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LOOKS WHICH GIVE THE COUNTERSIGN TO
CONSCIENCE.

A SERMON

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"And the Lord turned and looked upon Peter."—Luke xxii. 61.

THE Saviour's silent survey of Peter, recorded in this passage, was certainly not the last instance in which a divine look has searched and subdued a wayward human heart. Our Lord is ever looking upon every one of His creatures; and no man can be conscious that Christ is deliberately viewing him, with strange significant penetrating gaze, without feeling stirred to the very centre of his being.

Yet, doubtless, Jesus looks upon many a one who has not the faintest idea that his Maker is specially regarding him! The unobservant man is invariably a loser. There is the unobservant traveller: he roams perhaps around the entire globe, and yet he looks at things so superficially that he is little the wiser for his outlay and his pains. There is the unobservant reader: he skims through many volumes every month, but his mind (like some coarse sieve) retains at best only the rougher and less valuable material. There

is the unobservant merchant: while other men are advancing steadily to prominence and to fortune, he slackly allows the few remaining portals to wealth to be shut and barred and barricaded against him. And the unobservant believer loses not less in regard to spiritual things, than the careless man of the world loses in regard to temporal things. One may be privileged to tarry a very long time in the presence of Christ, and yet be no better off in the end than is the heedless shortsighted schoolboy who neglects to apply himself to his studies. Each is a mere trifler with opportunities which will one day be recognized to have been priceless, and both must equally fail to be brought into that close touch with their Master which would naturally lead them to be infused with his spirit and zeal, and informed in those truths which pertain to their present and future welfare.

Herein unquestionably lies the explanation of the fact that so many to-day who are called of Christ's name are not in truth His disciples. They have never undertaken a study of the character of our Lord,—so thorough, so patient, so sympathetic,—that they have come to know Christ. They have grasped with easy intelligence all that is written about Him in the Gospels. They have ceased to be astonished at the singular force and beauty of His teaching. They have been brought in large measure under the spell of His influence as a man. Nevertheless they have never watched Him so closely and so lovingly, as regards even merely *outward* things, as to have detected many of those individual personal peculiarities which set Him apart from all other men among whom they mingle. After all, therefore, their acquaintance with Christ has been exceedingly slight; and,—either through ignorance of this fact, or through lack of inclination to strive to know Him better,—they have hitherto been satisfied to know and to follow Him "afar off."

Christ may read the human heart at a glance, but no human glance suffices to read the divine heart. Christ's look may search through and through the very soul; but even the most earnest, ardent, penetrating human look cannot discover *all* that lies concealed in some of the most common-place events of our Lord's earthly ministry.

Christ was God as well as Man; and so not merely His deliberate words, but His most familiar actions, are fitted to instruct us. Hence as we move ever under the gaze of our fellows, and by our every movement reveal to those of them who are sufficiently keen-

sighted some secret unspoken purpose of the heart; so Christ, as he is portrayed to us in the Gospels, should be watched very closely as regards even the *details* of His life by those who would be taught aright. These who thus lovingly pause and studiously yet reverently examine into the divine credentials, are never long in being convinced that Jesus was unquestionably the Son of the Highest.

In illustration of the statement that Christ's simplest acts were often pregnant with very weighty meaning, suppose attention be concentrated for a little upon some of the Looks which used to shoot so significantly at times out of the Saviour's grave clear penetrating eyes. This study may seem at first sight to be one which does not promise large reward to the inquirer; but here, as elsewhere, first impressions are exceedingly erroneous. In the days of His flesh, Christ's looks never failed to speak to those upon whom for the moment they rested; and I think we shall discover that to the eye of faith to-day those same searching glances continue to convey the same seasonable message of interrogation or reproof or heavenly benediction.

I.—THE MERELY EMBARRASSING LOOK.

Recall, as a first example, that Look of Christ with which He was certain to *trouble* the beholder. This Look assuredly rested, many many times, upon the twelve original disciples. Every school boy knows what it is to be sitting decorously at his desk, and (without glancing up) to feel that the eyes of his teacher are steadily fixed upon him. And that look, after a moment or two's duration, begins undeniably to trouble him. If he has been guilty of some conscious indiscretion, probably his sense of discomfort will only be a foretaste of the keener bitterness yet to be experienced; but the case supposed is one in which the subject of this anxiety is not aware that he has done anything particularly blame-worthy. Nevertheless, he cannot but be concerned because that look continues to be directed towards him: he very sincerely longs for the time when it will be removed.

And in the school-house of this world, the eye of the great Divine Teacher very frequently rests upon individual pupils: and those who have placed themselves under His instruction,—many of them at least,—are not a little troubled in consequence. They feel conscious,—certain beyond all possibility of denial,—that they are never alone; that the embarrassing gaze of the Almighty One is incessant.

santly fixed upon them; and that He is reading them so thoroughly that He is discerning their innermost character and life with unerring accuracy. This knowledge, it is true, is not such as should affright any save those who are at enmity with Christ; still what man is he who, in one sense at least, can truthfully place himself outside the reach of that comprehensive category? Not only have all sinned: all men are continuously sinning, every day and hour that they live. And so ALL may well be troubled, when they begin to realize that the Saviour is LOOKING with more than ordinary steadfastness upon them.

Yet it must not be overlooked that the believer and the unbeliever are very *differently* troubled, as the Look of Christ comes suddenly to be directed towards them. The one is filled indeed with confusion, and his cheeks grow crimson with shame; but the other is filled with well-grounded alarm and dismay. The one is led to realize how utterly base and unworthy has been his past ingratitude; but the other is still moved by that cold narrow selfishness which is careful only to provide a shelter against a threatening storm. The one, though consciously undeserving, knows that the door of a divine refuge still remains open,—and, with eager grateful step, he hastens across its threshold: but the other only becomes each moment more anxious to go *anywhere*, rather than openly face Him whose look begins already to transfix him.

It can never be too often or too emphatically affirmed that the very same providential dealings are incessantly dividing men into two opposite classes,—into those who pass over to God's right hand, and those who pass over to His left. The very same providential dealings are still the agencies which God is every day employing to render manifest "those who love Christ, and those who love Him not." It is all-important then that every man should speedily determine whether the steady look which troubles him is driving him away from Christ, or drawing him nearer to his divine Lord and Master. It is hardly necessary to say that that Look should be interpreted very carefully, lest the conclusion reached be wholly unwarranted and woefully deceptive. It should be interpreted also without a moment's delay, as the conclusion arrived at may come upon some as a veritable revelation.

No man should seek to evade Christ's look. If that divine look troubles him, he should ascertain immediately whether it *ought* to trouble him. To be consciously in the presence of Christ, and to

live daily in the light of His countenance,—why that experience is Heaven! But if, upon honest examination, a man discovers that he has cause to be troubled by Christ's look, then he should not delay to seek forgiveness and reconciliation.

Otherwise that divine look must continue to trouble the wrong-doer. It will successively extinguish all his opening joys. Neither fitted nor intended to give peace, it will awaken many a throe of pain. Either he will be hunted and embarrassed by that look down to the very end of life, or else—ininitely worse—that Look will be removed from him forever! The unbeliever will be left absolutely alone, and the little light he has hitherto had will one day suddenly go out amid thick darkness. From such our Lord has said that He will turn *His* face away; and that *averted* look,—what is it but Hell?

Let the believing soul invariably *return* the divine gaze. The Saviour's Look merely embarrasses him; but this earnest look may bring salvation. Hear the persuasive word: "Look unto Me and be ye saved, all the ends of the earth;" for as many as look unto Him shall be lightened, and their faces shall no longer be ashamed.

II.—THE DIRECTLY REPROVING LOOK.

But besides that look of Christ by which He troubled the beholders, there was also that look of His by which He was wont to reprove them.

This was a more severe look than the former. There was something of sternness in it; and yet it was not wholly stern. It was a look which strangely combined in it compassion with chiding, and pity with reproof. It was a look that was full of pathos; the eyes whence it came were oftentimes bedimmed with tears. There was a wondrous yearning in this glance! A significant Look,—a look which but few could forget,—it spoke as distinctly as any words could speak. Such was our Saviour's aspect when He reproved one of His disciples, and at the same time sought to melt into submission a wayward, rebellious heart.

Take, as an example of the kind of glance to which reference is now being made, the look which Christ must have worn when, after he had significantly washed his disciples' feet, he added the unexpected prediction:—"One of you shall betray me!" Or take the look which Jesus directed towards Peter on the public occasion

which is described in the context. The prior history of this apostle brings out clearly before us in their succession the downward dangerous steps by which he had unwittingly been drawing nearer to the little group which now,—engrossed in low-voiced eager conversation,—were gathered around the fire which glowed sullenly in the court-yard of the High Priest's palace. The impulsive disciple has allowed himself once more to be carried far beyond the boundaries of ordinary discretion. We listen, in shocked and silent wonder, to his successive and degrading denials: "I know not the man; I tell you, I do not know him; I swear I NEVER knew him." No, Peter! You intend your words to frame a lie; but unwittingly, you are now speaking the *literal truth*,—you do NOT know Christ! You have companied with Him for years, and *still* you do not know Him! You have not yet fathomed the depths of the well-spring of His love, or the full meaning of those words He so recently addressed to you, *even when He was foretelling this apostacy*: "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee that thy faith fail not." One well-directed glance out of the Saviour's eyes could bring all these things to your remembrance, and change yet more perfectly your obdurate stony heart into a heart of flesh.

While the erring disciple is still speaking, the Saviour and the guard of soldiers who have Him in custody draw near to the place; and, as Christ is hurried by, "the Lord turned and LOOKED upon Peter!" Who shall successfully describe the emotions of the apostle when that look of *reproof* rested upon him,—a look with which was intermingled an element of sorrow that could have cried out for very pain?

We find here one of those occasions for the adequate delineation of which the only competent testimony is the testimony of experience. No one can possibly analyze the feelings of the apostle unless his own breast has felt the upheaval by their resistless power. Alas that EVERY human heart has created the cause, times without number, for the divine rebuke; yet thanks be unto God that in so many instances, the cause having been given, the searching glance of Christ has overborne in a moment all feeble, baseless opposition.

It is not to be lost sight of that a beam of light,—when it comes from the face of Christ, not less than when it breaks away from the surface of the natural sun,—hardens what it fails to soften and

strengthens what it fails to subdue. It is important therefore to speak, at this point, a word of honest warning; for the sternness which inheres the look of reproof may shortly become its dominating element. Under certain circumstances, as where a man persists deliberately in his wickedness, Christ's look of reproof ceases to exhibit any interblending of love; it becomes wholly and unmistakably severe. None that see *that* look ever forget it. They cannot forget it, for it burns its inexorable way into the soul.

Men of course who live to-day have never seen the look of reproof which has no mercy in it. Nor shall such *ever* see it unless, like the Devil and his angels, they are to be consumed by it throughout all eternity. A day is coming,—a day which will awaken in unconverted breasts “a certain fearful looking for of judgment and fiery indignation,”—when Christ shall be seated upon His appointed throne, and when all the human race shall be summoned one by one before Him. The glance of divine reproof, on that dread day, no sinful man shall dare to look upon. As Christ shall pass the irrevocable sentence upon each self-convicted criminal, it is revealed that his eyes shall gleam as flames of fire. His indignation at man's ingratitude, no longer held in restraint, shall verily search and wither the wicked at a glance. Ah, surely, it is the look of *reproof* which has gradually become changed into a look of **ANGER**,—only less than the prior appealing rejected looks of *love*,—which will goad the despair of the lost throughout unending ages!

But it has already been indicated that, in every heart in which there is still a remnant of *sincere desire* to yield loyal service to Christ, the look of reproof may prove to be a look of reformation. The intermingling of divine compassion that is in it may finally and effectually conquer. It may act not merely as a sword to wound, but as a balm to heal. And so out of weakness, there may arise strength; out of darkness, there may emerge light; out of torpor and insensibility and even death, there may emerge the fulness of spiritual life.

It should be the daily petition of every believer that, in his moments of forgetfulness and open transgression, Christ may LOOK upon him with that same glance of reproof which instantly broke the heart of His wayward apostle. He should pray too that that glance may rest upon him, as upon Peter, at the manifestly opportune moment,—to remind him of those vows which he has ignored or consciously broken. He should pray further that that glance

may be made as effectual in his case as it was in the case of Peter, viz., in restoring him to the divine favor, in clothing him with a new and maturer hope, and in revealing to him a truer conception of the enormity and fateful issue of all unbelief. For thus will the rebuke of Christ instantly recall him to the discharge of his plighted allegiance; and he too, like the apostle, shall soon find grace to testify with an unflinching boldness what great and precious things the Lord hath done for him.

III.—THE TENDERLY FORGIVING LOOK.

There is one other look of Christ's of which an enumeration like the present, however imperfect, must not fail to make mention; for it is the tenderest look that ever beams from that face divine. It is wholly different from the look which *troubles*, or the look which *reproves*; but certainly it is not less significant or less memorable than either of the others. It is the very opposite of that look which scorches and sears: it too can melt, but it softens invariably by the measure of its love. It is a royal look. There is unspeakable compassion in it, and there is manifest sympathy in it. Yet, above all else, there is kingly grace in this look. It is Christ's matchless look of FORGIVENESS.

Many an occasion may be recalled, in the earthly history of our Lord, when it was unmistakably the look of FORGIVENESS which beamed from the Saviour's eyes. Let believers everywhere sing and rejoice that men were so often permitted to read this gracious decree in the very countenance of Christ: it will nerve them to anticipate, with a calm and unwavering confidence, the day of final Account.

Take the case that is given us in John ix.—where the blind man to whom the Saviour had restored his sight was cast out of the synagogue, because he professed his faith that Jesus was the Christ. We are told that Jesus at once sought him out and comforted him. Oh, with what tender look must our Lord have viewed his lonely yet courageous disciple, as he said: "Dost thou believe on the Son of God?"

But the look of forgiveness lit up the Saviour's face, and added untold beauty to every divine lineament, on many most unlikely occasions. It is easy to conceive of Christ imparting, through a look, pardon to an erring woman in the temple; but the self-same patient glance issued from his eyes under conditions which seemed

verily to preclude its presence. It was not only upon the devout inquirer that Jesus fastened this look; it appeared upon His face with equal readiness even when His ears were being greeted with the harsh remorseless cry: "Crucify Him! Crucify Him!" and (later on) amid the bitter, bitter pangs of an excruciating death. It spoke peace indeed to troubled consciences amid the unbroken stillness of the synagogue, where men were hanging breathlessly upon His lips; but it rested also upon the jeering multitude that surrounded the cross and upon one who was nailed upon an adjoining cross, and with the look there came the words: "Father, forgive them." "To-day shalt thou be with Me in Paradise."

