained by being residents in this province, and from coming into contact with those of our fellow-students who

have come out from the Church of Rome, we are in a position to know the crying need for men of the right stamp, to work among our French-Canadian people, and bring them to a knowledge of the truth as it is in Jesus.

From the great service which this college has rendered in the past to the Church at large, and because of the great work which she still continues to do, we feel sure that her sphere of use-

fulness is not confined to this province alone, but to the world at large. In this respect let me add that no other institution in Canada is more deserving of the hearty sympathy and support of all our people. In conclusion, let me express the hope that the views I have expressed may gain further consideration from the readers of the 'Journal.'

WM. PATTERSON.

Presbyterian College, Montreal.



Sorrows are often angels in disguise. When the night comes with its weeping, the horizon is reddening with a morning of joy.—“Great Thoughts.”

Temperate habits will maintain our health in vigor, and render us equal to the discharge of all the active duties of life.—Epicurus.

## WORLD'S STUDENT CONFERENCE AT NORTHFIELD.

We are asked to say something of the World's Student Conference, held at Northfield, Mass., last July, and which it was our privilege to attend. Northfield, it will be remembered, is the home of Mr. D. L. Moody, and the Girls' Seminary in which the conference was held, is one of the many monuments of his consecration, zeal, and love for humanity. In another place we have given details of the conference. We shall therefore simply give the readers of the 'Journal' a few 'nuggets' gathered from the addresses of some of those who took part. We give these because of their intrinsic value, and also that more interest may perhaps be aroused in the annual summer conferences held at Northfield, viz. :—The Women's Student Conference, in June ; the Men's Student Conference, in July ; and the general conference for Christian workers, in August. And those who wish reports in full of last summer's conferences may obtain them by writing for 'Northfield Echoes,' East Northfield, Mass., a verbatim report in magazine form in four parts, each costing thirty cents, or all four for a dollar. The following excerpts made much impression on my mind when they were delivered, and I now take them from the July number of 'Echoes,' and thus extend the audience of the speakers.

In the opening address, Mr. Moody called our attention to the character of Nehemiah. After referring to his burning zeal for the rebuilding of the walls of Jerusalem, and the opposition raised by Tobiah and Sanballat, he proceeded as follows :—

'By and by the men wrote a friendly letter and wanted Nehemiah to go down on the plain of Ono and have a friendly discussion. It is a masterpiece of the

devil to get men into friendly discussions. I don't know whether Nehemiah had a typewriter in those days or not, but he always sent back the same reply. "I am doing a great work, so that I cannot come down." Look at the great Presbyterian Church—turned aside for years to discuss "higher criticism," and they have neglected the salvation of the world because they must go down to the "plain of Ono" and have a friendly discussion. How many good works in your colleges have been wrecked because you have had a friendly discussion on the "plain of Ono?" Nehemiah struck a good keynote—"I am doing a great work, so that I cannot come down." If God has sent you to build the walls of Jerusalem, you go and do it. . . . There is no work like lifting up Christ before a lost world. If the Church would only keep right on and build the walls of Jerusalem, they would soon be built.'

Another very popular speaker was the Rev. A. McKenzie, D.D., of Cambridge, Mass. In an address on 'Imagination,' he referred to the relation of the imagination to religion in the following strain :—

'I will not go so far as to say that religion without imagination is impossible, but I will say that religion without imagination is always poor. Religion of any high character must be impossible without imagination, because religion is in the first place recognition of the invisible, which only can be seen with the eyes of the mind and heart. . . . There is little that we can discover relating to religion or the religious life, except as this faculty of imagination has indulgence leading to great accomplishments. . . . Men have tried to solve the atonement by the

multiplication table and philosophy, whereas the atonement of Christ is the heart of the Eternal, it is the great heart of the Almighty beating with love and compassion for men; and to attempt to reduce it to any theory is simply presumptuous and hopeless. We have to look up and see, in the words of Faber, that "The heart of the Eternal is most wonderfully kind." I can always think of it best in this imagery to which I have already alluded, where Jesus Himself said, "The good shepherd giveth his life for the sheep." Here are the sheep, and here are the wolves, and here is the good shepherd. I understand so much thoroughly, the fact I should have died from the wolves if Jesus Christ had not died for me. Now you ask the explanation of this. I bless God that the atonement is so great I cannot measure it, that the heart of the Eternal is so deep I cannot sound it. There is such a vastness in atoning love, there is such fulness in it, that it cannot be reduced to any form of speech, and the reverent heart comes at last to see the great burning, loving heart of the Eternal, and to be quiet in adoring love and trust. So must it be all the way through. . . . If only we could see the myriads of the world in their darkness and poverty; if only we could see them in their divine possibilities, if only we could hear the voice of the Eternal, "Go tell them that I have sought for them to save them" if we knew the mercy of that great heart which gave itself for all men's sins—we should hasten to tell every creature that Christ has died for him and that He wants him in His Father's house. When we have heard the appeal of our imagination, and let it rule our life and work, when we have left our multiplication table and philosophy and our unbelief, our brick and mortar, and stone and lumber behind, and know the power of a consecrated heart filled with the truth of God and ruled by the Spirit of God, then shall

we go and teach, and we shall see the Day Star arising in the hearts of the children of men.

'O men, imagine it! look out, look up, look abroad over the land and over the world. Take the facts of the Gospel: take them, hold them, let nothing on earth separate you from the redeeming love of Jesus Christ, the love of God and the love of your Saviour. Go with the open eyes of the mind along the paths of the world. Go out and appeal to the imagination of men, to the spirit that is in them, and men shall respond and there shall come a flocking of the souls of men into the house of the Eternal.'

An intensely interesting address was given by Prof. W. W. Moore, of Hampden-Sidney, Va., on 'The Land of Promise,' in which he sought, among other things, to show that by its location and structure Palestine was adapted, as no other country on earth was, to God's purpose of preparing a pure religion through centuries of preparation and training, and then of publishing that religion to the whole world. The conditions necessary for the accomplishment of these ends, were that the place in which they should be wrought out be isolated, central and cosmopolitan. The physical features of Palestine and its position geographically on the highway of oriental nations, show at once how the first two conditions are fulfilled. With reference to the third condition, we quote from Prof. Moore, as follows:—

'Palestine is but a pin point on the surface of the earth, but she has influenced humanity more profoundly and beneficently than all the other countries combined. But small as Palestine is, still, in diversity of surface, range of climate, and variety of products, it has absolutely no parallel. It is the supreme instance of "Mulum in parvo," a veritable microcosm, a perfect world in miniature. Its climate embraces every gradation of temperature, from



the cold which crowns Mt. Hermon with perpetual snow, to the terrib heat of the Jordan Valley. As someone has said, "Palestine wears winter on her head, spring on her shoulders, summer in her bosom, and the riches of autumn lie scattered at her feet." This wide range of climate secured that the revelation which was to go forth from Palestine to the whole world, would embody a range of natural experiences which would fit it for all countries and populations: for its imagery and modes of thought must necessarily be colored by its composition in a land which was, in effect, an epitome of the habitable world.

Another thought which registered itself on the 'tablets of my memory,' was expressed in an address by Dr. H. C. Mabie, of New York. His theme was 'Man-made and God-made Plans,' and the following paragraph sounds the keynote of the lecture. 'I want to say to you, fellow-students, that the one lesson God has taught me, if He has ever taught me anything in connection with the grace of God, is that there is such a thing as a divine plan in a man's life, and that the only wisdom in this world is to find out what that plan is, and to be led into it step by step, and not to mind what is the end of it. Why? Because no tongue, not even the divine tongue, will attempt to tell what is the outcome of a life that is led of God. . . . Oh, fellow-students, you who are here looking out into life and asking what it shall bring, believe me, if you will let God control your life, it will bring exceeding abundantly above everything you or your friends can ask or think.'

We can record only one more idea, the presentation of which thrilled every one, and aroused a feeling of personal responsibility such as few of us had before experienced. The address was on the subject of 'The Ministry,' and Dr. Mackenzie was the speaker. This feeling of personal responsibility was

evoked by such words as the following:—'Christ came not alone to preach the Gospel but to be the Gospel. He came to offer Himself a Saviour to a lost world. When the cross was taken down, scarcely anyone knew that Jesus had ever been in the world, and His own disciples did not know fully and clearly why He had come. It would have ended there if something had not been done after Christ ascended. One thing was done to make the redemption by Jesus Christ known to the world, and that was done in one instance by the Sea of Galilee, when Jesus said, "Simon, son of Jonas, lovest thou me?" He wanted something done, but He never hired anyone, and He never will, but there was something He wanted done. "Simon, do you love me enough to do anything just because you love Me?" Simon said, "Lord, I do." Then Jesus said, "Simon, I have died for the world, and the world does not know it. Do you see those sheep? They are My sheep. I have been feeding them, and now I am going out of the world; Simon, will you take care of these sheep?" "Yes, Lord." "I shall depend on you, Simon: these sheep will starve to death unless you feed them, I shall not make any other provision." "But, Lord, what is John going to do?" "No matter about John: Simon, will you feed those sheep there on the hillside?" and Simon said "Lord, I will." Then He went to heaven with no more anxiety; and if, when He reached heaven, some archangel had said, "Son of God, Thou didst die for the world, does the world know it?" "Scarcely anyone." "What arrangement have You made?" "Simon said he would go and tell the world that I have died." "And You trusted Simon?" "Yes." "But, Lord, you might as well never have left heaven if Simon fails You." "I know it. I have staked everything on Simon, son of Jonas: I depend upon him." Jesus knew that love never faileth, and so He went

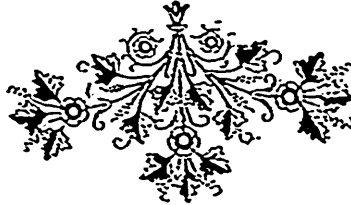
calmly to His eternal home. Then the Holy Spirit came, and men witnessed and preached.

'It seems to me as if there has been but one instance of faith in human history that needs to be spoken about, and that is the faith of Jesus Christ in Simon Peter and the other disciples. . . . and no men were truer than they. . . . Gentlemen, this is the ministry. Is it desirable? Does it commend itself? You are in the presence of the Christ who died for you and who trusts you. It has pleased Al-

mighty God in His wise providence to make no provision for the evangelization of this continent except through you and me. . . . If anything in the world can move us to the ministry, I believe it is this, that the Lord Jesus Christ calls us, trusts us. There is somebody, somewhere, for which Christ sent me and has made no provision except that I said I would take care of it, and He has left it in my hands. Oh, my brother, are you going to take care of it?'

A. MAHAFFY.

Presbyterian College.



Reputation :

What honest man can either fear his own,

Or else will hurt another's reputation ?

Fear to do base things is valor ;

If they be done to us, to suffer them

Is valor too.

—Ben Jonson.

## HOME LIFE IN COLLEGE.

We talk of our college home, and fondly dream of finding here the joys, comforts, privileges and refining influences of home life. Whether the dream is harmful or helpful, depends upon its interpretation. If we interpret it as an indication that we have a right to expect and demand all home conveniences and advantages, we may reap a harvest of disappointments. If we interpret it as an admonition to cultivate home virtues, we may reap a harvest of domestic happiness. We shall suggest a few home virtues which we will do well to cultivate. Carefulness in the preservation of property is a home virtue. Every member of a well-regulated family feels responsible for the protection of the home from defacement and despoliation. A similar responsibility rests upon every member of our college home. If ever a thoughtless schoolboy, having learned letters before he has learned sense, enters theological halls to carve the doors and pencil the walls, it is to be hoped that the general feeling with regard to his conduct will be such as to make him exceedingly uncomfortable until he changes his quarters or reforms his manners. To proceed in this strain would be to hint that carefulness in this matter is not characteristic amongst us. This would be a misrepresentation. Yet even in the best of homes, the exuberance of youthful spirits puts the household furniture and breakable parts of the house at a great disadvantage, unless some wholesome check is placed upon it. The wise mother finds that cleanliness, brightness and tasteful arrangements are very effective means of checking the boisterous spirits of her children. Our College Board has taken a leaf out of her book, and made generous expenditure this year to give

a cheerful, attractive appearance to our halls and dormitories. If children, in their homes, are careful to keep dirty feet off the newly covered lounge, and greasy fingers off the newly-papered walls, surely we will not show less appreciation of our benefactors' efforts to make our college home attractive.

Another home virtue which we wish to mention, is a thoughtful consideration of each others wishes, in short, love for one another. Mother love is necessarily absent from our college home, and sisterly affection is sorely missed, yet we should make the law of love our ruling principle. It must be ruling now, for, without a code of laws to define our mutual duties, over seventy students board and lodge together amicably, and many others would gladly join our brotherhood if we had room to receive them. 'Seniores priores,' is a principle which is strictly followed in the allotment of rooms. In other college matters it is partially hidden, but by no means weakened by entrenchment behind the greater and nobler principle of each esteeming others better than themselves. It is this broad principle that greatly minimizes the importance of specific rules and regulations. Legal machinery is never conspicuous where the smooth working law of love is both motive power and regulator. Our happy circumstances remove many temptations to entrench on the rights of each other. We might imagine rules restricting noise in our rooms: even elocutionary and musical performances might have to be restricted if we were not provided with a large hall in which we may freely exercise our vocal powers. Besides this, lovers of music are glad to acknowledge the kindness of Messrs. Willis & Co., who have again placed a piano for our use

in Lecture Room No. 1, thus still further lessening our temptation to disturb the concentrated thoughts of quiet-loving students. The rule that the gas be turned off at 11 o'clock p.m., is a law for the steward, yet it has an ethical value for us. Each night it reminds us that the hour for retirement has come, and that the reign of silence should begin. 'Hush!' says the darkness when belated students enter the silent halls, 'walk on tiptoes to your rooms. Your friends A. and B., who have studied too hard and are threatened with insomnia, have just fallen asleep. Your thoughtful quietness may enable them to sleep till morning and to awaken refreshed.'

On the other hand, it is not in keeping with the law of love to tax unduly the self-denying thoughtfulness of friends. If we can lessen our own irritability and need of special quietness for sleep and study, the law of love requires us to do it. We may do it sometimes by paying more attention to the laws of health. The student who neglects physical exercise, becomes a burden to himself and others, and is less likely than the whole and hearty student to love his neighbor as himself.

P. D. MUIR.

Presbyterian College.



I cannot tell what may befall,  
I know not, but God knoweth all:  
His love will give me what is best:  
He lives, He loves, and that is rest.

—S. Trevor Francis.

## IT IS A SUCCESS.

This is the answer of Principal King to all who, deeply interested in home mission work, have anxiously awaited the outcome of the summer session in Manitoba College. Nor is this the verdict of the worthy Principal alone. His sentiment is endorsed by every successful student of both sessions, and lovers of God's courts, in western missions, are rejoicing that the problem of 'regular supply' has been satisfactorily solved.