It is hard to refrain from naming one additional instance in which this look of forgiveness fell from the eyes of the Saviour. Surely it is no unwarranted inference to believe that they rested most tenderly on the affrighted stranger, Simon the Cyrenian, who was compelled to assist our Lord in carrying to Calvary the heavy cruel cross. Few possibly have ever thought much about this Simon, for the New Testament tells us very little about him. In the present instance, he was guilty of no crime that he should have had to submit to the indignity of being publicly associated with malefactors on their way to punishment; and, save that he was too weak to resist and that no man offered to befriend him, he would not have had to endure the added insult of feeling the sting of blows and brutal words. This scene, described as with the graphic touch of one who had personally witnessed it, has been depicted thus: "I feel sure that the dear Master sometimes turned and LOOKED kindly upon Simon. Like many another who with distressed and timid heart has nevertheless raised to his shoulder his appointed cross, Simon enjoyed at least during that hard effort the Saviour's quickening smile. I know the Lord so well that I feel sure He must have done this: He would not forget the man who was His partner in trial for a time. And ah! that look! How Simon must have treasured up even the remembrance of it, as long as he lived! Methinks that when the old man came to lie upon his death-bed, he must have exclaimed; "My hope to-day is in Him whose cross I once carried. Blessed burden! Lay me away in the grave; but I shall rise again and see HIM, even in His glory. His cross has pressed me, and His love shall surely raise me." *

* A clipping from a newspaper.

Upon how many of those who now pause to read these words has there rested the Saviour's tenderly-forgiving look? Full well all know the look that *troubles* and the look that *chides*; alas that all should not equally know, by personal experience of its power the look that *forgives*. Beloved! to have seen by faith the face of Jesus when it is all aglow with love,—with a welcome in His glance and forgiveness on His lips,—is to have witnessed a spectacle which must live in the memory throughout eternity; it is to have been emancipated into that liberty which maketh "free indeed;" it is to have been made a conscious heir and citizen of heaven.

"I have not seen that sight as yet" some one exclaims, in voice whose tones are cold and skeptical. Brother! pray that you *may* see it. Pray that you may see it speedily, and with absolute certainty that you actually *do* see it. Assuredly you will never thereafter forget the gladness of that moment when Christ turned and LOOKED lovingly upon you; and, in the "many mansions" above, because of that look, you will sing with an ever-increasing rapture: "Worthy is the Lamb that was slain. . . . Blessing and honor and glory and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

Look! Look! Look and Live!

There is life for a look at the Crucified One,
There is life at this moment for thee!

Who, then, will not *return* the look of Christ, of whatsoever kind it be, with which each is surely at this moment regarded? If it be the *embarrassing* look, return it with a glance which makes an honest inquiry. If it be the *reproving* look, return it with a glance that is moist with the tears of repentance. If it be the *forgiving* look, return it with a confident glance that is vocal of its gladness. Reciprocate that quickening look of His, for it is ever full of power,—constraining power as regards its source, and transforming power as regards its objects. Christ is the Son of God: and to "as many as receive Him, to them *gives He power* to become the Sons of God, even to them that believe on His name." And He who by faith fixes his eyes upon our adorable Redeemer,—so that of his daily life it may truthfully be said: "It was a constant 'looking unto Jesus,'"—gradually comes to be *like* Him upon whom he gazes. For "we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as by the Spirit of the Lord."

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Contributed Articles.

GLIMPSES OF WORDSWORTH AND THE LAKE COUNTRY.

WE left Edinburgh on the afternoon of Wednesday, the 15th August last, for the Lake District, spending that night in the manse of Canobie, Dumfriesshire, with our old friend the Rev. Dr. Snodgrass, brother-in-law of our good neighbour Dr. Pollok and predecessor of Dr. Grant in the principalship of Queen's University. The preceding day and night we had spent with a yet older friend at school and college, Dr. Robert MacNair, whom Dr. Snodgrass succeeded in the ministry of St. James', Charlottetown, between thirty and forty years ago. The manse lies sweetly by the banks of the Esk in one of the finest parishes of Scotland. Netherby Hall and other scenes of historic interest are near by. The whole region is classic. Our saunter that summer's eve with the genial ex-Principal can never be forgotten. Though loathe to leave so sweet a resting-place, we were "up in the morning early" to catch the express for Carlisle, sixteen miles off. The "minister's man" drove us to Scotch Dyke on the main line crossing, a short distance from the manse, the line that separates Scotland from England. What memories of border raids in the "brave days of old" crowd on us! We tarry not at Carlisle, Cumberland's stirring capital, whose old castle recalls a stormy past. We touch at Penrith, a mile and a half south-east of which is Brougham Castle, a majestic ruin; a mile west of which looks down from its lofty elevation Brougham Hall, "the Windsor of the North," calling up the notable name of Henry Brougham, whose eloquence wielded at will the Courts and Parliament of England, and who sleeps in the sunny cemetery of Cannes in the south of France. A quarter of a mile to the north-west is "Arthur's Round Table," eighty-seven feet in diameter,

encircled by a ditch and mound, to which Sir Walter Scott refers as

"Red Penrith's Table round
For feats of chivalry renowned."

We leave the railway at Keswick and take to the outside of one of several stages, a four-in-hand tally-ho, a mode of travelling that is too fast passing away—for after all none is so good for seeing the country and getting acquainted with one's fellow traveller. The town, with a population of some 3,000, lies under the frowning shadow of Skiddaw, which is over 3,000 feet in height and within half a mile of Derwentwater, which, take it all in all, is the loveliest of that lovely chain of lakes which are the "glory and joy" of this charming region. This Keswick Lake is three miles long by one and a half broad and eighty feet deep. Near to it is Bassenthwaite, four miles in length and three quarters of a mile in breadth. Climbing the hill, we left our jolly Jehu, "minding to go afoot." We got ahead of our panting steeds, ever and anon pausing at eligible points to "view the landscape o'er." The Vale of Keswick at our feet: the mountain that stands as guardian sentinel over it, filling our eye, making us sympathise with Wordsworth's apostrophe:

"What was the great Parnassus' self to thee—
Mount Skiddaw? In his natural sovereignty
Our British hill is nobler far, he shrouds
His double-front among Atlantic clouds
And pours forth streams more sweet than Castaly."

We were fortunate in having a bright clear day—not unfrequently it is otherwise. The traveller finds himself like Coleridge's "Ancient Mariner,"

"The mist is here, the mist is there,
The mist is all around."

But there was no mist the day of our visit, and the features of the glorious landscape came out in bold and beautiful relief.

We rattled through the celebrated Vale of St. John, at whose southern entrance to the right is the Castle Rock, the scene of Sir Walter Scott's "Bridal of Triermain." White Pike rises to the north, Hadlille Fell to the west, Great Dodd to the east, with the picturesque Saddleback, so called from the appearance of its summit.

We skirted Thirlmere, a fine sheet of water three miles long, a quarter of a mile broad and 100 feet deep, now being made the

source of Manchester's water supply. We passed, at different points, the elaborate and expensive works that have broken in on the stillness of these hitherto quiet waters.

In 1844, Wordsworth poured forth his indignant plaint over the inroads even then being made—how much more now!

“Is then no nook of English ground secure
From rash assault? Schemes of retirement sown
In youth and 'mid the busy world kept pure,
As when their earliest flowers of hope were blown,
Must perish;—how can they this blight endure?
And must he, too, the ruthless change bemoan
Who scorns a false utilitarian lure
'Mid his paternal fields at random thrown?
Baffle the threat, bright Scene, from Orrist Head
Given to the pausing traveller's rapturous glance:
Plead for thy peace thou beautiful romance
Of Nature; and, if human hearts be dead,
Speak, passing winds, ye torrents with your strong
And constant voice, protest against the wrong.”

Helvellyn, the third highest mountain in England (3,118 feet high) overshadows us during much of this memorable drive, linked with the pathetic story which the poetic genius of the region has wedded to undying lines.

Grasmere Lake next, a mile long, half mile broad, comes in sight with a single island rising boldly from the water, near whose head lies the village of the same name, in whose sequestered churchyard under overshadowing trees lies peacefully till the resurrection morn, William Wordsworth, the Immortal Bard—a simple solid slab over his resting place in accord with the simplicity and solidity of his character: Hartley Coleridge (whose cottage we passed), lying near him, twin Meccas for many a pilgrim. Yon house at Town End where De Quincey subsequently sojourned was where Wordsworth lived eight years, whither in 1802 he brought his bride, and where Scott visited him. Wordsworth's “Phantom of Delight,” portrays true womanhood in the person of the Poet's wife, Mary Hutchinson, to whom in 1802 he was wedded at Grasmere, the first stanza dwelling on the outward charms of his beloved, rising in the second to a portraiture of her mental and domestic excellencies, reaching in the third stanza, the gifts and graces of the “inner man of the heart even that which is not corruptible.” the good, better, best of her complex nature. The rocky front

of Nab Scar now faces us and at its base Nab cottage where the younger Coleridge lived. Rydal Water is now on our left studded with several islets, and surrounded with "Things of beauty" which are "a joy forever;" and yet the lake is but half a mile in length and a third of a mile in breadth. We hear the song of the brook. We see the trickling or rushing of this stream, and the other such as himself describes :

" Towards a crystal mere that lay beyond
 Among steep hills and woods embosomed, flowed
 A copious stream with boldly winding course
 Here traceable, there hidden, there again
 To light restored and glittering in the sun.
 On the stream's bank and everywhere appeared
 Fair dwellings, single or in social knots;
 Some scatter'd o'er the level, others perched
 On the hillside, a cheerful, quiet scene
 Now in its morning purity arrayed.

We looked over to Fox Howe associated with the name of Thomas Arnold of Rugby, and the place adjoining where Foster the statesman-philanthropist, found relief from the cares of thankless office. We passed the cottages of Harriet Martineau and Hartley Coleridge by the roadside. Close to Rydal Hall the ancient seat of the Le Flemings, whose ancestors came over with the Conqueror, stands Rydal Mount, whither from Allan Bank at Grasmere he removed in 1813, and remained till 1850, when he died. Our stage stopped not long enough to admit of our visiting the poet's home, a plain two story building with a double row of five windows in the front and a porch. It is mantled over here and there with roses, ivy, jessamine and Virginia creepers. The house contains no relics of the poet, nor is it occupied by any relative, and the present tenant declines the intrusion of tourists; from the grassy lawn in front a silver gleam of Windermere can be caught. The post of distributor of stamps for the County of Westmoreland, yielding £500 stg. a year, furnished him a snug sinecure from which in 1842, when past 70, he retired in favor of his son, with a pension of £300. The year following he succeeded, after the death of his friend Robert Southey, to the Poet Laureateship, which he enjoyed till the time of his own death, seven years after (on the 23rd April, 1850,) at the age of 80, to be succeeded in turn by Tennyson.

We are soon at Ambleside which is practically the centre of the

lake district, five miles from Windermere station, six from Bowness, one and a half from Rydal, four from Grasmere, nine from Patterdale and seventeen from our starting point at Keswick. After a comfortable dinner we made for the boat landing where we found a comfortable little steamer awaiting us, and enjoyed a glorious cruise over Windermere, which, though the largest of the lakes, is but ten miles long and a mile broad, with a depth not exceeding 240 feet. Lofty mountains form its northern boundary, the Langdale Pikes 2300 and 2400 feet high; Bowfell to the west rising to a height of 2960 feet, and Scawfell, 3220 feet, the highest mountain in England.

How sweet that bugle and cornet sound as it floats over that silvery sheet and reverberates amid the surrounding hills, the sound, and then, the silence, such as Wordsworth describes:—

“And when there came a pause of silence,
Then sometimes in that silence while he hung
Listening, a shock of mild surprise
Has carried far into his heart, the voice
Of mountain torrents or the visible scene
Would enter unawares upon his mind
With all its solemn imagery, its rocks,
Its woods and that uncertain Heaven received
Into the bosom of the shady lake.”

On a summer's eve what can be more enjoyable than with a congenial companion to

“Go floating in our pinnace thro' the Isles
Of wooded Windermere the River-Lake,
Hung for a while between two Worlds of Stars.”

Wordsworth, with Coleridge and Southey and Wilson, founded the Lake School of Poetry. In Wordsworth's simple characters and natural unadorned recital of ordinary persons and things, we have a recoil from the stilted stanzas and high flown elaborateness, that had become so common. It was a revolt against the conventional theories hitherto so much in vogue, which placed the men women and children, and incidents of every day life outside the pale of poetic delineation, as if the muse could be attracted only by the “battles of the warrior,” or the heroes or heroines of a sensational and strong knight errantry; and had no sympathy with the simpler forms of speech, and those uneventful occurrences that form the staple of our daily existence. By his own example he showed, as in

the "Lines left upon a Seat in a Yew Tree," that—

"A cheerful life is what the Muses love,
A soaring spirit is their prime delight."

As with the bard of Olney, a sofa formed the seed from which sprang that majestic tree, "The Task," whose leaf will never wither nor its juicy clusters fail, so with the bard of Rydal Mount, a three days walk among the mountains effloresces into that far reaching Banyan, the "Excursion"—that "tall tree" which made some men famous according as they had lifted up their critical "axes" upon it, but which has survived their furious felling, and now canopies a multitude who gratefully recline beneath its wide spreading shade and are regaled with its healthful nutriment.

"Beauty, a living Presence of the earth,
Surpassing the most fair ideal Forms
Which craft of delicate Spirits hath composed
From earth's materials, waits upon my steps;
Pitches her tents before me as I move
An hourly neighbor. Paradise and grooves
Elysian, Fortunate Fields, like those of old
Sought in the Atlantic Main, why should they be
A history only of departed things
Or a mere fiction of what never was?
For, the discerning intellect of man
When wedded to this goodly universe
In love and holy passion, shall find these
A simple produce of the common day."

Such (to change to an architectural from a horticultural figure) is a portion of the porch leading into a palace, some of whose apartments, like the one in the Potsdam home of the widowed daughter of England and ex-Empress of Germany, are resplendent with gems. "Strong passions, splendid and striking actions, revenge, ambition, unbridled love, all that had been hitherto considered as the very stuff and material of poetical impressions," Wordsworth discards as inconsistent with his ideal. He is partial to the gentler virtues of the simpler forms of speech. He is the poet of common life, and yet though regarding with scorn the sceptical sciolist who irreverently dogmatizes on themes beyond his province and capacity, as a

"Lingering slave,
One that would peep and pry and botanize
Upon his mother's grave."

Yet is his masterpiece full of the finest philosophy, as well as of the most finished diction.

The aim is one of the loftiest, though the characters sketched are often of the lowliest kind, like the old Pedlar who appears so prominently in "The Excursion," like the cruel carrier and his ass in "Peter Bell," and the idiot Boy with whom a whole other poem is taken up. Some of his smaller pieces, such as the "White Doe of Rylstone," "The Pet Lamb," "The Thorn," "The Waggoner," "Yarrow Unvisited and Visited," "The Happy Warrior," "Peter Bell" gained the popular ear in a manner and measure not attained by his more elaborate production "The Excursion" (begun in 1802, published in 1814), which is but a fragment of a grander conception, a "vast moral Epic in which he intended to discuss the human soul in its deepest workings and its loftiest relations," and which drew from the great literary autocrat of the day a crushing critique commencing with, "This will never do." But it *has* done, and cannot be undone. Poor Keats was killed by the critics though his "thing of beauty is a joy for ever," but the stream that issued from this lake and mountain solitude, like the "Brook" of our living Laureate will quietly sing on its way to the familiar refrain—

"I go on for ever."

Never was the English language wielded with greater flexibility and fluency than by Wordsworth, and we can heartily endorse the testimony of one of his English editors: "By no such great poet, besides Shakespeare, has the English tongue been used with equal purity and yet such flexible command of its resources. Spenser gives us too many obsolete forms, Milton, too much un-English syntax, to make either of them available for the purpose of training the young men of our country in the laws, and leading them to apprehend and revere the principles, of their magnificent language. But in Wordsworth is the English tongue seen almost in its perfection; its powers of delicate expression, its flexible idioms, its vast compass, the rich variety of its rhythms, being all displayed in the attractive garb of verse and yet with a most rigorous conformity to the laws of its own syntax."

Wordsworth followed æsthetical and ethical rules in poetizing. He does not serve as a mere artist or rhymist, but as a high priest in the temple of nature, bringing incense at the shrine of a Higher Power. His poems are largely those "of sentiment and reflection." The end of poetry, according to him is, "to produce excitement in co-existence with an overbalance of pleasure." The pleasure is purest and best as the soul "exercised thereby," is brought nearer

to God. This harmonizes with one of his favourite maxims—that "Poetry is most just to its Divine origin, when it administers the comforts and breathes the spirit of religion." His *magnum opus* partakes largely of this character, "rolling on its thousands of blank verse lines with the soul felt harmony of a divine hymn pealed forth from a cathedral organ." In Wordsworth, we have both objective and subjective illustration, the looking in, but, mostly, the looking out and up, from nature to nature's God. Being well aware that God resisteth the proud but giveth grace to the humble, and that it is our truest dignity, in lowliness of mind for each to esteem others better than himself, he thus depicts the type of genuine manhood.

"If thou be one whose heart the holy forms
Of Young Imagination have kept pure,
Henceforth be warned and know that Pride
How'er disguised in its own Majesty
Is littleness, that he who feels contempt
For any living thing, hath faculties
Which he has never used, that thought with him
Is in its infancy: the man whose eye
Is ever on himself, doth look on one
The least of Nature works—one who might move
The wise man to that scorn which Wisdom holds
Unlawful ever. Oh! be wiser thou
Instructed that true knowledge leads to love.
True dignity abides with him alone
Who, in the silent hour of inward thought
Can this suspect and still revere himself
In lowliness of heart."

An appreciative admirer of this gentle Genius of that lovely region of which we retain such "loving memories," while showing how morbid and dangerous the love of inanimate Nature may become, when it is linked with infidelity, how it will degenerate into a weak and worthless materialism, brings out that "by no poet that ever lived has the face of nature, the world of sight and sound, from the planetary motion in the heavens down to the restless shadow of the smallest flower, been so studiously studied during a long life, and all the utterance his poetry gives of that study is meant to inspire

"The glorious habit by which sense is made
Subservient still to moral purposes,
Auxiliar to Divine."

Alas! that ever poetry should have been made subservient to purposes immoral—that the pure stream of Helicon should have ever become foul and fetid through admixtures of elements earthly, sensual and devilish, that Marlowe and Dryden, Prior and Byron, and others besides, to whose poetic beauties we are the reverse of blind, should have had a few moral blemishes to counterbalance the streams sometimes running parallel, or the one blending with the other, as the crystal Rhone and the turbid Arve. Wordsworth illustrated “to the pure, all things are pure,” for to him poetry was (as he puts it)

“The anchor of my purest thoughts, the nurse,
The guide, the guardian of my heart, and soul
Of all my moral being.”

There is the very soul of pathos in some of our poet's pieces, as in that of date 1798, describing the Heart-broken Mother and Her Baby Boy, like that touching old Scottish ballad “Lady Anna Bothwell's Lament.” One of its ten stanzas will give some idea of its melting tenderness :

“Suck, little Babe, oh suck again!
It cools my blood, it cools my brain.
Thy lips I feel them, Baby! they
Draw from the heart, the pain away.
Oh! press me with thy little hand,
It loosens something at my chest;
About that tight and deadly band
I feel thy little fingers press'd.
The breeze I see is in the tree,
It comes to cool my babe and me.”

How chaste and chivalrous are his portraits of womanhood :

“And now I see with eye serene
The very pulse of the machine.
A being breathing thoughtful breath—
A traveller betwixt life and death.
The reason firm, the temperate will,
Endurance, foresight, strength and skill;
A perfect woman, nobly planned
To warn, to comfort, and command;
And yet a spirit still, and bright
With something of an angel light.”

Beautiful, too, are the poet's pictures of child life, and his moral

and spiritual lessons come in so easily and naturally. Thus, with the child applying a shell to his ear :

“ I have seen a curious child who dwelt upon a tract
Of inland ground, applying to his ear
The convolutions of a smooth-lipp'd shell
To which, in silence hush'd his very soul
Listened intensely, and his countenance soon
Brightened with joy, for, murmuring from within
Were heard sonorous cadences whereby
To his belief, the monitor express'd
Mysterious union with its native sea.
Even such a shell, the Universe itself
Is to the Ear of Faith.”

R. F. BURNS.

Halifax, N.S.

SPECIAL POINTS IN HOMILETICS.*

PREPARATION for preaching is of two kinds—*special* and *general*. The former belongs to a particular sermon or theme, but the latter consists in gathering material and increasing our mental stores for all sermons, and these two methods must be carried on continually. No man can be true to himself or his great work who studies and prepares merely for immediate results. The roots through which our sermons draw their substance must lie far back of immediate preparation, and gather up the sap and substance of all previous study and experience. Like the bee the minister must collect his stores during the summer of his energy and through the golden hours of every day, from the face of nature, aspects of society, facts in history, from current events, bible instances, casual occurrences, from his own varied experiences, anecdotes, &c. And then each sermon will be the product of ten, fifteen or twenty years of earnest labor. To lay our foundations deep we must continue to round our knowledge, and work not for next day's sermon but for the true culture and ripeness of our ministerial character.

2. In selecting texts, not only make sure that they are Scripture, and therefore proper themes for the pulpit, but take the very meaning out of the text that the Holy Spirit has put into it. For the *meaning* of Scripture is Scripture. When selecting ask: "Is this Scripture? Is it direct revelation? Who is speaking, God or man?" And if the latter, is he speaking officially as a prophet or an apostle of the Lord? Are they man's sentiments or God's? And if the former, are they endorsed as true in the context or anywhere else. The utterances of Job's friends and the sayings of our Lord are not on the same level. Take not only the leading meaning of the text but take it in the sense it bears in the passage. As an expounder of the word of God all accommodations to your discourse are inadmissible. Therefore the preacher must select texts that are full of gospel truth, and complete within themselves; texts rich with the marrow of grace, the spreading out of which will be a rich feast to his hearers. The sermon will then come around the hearts

* Continued from March No. of this Magazine, 1888.

of the audience as the sunshine around the roots of spring buds. And never select odd texts, for our audience sees the ludicrous side at once, and all devotion is destroyed. It is nearly as bad to select dark, mysterious, unusual texts, as is often done by shallow, pedantic, ignorant men.

3. Having selected your text, be sure your sermon springs directly out of it by natural consequence. Some men show wonderful dexterity in getting away from their texts. Dr. Edger once said to a student: "If your text had the itch, your sermon would be in no danger from the infection." There are two great requisites (1) A text full of meaning, and (2) The power of laying hold on the great central truth; and this requires training to discover readily the skeleton often hidden in the text. In dividing beware of too many *heads*. "Thirteen heads and no brains in any of them!" "All heads and no heart!" "Heads like Ezekiel's vision—very many and very dry." Unless care be taken in your divisions the sermon gets broken up into parts that have no relation to each other, and the preacher takes along with him two or more trains of independent thought. He virtually preaches two or three sermons at one diet. He carries on one for a time and then goes back to bring up another like a man wheeling along two or three barrows by letting one go and turning back for another. The preacher's power is thus scattered and broken. Even in exposition all tributary thoughts must be turned into one channel, and pains must be taken to prevent the discourse from breaking loose, and overflowing in all directions.

4. Every sermon should explain at least one doctrine, enforce one duty, illustrate one theme, and concentrate on one point. Even our *textual* sermons should be made as *topical* as possible. For many sermons are defective in *unity of structure* and *progress of thought*. To preserve the unity and progress of the discourse, all must be made subordinate and subservient to the leading theme which as the main current must receive everything, else as tributary to increase its volume and force. As a river confined within its banks the leading theme must increase its momentum as it rushes onward with an ever increasing power and ending with an overmastering influence on the mind and heart of the hearer. And even the divisions must have an organic connection and be logically arranged so as to preserve the unity of the subject. The heads must not overlap or else the preacher will say over again what has been discussed under a former division. The heads must all be contained

in the text, they must spring directly out of it, and as far as possible cover the whole ground, *i. e.*, they must exhaust the text. *B. g.*, take John iii, 16: 1. *God's love to the world*; 2. *The manifestation or proof of it*; 3. *The object or design of it*. These heads are stated in their logical relations and follow each other in mutual dependence. They are also distinct and independent and don't overlap. They are all contained in the text and spring directly out of it. They exhaust the text. And what is most desirable in the case of *heads* they are few in number, and are briefly and clearly stated.

5. All pulpit themes must be worthy of the blessed work in which the ministry is engaged. We must give the substance and marrow of the Gospel, and not the mere drapery and incidentals however interesting. The minister must settle on the centre and not on the circumference of his work, and point out the Alps and Andes of the bible record—redemption through the blood of Jesus with all the great correlated doctrines springing out of that covenant of his peace, the gifts and graces that spring from union to Him. Above all the ministry must not allow the pulpit to sink into drivel or sanctified twaddle but must lay its strength out on the great facts of *sin* and *grace*.

6. Definiteness is needed. To hesitate as to the nature of our message and to be in doubt as to what are the verities of revelation indicates a state of mind which unfits any one to declare the whole counsel of God. Such mental suspense does not imply that the preacher is an original or powerful thinker—a man out of ruts—but simply that since he does not know what to say to his people he cannot possibly benefit them. As an ambassador he must know what he has been sent for, and understand the terms of his commission. He must speak as a man who has convictions, a formulated belief, a settled creed. And the minister must not forget that he is the appointed and official expounder of a Divine revelation that has given utterance to the *will* and *purpose* of God. The bible is God's articulate voice to man on the most momentous of all subjects, and when preaching the doctrines just as they are found there, no dreamy indecision can be tolerated. Be specific and never convey the impression that our doctrines are in a state of flux, or that the church is herself drifting down the tide of popular opinion. Be as definite as Paul—"We have redemption through his blood." As specific as Peter—"There is no other name given whereby we

must be saved." Or Jesus himself who declared that no one could come to the Father but by Him. While unbelief dislikes dogmatic statement of doctrine and finds a more congenial home amid the hazy mists of uncertainty, faith hangs on a definite creed and is fed by it—"O God thou art my God, my soul thirsteth for Thee. He only is my rock, my salvation, my defence, my glory, my expectation is from Him." It is strengthening to get out of the quicksand of mere opinion and on the solid rock of eternal truth, and we must lift our people out of this lower stratum of mist into the higher region where the sky is always clear, and make them feel that all the parts and provisions of God's redeeming grace are as strong and sure as the pillars of heaven. In short go with a plain message to men and meet the fact of sin with the fact of grace, and direct poor, weary, sinstricken pilgrims on the road that leads through the gate into the Eternal City. Hold up the cross clear and full that perishing men may see Him, and in that grand theme lies the church's work, and all the weapons of her future conquests.

7. Preach law and Gospel. Your message to men embraces two grand truths. (1) Man a sinner and (2) Christ a great and precious Saviour. These constitute *the faithful saying*. No man can ever put its true value on the Gospel till he knows it to be deliverance to the captive, and the opening of the prison to them that are bound. Scriptural views of man's guilt and depravity are the necessary conditions of estimating the rich promises of the Gospel or the awful solemnity and sanctions of the Divine law. Every true preacher must speak of the fearful pit and miry clay in which the sinner is sunk, and of that sovereign hand of mercy reached down to lay hold of him and lift him out. He must call his people to look to Mount Sinai all sheeted in fire and smoke: as well as to Mount Olivet bathed in the beauty and sweetness of Divine grace. Proclaim a broken law with the solemn judgments of an offended God above it as the black background of condemnation in front of which the calm light of the Gospel shines, and its exceeding great and precious promises burst forth as the morning radiance to woo and win us to the side of Jesus. Never hesitate to tell of a wrath to come, and all the more terrible that it is wrath in the face of the merciful tender, loving face of the Lamb of God. It is when ministers themselves know the terrors of the Lord that they become more urgent in persuading men. It is when convinced of the

nature and terribleness of that sentence of expulsion, and the endless misery of the finally apostate that makes the heart of the preacher brood and yearn over men urging them to flee from the wrath to come and lay hold on eternal life. But dwell on these themes with great tenderness and pity as Jesus did when He shed tears of regret over doomed Jerusalem. In all true preaching the wound and the balm, the disease and the physician, the ruin and the restoration, the sinner and the Saviour are placed side by side. But SHILOH is the great attraction. Unto Him shall the gathering of the people be. Hold up the cross: there we see love and righteousness blended; mercy and truth kissing each other; the rainbow glories of the Divine attributes encircled in glorious harmony.

JOHN THOMPSON.

Sarnia.

The Mission Crisis.

HOME MISSIONS IN THE NORTH-WEST.