In saying so, we do not wish to be misunderstood. Many fields still remain unoccupied during the winter months; but that the right scheme has been hit upon, no one in possession of the facts will question. Thirty-seven students were enrolled during the session of ninety-four. Of these, ten were first, seventeen second, and ten third year men. Nineteen were university graduates, ten or twelve of whom were honor men. Four of those in attendance failed to obtain the minimum number of marks, all of whom, with one exception, were courteously told that the year's work must be taken over again. Thirty men or thereabouts had volunteered for winter supply before taking their departure from Winnipeg. Several others were expected from Scotland but, even then, little more than half of the fields would be occupied by the available men. Why must so many mission stations be denied Gospel ordinances throughout the long winter? Why must God-fearing men in many of these fields cry in vain, 'Come over and help us'? Is it because there is a scarcity of men? The Eastern provinces, including Ontario, have a plethora of ministers of the Gospel. A large contingent of students applying for mission work, during the

pleasant summer months, are privileged to don their harvest suits, enter business or engage in some other honorable pursuit. Winter sets in. Dr. Robertson utilizes all the Presbyterian press in his appeals to the sister colleges to reinforce the Manitoba band. The response is a scanty half-dozen. Fellow-students, we believe God speaks through our Assembly. This highest court of our church has established the summer session. Can it be that He will admit of its being disastrous to our course or our life's work, if, for His sake, we support it. Western summers offer no serious difficulty to intense study. Refreshing breezes blow, almost continually, and the evenings are most delightful. For convenience, modern improvements in lighting, heating and ventilation, the college building is second to none of the Presbyterian Colleges in Canada. Convocation Hall is a picture of beauty and a credit to the great metropolis of the West. The grounds, covering an area of three or four acres, are beautifully planted with trees, and afford adequate room for a football field and tennis court.

The professorial staff is always likely to be one of the best. Dr. King, the retiring principal, makes every effort to get good men. Dr. Orr, of the U. P. College, Edinburgh, appears in the calendar for ninety-five. Our own Montreal sends a contingent of two men, Dr. Scrimger and Professor Ross. Then there is Principal King and Prof. Baird who, for the past two years, have sacrificed their holiday season for the cause of Christ.

Fellow-students, why should you not go? The summer session will not disappoint you. Your course may be somewhat changed, but the experience

will more than repay you for any disadvantages. You may have many inconveniences to put up with and difficulties to overcome in the locality to which you are appointed; you may even lose some of the fat scholarships

which older institutions in the East have to offer, but should you respond to the appeal, for the good of man and the glory of God, you will be abundantly rewarded.

A. MACVICAR.

Presbyterian College, Montreal.



"Every man feels instinctively that all the beautiful sentiments in the world weigh less than a single lovely action, and that while tenderness of feeling, and susceptibility to generous emotions are accidents of temperament, goodness is an achievement of the will, and a quality of life."

The grace of God, like the dew, falls everywhere; but it drops in greatest abundance in the valley, and remains longest in the shade. — "Great Thoughts."

"No man without intense faith in something can ever be in earnest."

—James Russel Lowell.

## Missions.

### LETTER FROM THE REV. K. MacLENNAN, HONAN, CHINA.

We feel sure that the following letter will be read with interest. It was received a short time ago by Mr. D. D. Millar.—Editor.

Pang Chwang, China,  
1st Sept., 1894.

It is time for me to fulfil my promise of writing you. Long ere this reaches you, the college will be in session once more. If you do not get this in time you may blame the Japanese, as they are at war with the Chinese, and our mails have been irregular for some time. Probably you hear more of the war than we do, though you are so far from the scene of conflict. Chinese troops are being continually drafted from all the provinces. At present they are making their way to the sea-ports in crowds, to the great annoyance of all foreign travellers. At this place we are a few miles from the river, and they are not likely to give us a call—certainly are not wanted. They are a lawless, savage lot, who cannot be depended upon to respect life or property, and who seem to be quite unused to any discipline. Such is the army with which the Chinese Emperor expects to exterminate the clever and well-trained Japanese forces. Already a missionary has fallen martyr to the ferocity of the Chinese soldiers, for no fault except that of being a 'foreign devil.' The report may not be true, but we are informed that the Rev. Mr. Wylie, of New Chwang, Mongolia, was recently maltreated by Chinese soldiery and died in consequence shortly after. A day was fixed recently for the murder of all the foreigners in Paoting Fu, but an imperial protective proclamation arrived in time to save them. We have

been forwarded a like proclamation, and no doubt all the other stations have been supplied. This war, apart from any risks, will result in great inconvenience to the missionaries, many of whom are now at the sea coast, and will be delayed in getting home. We are not certain what our own friends at Chefoo and in Japan may do, but we expect them back unless the Consul at Tientsin orders differently. The American Consul has requested some missionaries not far from here to retire to Tientsin. We may get like instructions before long. Most of us would prefer to live here to being in a city, guarded and plundered by a 'rascal multitude' of Hunan soldiers. I suppose our friends are a good deal more anxious than we are. So far we have possessed our souls in peace, and in quietness and confidence is our strength. The Lord liveth, and blessed be our rock; the God of our life be praised. His will is good; we abide it.

There is another cause of trouble which alarms us more just now, namely floods, which are unusually extensive and devastating. The grains of all kinds were most promising here until a few weeks ago, when the river near us broke the embankment and flowed in upon the land. I was out for a ride the other day to see the flooded district next to us. Truly it was pitiful. The poor Chinese were pictures of reconciled despair. They had often swallowed the bitter pill before. Here you see a man pulling up the tall sorghum or Kas liang, by the root, hoping to save food and fuel. Another, more anxious about the food, snips off the bunch of grain with a pair of shears and deposits

it in a dry place. In another place, half-a-dozen men were pulling the lumbering cart which sticks fondly to the slime. We had not time to see the end of the struggle. Perchance they left the cart there. Nothing that I have seen in China saddened me more than the ruin of the poor people's grain. It is hard to think of the consequent starvation during the coming winter. One wonders why, after age-long repetitions of these disasters, a people so intelligent could not construct embankments in a manner which would obviate them; but no, they do not. When some German engineers, a few years ago, offered to control the waters of the Yellow River, they were met with a quick rebuff from the Mandarin concerned, as I am informed. What the people do is not complimentary to themselves or their rulers. Not far from here the river was in danger of overflowing its banks some two weeks ago. The people on our side wanted to cut the opposite bank so that the waters would flow in upon their neighbors, and leave themselves secure. The people on the other side were equally anxious to cut the bank on this side. Our Mandarin interposed, and by a good outlay of money persuaded his people not to cut the embankment. The money once paid, they proceeded to cut it just the same, and a battle followed in which many were shot and one killed. The Mandarin died yesterday; some say his death was hastened by this disappointment. Mr. Grant writes me from Chu Wang that everything is flooded there, and our buildings largely ruined. There were three feet of water in some of the mission houses, and a

foot-and-a-half in others, when he wrote, and only one was fairly dry. He says that many men, and more women and children have been drowned in that locality. Our courier between Lui Ching and Chu Wang is supposed to have been drowned with his mails. Nothing has been heard of him for three weeks. My dear fellow Grant, despite his loneliness, is quite cheerful, and always sends along a good letter. We long to get in there with them, and shall be sorely disappointed should any further delay be necessary, which is quite within the sphere of probability. Mr. MacGillivray is at Chang Te Fu, unable to return to Chu Wang on account of the floods. Dr. Smith has been obliged to go home from Japan, so that our numbers are diminished.

I am daily at the language, and it is slowly filtering through my brains. My teacher is a good one and very interesting to talk to. I used to read aloud four or five hours a day to him, and then talk with him. When the great heat came I found it impossible to do as much, but the cool weather has now returned and we do better. The Chinese language is certainly a stiff one to speak, and to read, more so; certainly one would need the patience and perseverance of the saints at it, which may God confer upon us in greater and greater measure. However difficult to acquire, it is our only weapon, and we must learn to use it.

Kindly remember me to the students, and give them my cordial regards and best wishes. May you have a prosperous session, be well, and mindful of us who are far hence among the Gentiles. Ever yours truly,

K. MACLENNAN.

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To crystallize into perfection was the aim of the Stoic; to grow for ever is the aim and ideal of the Christian.

—'Great Thoughts.

Our sins, like our shadows, when our day is in its glory, scarce appear. Toward our evening, how great and monstrous they are!—"Great Thoughts."



## HOME MISSION WORK.

## AN ACCOUNT OF THE WORK OF SOME OF THE STUDENTS DURING THE PAST SUMMER.

Missionary enterprise and zeal have, in all periods of the Church's history, been regarded as true measures of spiritual activity and progress. From the days when the first disciples sought by their own individual efforts to publish the glad tidings of a newly found Messiah, to these days of united efforts in missionary work, one of the most unmistakable signs of spiritual life has been this desire to spread abroad the knowledge of the truth. History proves conclusively that the periods of greatest missionary enterprise through which the Church has passed, have been also periods in which she has manifested the most marked advancement and spiritual growth. The true Church of Christ in every age will seek to publish and proclaim His Gospel throughout the world, believing, as she does, that it is the very power of God unto salvation to as many as accept it.

And if the importance of missionary work in general is so great, being, as it is, an evidence of life and activity in our church, what shall we say when we come to speak of that particular phase of the work carried on in our own land? The importance of Home Missions can hardly be over-estimated, for in them we see, not an evidence of the growth of our Church, but the very growth itself. Canada with its vast extent of territory and sparse population, stands first in the rank among countries where home missions are absolutely necessary for the true prosperity of any church. Look at our numerous mission fields, scattered as they are from the Atlantic to the Pacific; it is upon them that the future growth and prosperity of the Presbyterian Church almost wholly depends. If our mission fields

are neglected and uncared for, growth is retarded. If they are well supplied and properly organized, prosperity is certain.

It follows from what we have now said, that those who have a true interest in the growth of Presbyterianism are also in deep sympathy with our home mission work. But, on the contrary, is it not a matter of much regret that but little is generally known of the work carried on year by year in the numerous mission fields in connection with the Church. Foreign missions carry with them an interest which home ones apparently lack, and though not seeking to belittle the cause of foreign missions or endeavoring to minimize our obligations regarding them, we would yet earnestly remind our readers that home and not foreign missions should be of greater interest to us; for it is to them that we have almost wholly to look for the future prosperity of our Church. It is from home and not from foreign missions that all material extension of the bounds of the Church is to come; and it is in order to do some thing towards awakening a more general interest in home missions and missionary work that this brief article has been undertaken.

By far the larger proportion of our mission fields are occupied during the summer months by the students of our several theological colleges; and no less than thirty of these fields were appointed last spring to students of this institution. We regret to say, however, that owing to an over-plus of modesty on the part of some who gravely object to having their names appear in print, we can speak with confidence only of twelve of these; and to them alone the

remaining portion of this paper will be devoted.

Aylmer, Que., a thriving town seven miles west of the city of Ottawa, was the mission field of Mr. James Taylor. The population of Aylmer is at present some seventeen hundred, and consists of Roman Catholics and Protestants, in nearly equal proportions, the Protestants belonging for the most part to the Episcopalian, Methodist and Presbyterian Churches. The Episcopalian and Methodists have each a settled pastor, and they are in every way excellent men. Our own church, however, has had no stationed minister since the resignation of Mr. Mogece, now of Langely, British Columbia, which took place in July, 1893.

The Presbyterian families of Aylmer number about thirty, among whom Mr. Taylor says he spent a most enjoyable summer, and endeavoring, as he puts it, 'to make an impression on the community for righteousness.' Mr. Taylor was there obliged to throw his influence most heartily against Sabbath breaking and intemperance, which latter vice is a bad feature of the town, possessing, as it does, no less than eight places to sell liquor. A large share, however, of the blame for this general intemperance, Mr. Taylor considers, rests not on the people of Aylmer, but on people of Hull and Ottawa, who make the town a sort of rendezvous for drunkenness. Mr. Taylor's experience during the past summer has convinced him more thoroughly than ever that the sole cure for this terrible evil of intemperance, is to prohibit the manufacture of intoxicating liquor altogether; and he gives to those who have any doubts on this subject, the advice to spend a summer where liquor holds sway, believing that a residence in such a place will fully convince them that it is entirely useless 'to split hairs or make compromises with the Devil on such a matter.'

Mr. Townsend's field of labor during

the summer, was East Templeton, a district lying on the Quebec side of the Ottawa river, about six or seven miles below the city. This field is a self-supporting one, most of the families connected with it being fairly well-to-do. Services were conducted both morning and evening every Sabbath. There are also a Sabbath-school and a weekly prayer-meeting in connection with the work. All the services were well attended, the people manifesting a deep interest in the work of the Church. Once a month the field is visited by the Rev. Mr. Vernier, of L'Ange Gardien, who delivers an address in French to Roman Catholics, a number of whom appear disposed to attend the services. Mr. Townsend was much encouraged and benefited by the true-hearted sympathy manifested by the people throughout the entire summer.

Nestled among the mountains, on the north bank of the Ottawa river, in the county of Argenteuil, is another mission field belonging to our Church, the mission field of Avoca and Harrington. Here Mr. N. D. Keith was stationed for the summer. Services were conducted in each place every Sabbath, and prayer-meetings during the week. There is also a Sabbath-school in each place. The attendance at all the services was especially encouraging. In leaving behind him his first mission field, Mr. Keith cherishes many pleasant reminiscences.

Valcartier mission field was occupied by Mr. Stephen Young. Valcartier is a pleasant summer resort about fifteen miles north of the city of Quebec. The village is beautifully situated in a mountainous district on the banks of the Jacques Cartier river, which winds its way with difficulty in and out among the hills.

The scenery from the tops of these hills is good, the city of Quebec being plainly visible, and with the aid of a glass even the vessels which pass and repass the city on the St. Lawrence,

can be distinctly made out. The pure bracing air of the mountains, too, renders the place a healthy and delightful one. The field has three stations, and is in a prosperous condition. Six new members were added to the roll during the last summer.

Mr. A. McCallum labored at Lake Megantic, Que., throughout the summer. Lake Megantic is a town of about three thousand inhabitants, which has grown rapidly during the last twelve years to its present dimensions. The Church of Rome holds almost undisputed sway here there being only some three hundred Protestants. Besides the Presbyterian, there are also English and Methodist Churches in the place. The people are very pleasant to labor amongst, there being a marked spirit of unity manifested by the Methodist and Presbyterian Churches, who have a union Christian Endeavor Society. All the services were well attended. Lake Megantic is exceedingly picturesque, and the summer months can be most enjoyably spent there by anyone who takes delight in studying the wonderful works of the Omnipotent Architect, and rejoices in his handiwork.

Another of our students, Mr. P. D. Muir, labored during the summer at Rockburn, in charge of congregations which had formerly been under a settled pastor. One of the most pleasing features of the field was the excellent condition of the Sabbath-school. The elders of the church all took an active interest in the school, and the blessing of God seemed to attend it. Missionary enterprise also was a marked characteristic, fifty dollars a year being given jointly by the Sabbath-school and Christian Endeavor Society, to support a pupil at Pointe aux Trembles. Other donations are also made, which for want of time and space, cannot be mentioned.

Passing over the events of the summer, we will confine ourselves to relat-

ing the occurrences of the last day of Mr. Muir's stay in the field.

It was children's Sabbath at Rockburn. The pulpit resembled a well-arranged conservatory. A large begonia formed the centre of the system, and the pulpit Bible and the crimson plush of the book-board peeped through its topmost leaves. The rounded form of the mound of flowers was preserved on the right by a stately blooming fuschia, and on the left by a vine-like house plant trained on trellis work. From either side of the central group a border of variegated plants extended along the edge of the semi-circular platform. Beautiful bouquets crowned the outposts of the pulpit and adorned the windows. Behind the pulpit was a large picture of a grape-vine in colors, with the Scripture text beneath it, 'Herein is my Father glorified, that ye bear much fruit.'

The superintendent of the Sabbath-school and the student missionary, sat on opposite sides of the platform, with a flower garden between them. The former acted as chairman, opening the meeting, giving out the hymns, leading the responsive reading, and calling upon the student and four or five of the teachers and officers of the Sabbath-school to take some leading parts in the excellent programme, prepared for the occasion by the General Assembly's Sabbath-school Committee. The children performed their part enthusiastically and well.

By no means the least interesting part of the service was the collection. Some thirty of the children had taken ten cents each at the beginning of the year, to make it increase for missions. The harvest which they reaped was a little over thirty-four dollars. Each scholar placed his or her gleanings in an envelope, and some wrote brief, interesting accounts of how the money increased.