VARIOUS causes urge the Presbyterian Church to take an active part in establishing Christian and educational institutions in the North-West. Many of the most intrepid explorers of early times were her sons and the Mackenzie, the Thompson, the Finlay and the Fraser are called after members of the Church: and but for the modesty of the discoverer the Yukon would have been called the Campbell: and Simpson, Rae, Kennedy and the rest are scions from the same stock. The first attempts to settle the country were made by Presbyterians, and the Presbyterian Church sent the first missionary to the "Lone Land." They were Presbyterians whose political sagacity largely secured the annexation of the North-West to Canada, and whose courage and perseverance connected by a line of steel the waters of the Pacific with those of the Atlantic. Macdonald, Brown, Stephen, Smith and Angus are Presbyterian names, and they took no mean part in opening up the country for settlement. Into this land, no longer lone, are coming men into whose blood Calvinism has entered like drops of steel—men who love the Presbyterian Church as their mother and teacher. The Presbyterian Church is now the leading religious body in the country, and if ordinary wisdom shapes the policy of the Church for the future, and the spirit of Christian chivalry is not dead in her sons, there is no reason why she should not under God retain her lead and use her position for the advancement of religion and morality in this land of promise.

HISTORICAL SKETCH.

The first immigrants to the North-West were from Sutherlandshire, Scotland, and came to the country under the auspices of Lord Selkirk. They landed on the shores of Hudson's Bay in 1811, and established themselves on the Red River in 1812. Before leaving

their native land they stipulated (1) that they should have the service of a minister of their own church, (2) enjoy all the rights of British subjects, (3) receive a grant of 100 acres of land on specified conditions, and (4) have a market in the colony for their produce. In 1815 the Church of Scotland sent out a godly elder, Mr. James Sutherland, and empowered him to baptize and marry. In the conflict between the rival fur companies Mr. Sutherland was forcibly removed from the settlement in 1818 and never returned. Lord Selkirk visited the settlement in 1817 and promised to send a minister of their own church. Failing health compelled him on his return to Scotland to seek the south of France, and the duty of selecting and sending a minister was entrusted to an employé. On his advice a clergyman of the Church of England was selected by the Hudson's Bay Company, and an annual grant of £100 made for his maintenance. The colonists were dissatisfied, and although they attended the ministry of the Anglican Church they remained staunch Presbyterians. By cottage prayer-meetings and family instruction the traditions of the Church were kept fresh in the memory; and when the Bishop of Montreal visited the colony in 1844 none of the colonists would receive confirmation at his hands. Nor did the people cease to petition the parent church for a minister. A copy of a petition forwarded in 1844 was sent to the Free Church. This was remitted by the Colonial Committee to the Free Church in Canada and that Church selected and sent the Rev. John Black (afterwards Rev. Dr. Black) in 1851 as missionary to the Red River of the North. In 1862, he was joined by the Rev. James Nesbit, who after spending four years ministering to congregations at Little Britain and Headingly, went to the Saskatchewan country and established at Prince Albert the first Presbyterian mission among the Indians. This was in 1866. In 1870, the Presbytery of Manitoba was organized with four ministers, seven stations and congregations, four church edifices and one manse. In that year the North-West was annexed to Canada and settlers began to come in in larger numbers than before. Manitoba College was established in Kildonan in 1871, and subsequently removed to Winnipeg where substantial and commodious buildings were erected in 1881. In the latter year the General Assembly appointed a Superintendent of Home Missions. In 1883, Manitoba College was made a theological college and the Rev. John M. King, M.A., D.D., appointed Principal and Professor of Theology. In 1884, the Synod of Manitoba and

the North-West Territories was organized with three Presbyteries and fifty-four ministers. Further subdivision has since increased the Presbyteries to five and these, with the Presbytery of Columbia recently erected, now form the Synod.

GEOGRAPHICAL DESCRIPTION.

Since this is the most extensive and important Home Mission Territory the Church is called on to occupy, a brief description of the country may be of interest. Following the line of the Canadian Pacific Railway, which crosses the country from east to west, the length of the Synod is about 2,000 and the width of country occupied about 350 miles. From White River, the eastern limit of the Synod, to the prairie belt the railway passes through a rough, rocky region full of lakes and muskegs. Away from the line, however, are extensive areas of good agricultural land which railways will soon render accessible. The timber is of great value and large quantities are cut every year for lumber and fuel. The mineral wealth is important—the deposits of iron and copper being extensive and the veins of gold and silver rich and widely distributed. The water power at Rat Portage and Keewatin is one of the finest on the continent, being equal at least to 35,000 horse or sufficient to grind 100,000,000 bushels of wheat annually. Port Arthur, Fort William and Rat Portage, situated in this district, have risen to be considerable towns in a few years. Three congregations and seven mission fields are organized in these wilds.

PRAIRIE BELT.—After leaving the forests of the Lake of the Woods region the prairie is entered near the eastern edge of which stands, at the confluence of the Red River and Assiniboine River, the City of Winnipeg. Of this prairie a belt at least 450 miles wide is well adapted for farming. Here the immigrants for the most part have settled and are engaged in making for themselves a home. The fertility of the soil may be learned from the fact that from 700,000 acres, after keeping food and seed, the people were able to export of the harvest of 1887 at least 11,000,000 bushels of wheat. Fifty times as much land lies untilled in the vicinity of where this wheat was raised and along the North Saskatchewan, Peace and Mackenzie Rivers are wide areas of wheat-raising land waiting the advent of settlers.

RANCHING BELT.—Between Moose Jaw and the Rocky Mountains

lies the ranching belt which is about 450 miles wide. Massive herds are fed on the nutritious grasses near the Rockies and their numbers are yearly increasing. Underlying the whole of this ranching district is an immense coal mine, single square miles of which are estimated to yield 12,500,000 tons of coal. Mining is already carried on at several points and the coal is well adapted for steam and domestic purposes.

ROCKY MOUNTAIN BELT.—This belt lies mostly within the boundaries of British Columbia and is rocky. The valleys in the mountains are narrow for the most part and no large extent is suitable for agriculture. On the west coast, especially along the Fraser, there are considerable areas of farming land and the soil is fertile. Timber—chiefly cedar and fir, both of massive proportions—fish, coal, iron, silver and gold are the principal resources. The wealth of this region, however, is only beginning to be developed. Enterprise and capital have a good field and no doubt a few years will witness a decided advance.

Such is the region opened up in North-Western Canada for settlement—vast in extent—rich and varied in resources, and capable of supporting a large population. But will it be settled? Is the climate not too severe? Will summer frosts not interfere with farming operations? Such questions demand an answer and time is furnishing it. The climate is rigorous but vigorous and cultivation and tree planting will moderate the severity of the winter. Already 150,000 people have settled in the West, they have tested its climate and resources and they are determined to make the country their home. Dairying and cattle-raising when fully established will diminish the evils of summer frosts by giving the people varied sources of revenue. The change effected within the last three years is the best evidence of promise for the future.

DANGER OF NEGLECT.

Settlers are pouring into the country every year in increasing numbers. They are from the Eastern Provinces of the Dominion, from Great Britain and Ireland and from the Continent of Europe. It is important that from the outset they should be guided by the truths of religion. They are plastic now and can be moulded by the Gospel; a few years of neglect will harden them against its influence. The religious welfare of British Columbia was neglected,

comparatively, for a long time, while the wants of Manitoba and the North-West were cared for. The most careless observer cannot fail to notice the difference between the people west and east of the Rocky Mountains. The American Church neglected to provide for the moral and religious welfare of the Western states and territories and to-day, west of the Mississippi, there is practically no Sabbath and but a small percentage of the population have any connection with the Christian Church. That is the home of agnosticism and anarchism, and there the false and the foul, the vile and the violent have taken deep root.

The duty of the Church to provide her people with Gospel ordinances, the prospective importance of the country in political power in social influence are potent reasons for early action.

POPULATION LARGELY PRESBYTERIAN.

The Dominion Government took the census of Manitoba in 1886, and the subjoined table shows the strength of the denominations mentioned:—

Population of Manitoba in 1886	108,648	incr. p. c. in 5 yrs.	74.5
Presbyterians	28,406	" " " "	104.4
Anglicans	23,206	" " " "	69.2
Methodists	18,648	" " " "	98.7
Roman Catholics	14,651	" " " "	25.4
Baptists	3,296	" " " "	102.3

In the North-West Territories 32 per cent. of the white population is Presbyterian.

The growth of the work of the Presbyterian Church will appear from the figures that follow:—

	1871.	1882.	1887.	1888.
Congregations and Mission Stations	9	229	389	433
Families	189	2,027	4,986	5,839
Communicants	199	1,355	5,623	7,906
Churches	6	18	98	109
Manses	2	3	22	26

Contributions for all purposes in 1871, \$2,027; in 1888, \$106,000.

During these seventeen years the families increased thirty-one fold, the communicants forty, and the contributions fifty-two fold. The Sabbath School attendance is now more than 7,000, in 1881 it

was only 619. These figures need no accentuation. They show the presence and power of the Spirit in a marked degree. Shall we follow up work so well begun? Does not God beckon us forward? Shall we stand still? Hitherto no church has done so much for the West. Shall she retain her present advanced position? She may and should. Her children in the prairies are loyal to her and proud of her past record. Nothing but neglect or supply by inferior men can alienate them. Men and means are hence humanly speaking the conditions of success. That the trend in the Church at present is towards foreign missions is evident. The graduates of our colleges in increasing numbers are offering themselves for that work, and when the Canadian Church is unable to send them abroad they apply to American or British Churches. But an insignificant number of our graduates offered themselves for home mission work last spring. The rising revenue of the Foreign Missionary Committee, the action of the alumni of colleges in appointing, and the offers of congregations and individuals to support foreign missionaries permanently for a term of years, all shew that the tide has set strongly in the direction of the foreign field.

It is gratifying to find that the missionary spirit is rising but there is some danger that this zeal in foreign missions may divert attention from the large home work of the Presbyterian Church and so in the end leave us with a foreign work without adequate territory from which to draw a revenue for its maintenance. But prudential reasons apart, undue attention to foreign work will prevent expansion in Home Mission revenue, prevent young men from considering the claims of the work and so inflict serious injury. It does seem as if at present the work of the Presbyterian Church in Canada is preëminently that of Home Missions and that any neglect now must work disaster in the future. The past has for us its lessons. Neglect lost the Presbyterian Church in the Maritime Provinces numbers, and wealth, prestige and power. Presbyterian soldiers helped to wrest Canada from the hands of the French, but the conquerors and their descendants were neglected by the Presbyterian Church and to-day they swell the numbers and enrich the blood of the Roman Catholic Church. In Central Canada and along Lake Erie the lack of a home mission spirit thinned the ranks of the Presbyterian Church and left her weak and struggling when she should be strong and aggressive. Will these lessons be heeded? The revenue required for this work is not large. Were every com-

municant in the western section of the Church to give one cent per week provision would be made to maintain ordinances in all districts now occupied and extend the work to settlements that may be formed.

But the need of suitable missionaries can not be too much emphasized. To plant Presbyterianism on the frontier no man seems so well adapted as one born and bred a Presbyterian. But with conviction there must be Catholicity. The population of the west is largely Presbyterian but also mixed. The people are intelligent, well educated and widely read. They are young, enterprising and energetic, and the man to command their attention must have preaching power and adaptability. The work is difficult in the majority of new fields, but youth and strength are bestowed to overcome difficulties. Governments, railway companies, &c., use their young men in arduous and frontier work and promotion follows proved capacity. Long tramps, hard beds and hard fare are for men of youth and vigor, and the arm-chair and lounge are reserved for the veterans and the feeble. Will the young men of the Church volunteer in sufficient numbers for home mission work or will they rather wait for the places that should be filled by older men? Have we courage, faith, self-denial enough among our graduates to impel them to follow the people who are pioneers in developing the resources of the country? More than twenty mission fields and augmented congregations in the West are just now appealing in vain for ordained missionaries. From 1,500 to 1,700 Presbyterian families are this winter without pastors, and several new settlements are forming for which no provision is made. From Manitoba College only two graduates go out this spring. Shall the West be cheered by a strong force of volunteers to man her vacant mission fields, or will the smaller fields and greener pastures of Ontario prove more attractive? The good name of the Church, love of country, love for men and the love of Christ should constrain those entering the ministry to give due thought to the claims of our Home Mission field. Britain, Germany, Scandinavia, the United States have their sympathies drawn out towards India, China and Japan, but if we forget North-Western Canada no other Church will provide for its wants. This is our work, now is our opportunity, shall we prove equal to the demand made on our patriotism and self-sacrifice?

Winnipeg.

JAMES ROBERTSON.

ECONOMY IN MISSIONS.

DO the results of past missionary effort justify the expenditure of such a large amount of the church's funds? Let each and every contributor to foreign missions peer through the mists that roll between us and the general assembly of the saints made perfect, and try to realize the blessedness of one ransomed pagan. Would he in return for the sum total of his past contributions recall this single result and allow the soul to return to "the blackness of darkness forever?" The very suggestion would be greeted with horror by any true Christian. Then when we think of the rich harvest of souls being garnered by the Master's husbandmen in distant lands, we find no room for complaint that the church has paid too dearly for her converts. One authority makes out that these often cost as much as \$300 each. When it comes to a matter of dollars and cents it should be remembered that in the old slave days a trader could afford to pay thrice that amount for a good slave when his physical capabilities alone were taken into consideration. One gem in the crown of an earthly potentate has frequently cost hundreds of thousands of dollars, and of these ransomed ones it is written:—"They shall be mine, saith the Lord of Hosts, in that day when I make up my jewels." (Mal. iii: 17.) Let us not fall into the error of Simon the sorcerer by imagining that the gift of God may be purchased for money. If this money were not spent in foreign missions, it would not be spent in mission work anywhere, but would in all probability find its way into the pocket of some spendthrift heir, leaving the original possessor none the better for its having passed through his hands. A question that presents itself with some propriety just here is this: Might not the same results be attained at a smaller outlay, and, consequently much greater results with the same outlay?

That missions are not managed on principles of true economy as regards either *men* or *money*, I propose to prove from the following considerations:—

1. *The home mission force is not so placed as to cover the greatest amount of territory.*—I here include those denominations which are open to friendly arbitration, by which such a matter could be very easily remedied. I shall take as an instance the field in which

I have been laboring during the past two years. After leaving the town of Lachute and travelling north-east a drive of eleven miles brings us to Lakefield. From Lakefield to Shawbridge on the North River, a drive of twenty-five miles takes one through a belt of Protestant territory, of which these two places form the extremities. In this district there are five distinct charges, four of which, at least, can barely maintain an existence with the help of supplementary aid, and which might easily be resolved into two charges capable of maintaining their own ministers. There would not be more than one hundred families in each charge. These might be visited at sufficiently frequent intervals without too severely taxing the energies of the men settled over them. The points where services are held are Lakefield, Mille Isles, Cote St. Gabriel, Morin and Shawbridge. A Methodist missionary preaches at the first and second of these places; a Presbyterian at Nos. 2 and 3; an Episcopalian at Nos. 2 and 4; and a Methodist at 4 and 5. Every second Sabbath the Presbyterian must preach at 2, 3 and 5, necessitating a drive of sixteen miles over many rocky hills. The Episcopalian minister in driving from 2 to 4 must pass through No. 3. A careful examination of these facts will show that, in one field, no less than three services are held; and it very often happens that two services are in progress at the same hour. In case of a redistribution of workers by the churches concerned, the first two points would form an excellent field of labor for one man, while the remaining three could be worked by another man.