Courtright, Sombra and Duthill, in the Presbytery of Sarnia, was the mis-

sion field of Mr. P. A. Walker. The first two of these stations are situated on the picturesque river of St. Clair, and are favorite summer resorts. Court-right and Sombra had for a short time a settled pastor, but last year the three stations were placed under the Home Mission Board. Service was conducted at all the stations every Sabbath. This necessitated a drive of twenty-six miles on the part of the missionary, and rendered the work unusually heavy.

The only mission field in the Presbytery of London, North Ekfrid, was occupied last year, for the third summer, by Mr. A. Graham, of this college. The church is situated in the county of Middlesex, about midway between Glencoe and Strathroy. North Ekfrid was formerly a Methodist appointment, and services were conducted there by that denomination for several years. But owing to poor attendance the services were discontinued. After being without supply for some time, the field was at length taken up by the Presbytery of London, and the work pushed vigorously ahead. A church was soon erected and the field organized, the people taking a great interest in the work. Though the field has a history of only three years, yet there is already a membership of fifty persons. There is still, however, a large number of young people who have not yet identified themselves with the church, and it is our earnest prayer that these may soon be led to make an open profession of their faith in Christ.

At the close of the summer, two elders were ordained, and the congregation was thus placed on a firm basis. The people are anxious also that the Presbytery should take steps to unite them with one of the neighboring congregations.

Manitoulin Island, in the Presbytery of Algoma, was the scene of Mr. Jamieson's labors for the summer. His field comprised four preaching stations, at three of which services were con-

ducted every Sabbath. There are also a Sunday-school, a C. E. Society, and a weekly prayer-meeting in connection with the work.

Previous to the time Mr. Jamieson was sent there, a church had been erected at one of the stations, but which had been left in such an unfinished condition as to render it practically useless for the purposes required of it. To raise the necessary funds for its completion seemed altogether out of the question, and so Mr. Jamieson upon his arrival volunteered to assist in completing the church, if the people would supply the necessary materials and engage in the work. Volunteers were asked for at the weekly prayer-meetings and were soon forthcoming and set to the task.

There was a limestone ridge in the woods not far off, near which was an old dilapidated kiln. Mr. Jamieson and his band of volunteers set energetically to work, and repaired the kiln, filling it with stone taken from the neighboring ridge. Early one Monday morning a fire was started in the kiln, which was kept blazing till the following Saturday night, a band of young men having volunteered to keep up the fire during the day, and a similar band during the night. Mr. Jamieson himself assisting them in sawing and splitting wood for the fire. At the end of the week a large quantity of good lime was obtained, which was more than sufficient to plaster the church, the balance being sold and the proceeds given to the building fund. Boards, laths and labor were contributed by members of the congregation, and thus resulted a beautiful country church which was in every way comfortable and fit for the worship of God.

By this personal contact with his people, Mr. Jamieson became thoroughly acquainted with them, and had given him much greater opportunities for speaking to them privately of their

spiritual needs than he otherwise would have had.

Services were conducted at another station, in a small log school-house; but here too, during the summer, a movement was set on foot to build a church. This church, Mr. Jamieson thinks, will be completed during the early part of next summer. He speaks also in high terms of the encouraging state of the field as a whole.

Dongola, Assiniboia, was again the scene of Mr. MacGregor's labors. We are pleased to have to report a decided growth in this far-off mission field of our Church during the past year. During the summer, Mr. MacGregor opened two new preaching stations, making their number eight instead of six, as last year. This entailed of course a great increase of labor on the part of the missionary. Something was done also towards the organization of the field. One elder and three managers were appointed to look after its interests. The spiritual condition of the field has likewise improved, four new communicants having been added to the church and a large number spiritually impressed and upbuilt. The field this winter, as last, has to do without a missionary. This, we think, is a matter which calls for further attention on the part of the Home Mission Committee. Mr. MacGregor speaks well of the hospitality of the people of the West.

Another field in the same Presbytery, is Basswood. This was under the charge of Mr. J. C. Stewart for the summer months. Basswood is situated on the line of the Manitoba & North-Western Railway, and is about one hundred and fifty miles west of Winni-

peg. In this field there are two log churches, one of which is a neat, comfortable building, capable of seating somewhat over one hundred. The other is a smaller building and sadly out of repair. On looking at the shaly window sashes and wide seams in the floor and walls of this church, the missionary was not surprised when he was told of the small attendance at church services during the winter months, when the thermometer ranged from 40° to 50° below zero. In addition to the churches there are also two school-houses in which services were held on alternate Sabbaths. During the summer a C. E. Society was organized, and is now in a flourishing condition. The people are mostly Scotch Presbyterians, from the older province of Ontario, and it goes without saying, that they knew how to use the student missionary who came among them. In consequence, he reports having spent a most profitable and pleasant summer.

There still remains a mission field to be spoken of. This is Mekiwin, a field in the Presbytery of Portage La Prairie. It was occupied by Mr. J. Lindsay, of this college. In this field there are about sixty-five families scattered over an area of one hundred and sixty square miles. Although there were three preaching stations in the past, last summer a fourth was added, consisting of some fifteen families, who, though they had been settled for four years, had not had till then the Gospel preached in their midst. Eighteen new names were added to the church's roll at the close of the summer.

W. T. B. CROMBIE.

Presbyterian College.



God and one make a majority.  
—F. Douglass.

The light is very old, but the morning  
ever new.—"Great Thoughts."

## QUEEN VASHTI.

In ancient story it is told,  
 A fact, though many centuries old,  
     Truth, strange as any fiction ;  
 Ahasureus was the Persian King,  
 Right regal, as the poets sing,  
     Caused to contradiction.

His consort was a noble Queen,  
 Of dignified and stately mien,  
     As e'er wore diadem ;  
 She scorned to heed the King's behest :  
 And spurned immodesty's request,  
     Before assembled men.

The King in wrath unowned his  
 Queen,  
 Divorced, and sent her forth, I ween,  
     From Shushan's princely halls :  
 Divorced, but not disgraced, that day,  
 Queen Vashti held more queenly sway,  
     True virtue never falls.

Queen Vashti, glory and renown,  
 Virtue and honor are thy crown,  
     Sweet modesty and grace :  
 For though thy crown of worldly state,  
 Be lost, as ancient books relate,  
     None can thy deeds deface.

Thy noble conduct as a star,  
 Brighter than constellations are,  
     Thy deeds of good report :  
 A lustre bright and fair and clear,  
 In contrast with the darkened sphere,  
     Proud Ahasureus' court.

Right worthy queen of royal blood,  
 In history's page Vashti the Good,  
     Imperial in thy fall ;  
 Better to fall in virtue's name,  
 Than wear a crown enshrined in shame,  
     Such honors but enthral.

GEO. W. ARMSTRONG.

London, Ont.

## THE CATECHIST AND THE SACRAMENTS.

## THE OUTLOOK FROM THE STANDPOINT OF DEVELOPMENT.

In the practical working of the Home Mission Field greater difficulties are experienced in supplying stations with the sacraments of the Gospel than with the preaching of the Word of the Gospel. This paper is an attempt to remove some of these difficulties. It recalls certain theories and practices of this Church in the past, and compares with these the theories and practices of the present in the same line of subjects. This is done in order to make manifest the facts that some of the difficulties experienced have resulted from unequal development in correlated lines of theory, and unequal development in correlated lines of practice: that in equal development these difficulties would be removed; and that from the very nature of the case equal development is a necessity.

The practice of the early Scottish Church with regard to the establishment and promotion of the true religion of the Gospel was all based on the supreme importance in the Gospel ministry of the function of preaching. The preaching of the Word and the administration of the Sacraments were indeed necessarily connected, connected in such sense that no one could any more preach the Gospel lawfully than he could administer the Sacraments lawfully without ordination, yet to the preaching of the Word was attached such significance that the qualifications for preaching were regarded as the sole qualifications for the administration of the Sacraments. The whole action of the Church in connection with the ministry was founded on this.

The theory of the Church, set forth shortly, was as follows:—The preaching of the Gospel is the supreme function

of the ministry. Inseparably connected with it is the function of the administration of the Sacraments. Both are not only functions of the ministry, but of the ministry alone. Ordination is the solemn setting apart to the functions of the ministry. It confers no special gift or grace, and cannot be "ad ministrum vagum." Note the declarations of the I. and II. Books of Discipline. "To Jesus Christ, His Gospel truly preached, of necessity it is that His Holy Sacraments be annexed and truly ministered." "In a church reformed or tending to reformation, none ought to presume to preach, nor yet to minister the Sacraments till that orderlie they be called to the same." (I. Bk., Chap. i-iv.) "Unto the Pastors onlie appertains the administration of the Sacraments, in lyke manner as the administration of the Word; for baith are appointit be God, as means to teich us, the ane be the ear, the uther be the eyes and uther senses, that be baith knowledge may be transferrit to the mynde." (II. Bk., Ch. vii.) "Pastors, Bischops, or Ministers are they who are appointed to particular congregations, quhilk they rewl be the Word of God and over quhilk they watch." "They that be callit to the ministerie or that offer themselves thairto, ought not to be electit without ane certain flock be assignit to them." (II. Bk., Ch. iv., sec. 2.) So rigorous was this rule that even with regard to superintendents, whose duties left them but a few months at home in each year, it is declared, "Superintendents sall have their awin special kirkis besyde the common charge of utheris." (I. Bk., Ch. viii.) Though the application is not quite so clear with regard to the doctor whose office is "To give the word of

knowledge and to open up by simple teaching the mysteries of faith," of him it is said, "Bot to preich unto the people, to minister the Sacraments, and to celebrate mariges, pertains not to the Doctor, unless he be utherwyse callit ordinarilie." (II. Bk., Ch. v., sec. 6.)

Under such a theory and practice it is quite evident that license was not intended to mark, and did not mark any separation between the function of preaching and that of administration of the Sacraments. License was clearly instituted simply as a device whereby the theory regarding the functions of the ministry, and the theory of ordination as over one particular flock in some particular place, could be put into actuality. It was a plan to bring the man and the flock together, so that ordination might follow—ordination not to enable to minister the Sacraments merely—but to minister both Word and Sacraments. License was thus the act which gave immediate eligibility to a call, and no such thing could exist as license without immediate eligibility. The very purpose for which license existed at all was to give eligibility, not to give authority to preach the Gospel. In proof of which, let the following quotation decide: "By the 10th Act of Assembly, 1691, it is declared, 'Prophets are not to be esteemed by themselves or others to preach by virtue of any pastoral office, but only to make way for their being called into a pastor's office.'—Pardovan's collections, title IV.

"Let it also be noted that the action of the early church with regard to Readers was strictly in the direct line of this theory and practice. Readers were simply readers, not preachers of the Word as our Catechists are. As soon as they became the equivalent of our Catechists they were given authority to preach the Gospel and administer the Sacraments by being ordained as ministers." "To the churches where no ministers can be had present-

lie, must be appointed the most apt men, that distinctlie can read the Common Praires and the Scriptures, to exercise both themselves and the Church, till they grow to a greater perfection, and (so that) in process of time, he that is but a reidar may attain to a further degree, and he consent of the Church, and discreet ministers may be permitted to administer the Sacraments, but not before he be abill somewhat to persueid and exhort be helsome doctrine besyde his reiding, and (and so) be admitted to the ministerie as before is said. Some we know whose honest conversation. . . and yet they onlie content themselves with reiding. These must be animated. . . to comfort their brethren by some exhortation, and so they may be admittit to the administration of the Sacraments." "Reidars found unabill, after twa yeiris exercise, for the ministerie could be removit and utheris als lang put in their rowme." "No reidar sall attempt to minister the Sacraments until he be abill to persueid and exhort be helsum doctrine." (I. Bk., Ch. v.)

These quotations have been thus given at length, not only to shew what the theory of the early Scottish Church was, but also to emphasize the fact that the theory was consistent in itself, and logical in its application to the practice of the Church. He who was deemed fit for the administration of the Word, was regarded as actually qualified, and virtually appointed to the administration of the Sacraments.

Turning now to our own Church in the present, some change (not much) in theory has taken place and considerable change in practice, though some of that change in practice is not apparent at first sight because of old names being retained. With regard to our present theory let it be remarked first, that the only point of departure is in respect to the preaching of the Word. Whatever the various causes which have brought it about, this Church no longer



holds that ordination is necessary to the preaching of the Word, any more than she now holds that ordination is necessary to the pronouncing of the Benediction. It is true she requires, and rightly requires, for the sake of order, that all whom she employs to preach the Gospel shall hold a certain relationship to the Church through the Presbyteries, but ordination is not now regarded as a necessity to the preaching of the Word under the charge of the Presbytery.

Secondly, this Church holds that her ministers should be ordained—solemnly set apart not only for the administration of the Sacraments, but also of the Word. She maintains, however, that in addition to the other qualifications, her ministry should be composed of men of a certain education which the Church provides or the equivalent of which the Church accepts. In this there is very little divergence from the ancient view, only a slight advance with regard to education.

Thirdly, this Church holds that to the preaching of the Gospel of Jesus Christ, the administration of His Sacraments is necessarily united; that higher gifts are not needed for the administration of the Sacraments than for the administration of the Word. This Church holds to the supreme importance of the preaching of the Word even in organized congregations and churches, and that the administration of the Sacraments is not a higher function than the preaching of the Word. In all which there is essential agreement with the theory of the early Church.

Adverting now to the present practice of the Church, and comparing that practice with the three theories just mentioned as held by this Church, we find in the line of the first view a class of unordained workers in the mission field called Catechists, Student Catechists and Licentiates. In the line of the second view just mentioned, as held by this Church, we have a class of or-

daind workers in the mission field and congregations, composed of men called Ordained Missionaries and Pastors or Ministers. Both classes, the unordained comprising Catechists, Student-catechists and Licentiates, and the ordained comprising Pastors and Ordained Missionaries, all under the charge of the Church. But we find that a distinction in function exists between these two classes. The unordained are dispensators of the Word alone, the ordained are dispensators of both the Word and the Sacraments, and we find that this distinction in function is clearly not in the line, but contrary to the third view just mentioned as held by this Church.

Now the design and efforts of the Church to secure an educated ministry, though not the only factor in the case, has carried immense weight in influencing and shaping this practice of the Church, as between the functions of the ordained and non-ordained workers. Not that the design and effort to secure an educated ministry are not to be commended. But if this Church deems it needful that her ordained ministry should be an educated ministry, that view and purpose should be set forth so clearly in her practice and order, as not to contradict, but run in the line of her view regarding the relative importance of the functions of administration of the Word and Sacraments. Manifestly, a glaring inconsistency is exhibited by a Church, which, holding to the truth that the gifts needful for the function of preaching are the sufficient and only qualification for the administration of the Sacraments, and that the preaching of the Word is not a lower function than the administration of the Sacraments, yet makes the distinction between her ordained and non-ordained administrators of the Word to lie in this, that the ordained preacher of the Word can administer the Sacraments, while the non-ordained preacher of the Word cannot administer the Sac-

rament. Her practice contravenes her view of the truth, and it creates not merely a fictitious, but a grossly erroneous distinction between the functions and between the gifts needed for the functions. As an example of what may proceed from attempts to work along that line, take one act of the legislation of 17th Assembly, Kingston, 1891:— "That the application from the Presbytery of Halifax, for leave to ordain the student-catechists sent to Labrador be granted in so far as the one at present in the field is concerned, leave being given to license and ordain Mr. Simon Fraser, but that he complete his theological course before being eligible for a call." Now, first, we have here the ordinary appointment of the Catechist, i.e., authority to administer the Word. Next, on account of the need of the field for the administration of the Sacraments, we have Ordination; and in this ordination a regular Presbyterian license, the significance, and only original design of which is deliberately abstracted, it gives no immediate eligibility to a call; and then the ordination itself, which is not settlement and is not meant to be settlement. The old names of license and ordination, and the old order, first license then ordination are retained, but they are mere names without body. It is like an attempt to confine new wine in old bottles with the usual result. The theory is spilled and the forms spoiled.

Hence we conclude, that since this Church holds unchanged the view that for the furtherance of the true religion of the Gospel and of the life inculcated by the Gospel, to the preaching of the Word is necessarily united the administration of the Sacraments; that the Sacraments do not need higher, but the same gifts for their ministration as the preaching of the Word; that the administration of the Sacraments is not a higher function in the Church than the preaching of the Word; and that ordination confers no special gift or grace

to fit for the administration of the Sacraments any more than for the preaching of the Word; so it follows logically and necessarily that if ordination is not necessary to the preaching of the Word of the Gospel, neither is it necessary to the administration of the Sacraments of the Gospel. It follows also that if, in the order of development from the past permission is granted to Presbyteries now to employ Catechists to preach the Gospel without ordination, that permission involves and carries in itself permission to employ these same Catechists to administer without ordination the Sacraments of the Gospel; that such employment both as to time and place is to be determined and regulated by the Presbytery after the same manner as with respect to the preaching; and that such employment to administer the Sacraments of the Gospel neither contains nor declares any more right or eligibility to a call or settlement in a pastoral charge than employment under the charge of the Presbytery to preach the Word of the Gospel now does.

If, under this condition, the present idea generally entertained of License that its object is to give authorization to preach the Gospel will have to be given up, so much the better, for that was never meant to be its real object; and if under this condition the name will have to be changed from "license to preach the Gospel," to "license to accept a call" or "license to settle," so much the better, for that will remove all possibility of mistake as to its signification and use. License, however, will still be retained in all its integrity by the Church courts for that sole purpose for which it was originally instituted, in the words of the old Act of Assembly of 1691, "only to make way for being called into a pastoral office."

JAMES FRASER.

St. Mungo's Manse, Cushing, P.Q.,  
Oct., 1894.

## Partie Française.

### L'AMOUR DE LA PATRIE.

Il y a des peuples nombreux sur la terre. Chacun d'eux occupe un certain espace qu'il appelle son pays. La patrie est le pays où l'on a pris naissance, la nation dont on est membre. C'est le sol occupé jadis par les pères (*pater, patria*).

Voilà le fait naturel et peut-être indestructible dont il faut tenir compte, si l'on ne veut pas se perdre dans de vaines spéculations ou des rêveries sans portée. Nous sommes en présence de peuples séparés par la langue, les lois, les ambitions, les intérêts, inégaux en puissance, en richesse, en activité, parvenus à des degrés divers de civilisation, et qui s'ignorant, se méconnaissant, se jalousant sont par là même plus ou moins étrangers et hostiles les uns aux autres.

Dans un tel état de choses, que nous n'avons pas créé, mais qu'il nous faut subir,—quelle doit être l'attitude d'un homme éclairé, impartial, désireux de faire la volonté du Créateur de l'univers qui est aussi le père du genre humain ? Peut-il aimer sa patrie plus que le reste du monde sans montrer d'étroitesse et sans manquer d'équité ? L'amour de la patrie est-il *légitime* ?

Je dis l'amour de la patrie et non pas le patriotisme. J'évite à dessein ce dernier mot qui, prêtant à des malentendus, réveille dans certains esprits l'image de haines féroces, de colères aveugles, de préjugés ridicules et d'une lamentable ignorance des autres peuples.

L'amour de la patrie est-il *légitime* ?

Singulière question, qui aurait fait bondir nos ancêtres et qu'ils auraient tranchée, comme Alexandre le nœud gordien, d'un bon coup d'épée.

Nous sommes plus calmes, sans être au fond moins émus. Notre siècle, qui remet tout en question, nous a communiqué quelque chose de sa froide curiosité. Quand l'idée de Dieu et la notion du devoir, par exemple, sont ouvertement et constamment battues en brèche, il nous est facile de comprendre que l'amour de la patrie ne pouvait échapper à la critique des négateurs.

Ce sentiment rencontre, en effet, deux sortes d'adversaires : les humanitaires et les anarchistes. Je les rapproche sans les confondre. Les uns crient : "A bas la patrie !" parce qu'ils rêvent la destruction de toute société. Les autres crient : "Vive l'humanité !" parce qu'ils rêvent la fusion des nationalités. Les uns préconisent et pratiquent la violence. Les autres ne font appel qu'à la persuasion. Les uns ont la haine au cœur, les autres l'amour. Malgré ces différences capitales, le résultat qu'ils poursuivent est le même : suppression ou altération de l'amour de la patrie.

Ensemble ils ne constituent pourtant qu'une minorité plus bruyante que nombreuse. "Il y a dans tous les hommes, selon Raynal, un penchant à aimer leur patrie." Corrigeons cette phrase, si vous le voulez, et disons plus exactement. "Il y a dans le plus grand nombre des

hommes un penchant à aimer leur patrie."

Ont-ils raison ? Ai-je le droit de partager leur sentiment ?

J'aime le coin de terre où j'ai vu le jour. Plaine ou montagne, rivière ou océan, je suis attaché par mille liens aux lieux que j'ai parcourus dans mon enfance. J'en connais tous les agréments. Ce ruisseau, je l'ai remonté dans ses méandres jusqu'à sa source. Ces prairies, j'y ai cueilli des pâquerettes. Ces champs, je les ai contemplés dans leur richesse tour à tour verdoyante ou jaunie, avec leurs épis ondulants et leurs coquelicots aux éclatantes couleurs. Ces bois touffus m'ont donné l'intuition du recueillement, et ces vastes forêts m'ont élevé à l'idée du mystère et de la profondeur impénétrable. Là reposent les cendres de mes pères. Leur souvenir y est encore vivant. Leur ombre semble m'y visiter. Quel mal y a-t-il à préférer cet endroit à tout autre ? Le reste du monde, pour moi, c'est presque l'inconnu. Puis-je aimer ce qui m'est inconnu du même amour qui s'attache à des objets familiers, qui font partie de mon être et desquels j'ai reçu une impression ineffaçable ?

J'aime le peuple dont je fais partie par la volonté de la Providence. Sa langue est la mienne. Ses goûts, ses habitudes, ses idées générales, ses souvenirs, ses aspirations, ses regrets et ses espérances, je les partage. J'apprécie ses qualités ; je suis accoutumé à ses défauts. Son sang coule dans mes veines. Je lui dois en grande partie d'être ce que je suis. "Chaque individu, en effet, n'est pas seulement le produit de ses parents directs, mais encore, et surtout, de sa race, c'est-à-dire de toute la série de ses ascendants. Un savant mathématicien, M. Cheysson, a calculé qu'en France, à raison de trois générations par siècle, chacun de

nous aurait dans les veines le sang d'au moins 20 millions de contemporains de l'an 1,000. Tous les habitants d'une même localité, d'une même province, ont donc nécessairement des ancêtres communs, sont pétris du même limon, portent la même empreinte, et sont sans cesse ramenés au type moyen par cette longue et lourde chaîne dont ils ne sont que les derniers anneaux. Nous sommes à la fois les fils de nos parents et de notre race. Ce n'est pas seulement le sentiment, c'est encore la physiologie et l'hérédité qui font pour nous de la patrie une seconde mère." (Gust. Le Bon, *Revue Scientifique*, 13 Janvier, 1894).

Comment ne lui donnerais-je pas dans mon cœur une place à part ? Ai-je tort de lui vouer une affection particulière ? N'y aurait-il pas ingratitude à la reléguer au rang des pays auxquels je ne dois rien ?

J'aime ma patrie à cause de ses gloires. Des hommes de génie l'ont illustrée. Ils lui ont assuré une renommée éclatante dans l'ordre des lettres, des sciences, des arts. Des navigateurs hardis ont accru son empire et porté au loin son nom, son drapeau, ses bienfaits, ses lois, son commerce, son industrie. Peut-être Corneille est-il inférieur à Shakespeare, Victor Hugo à Goethe, Descartes à Bacon, Pascal à Newton, Pasteur à Koch ou à Lister, Jacques Cartier à Vasco de Gama. N'importe, je préfère Corneille et Victor Hugo, Descartes et Pascal parce que je les connais mieux, que je comprends mieux les délicatesses de leur langue, et que je saisis mieux les nuances de leur pensée. Je les aime mieux parce que je puis les goûter davantage. Les Anglais préfèrent Shakespeare pour la même raison. Quel mal y a-t-il à cela ? Je ne les élève pas pour abaisser les autres ; ma sympathie va instinctivement à eux, comme elle va

aux membres de ma famille. N'est-ce pas naturel ? N'est-ce pas un sentiment légitime ?

J'aime la constitution de mon pays, empire, monarchie ou république, quand elle répond aux besoins du plus grand nombre, à son état d'esprit, aux circonstances historiques dans lesquelles elle a pris naissance. Je ne la proclame pas supérieure à toutes les autres ; je l'aime et je la défends parce qu'elle me paraît être à la fois nécessaire et utile à mes compatriotes. Je ne veux pas faire la loi aux nations rivales, mais je refuse de subir la leur. Qui pourrait me blâmer ? En quoi ce sentiment n'est-il pas légitime ?

Je n'ignore pas ce qu'on peut objecter. Et si cette constitution est décidément mauvaise, car il y en a de telles ? Si elle autorise et commande la persécution et la proscription ? Je réponds qu'il me reste assez d'autres motifs d'attachement à la patrie pour ne pas la renier. Je réponds en outre qu'en invoquant mes droits de citoyen pour faciliter la réforme des mauvaises institutions de mon pays, je travaille en même temps au progrès du genre humain.

J'aime ma patrie parce que, formant un tout bien lié, ayant une certaine unité et offrant des intérêts communs à tous ses membres, elle assure ma dignité personnelle avec l'indépendance qui en est la garantie. Grâce à une forte organisation que la patrie peut seule opérer dans l'état actuel du monde, j'ai quelques chances de repousser des ennemis sans scrupules et quelquefois sans pitié. Je ne suis pas réduit à voir, dans une complète impuissance, des hordes barbares envahir mon foyer, insulter mon vieux père, outrager ma femme, massacrer mes enfants. J'ai beau être citoyen de l'uni-

vers ; que me vaut ce privilège si je perds la liberté ?

Mânes de Léonidas, Grecs intrépides qui à Marathon, à Salamine, à Chéronée, comme aux Thermopyles avez préféré la mort à la domination des Perses et à la suprématie de Philippe ; fiers Helvètes qui avez arrêté la fortune de Charles le Téméraire à Grançon et à Morat ; Hollandais qui avez conquis par votre héroïsme la liberté religieuse sur l'Espagne cruelle et dévote ; Américains qui avez fondé une grande république en revendiquant vos droits ; Français qui en 1789 avez repoussé la coalition des princes contre les libertés modernes et aboli, au son du tambour, dans la moitié de l'Europe, les institutions féodales ; Anglais qui avez sacrifié vos trésors et vos fils pour briser le despotisme sanglant de Napoléon ; vous tous qui avez eu à cœur le triomphe de la liberté sur la tyrannie, et de la justice sur l'arbitraire, votre mémoire sera éternellement en honneur parmi les hommes. Ce n'est pas en vain que vous avez souffert, lutté, succombé parfois. Vous avez assuré à vos enfants les biens les plus précieux que nous puissions désirer.

Certes, c'est une belle chose que l'amour du genre humain. Mais aussi longtemps que la majorité de notre espèce se composera de tigres altérés de sang, il n'y aura pour nous qu'un moyen de sauvegarder notre indépendance : c'est d'aimer notre patrie et de la défendre jusqu'à la mort, dans l'intérêt même et par amour de l'humanité.

Le jour où tous les peuples auront appris à respecter les droits d'autrui, et à remplir leurs devoirs ; le jour où ils sacrifieront leurs intérêts particuliers au bien général ; le jour où la guerre offensive recevra son vrai nom, celui de crime ; le jour où les conquérants seront honnis

comme assassins et voleurs ; ce jour-là, mais pas avant, l'univers deviendra notre patrie. Encore ne faut-il pas croire que s'éteindra le sentiment naturel qui s'attache aux lieux et aux personnes avec lesquels Dieu nous a associés. L'Église chrétienne elle-même, qui est notre patrie religieuse, ne nous est pas également chère dans toutes ses branches,—et il n'en peut être autrement, par suite de la diversité des natures, des goûts, des besoins, des lumières. Je ne serais même pas surpris que dans le ciel, la patrie définitive, cette tendance à une sympathie plus vive pour quelques êtres ne subsistât éternellement. Il y aura sans doute toujours des disciples "que Jésus aimait."

En attendant que ce jour glorieux brille sur la terre régénérée, l'amour de la patrie sera légitime,—je ne dis pas assez, il restera obligatoire, sous peine de déchéance. Car, sans cet amour qui nous pousse à défendre le sol natal et nos libertés, nous serions une proie facile pour les ambitieux. Nous mériterions d'être esclaves. Que les Juifs exilés à Babylone suspendent donc leurs harpes aux saules du Chebar et jurent fidélité au souvenir de Jérusalem en cendres ! Que Jésus verse des larmes de pitié sur la ville rebelle qu'il a vainement tenté de sauver ! Que saint Paul consente à être anathème pour son peuple ! Ces sentiments les honorent à nos yeux et nous rougirions de ne les pas éprouver pour notre propre pays.

Je sais bien qu'il y a des hommes qui n'ont pas de patrie, pour ainsi parler. Le langage que nous venons de tenir ne saurait donc ni les toucher, ni les convaincre. Ce n'est pas leur faute. Ils auraient tort cependant de blâmer un état d'esprit qu'ils ne peuvent comprendre, d'autant plus qu'en s'interrogeant

ils trouveront au fond de leur cœur une préférence marquée pour la nation à laquelle leurs idées ou leurs souvenirs les rattachent,—ou même simplement leurs intérêts, comme l'avoue, avec plus de franchise que de noblesse, un personnage du Phaéton dans Euripide : "La patrie est partout où l'on se trouve bien ;" ubi bene ibi patria."

C'est ainsi que l'examen justifie le sentiment. L'amour de la patrie résiste à l'analyse. Écoutez les chants nationaux dans les circonstances solennelles. Votre cœur ne bat-il pas plus vite ? Votre âme ne vibre-t-elle pas à ces accents émus, graves, triomphants, magnifiques, religieux comme les plus belles hymnes d'Église ? Ne croyez pas qu'il n'y ait, dans ce frémissement de tout votre être, qu'un effet de l'habitude et de l'éducation ; il s'y trouve quelque chose de plus grand et de plus permanent : l'accord d'un chant immortel avec un sentiment aussi légitime qu'il est profond.

Si je me suis fait entendre, on voit dans quelle mesure je maintiens l'amour de la patrie.

Point d'étroitesse, point de gloriole, point de préjugés, point de sottise vanité ou d'orgueil insultant. Mieux connaître les autres peuples pour s'approprier ce qu'ils ont de bon. Respect des droits d'autrui. Guerre à la guerre offensive, faite sans autre motif que l'intérêt, l'ambition ou l'amour-propre. Protection accordée aux petits peuples contre l'avidité des puissants. Admiration pour les vrais grands hommes de tous les pays et pour toutes les belles œuvres partout où elles se produisent. Pour ambition suprême enfin, servir, éclairer, régénérer l'humanité en servant, en éclairant, en régénérant la patrie.