2. *Neglect to ordain as missionaries, men who have not taken the prescribed course of study in a Theological College, excludes many from the foreign field, who would otherwise offer themselves and their means for this work.* I have reason to believe that there are men of ability and means who would consecrate both to the work of Foreign Missions if they could be ordained without first spending a long period in college. Take the members of the London Mission Band, now laboring under the auspices of the China Inland Mission, as a noteworthy example. If men like these have accurate views of the system of divine truth and a desire to preach the Gospel amongst the heathen, why should they not be ordained to this special work? They could be fitted for work, on arrival at their destination, in training institutes similar to those under the China Inland Mission. Let us suppose that a young man, with fair education and considerable means, has reached the age of twenty-

five years before he experiences any desire to go and preach the Gospel to the heathen. He is brought face to face with the fact that a course of training, extending over five of the best years of his life, is necessary before he can be an ordained missionary to the heathen. After arriving at his destination a still further period of two years of hard study is necessary to gain a sufficient knowledge of the language to enable him to preach intelligently. He naturally recoils from such a circuitous and laborious route to ordination, and one which would deprive him of a great amount of the money so much needed in the work in which he desires to engage. If he were sent off at once, the Foreign field would derive the immediate benefit of all those years of hard work, and of the money at his disposal. Such ordinations could be confined to the foreign field alone, and within certain fixed limits. Then college bred young men settling in the same land would serve to supply the needs of a growing church, as educators of its native ministry, or pastors of its more important charges. The veteran missionaries, who have taken the initiative in this great missionary movement,—the Pauls and the Barnabases of Formosa, India and the South Seas,—might make a periodic tour amongst their younger brethren, setting in order the churches, and strengthening the hands of the missionaries by timely counsel and an inspiring example of courage and zeal. In the very face of the fact that untrained men are not ordained to this work, the January number of the *Record*, in making an appeal for a man for Trinidad, asks, "Where are the scores of Canadians who, not long since, declared their readiness to go to the ends of the earth at the Master's bidding?"

Some months ago the *Toronto Presbyterian Review* quoted an extract from the *Michigan Christian Advocate* which ridicules the report that "More than 2,200 students in the colleges and theological seminaries of our land have promised their lives to foreign missionary service." The *Advocate* says, the fact which that paragraph is supposed to state is not a fact at all. If any one can make that paragraph say that more than 2,200 "third year theologues" had offered themselves for the work they will do a great deal to establish the veracity of the *Advocate* in asserting that "the fact which it is supposed to state is not a fact at all." It is doubtful whether in Canada those graduates who have thus offered themselves can be counted even in scores. It must be remembered that many of those volunteers were probably in their first year in Arts, which means

that they then had a seven years course ahead of them. Will our missionary advocates still insist upon the necessity of this full course, and then lay the blame on those who are obliged to submit to it because they are not ready all at once? Last year two of our graduates offered themselves for the foreign field. One was sent and the other remains at home. Why were not both sent? A lack of proper qualification cannot be pleaded in this case, or if so, many of us may well turn pale. There are four volunteers amongst our graduates this year all of whom should be able to stand a thorough test. Speaking for our own University, I can say that the volunteers in connection with that institution meet regularly for special prayer, and the discussion of such subjects as may prove valuable to them when brought face to face with Oriental systems of morality. This appears to indicate that they are really in earnest. When we consider the extravagant arrangement of men in the Home field, and the rigid discrimination exercised in the choice of men for foreign work, while an important charge in Trinidad has been vacant for more than two years, we may say as Æschines said of the Athenians, "We were born to be subjects of the wonderful for those that shall come after."

3. *The present method of choosing men for missions involves too great an outlay for salaries.* The opinions of those already in foreign lands as to what is expected of one when there, are as various as the opinions of those at home as to who should be sent. Some tell us that more depends upon one's manner of life among the heathen than upon his powers of reasoning with the people. Others again tell us that never men spakelike Moslem or Confucian sages, and that sending men unable to cope with these is worse than useless. It seems to me that the general tendency is to aim at the higher classes, and the nobility, in the hope of converting the nation. A wiser plan and a more effective one would be to leave the nobility and the sages alone, and concentrate all efforts upon the masses. A power which will transform the lower classes into peaceable, industrious and virtuous citizens, will readily commend itself to those in authority. Those who desire to reach the hearts of the people must conform to their style of living as far as this can be done without violating the principles of Christianity. In the language of the Apostle we must be ready to be made "all things to all men, that we may by all means save some." (I Cor., ix: 22.) The history of the China Inland Mission should be abundant testimony to the value of such a

course. The illustrious leader in that missionary movement can get all the missionaries he wants, and he can get them without salaries. The amount of money given to one of our missionaries as salary alone, would pay for the support of four such men as J. Hudson Taylor employs. It is not the amount of learning a man has in his head, or the amount of money he has in his pocket, that is going to convert the heathen, but the amount of *tongue power* that can be concentrated on the masses, when the first preachers of the word were waiting for this power "*there appeared unto them cloven tongues like as of fire and it sat upon each of them.*" And how marvellous the result! Tongues of fire, guided by the Holy Spirit, is what is required among all classes of sinners. The surest way of getting the wrong man is to offer a good round salary and expenses to the man who will go. Many a man would be glad of the chance to see a bit of the world. He *may* be the right man, but then again he may *not*. Men have gone on other missions; why not go as a preacher? In order to find the true missionary we should adopt the Apostle's plan of finding the true Christian. He begins by enumerating all the valuable qualities a man may have and yet not be a Christian. He may speak with tongues of men and of angels, and have power to interpret mysteries and do many fine things, and yet if he have not charity he is *nothing*. So might we deal with our candidates for the foreign field. They may be men of genius—men capable of representing their mother country in a foreign state. Their fathers and grandfathers before them may have been successful expounders of the word. Yet the apostle says they may have all these fine abilities and yet be worth **NOTHING**, if they lack that one thing which would constrain them to forsake all for the privilege of testifying of Jesus amongst those who never heard His name. The same inspired authority says that *not many wise men after the flesh, not many mighty, not many noble are called.* (I. Cor. i: 26.) When people speak of consecrated talent, it seems to me they put all the emphasis on *talent* rather than on *consecration*. Many will no doubt exclaim that past experience proves the necessity of employing men of superior education. So King Saul the experienced warrior endeavored to impress upon the shepherd lad the necessity of having strong armor to encounter Goliath. But David evidently attached no importance to that experience which caused its possessor to sit gazing dejectedly at the scornful enemy. He speedily proved that faith

could accomplish what experience never even dreamed of doing. Let the church send out her most eminent men if she will to organize and control. But surely a way should be opened up for Christian teachers to enter in native dress and to make the land of the heathen the land of their adoption. Nothing short of personal vanity could lead any one to see anything humiliating in a change of costume in a land like China. In other lands where little or no clothing is worn, that style of dress which it is intended to recommend converted natives to wear should be worn by missionaries. The plan of maintenance recommended in this paper does not leave room for mendicancy. Christian teachers with an allowance of \$500 per annum should be able to live comfortably, as far as comfort is possible, in a strange land. In rural districts in the Province of Quebec a common school teacher is expected to live on one hundred and twenty dollars a year, dress as well as the best in the community, and keep herself posted in matters pertaining to her profession. Even in the Province of Ontario a man with a second class provincial certificate seldom receives more than five hundred dollars per annum in rural districts. We are frequently reminded that we are moving steadily if slowly. It would be poor consolation to a man who is exceedingly anxious to reach a certain city by the first train, to be assured that he is moving steadily in the direction of the right train if he knows that that train is moving away from him at the rate of forty miles per hour. We are moving steadily towards the evangelization of the world, but that mark is moving from us with terrific speed. As the Israelites described in the Book of Malachi offered the maimed and sickly members of their flocks in sacrifice to the Lord instead of the firstlings as provided in the law, so Christians to-day are giving what they can very well afford to do without. They do not deserve to witness more glorious results. But we look for the dawn of a brighter day when Christians shall realize the true blessedness of Christian liberality. We look for a day when missionary effort will no longer be confined to one man to ten millions; but the seething millions of heathenism will share to a certain extent the abundance with which our land is blessed. Then will the promise be fulfilled which was spoken by the prophet Isaiah, saying:—“*I will say to the North, give up; and to the South, keep not back; bring my sons from far, and my daughters from the ends of the earth; even every one that is called by name; for I have created him for my glory.*” (Isa. xliii: 6, 7.)

LETTER FROM REV. J. W. MACKENZIE TO THE 'STUDENTS' MISSIONARY SOCIETY.

I WISH to thank you most sincerely for your kind letter, for your continued interest in our work here, and for the assistance again rendered in carrying it on. A letter just received from Dr. Steel by the Dayspring, informs me that he duly received your contribution. How very gratifying it is to hear of the deep interest which is now taken in Missions by ministers and students, and it is especially cheering to hear that so many of the latter are giving themselves to the service of Christ amongst the heathen. And is not this just as it should be when we think of what we owe Him who has redeemed us? Can we ever do enough for such a Master as we serve? How can we be at ease when so many whom He died to deliver, are still held in bondage by the Prince of Darkness? Oh for more entire heart consecration to His service! I have never for a single moment regretted having entered the Foreign field. And to any young man who feels in his own breast that he has a call to this work I would say, "Go forward, God will open up your way."

Our Mission I am thankful to say is prospering. Another labourer has just arrived—a young man from Victoria, Australia. It is probable that he will be settled on Malekula, one of our largest islands. It is reported that one or two more young men in Victoria are studying with a view to coming here, and we expect two new missionaries next year, one from New Zealand, and the other from Scotland, the latter to be supported by the Presbyterian Church of Tasmania. In view of this, and remembering that the population of this group is so small in comparison with that of many other fields, I cannot ask our church to send any additional labourers.

My brother missionary on this island—Mr. MacDonald—is at present in Melbourne, carrying through the press our joint translation of the New Testament. This will be a great boon to our natives, as hitherto they have only had detached portions of it.

A French priest who settled in a corner of our field upwards of

two years ago, has moved away to another island, not having been successful in gaining an entrance amongst the natives. I am glad he has gone, as had he succeeded in gaining an influence over the village where he settled he must have proved a hindrance to our work.

I am thankful to say that the class of young men supported, by friends of the Mission in Montreal and other places, while being trained for teachers, has turned out very satisfactorily. I am sure could those dear friends realize the assistance they have rendered in carrying on the work in this group, they would not regret having sent us their contributions. Of the five supported by members of Erskine Church, one, Faté, or, as he was baptized and is generally called, Solomon is my assistant whom you now so kindly support. Another, Kaltong, is settled at Fila, our principal outstation, where he is doing a grand work. It is possible we may send him to Aniwa, to take charge of the work there, as an application has been made for a teacher to be sent to that island. The remaining three have gone out with other missionaries to heathen islands. Of two of them we have had very gratifying accounts from their missionaries. The third has only recently left us, but will, I feel assured, do as well as any of the others, for at one of our outstations he has rendered efficient service for about two years. But no doubt you would like to have particulars of the one you are supporting. In our absence he has sole charge of the children's school. But when we are at home we take charge of the more advanced scholars. He has charge of the Sunday school; has Bible class on Sabbath afternoon for part of the adults; teaches a class at the adults morning school, and takes the candidates' class when necessary. Then he saves me a great deal of manual labour, as he is neat in his work, and can do almost anything required about the station in the way of repairs. Indeed his service is invaluable to me. His wife is equally serviceable to Mrs. Mackenzie in her part of the work. Taken all in all, she is the finest native woman I have seen here. She lived with us for many years before her marriage, and so she can lend a hand at almost any department of household work. In any good work going on in the village she takes the lead, and commands the respect of the rest of the women. In Sabbath school she has charge of the infant class.

At present we have seven teachers and their wives labouring on heathen islands under other missionaries, and four teachers and

their wives at outstations on this island. As the demand for native teachers is so urgent, I have taken another class of promising boys. The practical interest manifested in our work by Sabbath schools which we did not suppose knew anything about us led me to do this. We have no pledge that these contributions will be continued, but we believe the means will be provided in some way or other, for continuing the class.

During the past year, our work at Fila, the outstation above referred to, has been particularly encouraging. We had a great deal of opposition to encounter there for many years. They seemed determined to have nothing to do with the Gospel. But God's word has triumphed, as it is sure to do wherever proclaimed, and now on the Lord's Day, instead of the beating of drums, and the fiendish shouts of savages as they danced around them, which you might have heard less than three years ago, you hear the "church-going bell"—another remembrancer of Montreal—calling them together to praise that Name which is above every name. They are just completing a house for us which stands on the site of the old dancing ground in a sacred grove, the fence around which encloses these sacred drums, and frequently they are beaten to call them together to work.

Erakor, Efate, New Hebrides, Nov. 1st, 1888.

J. W. MACKENZIE.

Partie Française.

L'ÉCLECTISME PHILOSOPHIQUE DE VICTOR COUSIN.

II.

APRÈS avoir exposé la théorie, les principes de l'Éclectisme et en avoir signalé quelques lacunes, examinons les résultats de ce système tel qu'appliqué à l'histoire de la philosophie par Cousin lui-même.

Il était tout naturel, avons-nous dit, qu'étant donnée une telle école de philosophie, son chef se soit surtout livré aux recherches de l'histoire de la philosophie ; mais en le faisant il n'a pu échapper aux conséquences de son système, dont quelques-unes sont de nature à vicier son œuvre.