En ce sens, et sous ses réserves, il est.

permis de dire avec Voltaire : "A tous les cœurs bien nés, que la patrie est chère," et de chanter avec les grands patriotes de 89 :

Amour sacré de la patrie  
 Conduis, soutiens nos bras vengeurs !  
 Liberté ! Liberté chérie,  
 Combats avec tes défenseurs !  
 Sous nos drapeaux, que la Victoire  
 Accoure à tes mâles accents !  
 Que tes ennemis expirants  
 Voient ton triomphe et notre gloire !

D. COUSSIRAT.

Montréal, Octobre, 1894.

### LE RETOUR.

Le printemps arrivé, c'est l'heure du départ. En voyant ce soleil radieux, la verdure renaissante, les oiseaux revenant chercher fortune sous notre ciel, qui ne sentirait naître en soit le désir de s'éloigner du tintamarre et de la fumée de la ville pour aller respirer à pleins poumons l'air de la campagne.

Six longs mois d'études passés au service de la logique, du latin et de l'hébreu; les veilles pendant lesquelles on lutte contre la fièvre des examens; tout cela n'est-il pas assez pour arracher de toutes ces poitrines fatiguées le cri de délivrance. Chacun fait des projets, boucle ses valises et, tout content, s'éloigne du collège. Mais, chose bien étrange, ce que l'on quitte si gaiement, on le regrette bien vivement. L'étudiant, généralement, est content de rentrer en Octobre sous le dôme classique. Cela tient-il à la jeunesse qui voudrait toujours accélérer la vitesse de la roue du Temps, ou bien sont-ce les difficultés que nous rencontrons pendant l'été dans notre vie active qui nous font souhaiter un changement ?

Où est le jeune homme, la jeune fille qui, à l'âge de 10 ou 15 ans n'a pas désiré ses 20 printemps et qui plus tard ayant vu son désir accompli ne murmurerait tout bas : "Ah ! le temps heureux quand j'étais petit ?" Je demanderai aussi où est l'étudiant qui n'a pas désiré voir sonner la dernière heure de son stage et qui plus tard répétait à son tour : "Ah ! le temps heureux quand j'étais écolier ?"

Personne à la rentrée des classes ne peut dissimuler sa joie, et cela se comprend. Ici on retrouve ses anciens amis, la jovialité renaît ; on a tant de choses à se raconter !! Disons-le, la vie du collège est plus attrayante que celle que la plupart d'entre nous passent au fond des bois à donner le pain de vie à des êtres qui le repoussent, ou à poursuivre cet ennemi mitré qui s'enfuit en vous faisant la guerre d'escarrouche et vous attire quelquefois pour mieux sur vous sa logique spécieuse. Ne sent-on pas le besoin alors de rentrer en compagnie moins jésuitique et plus relevée !

Ah ! mes condisciples ne nous plaignons plus de la cloche agaçante, des programmes surchargés. Notre sort est beau. Nous assistons au plus beau moment de notre vie. La veille d'un grand jour de fête n'est-elle pas souvent plus douce que le jour de réjouissance ; l'espérance de revoir un ami ne nous fait-elle pas quelquefois plus plaisir que la visite de cet être aimé ? L'espérance de biens à venir n'est-elle pas notre vie ? Notre vie scolaire n'est-elle pas marquée par l'espérance d'être un jour utile dans le monde ; et voilà pourquoi ce temps est le plus beau de la vie. L'horizon que nos prévisions nous font entrevoir est encore loin pour les uns mais proche pour d'autres. Sachons alors profiter des avantages dont nous jouissons et si jamais

l'oisiveté, dans son effronterie, osait élire domicile chez nous, rappelons-nous les paroles du grand penseur français : "J'ai l'Éternité pour me reposer." Et ce que je vous souhaite puissiez-vous aussi me le souhaiter à moi-même : Que jamais la silhouette de votre voisin ne vienne se dessiner sur votre porte qu'en circonstance très opportune.

Quant à vous, cher professeur, de nouveau nous sommes heureux de nous ranger autour de vous et tous ensemble nous vous saluons. Soyez assuré de notre sympathie et de notre dévouement. Votre présence au milieu de nous, de même que votre zèle et votre activité nous inspirent à la fois l'amour du devoir et celui de la science.

Veuille le Dieu très bon nous bénir tous, professeur et étudiants, en développant en nous toujours de plus en plus le sentiment de notre destinée glorieuse, et en nous unissant par les liens de charité et de fraternité !

E. H. BRANDT.

### NOUVELLES.

Tous les étudiants français sont maintenant de retour au collège et ont recommencé leurs études. Mais lorsque nous faisons la revue de nos rangs, nous nous apercevons que Messieurs Giroux, Maynard, Charles, Savignac, Lamoise, Massicotte et Favier manquent à l'appel et qu'en retour, il n'y a que Messieurs Abram et Dubois qui sont venus s'ajouter à notre liste. Nous espérons que ces deux derniers s'armeront de courage et qu'ils ne se laisseront pas surmonter par les difficultés.

Mr. McLaren qui a passé sa seconde année de théologie au collège Morin de

Québec est revenu finir son cours avec nous. Il a passé ses vacances au Désert (Québec) et parle avec enthousiasme de ce bel endroit.

Messieurs Brandt, Beauchamp, Sincennes, Curdi, Génova, Menançon et Rey sont de retour de leurs champs missionnaires, le cœur rempli de joie à la pensée qu'ils n'ont pas travaillé en vain, mais qu'ils ont été les moyens d'amener des âmes à la connaissance du glorieux Évangile de Christ.

Le 24 Juillet et le 19 Septembre sont deux dates que notre ancien condisciple Mr. Giroux n'oubliera pas facilement. La première est celle de sa consécration au saint ministère et la seconde celle de son mariage. Nos félicitations et nos meilleurs souhaits à l'heureux couple. Nous devons ajouter que Mr. Giroux a sous ses soins l'église presbytérienne française de Grenville et qu'il ne travaille pas en vain. Dimanche le 7 Octobre, deux personnes qui avaient appartenu à l'église romaine se sont enfin décidées à rompre tous les liens qui les unissaient à cette église en faisant profession publique de leur foi.

Messieurs Maynard, Savignac et Charles ne sont pas aussi avancés que Mr. Giroux, ils sont encore seuls, mais nous croyons que bientôt ils suivront son exemple. Tous trois travaillent à l'évangélisation française sous la direction de l'église presbytérienne. Mr. Maynard fait une bonne œuvre à Joliette. Mr. Savignac à Montebello et Mr. Charles à Cornwall.

Nous regrettons profondément que Mr. le pasteur St. Aubin ait cru bon de



nous quitter pour aller prêter main forte aux missionnaires de la Nouvelle Angleterre. Cependant nous nous abstenons de murmurer. Ce qui est une perte pour nous est un gain pour d'autres.

Nous souhaitons la bienvenue à Mr. Bouchard, qui, après avoir échangé la monotonie du célibat avec les félicités de l'hymen, est venu grossir nos rangs. Nos félicitations et nos meilleurs souhaits à ces bons amis.

X.—Qu'as-tu donc là S.....?

S.—Ah ! Ah ! Ah !..... C'est mon rouleau.

P. E. BEAUCHAMP.

#### GLANURES.

—De certaines pensées sont des prières. Il y a des moments où, quelle que soit l'attitude du corps, l'âme est à genoux.

—L'amour a des enfantillages, les autres passions ont des petitesse. Honte aux passions qui rendent l'homme petit ! Honneur à celle qui le fait enfant.

HUGO.

—Les choses ont diverses qualités, et l'âme diverses inclinations ; car rien n'est simple de ce qui s'offre à l'âme, et l'âme ne s'offre jamais simple à aucun sujet. De là vient qu'on pleure et qu'on rit quelquefois d'une même chose.

PASCAL.

Qui veut voir parfaitement clair avant de se déterminer—ne se détermine jamais. Qui n'accepte pas le regret, n'accepte pas la vie.

#### LE TEMPS.

Le Temps passait debout sur une roue étrange,  
 Les jantes, tour à tour, étaient d'ombre et de feu,  
 Et l'on voyait rivée à son horrible essieu  
 La foule des humains, triste et morne phalange.  
 La roue allait sans qu'on pût dire vers quel lieu ;  
 Cependant au travers du chemin, dans la fange  
 La foule se ruait pour arrêter l'Archange....  
 La roue allait toujours comme un fléau de Dieu,  
 Et tous étaient broyés dans la lutte mortelle,  
 Quand je vis tout à coup se dresser devant elle  
 Un gibet dont le bois était ensanglanté....  
 La formidable roue approcha de l'obstacle  
 Et se brisa : La Croix avait fait ce miracle,  
 Le Temps était vaincu par l'Immortalité.

#### LA MER.

La mer ! j'aime la mer mugissante et houleuse,  
 Ou, comme en un bassin, une liqueur huileuse,  
 La mer calme et d'argent ! Sur ses flancs écumeux  
 Quel plaisir de descendre, et de bondir comme eux !  
 Ou, mollement bercé retenant son haleine,  
 De céder, comme une algue, au flux qui vous entraîne !  
 Alors on ne voit plus que l'onde et que les Cieux.  
 Les nuages dorés passant silencieux,  
 Et les oiseaux de mer, tous allongeant la tête  
 Et jetant un cri sourd, en signe de tempête.

BRIZEUX.



## College Note-Book.

### STUDENT LIFE.

We are entering on a new college session, and this number marks the first of a new volume of the 'Journal.' The purpose and scope of the 'College Note Book' are sufficiently known to render any explanation at this time unnecessary. The duty of the Local Editor in reflecting the sentiments of the students and conveying to readers outside the college walls, glimpses of life as we see it, is not an easy one. That he may fairly discharge this duty, he asks the co-operation of his fellow-students.

The boys are back from the scenes of their summer's work. Some have been at home resting, others, more industrious, have been delving among the mysteries of knowledge, but by far the great majority spent their summer in mission charges lonely and far apart, doing amateur work along homiletic lines, and laying the foundations of the church that is to be. We miss faces that we were wont to see, but of them, the Corresponding Editor can render a good account. Another generation has risen to replace them, and the 'Journal' welcomes the newcomers to our community. It is true that they speak several languages and hail from points far apart, but that is to be expected in a cosmopolitan institution like the Presbyterian College of Montreal.

Shortly after the close of last session, our community was saddened by news of the death of our late steward. Mr. Morrison's thoughtful kindness to the students will not soon be forgotten by many of our number. On behalf of the men in residence last year, we extend our sympathy to the bereaved family.

Mr. J. C. Robertson, 3rd year arts,

has won a mathematical scholarship in McGill University, of an annual value of \$125, and tenable for two years. Congratulations.

Mr. E. F. M. Smith, who spent the summer vacation in the Prairie Province, has decided to remain there during this winter. We wish Smith success, and may the blizzards deal kindly with him.

They wander back again. We have two old students with us this session whom we lost for a time. Mr. A. MacVicar, B.A., remained in his mission, Kettle River, B.C., during last winter, and took the summer session at Manitoba College, Winnipeg. Also Mr. P. A. Walker, whom we missed last winter, is with us again. Both gentlemen will be found during lecture hours in their places, 3rd and 1st years of theology respectively.

Mr. W. A. Snyder, at one time an arts student here, and who subsequently was obliged to give up his studies owing to imperilled eyesight, is now studying theology in Mount Airy Seminary, Philadelphia (Lutheran). Snyder was very popular here, and his fellow-students are glad to know that he is able to resume work.

There has been placed on our table an invitation to attend the two hundred and fifth anniversary of First Presbyterian Church, Hempstead, N.Y. It was founded in 1644, and claims to have been the first Presbyterian Church in America. In view of the present strength and influence of Presbyterianism on this continent, who will deny that Calvinism is a plant peculiarly suited to thrive on American soil.

The new reading-room committee has

begun its work well. The old newspaper files have been improved and new ones secured. This is a step in the right direction, and we hope that the committee will meet what it can reasonably ask for—the co-operation and support of every student resident in our college.

The opening lecture of the session was interesting, as Prof. Campbell's lectures always are. Very interesting also was the first social event of the session, held at a later hour of the same evening, in room 53, Old building. The gentlemen who managed it deserve to be complimented on its success. We have the freshmen's word for it that the refreshments were all right. They ought to have been, considering the way they were taken in charge by some of them. The vocal programme, though informal, was rendered with a vim. Songs and speeches followed each other in English, German, French, Italian and Welsh, and were deservedly encored and applauded. Rousing choruses went sailing out on the night air, and wandered down McTavish street in a way that must have charmed the passers-by. Someone suggested that we don't go home till morning, but this was properly negatived. The gathering broke up at a reasonable hour, after a thoroughly enjoyable time. Among our recollections of the last scenes, we recall a shrill voice on the stairway enquiring what was wrong with the Presbyterian College, and a shout that rang through the corridors, conveyed the assurance that it was all right, and offered to bet in proof of the confidence expressed.

The congregation of Erskine Church has moved into their new place of worship on Sherbrooke street. We congratulate the Rev. A. J. Mowatt and his people on their new and elegant church home. Those of our number who were present at their recent social, speak of a pleasant reception and an enjoyable evening.

Very considerable improvements were made in the rooms and corridors of the new building during the past summer. The students recognize these efforts on the part of the College Board to make our habitation home-like, and take this occasion to express their thanks.

The Sabbath morning devotional service of last session was much appreciated by the students. It has been decided to continue it at the usual hour during this present winter.

The Rev. Mr. Tufts, of Hawkesbury, Ont., was present with us during the earlier days of the session. He discharged the duties of president in the dining hall during his stay, and was very popular with the boys.

'We're marching on.' We have a glee club now. We are glad to add this latest to our list of college societies. Mr. Muir has been chosen musical instructor, and Mr. Millar, secretary-treasurer of the new organization. The 'Journal' hopes that the boys will do their duty by the club, and wishes it prosperity. We acknowledge the kindness of Willis & Co., in loaning a piano for use of club.

The following officers were recently elected in the Dining Hall:—Jas. Taylor, president; J. S. Gordon, vice-president; W. C. Sutherland, secretary-treasurer. Mr. P. D. Muir will lead the praise as in times that are past. Mr. McCallum and Mr. Stephen Young are his assistants.

#### *Current Opinions:—*

That the class bore is a public nuisance and ought to be suppressed. The kindergarten and infant class stand in need of his spirit of inquiry.

That the levelling tendency of our times went considerably too far when Ak—it asked the lecturer on comparative religions for the University of Chicago, if he belonged to 2nd year literary.

F—r relating first college impres-

sions to the Literary Society. 'They told me that a little minister was rooming in Morrice Hall, I found him and he sold me some second-hand books.'

*Echoes from the North Flat:—*

'It's begun early and it's begun strong.'

'Won't you have one?'

'The theologs nearly drowned their fiddler by mistake.'

'Oh! my sore hand.'

'That basket is worth more than the other two.'

North flat chorns, 'That's good,' and there was rejoicing among the pirates.

*Pointers in Equity:—*

We submit the following as evidence of the evolution of human mind regarding the ideal of justice.

Maine, on Ancient Law.—'If the community sins, its guilt is much more than the sum of the offences committed by its members.'

J. C.—'It was all right to take the peaches, but it was wrong to eat them.'

The judicial secretary of University. Y.M.C.A.—'I impeach the men who took the apples.'

The jury asked to be discharged.

IL. T. MURRAY.

Presbyterian College.

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## REPORTER'S FOLIO.

The opening exercises of the College for the session 1894-95, were conducted in the David Morrice Hall, on the evening of Oct. 3rd. Notwithstanding the unfavorable state of the weather, a large audience, representative of all the Presbyterian churches of the city, besides many from the churches of other denominations, assembled before the hour of opening the meeting. The Rev. Principal MacVicar occupied the chair, and to his right and left were the members of the Senate and Alumni, including the following:—Rev. Professors Campbell, Scrimger, Coussirat, Ross, the Rev. J. S. Black, formerly pastor of Erskine Church; the Rev. Dr. Barclay, the Rev. J. Clark Murray, Prof. McGonn, the Rev. Messrs. Mowatt, Scott, Amaron, Dewey, Bennett and others.

The meeting was opened with the singing of the 67th Psalm, after which the Rev. J. S. Black read a portion of Scripture and led in prayer.

The most interesting feature of the meeting was the inaugural lecture, entitled, 'The Excellence of Christianity,' delivered by the Rev. Professor Camp-

bell, a full report of which appears in these pages. The speaker received a hearty welcome back to college work.

At the conclusion of the address Dr. MacVicar made a very interesting statement respecting the success of the graduates of '94, and the very hopeful outlook of the College for the session upon which we are just entering. He drew attention to the fact of the inadequate accommodation of the buildings. He also expressed his regret at not being able to attend the Jubilee Services being held at Knox College, Toronto, and his deep interest in and earnest wish for the continued career of usefulness of that institution and sister college.

The meeting was dismissed with the benediction, pronounced by Rev. Dr. Barclay.

The first meeting of the Philosophical and Literary Society was held on Friday evening October 12th. The attendance was large, and the prospects of the Society are unusually bright for this session. The vice-president, Mr. Beauchamp, occupied the chair. After

the opening exercises the few matters of business occupied the attention of the members for a short time.

The corresponding-secretary read a letter, received from the Diocesan College, Montreal, asking that a deputation be appointed to meet a committee from their college to arrange if possible for an Intercollegiate Debate. Messrs. J. Stewart and W. Patterson were appointed a committee to confer with their committee re this debate.

Mr. Mahaffy handed in his resignation as president, finding it impossible to perform the duties of this onerous position, owing to his Y. M. C. A. work. While regretting very much the loss which the society sustains, his resignation was accepted, and Mr. Wm. Patterson was unanimously elected to fill his place.

The office of 2nd vice-president was also rendered vacant by the absence of Mr. E. F. Smith, who has remained in the mission field in Manitoba for the winter. Mr. A. MacVicar was appointed to this office. Then followed what proved to be a very interesting and profitable programme, consisting of music and impromptu addresses, upon subjects selected by the committee.

Mr. McCallum rendered, in his inimitable style, some choice selections on the violin, accompanied by the piano. This was followed by three minute speeches upon the subjects assigned.

The first subject discussed was:—The advantages and disadvantages, to a student, of working in a mission field during vacation. Mr. A. McGregor opened the discussion by pointing out the benefits derived from such an experience, especially in the new fields of the Prairie Province. He was followed by Mr. J. C. Stewart, who calmly drew the attention of the listeners to several disadvantages arising from such a course.

Next followed a telling speech by Mr. Keith, upon the importance of physical exercise to the student. He strongly re-

commended the students to pay more attention to this very necessary part of their education. Mr. Bremner then gave a racy talk on 'College Etiquette,' in which he threw out some very interesting and helpful suggestions.

The 'Claims of College Societies upon Students,' next came in for a brief but masterly treatment, in which Mr. Hazen Murray clearly and forcibly pointed out the duties and obligations of the students in this respect, very properly emphasizing the special claim of the Missionary Society upon them, not only because of its aim and object, but also for the training which it should and does give, to those who avail themselves of it.

Mr. S. Fraser followed with a characteristic address, in which he vividly described some of his first experiences and impressions upon entering college as a freshman. He proved the truth of the 'evolution of thought,' in the experience of a student, and also the utter worthlessness of first impressions in the estimation of character.

The question 'Should Theological Colleges be opened in November and closed in May,' was ably handled by Mr. J. S. Gordon, who advanced some sound arguments in proof of the wisdom of such an arrangement.

The programme was completed by Mr. A. MacVicar, who gave some useful information regarding his experience in British Columbia and the North-West, touching the great needs of those wide fields, and referring to his enjoyment of the summer session of Manitoba College.

The meeting was then closed. Those who attended felt satisfied that the hour spent thus had not been wasted.

#### *Missionary Society:—*

The first regular meeting of this society was held on Friday, Oct. 19th. Mr. D. Hutchison, B.A., occupied the chair. After preliminary exercises, the nomination and election of new mem-

bers took place. All the new men were received as members of the society.

The treasurer, Mr. Jamieson, brought in a brief report of the financial state of the society. Owing to the incomplete returns he was unable to make a very full statement. It was adopted; and Messrs. A. MacVicar and Wm. Patterson were appointed to audit the books.

The corresponding secretary, Mr. Wm. Bremner, read a communication from the executive committee of the College Missionary Alliance, concerning the appointment of delegates to the convention, to be held at Belleville, on the 22nd-25th of Nov. Mr. John C. Stewart, B.A., was appointed a delegate to re-

present this college at the convention.

Next followed the election of officers for the ensuing year. The following are the names:—

President, Mr. A. MacVicar, B.A.; 1st vice-president, Mr. Brandt; 2nd vice-president, Mr. N. D. Keith; recording secretary, Mr. H. Murray; corresponding secretary, Mr. H. Leitch; treasurer, Mr. A. MacGregor, B.A.; executive committee, Messrs. S. McLean, J. A. Cleland, D. J. Graham, W. Bremner and P. Beauchamp; news committee, Messrs. J. Irvine, P. D. Muir, J. Taylor, W. Patterson and W. C. Sutherland.

The proceedings were brought to a close by singing the Doxology.

GEO. WEIR.



## OUR GRADUATES.

We hear of the success of our graduates on all sides, but our thoughts are specially drawn to those who left us last year and have passed into the great arena of active work, already occupied by many of our graduates, where they have proved themselves valiant men.

We begin with our distinguished president of '91, Mr. E. A. Mackenzie, who has been placed over the congregation of Chesley, the largest charge in the Presbytery of Bruce. Mr. Mackenzie is a sterling man, one who always had the confidence and respect of his fellow-students, and we believe that success will crown his labors.

The Rev. Robert Eadie, one of our graduates, was married in September, to Miss Florence Stewart, of Ottawa, in his own church, Hintonburg, by the Rev. T. Wardrope, D.D. The ceremony was a happy one, and was participated in by a number of Mr. Eadie's fellow-students, one of them, Mr. Geo. Weir, filling the important place of 'best man.' The wedding gifts were both numerous and costly, showing the high

esteem in which Mr. and Mrs. Eadie are held by a large circle of friends. We wish Mr. and Mrs. Eadie many years of usefulness in the Master's work.

Mr. N. A. MacLeod, B.A., B.D., another of our boys, has made a stir in Montreal, and robbed her of a fair daughter. The marriage ceremony took place in St. James Methodist Church, Montreal. This union is, we believe, only the forerunner of the union of those two great Churches which they represent. We wish them happiness and success.

The Rev. Louis Giroux is attending to the work of the Presbyterian Church, Grenville, Que., where he is doing well among his French-Canadian brethren, a number having joined his church last communion; it is very encouraging to all interested in this work, and the Church will be quickened in its desire to see all our French-Canadian brothers rejoicing in the full liberty of the Gospel of Jesus Christ, as revealed in the Word of God. Mr. Giroux has taken

to himself a wife; we commend his action, and believe that he was wise in not facing the difficulties of life alone. We will rejoice with Mr. and Mrs. Giroux in all their success in the good work.

The Rev. D. Guthrie, B.A., was recently inducted to the pastoral charge of Knox Church, Walkerton, Ont. There was a large gathering of ministers on the occasion. Mr. MacKenzie, one of his classmates, was present, and spoke very highly of Mr. Guthrie. We corroborate all that was said by Mr. MacKenzie. The West Wing has lost one of its best defenders in this boy of the class of '94. It is very probable that Mr. Guthrie will follow the example of his noble compeers, who do violence to the doctrine of celibacy among the clergy. He believes in such an equipment for the work of the Church. It is beginning to be generally recognized by all thinking people that 'a man should wed a wife before he weds a congregation;' however, we must submit to fate, and be thankful for both in whatever order they come. We wish Mr. Guthrie a long and brilliant career.

Brampton is one of the finest congregations in Ontario, but all last winter it was without a settled pastor. In the spring, however, the people of that congregation extended an unanimous call to Mr. Wylie C. Clark, one of the most popular men of our last year's graduating class. Mr. Clark accepted the call, and was inducted into the charge in June. Later in the summer he was compelled through ill-health to give up work for a time, but we rejoice to know that his health has been so far restored as to enable him to resume his labors. We trust that in the future he may continue to enjoy good health, and that he may be long spared to minister to the people of Brampton in spiritual things.

The Rev. G. H. Smith, M.A., B.D., one of our graduates from last year's

honor class, is now taking a course in Oxford, England.

The Rev. Joseph Menard is settled at Joliette, Que.

The Rev. G. Pidgeon, B.A., visited us in our dining room, the other day, and spoke to us of the active work, saying that our future was filled with busy labor. Mr. Pidgeon holds the fort at Montreal West.

The Rev. A. C. Reeves, who has been preaching for the last five months in Western Ontario, has been inducted to the pastoral care of Lakeland Church, in that province. Mr. and Mrs. Reeves were in Montreal last week, spending their honeymoon. Congratulations.

We were pleased to hear of one of our old graduates, Mr. Andrew Russell, settling down to married life; now that he has secured his better half his usefulness will be increased. Mr. Russell has always shown himself an energetic worker, one ready to help in every enterprise that has as its object the advancement of the kingdom of Christ.

We are indebted to the Winnipeg 'Free Press' for the following:—

The Rev. H. C. Sutherland, of Carman, occupied the pulpit of Knox Church, last evening, with great acceptance, preaching a forcible sermon from the words: 'We would see Jesus.' The reverend gentleman is one of the rising young pulpit orators of the province.

I had the pleasure of calling on the Rev. Robert Frew, during the holiday season. I found him exhibiting all the freshness that we find in a man of travel. Mr. Frew had just returned from a trip through the United States, where he visited many of the most important places. His classmates and all associated with him in his college work will be pleased to learn that he is succeeding splendidly in the West. He has been appointed convener of the H. M. C. of the Presbytery of Minnedosa. As he has a good knowledge of the work connected with the mission stations, he will thus be a great help to

the successful working of the different fields. He has built up a good cause at Birtle, where he is very popular.

The Rev. W. D. Reid, B.A., B.D., who is still in Point St. Charles, favored us with his presence a short time ago, and expressed his delight at meeting us in our old college home. He gave us a hint of the most encouraging kind as to our future in the active work of the ministry.

I noticed the following in the Canada Presbyterian:—The Rev. F.

H. Larkin, B.A., of the First Presbyterian Church, Chatham, one of the most popular preachers in the Western Peninsula, occupied the pulpit of the Presbyterian Church, Tilbury Centre, the occasion being the first anniversary of the ordination of the pastor, the Rev. James Hodges, B.A.

The Rev. A. Morrison, B.A., who was lately married, is now in charge of Oak Street Church, Toronto.

A. MACGREGOR.  
Presbyterian College.

## STUDENTS' DIRECTORY, 1894-95.

### I.—STUDENTS IN THEOLOGY.

#### THIRD YEAR:—

NAME	ADDRESS.	
	Home.	In Montreal.
Beauchamp, P. E.	Grenville, Que.	Room 33, College.
Gourlay, J. J. L.	Carp, Ont.	
Hutchison, D., B.A.	Brechin, Ont.	" 30, "
McLaren, Narcisse.	Chicoutimi, Que.	" 33, "
MacVicar, A., B.A.	Strathroy, Ont.	" 32, "
McInnis, J. P.	Vankleek Hill, Ont.	" 29, "
Morison, W. T.	Ornstown, Que.	24 McGill College Ave.
Muir, P. D., B.A.	Scotstown, Que.	Room 24, College.
Mahaffy, A., B.A.	Montreal, Que.	" 31, "
Patterson, W., B.A.	Cantley, Que.	" 45, "
Taylor, J., B.A.	Ottawa, Ont.	" 28, "

#### SECOND YEAR:—

Name	Home.	In Montreal.
Anderson, J. D., B.A.	Tiverton, Ont.	150 Lusignan Street.
Ashe, W. E.		Room 14, College.
Brandt, E. H.	Montecheroux, Douls, France.	" 7, "
Gilmour, F. W.	Almonte, Ont.	" 9, "
Gilmore, Geo.	Lissaghmore, Co. Derry, Ireland.	48 Victoria Street.
Gordon, J. S., B.A.	Alberton, P.E.I.	Room 23, College.
Lindsay, John.	Danville, Que.	" 22, "
McCallum, Angus.	Glasgow, Scotland.	" 21, "
Miller, D. D.	Port Elgin, Ont.	" 11, "
Sadler, T. A., B.A.	Dewittville, Que.	" 13, "
Sincennes, J. B.	Masham (Duclos), Que.	" 6, "
Stewart, J. G., B.A.	Woodstock, Ont.	" 17, "
Townsend, W. M., B.A.	Travellers' Rest, P.E.I.	" 1, "
Woodside, G. A.	St. Sylvester West, Que.	" 8, "



## FIRST YEAR:—

Name.	Home.	In Montreal.
Bremner, W., B.A.	Ottawa East, Ont.	Room 18, College.
Coburn, David N.	Melbourne, Que.	" 3, "
Dseronian, Hambartsoom.	Tabriz, Persia.	" 64, "
Ervine, James.	{ May's Corner, Rathfriland, } { Ireland. }	" 63, "
Graham, A., B.A.	Glencoe, Ont.	" 20, "
Ireland, G. D., B.A.	Alberton, P.E.I.	" 10, "
Internoscia, Jerome, B.A., B.C.L.	Montreal, Que.	1841 Ontario Street.
Leitch, Hugh.	Walkers, Ont.	Room 59, College.
McGregor, A., B.A.	St. Andrews, Que.	48 Victoria Street.
McGerigle, J. A., B.A.	Ornstown, Que.	150 Lusignan Street.
MacCuaig, Wm.	Bryson, Que.	191 Bleury Street.
McIntosh, Major.	Summerside, P.E.I.	Room 12, College.
Murray, H. T.	Belleisle, N.B.	" 15, "
Seringer, J. T.	Montreal, Que.	24 Summerhill Ave.
Thomson, John S.	Montreal, Que.	669 Wellington Street.
Walker, P. A.	Camlachie, Ont.	Room 51, College.
Weir, Geo.	Eastwood, Ont.	" 5, "
Young, Stephen.	Blakeney, Ont.	" 26, "

## SPECIAL COURSE:—

Name.	Home.	In Montreal.
Summa, Vito M.	Avigliano, Italy.	1841 Ontario Street.

## II.—STUDENTS IN ARTS.

## FOURTH YEAR:—

Name.	Home.	In Montreal.
Crombie, W. T. B.	Fort Coulonge, Que.	Room 52, College.
Keith, Neil D.	Glencoe, Ont.	" 55, "
McIntosh, Major.	Summerside, P.E.I.	" 12, "
Sutherland, Wm. C.	Toronto, Ont.	" 49, "
Wallace, J. M.	North Gower, Ont.	" 50, "
Weir, George.	Eastwood, Ont.	" 5, "
Young, Henry.	Blakeney, Ont.	" 26, "
Young, Stephen.	Blakeney, Ont.	" 26, "

## THIRD YEAR:—

Name.	Home.	In Montreal.
Coburn, David N.	Melbourne, Que.	Room 3, College.
Robertson, J. C.	Robertson, N.B.	" 56, "
Seringer, J. T.	Montreal, Que.	24 Summerhill Ave.