En effet, si on doit parcourir les pages de l'histoire à la lumière du flambeau de l'Éclectisme il faudra étudier le faux autant que le vrai, puisque les deux sont toujours mêlés ensemble et que nous n'avons aucun critère pour les discerner. C'est aussi nécessairement dans ce danger que donne Cousin : il s'attache à exposer ce qu'il devrait se borner à mentionner : les aberrations. La philosophie étant la science des principes et celle de leur suprême principe, l'histoire de la philosophie doit être celle des idées qui sont l'expression fidèle et vraie de ce qui est en soi immuable, éternel—la vérité. Elle doit laisser de côté le reste. L'apparition dans le temps de ce qui est réellement et vraiment, de ce qui se manifeste sans cesse sous des formes essentiellement changeantes, tel est l'objet et telle doit être l'histoire de la philosophie. Celle qui s'attache à tous les théories vraies ou fausses est sans doute plus complète que celle qui se borne au vrai et au pur ; mais elle ne donne pas à l'intelligence plus d'idées vraies et elle la charge de beaucoup d'idées fausses. Ainsi la bonne histoire de la philosophie reproduit non pas toutes les idées

qui se sont fait jour, mais celles qui ont fait le jour, qui ont révélé le vrai, qui l'ont mis en lumière. Exposer—tout, même le faux, c'est pourtant la tâche nécessaire et la seule tâche de l'Eclectisme. N'est-ce pas ressembler au guide insensé qui pour montrer le bon chemin au voyageur lui indiquerait toutes les fausses routes qu'il pourrait prendre s'il voulait se perdre ?

En exposant le vrai, l'histoire de la philosophie est bien obligée de le prendre dans son alliage avec le faux et de signaler ce dernier pour mieux le proscrire, mais jamais elle ne doit se complaire à le parer, à le présenter sous son jour le plus favorable, et à le déclarer légitime par cela seul qu'il a été, comme s'attache à le faire Cousin : " Accoutumez-vous à ce principe, dit-il, les différents systèmes philosophiques ont été, donc ils ont leur raison d'être."

Mais l'esprit de Cousin était plus philosophique que le système qu'il avait accepté, et il a su combler cette lacune par une étude approfondie de la psychologie, sur laquelle il base tous les systèmes.

L'observation nous montre que les éléments intégrants de la raison humaine sont au nombre de trois : l'infini, le fini, et leur rapport. Ces trois notions, conséquemment, doivent avoir été les fondations de la philosophie dans tous les âges, et de quelque manière qu'elles se développent dans l'esprit humain tel a dû être le cours qu'a suivi la philosophie dans la succession des siècles, depuis les temps primitifs.

La première idée qui occupe la raison individuelle est celle de l'infini. Mais cette idée fait bientôt place à la connaissance des objets ; en dernier lieu les deux sont jointes dans une dépendance mutuelle. Tel a été le développement de la raison humaine.

La philosophie orientale était basée sur l'idée de l'infini et de la substance absolue : la philosophie grecque, couronnée par les productions fécondes d'Aristote, était la philosophie du fini ; enfin, la philosophie moderne a favorisé le développement du rapport du fini et de l'infini, et est ainsi destinée, selon Cousin, à compléter le cycle philosophique de la pensée humaine.

Il ne faut pas croire cependant que chacune de ces trois époques fût exclusivement occupée de son point de vue particulier qui la caractérise. Tous les éléments intégrants de la raison ont dû exister dans tous les âges. Aussi chaque période donne-t-elle le spectacle de plusieurs systèmes philosophiques, mais tous plus ou moins subordonnés à un système particulier, selon que l'époque éclaire un

des trois grands objets de la science philosophique : la nature, l'homme, Dieu.

Par une analyse judicieuse et complète de la raison humaine, Cousin y constate quatre tendances qui, se développant dans l'histoire, donnent naissance à quatre systèmes philosophiques—le *sensualisme*, l'*idéalisme*, le *scepticisme* et le *mysticisme*. Ces quatre systèmes épuisent toutes les énergies de la pensée. Chacun est basé sur une idée vraie et a sa mission particulière à remplir dans le développement de la raison humaine, mais chacun contient une erreur à raison du point de vue partial et exclusif auquel il doit son origine.

Une telle théorie dictait à Cousin l'*ordre chronologique* à suivre dans l'histoire de la philosophie. C'est d'ailleurs l'ordre naturel de l'histoire ; c'est la marche ordinairement suivie dans l'étude des faits. Cette méthode consiste à recueillir et à exposer les théories suivant l'ordre des temps où elles se sont produites. On parcourt successivement la suite des âges en observant dans leurs rapports réciproques les systèmes qui se sont développés simultanément pendant la durée de chaque période philosophique. Ces systèmes ont entre eux, pour l'ordinaire, des rapports d'affinité ou d'antagonisme, de combinaison ou de dissolution qui ne permettent pas de les considérer isolément.

Qu'il est grand le spectacle que nous présente l'histoire de la philosophie, qu'à l'aide d'une telle méthode Cousin fait dérouler devant nous à partir des antiques conceptions dont l'Inde paraît avoir été le berceau, jusqu'à leur plein épanouissement dans les temps modernes !

Il l'a divisé en cinq périodes :—

1°. La période de la philosophie orientale qui comprend ce que l'on connaît des spéculations de l'esprit humain dans l'Inde, la Chine, la Perse, la Chaldée, la Phénicie et l'Égypte.

2°. La période de la philosophie grecque : elle commence à Thalès et à Pythagore et se prolonge en conservant son caractère propre jusqu'à Sextus Empiricus, vers la fin du second siècle de l'ère chrétienne.

3°. La période qui embrasse les cinq premiers siècles de notre ère, (le mouvement philosophique purement grec qui finissait étant mis à part) ; deux faits principaux dominent dans cette période, savoir, premièrement, le changement qui s'opéra par la propagation de la

philosophie orientale et sa fusion avec la partie la plus élevée des théories grecques ; secondement, la production et le développement de la philosophie chrétienne.

4. Le moyen-âge : la philosophie chrétienne de cette époque se divise en deux branches, l'une a quelque analogie avec les spéculations orientales ; l'autre, qui est la plus considérable, et qui est connue sous le nom de scolastique, a ses racines dans la philosophie grecque. En dehors du christianisme apparaît la philosophie arabe.

5. La période moderne ou le mouvement philosophique qui succède à la scolastique. On le voit commencer dès la fin du quinzième siècle, particulièrement en Italie, et il s'étend jusqu'à nous. Ses trois centres principaux ont été l'Angleterre, la France et l'Allemagne.

Tel est le plan, tracé à grands traits, de cette histoire de la philosophie de Cousin. Et quel style ce maître avait à son service pour remplir ce cadre ! Ses phrases toujours harmonieuses bercent l'attention charmée du lecteur. Jamais philosophe n'a su mieux dire. Aussi tant qu'il y aura des hommes qui parleront français et qui auront l'âme ouverte aux grandes et sublimes inspirations, des hommes qui seront sensibles non seulement à l'élévation dans les pensées, mais encore au beau dans leur expression, on étudiera avec délice ces pages palpitantes d'intérêt pour apprendre, non l'histoire de ce qui est passé—c'est le domaine de l'histoire universelle—mais l'histoire de ce qui reparaît tous les jours plus pur et se renouvelle continuellement plus immuable, malgré la grossièreté ou l'imperfection des formes sans cesse changeantes où il est engagé.

J. L. MORIN.

Montréal.

Editorial Department.

OUR MISSIONARIES.

WE are delighted to be able to give in the present issue an excellent portrait of that one of our graduates who is at present engaged in actual foreign missionary work and of the four who are, God willing, soon to go abroad. Our college has never been wanting in missionary zeal. This is not the first time that graduates have offered themselves for the foreign work. But the way was never opened up as it is now. God has not only stirred up His servants to go but He has also put it into the hearts of His people to give. While a year ago we had no representative in the foreign field in a few months we will in all probability have five. The reflex influence is being already felt. We are living in a missionary atmosphere. We are coming into daily contact with men who are about to leave their friends and their native country to preach the Gospel to ignorant and benighted heathens. We cannot bow before the throne of grace without remembering him who has gone and those who are about to go. Our thoughts are being continually directed to the crying need of heathendom and so our interest in this work is being greatly increased. The ice has been broken and now we may expect to see each graduating class send its quota of missionaries to the foreign work. There is at present upwards of a dozen of our students who have signified their desire to go, not counting those of the graduating class. It is not perhaps in place to speak too highly of our own men, but we may truly say that the five whose portraits appear in this number are men who have proved themselves to be good students and have won the respect and admiration of their fellow-students.

REV. GEORGE MACKELVIE, M.A.

Mr. MacKelvie, though of Scotch parentage, was born in Tyrone, Ireland, but his youth was spent in Glasgow, where his friends still reside. There he got his early education, and followed it up by entering Glasgow University, where he won the respect and appro-

bation of the professors, and graduated in 1884 with the degree of M.A. He taught for some time and was very successful in this. Mr. MacKelvie was ordained an elder in Dalmanock church and labored there as a missionary. He was thoroughly in sympathy with every movement that would better the condition of those who were in need. He was fond of visiting the public debates which are so common in Glasgow, and his voice might often be heard speaking in behalf of justice and right. This same spirit was shown while he was with us, for he was always ready to take the part of those who were wronged, and his kindly sympathy and conscientious judgments were highly valued by all who had need of them. Such a nature, with the experience obtained in a city like Glasgow, made him an excellent temperance worker and his fund of temperance information was extensive. He was also a faithful Sabbath school worker in his own congregation, where he taught a large Bible class. The family belonged to the Established Church, and Mr. MacKelvie entered the Theological College in Glasgow and spent two sessions there. Before entering his third session some friends in this country induced him to come to Canada and he left Scotland arriving in Montreal in October, 1887. Before leaving, his friends in Dalmanock parish presented him with a purse of thirty sovereigns as a mark of their esteem. Though Mr. MacKelvie spent only one session in this college he won the respect and esteem of all his fellow-students, for his ability as a scholar, his genial disposition as a friend, and his earnestness as a Christian. When he came to Canada he intended settling here, but his desire was to go to the most needy. He offered himself to the Maritime Board to supply Couva, but the answer was delayed and in the meantime when St. Paul's Church asked for a missionary he applied and was accepted. He was ordained in St. Paul's Church on May 27, 1888, and a few days afterwards he sailed for Scotland, whence he set out for his field of labor in Central India.

MR. MURDOCH MACKENZIE.

The subject of this sketch was born in the parish of Edderton, Rosshire, Scotland, on the 17th of June, 1858. While he was quite young the family moved to Lamington Park. His parents belonging to the Free Church, he received his earlier education in the Free Church School. His interest in foreign missions dates

from his tenth year, when his youthful mind was impressed by an address on the Hindoos by a retired missionary. His strong temperance sentiments were also formed early in life—the immediate cause being the evil influence of strong drink on the men among whom he worked. The time and money thus squandered by his fellow-laborers Mr. McKenzie spent in reading and accumulating a library. Having served an apprenticeship as gardener near his home, in November 1878 he obtained a position in the Ardgowan Gardens, Renfrewshire. Shortly after coming here he made a public profession of his faith in Christ. Reading the lives of such men as Brainerd and Livingstone first turned his attention to mission work, and in November 1879 he resolved to consecrate himself to the work of the ministry. In the meantime many lines of Christian work were undertaken, among them a young men's prayer meeting, at which John McNeill "the Scottish Spurgeon" was an occasional attendant. About that time an advertisement appeared asking for a gardener to join a mission on Lake Nyassa, Central Africa. Mr. McKenzie applied but was afterwards prevailed on to withdraw, God having other work for him to perform. In 1883, through a casual interview with a former editor of the JOURNAL, Rev. Jno. Mitchell, Mr. McKenzie decided to come to Canada and study in this college. He arrived in September of the same year. His college course has been conscientiously and successfully pursued, reflecting credit upon himself and giving the highest satisfaction to his professors. He was noted as the most regular attendant at all college meetings. He was a faithful worker in all the societies and his wise counsel was always listened to with respect. He was acknowledged to be the most active member of the Missionary Society and to him it owes very much of its success. In many congregations in Ontario and the Eastern Townships Mr. McKenzie has done a work which will make his memory endeared for many years to come. He is being sent to China by David Yuile, Esq., of Erskine Church, who guarantees his support for five years.

MR. JOHN MACDOUGALL, B.A.

Mr. MacDougall was born at Ormstown, Chateauguay County, Quebec, on the 14th September, 1859. His father is a respected farmer and is still residing on the old homestead. Mr. MacDougall remained long enough on the farm to get a good practical knowledge of all its work. During this time he formed a taste for reading and determined to secure an education. The influence of godly parents and a faithful pastor led him early into the way of truth. The call of God's spirit was heard and responded to. When twenty-

one he began to prepare himself thoroughly for his chosen work. Having taken a first class stand in his preparatory course in Huntingdon Academy in the fall of 1882, he entered McGill College on the twenty-third anniversary of his birth. During the first two years of his arts course he followed the honour course in mathematics, and during the last two years took honour philosophy. He gained scholarships every year and carried off the gold medal in philosophy on his graduation day. On entering theology he was at once appointed by the faculty of this college as lecturer in classics, which position he resigned at the end of his first year that he might engage in other work. His interest in all collegiate societies was always strong. The McGill Y. M. C. A., of which society he was president for a year, received much of his attention, and the Students' Missionary Society of our own college always counted him among its most active members. He goes out to China as the missionary of Erskine Church. His former pastor, Rev. D. W. Morrison, of Ormstown, writes thus of our fellow-student: "I can testify in the most unqualified terms regarding his uniform good character and solid worth and I have the firm conviction that he is admirably fitted to do successful work in the mission field. I only regret that he is not being sent by Ormstown rather than by Erskine Church."

MR. J. H. MACVICAR, B.A.

John Harvey MacVicar, the youngest of our missionaries, was born in Montreal in March, 1864. When seventeen he entered McGill College, having received his preparatory education by private tuition and at the Montreal High School. Even before entering the University he was closely connected with matters which interested the Students of the Presbyterian College, and it was at his suggestion and through his exertions that the first journal in connection with a Theological College in Canada was issued from these halls, in January, 1880. He is, therefore, the inaugurator of this branch of periodical literature in Canada. His ability as a writer is well known even outside of college circles and the favor with which his many articles have been received gives promise of an enlarged missionary literature for the Canadian Church. After a most satisfactory course in the University, from which he was graduated in 1885, Mr. MacVicar entered on his theological studies in the Presbyterian College. While attending faithfully to his collegiate work he has still found time during the past three years to engage actively in City Mission work, having had charge along with another student of Nazareth Street Mission, in which he has exhibited the same zeal and earnestness, and ability to adapt himself to different classes of people which he will carry with him abroad. Much as he is interested in this work however, his missionary spirit will not allow him to remain at home. Even as a boy his desire was to preach the Gospel to the heathen, and when a few years ago his

religious life experienced a deepening and quickening influence, he resolved to offer himself for service in the foreign field as soon as his course of study should be completed. That time has now come and before the close of this year Mr. MacVicar expects to be on the shores of China. He goes out as the Missionary of Crescent Street Church, Montreal, of which congregation his father, Dr. MacVicar, was pastor for several years.