## SECOND YEAR:—

Name.	Home.	In Montreal.
Cleland, J. A.	Enniskillen, Ireland.	
Douglas, R. J.	Mount Lehman, B.C.	Room 60, College.
Mackay, H.	Ripley, Ont.	" 61, "
MacLean, S.	Bolsover, Ont.	" 39, "
MacLeod, D. M.	Springton, P.E.I.	" 57, "

## FIRST YEAR:—

Name.	Home.	In Montreal.
Biron, M. W.	Wakefield, Que.	Room 16, College.
Luttrell, Percy.	Montreal, Que.	423 Drolet Street.
Pocock, Chas.	Hillhurst, Que.	Room 35, College.
Stephens, J. G.	New Rockland, Que.	“ 44, “
Thomson, Jas. R.	Leeds, Que.	“ 44, “
Turner, Henry.	Appleton, Ont.	“ 53, “
Turner, Wm. D.	Appleton, Ont.	“ 53, “

## III.—STUDENTS IN LITERARY COURSE.

## THIRD YEAR:—

Name.	Home.	In Montreal.
Brunton, F. N.	Marvelville, Ont.	
Crombie, Geo.	Fort Coulonge, Ont.	Room 52, College.
Genova, V.	Naples, Italy.	“ 62, “
Graham, D. J.	Montreal, Que.	2 Tara Hall.
Jamieson, S. D.	Inverness, Que.	Room 58, College.
Leith, Magnus J.	Uptergrove, Ont.	
Menançon, J. E.	Stake Centre, Que.	“ 51, “
Shaw, E.	Avonmore, Ont.	“ 46, “

## SECOND YEAR:—

Name.	Home.	In Montreal.
Akitt, Wesley.	Meaford, Ont.	Room 43, College.
Crozier, H. G.	Grand Valley, Ont.	“ 41, “
Curdy, E.	Port Valois, Switzerland.	“ 40, “
Ferguson, Hugh.	McLaren's Depot, Ont.	“ 42, “
Fraser, S. L.	Hawkesbury, Ont.	“ 38, “
Houghton, Chris.	Reid's Mills, Ont.	“ 35, “
Gourlay, Wm. L.	Carp, Ont.	

## FIRST YEAR:—

Name.	Home.	In Montreal.
Abram, Louis.	Montecheroux (France), Douls.	Room 54, College.
Carmichael, Henry.	Belfast, Ireland.	19 Bisson Street.
Dubois, H. J.	Sudbury, Ont.	Room 63, College.
MacLean, Allan.	Scarp, Harris, Scotland.	“ 35, “

## IV.—POST-GRADUATE.

Name.	Home.	In Montreal.
Hargrave, Rev. I. L., B.A.	Montreal, Que.	Room 27, College.



## OUR EXCHANGES.

The 'Journal' regrets that during the past session, through some oversight, the press notices of our exchanges were omitted. We assure our contemporaries that if they happened to be unacknowledged, it was not that we failed to appreciate them. Every college paper in Canada finds its way to our table and is heartily welcomed. For the future we promise that they will meet with every mark of journalistic courtesy in so far as the scribe of this department is able to fulfil the duties of his office.

First in order we greet the 'Canada Presbyterian.' Our church has no official organ, and some consider this a misfortune. But to us it seems better that instead of an official mouthpiece we have a press, privately owned, yet mainly in tone and independent of attitude, through which the intelligent sentiment of the Canadian Church finds free expression. Fearless in its opinions, bright and newsy, it deserves a place in every Presbyterian home.

The Catholic University of Ottawa is known to us chiefly by the prowess of its football team and the literary excellence of its 'Owl.' The 'Owl' was the first college exchange to reach our table this year, and we gladly extend to it our greetings.

We have received the October issue of 'The Knox College Monthly.' It differs somewhat from most college papers, in that it is published not by students alone, but by the students and Alumni. Many of its articles are of a deep, philosophical cast, and are contributed by some of the best pens of the province. A vigorous missionary spirit has always been one of our contemporary's prominent features, and is what we would expect from a student body who maintain missionary operations in advance of any college in Canada, and perhaps in America.

'Grip' is back to our table after a protracted absence. There is at least

one first-class cartoon paper in Canada, which is universally recognized. Bengough's pencil again adorns its pages, and it is needless to say that the illustrations are of a high order. It is one of the most popular papers which we receive.

'The Treasury' is a monthly magazine containing the choicest productions of the American pulpit. No student can help being benefited by contact with the homiletic masterpieces found in its columns. It brings many suggestions to beginners as to methods of treatment and application, which it usually takes a lifetime's experience to know. For the benefit of those not familiar with this standard magazine, we state that it is published by Treat Co., 5 Cooper Union, N.Y., at the reduced price of \$2 per annum for students and ministers.

A stranger came to the sanctum in the person of 'College Review,' the monthly journal of Shurtleff College, Alton, Illinois. It contains a lengthy report of Pres. De Blois' address, 'The College for the People,' and a very peculiar statement in its editorial columns to this effect. 'That its publication is made possible by the generosity of its advertisers, and that students ought to patronize only these men.' It savors of the boycott when it says, 'Let it be known that the man who hopes to receive your business must advertise.' This sounds strange in Canada, where we rely on the literary appreciation of our readers.

Last, not least, 'The McGill Fortnightly.' Nearly every man in residence is, or has been a student of McGill, and the 'Fortnightly's' themes are matters of local interest to us. We call the special attention of our readers to Mr. Mahaffy's article, 'The Student Conference at Northfield,' in which Mr. Moody's summer school is aptly described. The 'Fortnightly' is worthy of McGill.

H. T. MURRAY.

## Editorials.

### *The Beginning of the Session:—*

We have great cause for thankfulness to God for the auspices under which our college session opens. We have our full quota of students, last year's large graduating class being fully made up for by the new students that have entered. It is gratifying to us that, whilst we read of institutions in the United States that have a reduction in their attendance on account of the commercial depression, our numbers hold out so well. The health of our students is good, and we have not been called upon to mourn the death of any during the past summer. Yet we have one death to lament, that of Mr. W. A. Morison, our steward of last session. During last winter he had been unwell, but when we left him in the spring, we little thought that we were never to meet again on earth. We miss him, for in his considerateness and kindness of heart, he had become our friend. To the members of his family we would here express our sincere sympathy.

We miss a few whom we had expected to be with us. One is staying in Manitoba to work in the mission field for the winter, and attend Manitoba College next summer. May his work be very successful and his own soul grow abundantly in it. We can be well content with his absence for such a cause. Another whom we miss, a frequent contributor to the 'Journal,' in past years, has gone to another calling, that of journalism, to which our best wishes follow him.

Our professors are well and hearty: in fact, if we may judge from appearances, without asking them, they are in exceedingly good health: and they have at once set about to put a strong impression upon us for good. We are

particularly pleased to have Professor Campbell back among us; he is a good man, and that is why we are pleased.

For the prosperity of our institution we thank God, and would humbly pray that we may be able to hand on to others, many of the benefits which we shall derive from our numerous blessings.

### *Hints for College Life:—*

It is profitable to put in good honest work at the beginning of the session. It is wonderful how much more pleasant the term will seem for it next April.

*Bene precasse bene stuiduisse.*

It is wonderful how fresh the studies will keep when a student has continually in mind that they are for God; that every development fits for more efficient work in the upbuilding of human character and the overthrowing of the kingdom of Satan.

### *For Manitoba College:—*

We would congratulate Manitoba College and ourselves as part of the Church, on the successful session of the past summer. We are very glad at the success of our sister college. She has demonstrated that though there may be difficulty, there is profit, in doing what ought to be done to advance the interests of God's kingdom and glory. We trust it is not immodest of us, but we would offer our congratulations on the presence of Dr. Scrimger and Professor Ross upon next year's staff.

### *For Knox College:—*

That we do not say much to Knox College regarding her jubilee, is not a sign that we think little of her. No; we have for her the greatest respect

and as much affection as can be entertained for a sister who is rarely seen ; we wish her many glad jubilees. The Church papers said so much about this happy occasion, that there is nothing left for us. We will not stir up the impatience of our readers by repetition.

We hope to have a good time with her in the Inter-Collegiate debate. Has anyone taken the omens ?

#### *Our Publishers:—*

The "Journal's" publishing house this year is the "Witness." A large factor in our decision for going to this house was our admiration for the character of its publications on moral questions and its consistency in advocating these. The "Witness" refuses every year thousands of dollars of the best paying advertisements because they are not for the good of mankind, as e.g., advertisements of liquors, theatres and Sunday trains. For such things we admire these people, and when we have business they will get it if their conduct is anything like what they advocate in their publications. We do not consider the "Witness" perfection ; in fact they can learn something from their more worldly brethren ; but on moral questions they are miles ahead of most of their contemporaries.

It will probably interest many of our friends to know that a large part of the printing of our magazine is done by the linotype.

#### *From the Pen of Prof. Scrimger :*

During this session, Prof. Scrimger is to contribute a series of articles entitled "The Hard Sayings of Christ," the first of which appears in this number. Prof. Scrimger's students find him very helpful in arriving at the meaning of difficult passages of Scripture, and because of this, some of them thought it well to ask him to take a larger constituency and contribute a series of articles explanatory of some of the difficult sayings of Christ. We believe these ar-

ticles will be helpful to many who have not time to study commentaries.

#### *Contributions:—*

Let us say a word to our fellow-students regarding articles for the 'Journal.' We want contributions from them. The 'Journal' should contain more from the pens of the students of its own college. The editors have difficulty in getting matter, and to be met with indifference from those whose magazine they conduct, is not right. Every man should make it an ambition to see his name appear at the close of an article at least once every session. If he cannot say much that is good, let him say the little that he can. The lack of "working" interest in their college paper on the part of the great body of students of many institutions is a marked feature of college life. Does this mean that the college paper should not exist ? It looks like it. However, we trust that there will be a response to this appeal, that will contradict this as far as our magazine is concerned. The large number of articles that was handed us by students this month, with very little solicitation, leads us to hope that we shall not be disappointed in this appeal. The "Journal" is the property of the whole body of students, not of the staff ; all should have a "working" interest in it.

#### *To our Graduates:—*

"One generation goeth and another cometh." This is very true of college life. We who are now in college do not know the men who preceded us a few years ago. We would like to know them, so that we might as friends ask their co-operation in carrying on the "Journal." Some of them must remember their happy experiences as members of the "Journal" staff, and we would like them to renew something akin to these old feelings by sending in some of their best thoughts for publication. We cannot write to them all for

articles, but we herewith extend them an invitation to send us something that they feel like saying and by which they can do good. We do trust that we shall in this way receive the co-operation of our Alumni. We do not wish to overlook any ; we would like all to take an interest in us.

### *Symposium :—*

For some years 'the editors of the "Journal" have had a symposium on a leading subject as one of the chief features of their magazine. The intention for the present year is to continue this, the subject being "Is the training for the ministry of the Presbyterian Church in Canada sufficiently practical ?" We tried to have it started in this issue, but did not succeed owing to a long delay in waiting for a reply to some correspondence. However, we trust to give the first expression of opinion upon it in the December number. We have promises from three leading ministers of our Church, to express their opinion but our desire is to throw open the columns of the "Journal" to all who may wish to make known their views upon this matter. We accordingly extend an invitation to those interested in this important subject, to send us their thoughts upon it, and we shall give them due attention. From many we do not expect or wish long articles ;

it is with articles as with sermons, the short ones often do the most good.

Regarding the meaning of the terms of the symposium, we would say to take them in their broadest sense ; e.g., let training be taken as embracing the different departments of college life, the experiences and duties of the mission field, the influence upon character of aiding students financially, or any other of the influences through which the embryonic preacher passes. By the word practical we have in view the acquisition of those attainments and the training of those faculties in a man that will make him mighty under God in drawing men from sin, and bringing them to their Saviour, as John McNeil has in effect said "that will cause him to preach sermons that will lift men." Our desire is to evoke such discussion as will lead to a more efficiently trained ministry, for it must be granted that many of the "plain people" think it is within the bounds of possibility to improve their training. Are these people right, and how is the improvement to be made ?

We lay this subject before our readers and ask them to tell each other what they think about it. We by no means restrict our contributors to ministers, we would be much pleased to have a number of expressions from the great heart of the laity.



## TALKS ON BOOKS.

I have not read many books during the past summer. The weather was too fine for reading. I have done more preaching and talking, the latter, I trust, not too like the former. 'Did you ever hear me preach, Lamb?' asked Coleridge. 'Never heard you do anything else,' replied the gentle Elia. Fortunate in having about me men who had plenty good things to talk about and abundant ability to speak them forth, I have not felt the need of books. You can get more out of a man who is a specialist or an enthusiast, than out of most books, and get it more easily. If my subject were only 'Talks about Talks,' I could take my readers to shady nooks beneath the trees, to festive boards, to lotus eater's boat driftings on the lake, and to cheerful camp-fires, at which the wit and wisdom of many a Canadian and American city and town become common property. There would be a danger, however, of violating confidence, such as one can never incur in talking about a mute book. I have dipped into magazines, journals, and newspapers from all ends of the earth, and have wondered how they all manage to live on one small planet. Magazines I have reviewed in these columns when hard up for material to write about, but it is as unsatisfactory work as writing a treatise on the geometry of a crazy quilt. Fancy any sane man reviewing the 'Review of Reviews'! His next review would be passed under the kindly eye of the medical superintendent of Verdun, and serve him right.

There are some things in light literature one has to read, and I read them, but the books are gone. Neighborly cottagers act like the wicked in Psalm xxxvii., 21, and, whether we like it or not, we are constrained to act as the

righteous. It is to be feared that there is not much merit in compulsory righteousness. Then the parting guest is inconsolable if he or she, as the case may be, cannot carry off a memento, something to beguile the tedious hours on boat and train. Finally, there are settlers, boat hands, shanty men out in lumber camps, people with a long dreary winter before them, who claim the remains of our thinned-out book shelves, and leave the talker destitute of all but pleasant memories which he cannot refresh. Should he therefore halt at a name, the charitable reader will consider extenuating circumstances in his verdict.

Macmillan's colonial library contains some good books, foremost among which is 'Marcella,' by Mrs. Humphrey Ward, the author of 'Robert Elsmere.' Marcella is a young lady of good birth, but the daughter of a dishonored and poor father. Though compelled to live on his estate and in county society, she is at heart a Venturist, one prepared to work for socialism by degrees; yet, after many ups and downs between her and Lord Maxwell, she marries that amiable young peer, and prepares to live a happy life of well-doing without further romance. Mrs. Oliphant, who always writes well, if at times a little prosily, gives us 'Lady William.' She, not Mrs. Oliphant but lady William, is the widow of a disreputable lord, although only a rector's daughter, and brings up their stout but kind-hearted progeny, nicknamed Mab, in the way that she should go. Lady William's life is a burden for a time, through the machinations of the next-of-kin and other plotters, who call in question the validity of her marriage contract; but truth and she are vindicated, and all ends satisfactorily. 'Katharine Lauder-

dale,' by Marion Crawford, belongs to the same series, and like most of his books is said to be a good story, but I have not read it and can thus form no independent opinion.

Stanley Weyman's 'Gentleman of France,' 'Under the ited Robe,' and other novels, are historical, dealing with the reigns of the Louis, thirteen to fifteen. They are admirably written, are thoroughly pure in tone and historically correct, as they are chaste in style, and their interest is unflagging. Archibald Clavering Gunther, to whom we owe the ludicrous 'Mr. Barnes of New York,' and 'Mr. Potter of Texas,' has also entered the French historical field in 'A Princess of Paris,' and 'The King's Stockbroker,' which celebrate the great financial scheme of the astute Scotchman Law, with much of romance intermingled. But the prince of all stories, for one who understands Scottish dialect, is 'The Raiders,' by Crockett. A somewhat bashful lad, yet destitute neither of good looks nor courage, tells his love adventures with a cheery lass in troublous times, when murdering smugglers and plundering gypsies attack peaceful farmers, to whom the king of the wanderers, who has reminiscences of covenanting days, proves a veritable guardian angel.

I have not seen Conan Doyle's latest, but have revelled in his 'Adventures of Sherlock Holmes,' the high-class detective, admiring the wonderful ingenuity of the author in creating and in unravelling the most intricate plots. Having killed Sherlock in company with an arch-villain, he has attained a climax, but has deprived himself of an ideal hero whom he can never replace. Black is not dead, though Blackmore is quiescent. The former has excelled himself in 'The Handsome Humes.' The flower of these handsome Humes falls in love with the heroine, who is the artless, yet affectionate, beautiful and accomplished daughter of a quiet, intelligent and highly respectable man, that

turns out to have been a trainer of man and beast, and a racing book-maker. To save his daughter humiliation, the ex-trainer goes to Australia and gives out that he is dead. Some time after their union, he returns to England and looks in unperceived upon the wedded pair. A simultaneous attempt at burglary calls his strong arm into play, but he is the victim in the contest, and dies rejoicing in his daughter's happiness. Altogether, with much that is improbable, the 'Handsome Humes' is an altruistic book of a high order. There is a new book not worth reading, as you may know from the fact that the author's portrait constitutes the frontispiece. That author's name I do not remember. His book is 'The Rejected Symbol,' and it glorifies the Chicago anarchists. Beware of a book that is introduced by the smart and snug-looking picture of its ephemeral author.

Still in light vein, but not a novel, is 'Overheard in Arcady,' by Robert Bridges, with illustrations by Herford, Attwood and Sterner. It consists of conversations by the principal characters in the works of well-known writers, such as Howells, Henry James, Aldrich, Stockton, R. H. Davis, Marion Crawford, Kipling, George Meredith, R. L. Stevenson and J. M. Barrie. The conversations are at once clever reproductions of the styles of the various authors, and very correct and appreciative criticisms of the work done by them. To those familiar with some of the writings of the story tellers above mentioned, it would be an admirable little book to read aloud in the family circle, as a playful exercise in judicious criticism.

'Jamaica at the Columbian Exposition, 1893,' is not a heavy book, and contains fifty beautiful pictures of West Indian scenery. It came to me during the summer with the compliments of Lieut.-Col. the Hon. C. J. Ward, C.M.G. and Dr. Wolfred Nelson, of New York. Its table of contents includes a de-



scriptive account of the parishes of Jamaica, Columbus and Jamaica, later history, sport in the island, the Blue Mountains, the climate, and statistical information. It is thus a complete guide to the chief of the British possessions in the West Indies. The Talker has already reviewed the New South Wales contribution to Columbian literature, and cherishes the hope that, in course of time, some other lagging memorials of the Great Fair in literary form may come his way. It might be a good thing to send marked copies of this month's Talk to all the commissioners, in order to give them a chance of knowing what Canadians think of their work.

I have also had the good fortune to be remembered by a distinguished body, the delegates of the Clarendon Press at Oxford, whose compliments accompany a finely printed small quarto volume of xxvii. and 163 pages. This is the earliest translation of the Old Testament into the Basque language (a fragment) by Pierre D'Urte, of St. Jean de Luz, circ. 1700, edited from a MS. in the library of Shirburn Castle, Oxfordshire, by Llewellyn Thomas, M.A., Fellow of Jesus College, Oxford. It is but a fragment containing Genesis and part of Exodus, but it is an invaluable fragment, and may yet prove to be the basis of a complete translation of the Old Testament into Basque. The whole Bible was translated into that language in 1859, under the auspices of Prince L. L. Bonaparte, by Captain Duvoisin, from the Vulgate; but long before, in 1571, the noble Queen of Navarre, Jeanne D'Albret, invited Licarrague to translate the New Testament, which was extensively circulated in Biscay. D'Urte was a Huguenot, and his fragmentary translation is from the French Geneva Bible, which he has followed implicitly. The mutual friend of Dr. Coussirat and myself, the Rev. Wentworth Webster, of Sare in the Lower Pyrenees, whom Mr. Gladstone lately

placed on the Queen's list, is doubtless the medium through whom this welcome gift has come to a Canadian lover of the old Euskarian tongue. Long may his literary pension last, and many may our old friend's labors of love continue to be!

Professor Cyrus Thomas, of the Bureau of Ethnology at Washington, sends me 'The Maya Year,' a pamphlet of sixty-four large octavo pages. Anything relating to the calendar either excites risibility in connection with the 'three one-eyed almanacks' of the Arabian Nights, or awakens doleful visions of the preparation of the 'College Calendar' in the spring. So I am unequal to the task of compassing the professor's document. The Mayas live in Yucatan, which I have heard a reverend divine couple in song with Kalamazoo, Michigan and bad man. Professor Thomas has discovered that the Mayas are of Malay-Polynesian origin, a fact which I thought I had made patent between fifteen and twenty years ago. And yet, we Canadians are behind the age, they tell us. We are ahead of the Americans in ethnology, and in some other better known ologies also. I am glad Cyrus Thomas is awake, and hope that he will keep so. He has done excellent work for the Mound Builders, and his essays at Maya decipherment are not all in vain. Doubtless his 'Maya Year' is all right, but I feel towards it like Punch's overgrown squire. A stout little farmer on a cob met him going to the hunting field in a shower of rain. 'Fine growing morning,' quoth the farmer. 'Ah, yes, I dessay,' replied the squire, 'stopped growin' myself, and don't feel like takin' any interest in such things. That's the way with me and the 'Maya Year.'

Mr. John Garland Pollard writes nineteen pages on the 'Pamunkey Indians of Virginia.' About 110 of the Pamunkeys still survive. They are of Algonquin stock, and are historically interest-

ing as the leading tribe of the confederacy over which the famous Powhatan reigned, and whence came the Princess Pocahontas, so well known in connection with the adventures of Captain John Smith. Whatever they may have been in the past, they are not an interesting people now, yet Mr. Polard's account of their individual characteristics, language and tribal laws, furnishes a chapter that must afford satisfaction to the student of American ethnology.

That prince of bibliographers, Mr. James Constantine Pilling, of the Bureau of Ethnology, has added to his many compilations 'The Bibliography of the Wakashan Languages.' No Indian tribe bears the name 'wakash.' The word means 'good' in some of the dialects of Nutka Sound, and, as the people whom Captain Cook met so characterized themselves, he took it for a patronymic. The Wakashan or Nutka-Columbian family is found in Vancouver Island, in other parts of British Columbia, and in the adjoining regions of the United States. The Nutkas, Ahls, Hailtsuks, Klahwats, and Makahs are among the best known tribes of this comparatively obscure division of North American Indians. They are a maritime people, and have considerable proficiency in savage art. Mr. Pilling's work, as usual, is scientific and thorough. Yet when Dr. George Dawson and one or two more of us are taken out, the Canadian students of the bibliography will be found to be nil. Doubtless the same is true of some published sermons, the difference being that the Wakashan list has permanent value.

A far more imposing volume from the same source, namely the Smithsonian Institution at Washington, is 'Dr. Powell's Annual Report of the Bureau of Ethnology for 1888-89,' only issued this year. It consists of over 800 small folio pages, and contains more than 1,300 illustrations great and small. All of these belong to General Garriek

Mallery's Picture Writing of the American Indians. General Mallery won his scientific reputation by his treatise on Sign and Gesture Language, a reputation that the present work will not detract from. I had the pleasure of a long conversation with him up in Lake Joseph, a few years ago, and found him a splendid type of the handsome and courteous old soldier, as unlike the rough and ready typical American warrior as well could be. During the past summer I had in my island congregation the nearest relative of another fine old soldier and archaeologist, with whom I had exchanged much correspondence, Colonel Charles Whittlesey, of Cleveland, Ohio; and he was able to give me the cheering news that my friend, whom I had never seen, but who I knew had held aloof from churches, though a thoroughly good man, some time before his death united in fellowship with the saints on earth in preparation for the larger and perfected company in heaven. But, to return to the general's book: it is a thesaurus, a most exhaustive storehouse of material. There is arrangement in it, an attempt at classification, and in many cases the key to the picture writing is given, but its great value lies in the fact that its author has collected all available matter for illustrating his title, with indication of sources and minute description. As such, it is undoubtedly the best book of the kind in existence.

There has also come to me as a fellow it is strange how differently the same word sounds in different connections, 'The Proceedings and Transactions of the Royal Society of Canada,' a quarto volume of over 550 pages, and twenty-four illustrations. The transactions of the section of French literature, history and archaeology include a biographical sketch of the Tonty brothers, one of whom was a lieutenant of La Salle, by M. Benjamin Salte; the Abbe Gosselin's sketch of a forgotten Canadian his-

torian, Dr. Jacques Labrie: Dr. Faucher de Saint Maurice's 'Bear-Admiral Byng before his judges and before history'; Lieut.-Governor Joseph Royal's little love story 'Le Capitaine Maille'; Dr. Dionne's 'Account of the Two French Explorers in Canada, Chouart and Radisson:;' and my venerable friend, the Abbe Cuoq, follows up his extensive 'Algonqui' Grammar with 'Anoté Kekon' which in Algonquin means 'Miscellanea,' or what Clement of Alexandria would have called 'Stromata.' The 'Miscellanea' are of course grammatical. The corresponding English section embraces Dr. Bourinot's 'Our Intellectual Strength and Weakness:;' Dr. Kingsford's 'Eloge of Sir Daniel Wilson:;' Sir James Grant's of Mr. F. N. Gisborne: Dr. Kingsford's letters relating to the American war:;' and Dr. Bourinot again on 'Canadian Studies in Comparative Politics.' The section of mathematical, physical and chemical sciences includes Professor Chapman's 'Presidential Address, and Note on the Occurrence of the Basal Form in the Crystallization of Zircon:;' M. Deville's 'Photographic Survey of the Rocky Mountains:;' Mr. Shutt's 'Preliminary Series of Experiments towards the Amelioration of certain Alkaline Soils:;' Mr. Keefer on 'The Canals of Canada:;' Professor McLeod's 'Memorandum on the Work of the Montreal Longitude-Determination:;' and Professor Johnson's 'Need of a Coast Survey for the Dominion of Canada.' The section of geological and biological sciences is upheld by Mr. Whiteaves in his 'Presidential Address on the Cretaceous System in Canada,' and his 'Note on the Recent Discovery of Large Unio-like Shells in the Coal Measures at the South Joggins, N.S.:' by Mr. Lambe on 'Sponges from the Pacific Coast of Canada:;' by Mr. Hay on 'The Flora of New Brunswick:;' by Dr. Chapman again on 'The Belmont Gold Mines of Peterborough Co., Ont.:' by Sir William

Dawson on 'New Species of Cretaceous Plants from Vancouver Island:;' by Dr. Ellis on 'The Geology of the Proposed Tunnel under the Northumberland Strait:;' by Mr. Matthew on 'Illustrations of the Fauna of the St. John Group, No. viii.:' and by Mr. W. E. Harrington on 'Canadian Uroceridae (wood-eating Hymenoptera.)' This is a famous volume of transactions, and one in which McGill is better represented than any other Canadian university.

Undoubtedly the most interesting papers for the general reader, are those in the French section, putting 'Anoté Kekon' aside, of course, for the delectation of specialists. Dr. Bourinot's criticism of Canadian literature, science and art, is also an admirable document. It is a pity that more of the fellows do not contribute to the society's pages.

Almost a rival to the Royal Society, is the Canadian Institute, of Toronto, a much older but less exclusive organization. Indeed, there was rivalry over the monograph that occupies the whole 220 large pages of its latest 'Transactions' between the Institute on the one hand, and the Royal Society and the Smithsonian Institution, on the other. The Institute prevailed, and published the Rev. Father A. G. Morice's 'Notes, Archaeological, Industrial and Sociological, on the Western Denees, with an ethnographical sketch of the same.' Father Morice has long been a missionary among the Dene Indians of British Columbia, of whom he has made a special study. These Denees belong to the stock which Mr. Pilling calls Athapascan, and are scattered in their various tribes from the Eskimo border in the north, down to Mexico in the south. He who would make their acquaintance cannot do so better than through the channel of Father Morice's pleasing and profusely illustrated monograph. The 'Transactions' are accompanied with Mr. David Boyd's 'Archaeological Report' setting forth the additions made to the Museum of

the Institute in the form of American Indian rôles.

After all this sack we want a little bread, although I fear most readers would prefer the sack like Falstaff. Mr. John Charlton, M.P., has sent us all his speech in the House of Commons on 'Lord's Day Observance, the Sabbath for Man, the Toilers Right to Sunday Rest.' This threefold arrangement is ingenious, since those who object to the word Sabbath can take up with the Sunday title, and those who will have neither, can adopt the first of the three. Thus all will be satisfied, from the high church Anglican down to the Pym; but Mr. Charlton should have added 'Dimanche pour Sohier Park,' in order to catch the French vote. Joking apart, his speech was a good one, moderate in tone, yet firm and manful. It makes a great deal of the International Sunday Rest Congress at Chicago, and rightly so. Its collection of Roman Catholic authorities in favor of Sabbath observance is a valuable one, and must have had weight with members of the Romish Church. Mr. Charlton has the courage of his convictions, and is not ashamed to be known as a Christian statesman. May our halls of parliament soon see many like him, to whatever side of politics they belong.

Proceeding evidently from New York, and from the Mission Rooms of the Methodist Episcopal Church, comes an 'Epistle to the Churches concerning the World's Evangelization,' also called 'The Final Rally of the Century.' This appeal for increased prayer and enlarged giving on behalf of missions is brief, pointed, and timely. It is signed by representative men of the various Methodist, Presbyterian, Baptist, Congregational, Lutheran and Moravian churches and societies. Our Anglican friends are not in it, although their St. Andrew's Brotherhood is appealed to. The missionary spirit is abroad just now, and if it will but work along simple Gospel lines, abstaining from

translating Wesley's sermons into Gujerate, the Book of Common Prayer into Burmese, and the Shorter Catechism into Fijian, it will accomplish victories hitherto only dreamt of. But the Baptists will immerse, and the Anglicans make black bishops, and the Plymouth brethren try to skim the cream of the converts. Missionaries also of the same denomination will fight among themselves and provoke the heathen to say 'How these Christians love one another!' The 'Epistle' might be safely prefaced with an appeal to the churches to bury their denominational and individual hatchets, and go forth to the foreign field in the garb of peace.

The Rev. Alexander Miller, formerly of Renton in Scotland, now of Mōsa, Ont., is the author of 'The Everlasting Salvation or some elements of Soteriology,' a neatly bound octavo volume of 250 pages. I have not been able to find anything new in it, but Mr. Miller probably did not intend to pander to the Athenians. St. Augustine and Calvin, the divines of the Synod of Dort and of the Westminster Assembly, could they all be convened in council, would probably give his book their imprimatur, and condemn all Arminians, whether Methodists or Morrisonians, to read it or suffer. Mr. Miller seems to be an earnest man, and says in his little work a great many good and true things about salvation, but he is such a hard and fast theologian of a vanishing type that I question whether it be calculated to lead sinners to Christ or to build up saints in the best way. We may not be Arminians ourselves, but we do not want to repel them, nor can we, remembering the history of the Church of the Westminster Confession, afford to regard Arminian views as the high road to infidelity. There are many people in Canada who will rejoice in Mr. Miller's book, and I should like to see them all in possession of what they would heartily enjoy.