MR. J. J. FORBES

Mr. J. J. Forbes, was born in the Free Manse, Drumblade, Aberdeenshire, Scotland, Dec. 10th, 1859, where his father has been pastor since shortly after the Disruption of 1843. As a boy he was fond of books of travel, exploration and biography, especially missionary biography. The lives of Brainerd, Mrs. Judson, and Rev. W. C. Burns left impressions which were never altogether lost in later and more thoughtless days. The manse life was fitted to stimulate such impressions, and he grew up with the feeling that the highest ideal of life was to be found in such self-denying men. Several remarkable revivals helped to deepen these impressions, and he determined to become a minister like his father. But on removing to Aberdeen to attend the University the influence of careless companions and the still more pernicious influence of some thoroughly infidel, but professedly advanced thinkers among his fellow students shook his faith. Then came on step by step, indifference and carelessness. The idea of entering the ministry was abandoned. In the fall of '76 Mr. Forbes passed the preliminary examination and began the study of medicine in Mareschal College, Aberdeen. He pursued this study at Aberdeen and Edinburgh for some years, paying particular attention to biology and physiology in which latter science he excelled. But all this time his mind was ill at ease, and he became thoroughly sick of a life not brightened by a single ray of hope for the future. At last the old faith began to return and in a fit of restlessness he resolved to leave all the old associations and seek the new world. He came to Canada in August, 1883, and accepted a position as assistant teacher in Huntingdon academy, P.Q. It was while engaged as a teacher there that in the quiet of his own room he found the peace which for years he had been seeking. He at once joined himself to the congregation of the Rev. Jas. Watson, D.D. His early formed determination to become a minister returned and he entered this college as a Theological student. Lack of funds compelled him to take private teaching during most of his course. He was a good student, his class exercises especially were highly spoken of by his professors. He has offered himself to the American Board of Commissioners for Foreign Missions, and is likely to be sent to one of their many fields. His knowledge of medicine makes him a most desirable man for foreign mission work.

Annual Convocation.

APRIL 3RD, 1889.

ORDER OF CONVOCATION.

THE Senate, Alumni, Visitors and Students entered the Hall at eight o'clock p.m., and Convocation was constituted, the Reverend the Principal presiding. The following was the order of the exercises.

OPENING DEVOTIONAL EXERCISES.

Singing, Psalm cxxi. Led by Organ and Choir, Mr. R. S. Weir, B.C.L., Organist. Reading the Scriptures and Prayer by the Rev. R. H. Warden, D.D.

1.—Presentation of Prizes, Scholarships and Medals.

A.—PRIZES.

(1) *Philosophical and Literary Society's Prizes.*—The Walter Paul Prizes :—Public Speaking, \$10 in books, Mr. R. Johnston, B.A. ; English Reading, \$10 in books, Mr. W. A. Cook ; French Reading, \$10 in books, Mr. L. Giroux.

(2) *Sacred Music.*—The George Hyde Prize, (2nd year only,) \$10 in books, Mr. H. T. Kalem. The R. S. Weir Prize, (all years,) \$5 in books, Mr. R. Eadie.

(3) *Ecclesiastical Architecture.*—The Dr. M. Hutchinson Prize, (3rd year only,) \$10 in books, Mr. R. Johnston, B.A. The 2nd Prize, (all years,) \$5 in books, Mr. J. H. MacVicar, B.A.

(4) *Rhetoric.*—The Dr. F. W. Kelley Prizes, (2nd year,) \$15 in books, Mr. W. M. Rochester, B.A. (1st year,) \$10 in books, Mr. W. Charles, B.A.

(5) *Class Prize in Church Government.*—Obtained by Mr. W. Charles, B.A.

B.—SCHOLARSHIPS, (Special.)

(1) *University Scholarships.*—Gained after the close of session 1887-88. The Sir George Stephen, 1st year, \$50, Mr. A. C. Reeves ; The Stirling, 2nd year, \$50, Mr. R. MacDougall ; The Drysdale, 3rd year, \$50, Mr. W. E. Decks ; The Slessor, 4th year, \$50, Mr. N. Lindsay. B. A.

(2) *French Scholarships*.—The Embro (Knox Church), Theological, \$50, Mr. J. E. Côté; The Guelph (Chalmers' Church), Theological, \$40, Mr. A. J. Lods; The Galt (Central Church), Literary, \$40, Mr. M. Maynard; The Hamilton (McNab St.), Literary, \$40, Mr. E. Maynard.

(3) *Gaelic Scholarships*.—The R. R. MacLennan, (Senior), \$50, Mr. M. MacKenzie; The H. MacLennan, (Senior), \$25, Mr. K. MacLennan; The K. Campbell, (Junior), \$25, Mr. J. P. MacInnes.

(4) *The Nor-West Scholarship*.—The James Henderson Scholarship of \$25, Mr. W. T. D. Moss.

C.—SCHOLARSHIPS, (Theological and General.)

(1) *Ordinary General Proficiency*.—The Greenshields, 1st year, \$50, Mr. J. A. Morison, B.A.; The Balfour, 2nd year, \$50, Mr. W. M. Rochester, B.A.; The Jas. Robertson, 3rd year, \$50, Mr. M. MacKenzie and Mr. J. H. MacVicar, B.A.; The Hugh MacKay, 3rd year, \$60, Mr. R. Johnston, B.A.

(2) *General Proficiency in Honour and Ordinary Work*.—The Peter Redpath, 2nd year, \$50, Mr. J. Naismith, B.A.; The Anderson, 2nd year, \$100, Mr. W. L. Clay, B.A.

D.—MEDALS.

The Students' Gold Medal, being Highest Prize of the Year for all Work, Pass and Honor. Awarded to Mr. R. Johnston, B.A.

2.—Conferring Degrees in Divinity.

(a) BACHELORS OF DIVINITY,

The Rev. A. Ogilvie, B.A.

Admitted *ad eundem gradum*.—The Rev. P. H. Swift, B.D., Ph.D., M.A., Rockford, Illinois, U.S.; The Rev. A. MacDougall, B.D., Ph.D., St. John, N.B.

(b) HAVE PASSED THE FIRST EXAMINATION FOR B.D.

Mr. R. Johnston, B.A., Mr. W. L. Clay, B.A., Mr. D. L. Dewar, B.A., Mr. J. Naismith, B.A.

(c) DOCTORS OF DIVINITY.

Causa Honoris.

The Rev. W. B. Clark, Chalmers' Church and Morrin College, Quebec, P.Q.; The Rev. Professor Donald Ross, B.D., M.A., Queen's College, Kingston, Ont.; The Rev. A. B. MacKay, Crescent Street Church, Montreal, P. Q.

3.—Addresses, &c.

1.—VALEDICTORY ADDRESS, by Mr. R. Johnston, B.A.

2.—PRESENTATION OF DIPLOMAS to the Graduates of the Year, namely :

Mr. J. Bourgoin, Mr. D. Campbell, Mr. P. N. Cayer, Mr. J. E. Côté, Mr. D. L. Dewar, B.A., Mr. J. J. Forbes, Mr. R. Johnston, B.A., Mr. A. J. Lods, Mr. J. MacDougall, B.A., Mr. J. S. MacIraith, Mr. M. MacKenzie, Mr. M. J. MacLeod, B.A., Mr. J. A. MacLean, Mr. J. H. MacVicar, B.A., Mr. W. Russell, B.A. By the Rev. the Principal.

3.—ADDRESS TO THE GRADUATES, by the Rev. Donald Ross, D.D., M.A., Professor of Theology in Queen's College, Kingston.

At this point Rev. L. H. Jordan rose and in the name of Mrs. Fairie of Erskine Church, presented the College with a beautiful organ.

4.—STATEMENT FROM THE CHAIR. CLOSING DEVOTIONAL EXERCISES.

VALEDICTORY ADDRESS.

1889

BY ROBT. JOHNSTON, B.A.

MR. PRINCIPAL, GENTLEMEN OF THE SENATE AND ALUMNI, LADIES AND GENTLEMEN,—The attitude of our class, as we appear before you to say our farewells, is like that of the old Roman Deity who, with our face toward the past, reviewed what had been accomplished, and, with another, looked forward to forecast what was yet to come. Although a valedictory address is, strictly speaking, a farewell, and is supposed to be mainly retrospective, it cannot be inappropriate to allow the line of thought to be, in part at least, prospective. Most appropriate, in fact, is it that it should be so, for to-night we seem to be casting the cables which have bound us so long to the happy haunts and safe retreats of student life, and to be on the point of sailing out on what is for us an untried sea. The work of the ministry lies before us, and if by the lamp of experience, or by the telescope of enquiry, we may learn something of our future duties, it may be that our knowledge shall lead us to a more serious preparation, and to a more careful examination of ourselves : as to our fitness for the work. In thus looking forward, we are struck by the many phases of the work in which we hope soon to engage, but of one only we wish to speak to-night, viz, the

INFLUENCE OF THE CHRISTIAN MINISTRY.

During this month there will be graduated from the University of McGill and its affiliated colleges seventy-three men who expect to fill some

position in one of the learned professions. Of these, thirty-five will join the followers of Esculapius and, by careful use of drug and skilful manipulation of the knife, will do what they can for the relief of bodily pain. Three of them will follow that erratic wanderer—the law, and will, we trust, spend their energies in advancing the quietness and peace of our land. The rest of us, while we hope to work in conjunction with these others, are, however, determined to do what we can to spoil their practice by leading men away from sin to such purity of life and such observance of the laws of health and of the land that as little as possible of the physic of the former or the law of the latter may be required. Our spheres of work, therefore, are different; their work is for the body and the mind, ours is for these also, but more especially for the soul; they may exert a temporary influence upon men by outward regulations and outward labor, we seek to bring about an inward and vital change which shall secure results in heart and life that shall be permanent. The field of operation, then, which is thrown open to the Christian ministry secures for it an influence superior to that which is afforded to any other class of men.

But, further, the position which the Christian minister occupies tends to the same result. By this we do not mean a position in the scale of society. We grudge no man any claim which he may set up for the honor he is to receive at the hands of the world, albeit we have yet to be convinced that a seat in Parliament is to be compared in honor to a seat in the General Assembly, or the possession of a portfolio, or even of a judge's ermine to the dignity of a professor's chair. As to the position which is a result of wealth, we doubtless must yield priority in this to many, for there may be some truth in what a writer somewhat quaintly remarks he has observed, viz., that the Medical School is generally found on the road to the cemetery, the Law School on that which leads to the penitentiary, while the Theological Seminary stands in close proximity to the poor-house; of Montreal we know this to be incorrect, he probably took his observations in some city of the province to our west. To mere social position, then, we do not seek to lay claim, but as a position from which the greatest influence can be exerted upon the world, the sphere of the Christian ministry stands second to none. It is not the lawyers, nor the public lecturers, nor even the politicians (little as they will like to hear it) who are moulding the thought and life of our land, it is those who are occupying the pulpits. And that it should be so is evident, for by the pulpit more people are reached than by any other agency except the press; by it also men of all classes are reached, the mechanic and the merchant, the scholar and the politician; labor and capital all come under its influence, and so come under its influence as to be most readily influenced, for, talk as we will of the decline of pulpit power, it is still true that many—more perhaps than we suspect—who frequent places of worship do so in a

frame of mind ready to receive instruction and to give due deference to the teachings uttered.

The question then arises, what should be the character and attainments of men who would rightly fill a position so important. It is needless to state that the times call for the speedy and energetic exercise of all good influence that can emanate from such a source. We live in a crisis of the world's history ; we dwell in a land on which depends the salvation or ruin of other lauds besides our own. Whether Secularism and Mammonism are to sweep like a flood over our land and bury beneath their turbid tide our Bibles and our Christianity, or whether a healthy and vigorous religious life is to blossom in the valleys and plains of the West as well as in the cities and crowded marts of the East, is a question which must be decided, it would seem, within the next twenty years. If the latter happy result is to be brought about, it must be effected mainly through the teaching of the eternal truths of God's word by the ministers of His church. What is required, then, of men who would be equipped for the work ?

First, we answer that they should have a sound, liberal education.

The time is past when a man who undertook to teach the people might be ignorant of even the common branches of learning, and yet command respect and attention merely on the ground of his position. Men require that those who set themselves up as teachers should have an expansion of mind which will enable them to appreciate the advances which the world is making in every line of research. There are not wanting those who would deprecate the value of a liberal education for the ministry. The Presbyterian Church has never favored such views, and she has no cause to regret the demands which she has made in this line of those who have entered her ministry. Not that God's glory in the heavens is to be the basis of a scientific treatise on astronomy, or the Sermon on the Mount to lead a man off to a philosophical discourse, but that he may be able to combat with truth the arrogant assumptions of blind followers of antagonists of the Bible, and with ability defend the faith once delivered to the saints from the attacks of ruthless destroyers, as well as to enter into the difficulties of honest enquirers after truth, and lead along paths known to himself those groping in difficult places. Want of education may unfit a man for much work, the possession of it can but aid him in every line. Further, the man who is to fill rightly this position of influence must be possessed of practical sympathy. By this I mean that he must be able to come into touch with the lives of those to whom he ministers, that so in all matters which interest them he may bring to bear upon their lives the power of the truth which he proclaims. That the pulpit has succeeded in doing this fully in the past cannot be asserted, and if there is good cause for the frequent discussion as to whether or not the pulpit is losing its power, it

may be that in this fact the cause is to be found. It is possible that the Church has been too busy in defending the peculiar tenets of its several creeds and in drawing nice distinctions between vexed theories which may differ more in terminology than in reality, and too forgetful of the hand to hand struggle which men and women are daily carrying on with sin and temptation. What cares the man of business about restrictions in matters of church government? He wants to know of a strong Helper on whom he can roll the burden of his financial difficulty. What cares the young man who is finding the power of sin all too strong for his boasted strength about the philosophy of the relation of man's will to God's purposes? He feels the power of sin and he wants a Deliverer. What cares the heartbroken sinner for a discussion on the relation of faith to repentance in point of time? A present and personal Saviour ready to help is what he wants. We are in danger of preaching too much to the head and not enough to the heart, of preaching to gain a reputation for erudition rather than to meet the practical needs of those to whom we minister. Could we but get back to apostolic style, repentance toward God, faith toward our Lord Jesus Christ, and love toward all men, would form the basis of sermons which would startle the world by their practical character, so that men in the power of a vital godliness would forget their vain theorizings.

Church of the living God, come back! Come back from the unprofitable fields of speculation and hair-splitting distinctions in which you have too long sought to feed the people; spend less time in propping up the cross and more time in holding it forth; preach not a creed but a Christ, not a system but a Saviour, and the question as to whether the pulpit has lost its power will soon be relegated to the archives of the past.

But a fuller equipment still is needed if the church is to exert to the fullest its influence upon the world. Education will do much, common sense and sympathy will do more, but both will fail unless accompanied by the power of the Spirit of God. The glorious victories promised by God to His Church are still to be gained, not by might nor by power, but by His Spirit. Peter, as a man, had little common sense and less education, but see his power at Pentecost. He reasons, and it is logic on fire; he speaks of sin, and men tremble where they stand; he tells of the love of God, and it is as with the tenderness of a mother over a wayward son, and that day thousands feel in their souls the power of the Gospel. Where was the power? Ah! it was found in those days of waiting at Jerusalem. Oh! that again the fulness of this power might be enjoyed by the ministry of the church; then, in truth, its influence would be mighty. Political corruption and licensed evil would go down before a church so filled with power; our legislative halls and the slums of our cities would become places of truth and purity; the pockets of our merchant princes would be opened and money would flow into the Lord's treasury, so that no longer

a " Student Band " would hold out an unaccepted challenge to the church ; the dark continent would soon be bright with the knowledge of Him who is the light of the world ; from the heights of Hindostan to the plains of Siberia the name of Christ would everywhere be sounded, and to it the millions of Asia would bow ; from island to island the glad gospel of peace would travel until there should go up a mighty chorus of Hallelujahs that would sweep around the world and would be excelled only by the glad song of those who joy in heaven when sinners repent. Do I paint an impossible picture ? I paint that which shall be when the church accepts and uses to the full the power with which He who is her head is willing to furnish her.

And now let me say in a few words the farewells of the class, that I may not be faithless to the duty imposed upon me by my fellow-graduates. Our class is the largest that has ever been graduated from these halls. That for which it is mainly distinguished, however, is its missionary spirit. Four of our number hope to carry the Gospel to those who know not its story. These are the noblest of our class. They are not seeking the foreign field because unsuccessful at home. Griffintown knows the untiring labors and the ready sympathy of one, and through him the name of our honored principal, great already in the church at home, is destined to become greater in the church of other lauds. Parts of the North West have not yet forgotten the successful labors of another. The name of McKenzie is a synonym for all that is true and faithful in many homes in the Eastern Townships, and the regret of these is that he should give up the language of Eden to speak in a language so modern as the Chinese—while for the fourth his literary ability and scientific research are not unworthy of mention. Others of us will go to less distant fields, and in saying farewell to college life and its associations, we do so not without a tinge of regret. We quit a time largely free from responsibility, and we would be doing an injustice to the good people of Montreal did we fail to acknowledge that much of our pleasure during the past years has been due to their unexcelled kindness, and in afterdays when returning it may be in the case of some of the more unfortunate of us to cheerless bachelor's apartments, we will remember with more appreciation than we have often shewn the pleasant evenings spent in many of your homes, and especially in those where we were welcomed not only as guests but as friends.

Of our professors we take a more than cordial farewell. Unlike many in a similar position their time has not been wholly taken up with lectures, but the readiness with which they have welcomed enquiry, and the pleasure which they have ever shewn in dropping from the tediousness of notes to the more vigorous and trenchant conversation, has enabled us to know the men as well as the professors, and we feel that we leave behind us none

who bid us God-speed more sincerely than those whose teaching we have been privileged to enjoy.

To you, fellow students, we offer in parting, (taking advantage of our position,) a word of exhortation. It is this.—Be loyal to your college. If dissatisfied go elsewhere, but so long as you are students of the Presbyterian College, let it not be said that she has a disloyal son within her walls. We have everything to be proud of in connection with her record. She has always led in matters collegiate in this land. She first had college buildings worthy of the name; she first had a principal and a faculty; she first possessed a charter giving to her degree-conferring powers; she first published a college journal, and she still takes the lead in this field as elsewhere by publishing the largest and best journal in the Dominion. Already her graduates are known everywhere as fearless and forcible preachers, cherishing a true liberalism and a broad charity imbibed from one professor, and a rigid love of the truth and fearless denunciation of error imbibed from another. Let it be ours not to prove unworthy of such an *Alma Mater*, but to advance her interests by devoted loyalty.

And now fellow-graduates, in taking leave of others we take leave also of each other. One of our number is not with us to-night, but we remember him for we know he is with us in spirit. We have spent not unpleasantly some years together, and now our paths diverge. The work before us seems responsible, perhaps arduous, but we go in a strength and under a guidance not our own. From this city there can go forth this year no men with opportunities greater than our own. There is need in these critical times for men determined as well as skillful, who will stand around the cross of Christ and carry the blood-stained banner against the aggressive power of sin. When Napoleon drew up his army beneath the shadow of the Pyramids, pointing to these he said: "Soldiers, from yonder heights forty centuries look down on you." We have a grander incentive to labor in the fact that we look down on forty centuries; our influence is not for the present but for the future.

"We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling;
To be living is sublime."

God give us strength; God give us wisdom; God give us guidance, that whatever be the duty of the hour, that may be faithfully performed. Our paths may diverge but our aim in life is one, even the bringing of the world into subjection to Christ Jesus our Lord, nor in preaching the gospel of Peace shall our work be done

"Till the war-drums beat no longer and the battle flags are furled
In the parliament of man, the federation of the world."

Let us then go forth alive in Him who is our Life, strong in Him who is our Strength, hopeful in Him who is all our Hope, and so toil with earnestness of purpose and singleness of aim, that when together we appear before our King we shall come bringing our sheaves with us.

ADDRESS TO THE GRADUATES.

BY REV. DONALD ROSS, D. D., M. A. PROFESSOR OF THEOLOGY IN
QUEEN'S COLLEGE, KINGSTON.

GENTLEMEN OF THE GRADUATING CLASS,—This day crowns your work in this institution. You stand at the goal to which you have been eagerly pressing forward through several years. You have been toiling patiently along the arduous road to knowledge, developing and strengthening your intellectual and spiritual powers, broadening the horizon of your thought, cultivating more catholic sympathies, so that you may truly say with Terence, "*humani nihil a me alienum puto*," or with a much more illustrious Roman, "I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise." You have been taking the true measure of yourselves, and I do not doubt that you have now a more humble opinion of the extent of your knowledge than you had when you first entered these halls, that you have learned there is a great deal more in the realm of thought than your philosophy then dreamt of. The true end of education, the highest wisdom, is to know ourselves—what we are capable of doing, wherein our real strength as well as our weakness lies. No more profitable expenditure of time can be made than in mastering that lesson. For genuine self-knowledge implies an accurate understanding of our place in the intelligent universe, of our relations to God and our fellowmen, and the obligations these relations impose. Unless we have a right apprehension of these, how is it possible for us to fulfil them aright, and merit the eulogium of good and faithful servants. So that the seven or ten or twelve years you have devoted to preparation for the gospel ministry and the service of man have been by no means too long a time for fitting yourselves to be workmen in the highest field of effort. I congratulate you on having finished your course and received the *imprimatur* of your *Alma Mater*, as fully qualified by scholastic training, for the sacred vocation you have chosen. Yours is a position to be envied. Standing on this high plane you are about to assume enlarged responsibilities. The question you have now to face is, how can you make your career in this calling profitable in the highest degree? What must you do to ensure success in the practical work for which you have been so long in training?

It seems trite to say that there must be complete personal consecration on your part. One who studies for the Christian ministry is supposed to be actuated solely by the desire to spend his strength and other gifts in the service of his Divine Master, and to have received of His fulness, and grace for grace. Your mission is to make known to men what He was and is. To do this with the best results you must have that mind which was in Him, which led him to seek not His own glory but the glory of God in the redemption and elevation of fallen man. It was with similar devotion that Paul traversed Asia and Europe beseeching men to live by faith in unseen realities. How he might most effectively employ his splendid gift: in the service of his Master was ever uppermost in his thoughts. It was his complete consecration that carried him through perils and opposition that might well paralyze all efforts on the part of any man of less intense earnestness and strength of purpose. Such devotion is indispensable to success in advancing the kingdom of righteousness and truth in the earth, and inspiring men to think and act truly. We expect those who go on foreign mission service to be men of faith and consecration, filled with a moral and spiritual earnestness. It is men of this stamp that are just as surely needed in the church at home. Without this all other gifts will be of little avail. The greatest preacher of the apostolic age, or of any age, declared that though he possessed the gifts of eloquence and understood all mysteries and all knowledge, yet, were he not inspired with love to God and man, his ministry would be fruitless. The opinion of so high an authority ought to carry great weight. Those who are to be instruments of righteousness to others ought to be men of pronounced sanctity, and to be filled with the spirit of true benevolence. Personal holiness, transparent purity of life, harmony of profession and action, is absolutely necessary to success in preaching the gospel and ministering to the spiritual needs of men. Daily renewal of purpose to be wholly the Lord's is requisite to feed the flame of devotion on the altar of the heart. This is the secret of power with God and with men. Covet this best grace, and your life will be fruitful of blessing to the world and of truest enjoyment to yourself.

Then to make your religious life and work rich in results you must be men of prayer. Prayer is an appeal for help to One to whom belongeth all power and wisdom. The expectation that divine light and strength will be granted is reasonable, not mystical. Prayer has a higher value than the satisfaction experienced in giving expression to our emotions and desires. It is said that we are living under an order of things which is invariable. The only help we can fairly expect is from a wise use of the laws by which we are environed. We might as well plead with the pitiless waves not to engulf us, or with the pestilence that walketh in darkness not to come nigh us, as to supplicate God to direct us in perplexity, or to give

us courage in an emergency. So argues the man who is under the intellectual spell of the scientific conception of law. God is under the limitations of the laws which He has Himself established, and He cannot interpose or interfere with their action. But law is nothing in itself. It is simply a formula expressing the mode in which phenomena occur. But phenomena are manifestations of a power acting in nature, and producing change. The laws are not that power. They are merely the intellectual interpretation of the manner in which it acts. Therefore to speak of the laws of nature restraining God from interfering with them is equivalent to saying that His ordinary method of action prevents Him from operating differently. This notion is absurd, unless we deny Him the attribute of freedom. To assert that the stability of the universe necessitates undeviating uniformity in the Divine action is equally irrational, for even man can interfere with the laws of nature for his own ends, or the good of others, without disturbing its equilibrium. It is not impossible for God, then, to deviate from His usual mode of action and answer our petitions. Neither is there anything to hinder the Divine Intelligence from acting directly on ours, so that we shall be filled with a higher wisdom, and enlightened in regard to questions that are dark or perplexing. There can be no difficulty in understanding that the divine mind may inspire and influence us just as the mind of a teacher or guide or friend does. It is a fundamental article of your religious faith, as well as a fact in your personal experience, that the power which upholds and governs the universe makes men strong, gives wisdom to the wise, and knowledge to them that know understanding. You have an abiding conviction that "more things are wrought by prayer than this world dreams of." The heroes of religious history found inspiration and courage both to do and to endure through this agency. Our Lord spent whole nights on the mountain sides in prayer that He might receive strength for the exhausting ministry in which He was continually engaged. Elijah and Daniel among the Prophets, Peter and Paul among the Apostles, Luther and Knox among the Reformers, Wesley and Whitfield among the revivalists of later days were importunate in supplication. They held constant communion with Him without whom nothing is wise, nothing is strong. They were imitators of their Divine Master in this as in so many other respects. And, certainly, if you would be successful in spiritual work, you must be nourishing the hidden life of the soul by constant fellowship and communion with the Father of spirits. Jacob wrestled with the angel until the break of day, refusing to let him go without a blessing, and he prevailed. The lesson is plain. "The effectual fervent prayer of a righteous man availeth much."

In addition to all this, set before yourselves the highest ideal. Aim at nothing short of perfection. Depend upon it you will fail to attain it, but your constant effort must be to reach this goal. As preachers of the word

of life, as wise master-builders, you ought to go on developing your capacities to their utmost limit, to make the most of the possibilities of your nature and your opportunities, endeavouring all the while to be true to your own individuality, and not to become like some one else who may be constituted entirely different from you. Your faculties may not be of the highest order—ten talents are given only to the few—but you ought to cultivate them diligently so that you may fully approve yourselves before God. How can I turn my advantages to best account is a question that ought to have your most serious thought, for there is no chance given to relive or reconstruct the past. Unimproved opportunities rush by leaving their indelible record behind. I have heard men, again and again, express the keenest regret that they had not utilised their privileges as they might have done in the early years of their ministry. The trend of habits cannot be changed. The potter can make of the clay a vessel to honour, or to dishonour, according to the conception or ideal he has before him; but once made he cannot remodel it. It henceforth retains the form into which he has shaped it. You can make success or failure out of your circumstances according as you will and act; but you cannot undo your career and refashion it. It remains unalterable. By earnest effort you can exchange the brass and stone and wood into gold and silver and precious stones. There is a secret alchemy within your reach by which such wondrous transformation can be wrought. Your resolve must be to achieve this splendid result. Every man has consciously, or unconsciously, a standard before him: Let yours be the highest and most approved.

Success in your ministry will require continuous hard study and growth in knowledge. To have completed a course of theological discipline is not enough, for theological science is progressive. Its realm is widening with the process of the suns. Of course I do not mean that the sum of saving truth is being increased—that any additions are being made to the revelation of God's will to man in matters of faith and duty, but its rich contents are being gradually discovered and exposed to view by devout scholars. The enlargement of human knowledge in every direction is contributing to a fuller development of the truth of God as expressed in scripture. See how the secrets written in the great volume of nature, the mysteries which have been hid from ages and from generations, are being brought to light year after year, and added to the sum of our knowledge. The sciences that are devoted to the interpretation of the thoughts God has revealed, in the book which lies ever open before us, are advancing with marvellous rapidity. Their glorious march across the stage of the nineteenth century may well excite our wonder and inspire us with lofty hope as to their future developments. He who tries to keep pace with the progress of any one of them finds that he must not relax his efforts for a moment. Hence has arisen the imperative necessity for men to be specialists, to confine

themselves almost entirely to one field or province of thought or research, if they would become proficient in it. And these all are paying tribute to theology—the queen of the sciences. They are lending their aid to the elucidation, and contributing to a more complete understanding, of the deep thoughts of God conveyed by holy men who spoke as they were moved by the Divine Spirit. It is no disparagement to the great theologians of the past to say that we have come into possession of treasures of wisdom and knowledge contained in the Scriptures which they did not even conceive of, Athanasius and Augustine and Turretin and Edwards and Hill,—

“The great of old!
The dead but sceptred sovran who still rule
Our spirits from their urns,”

were not permitted to enter the wide and rich domain of religious thought in which it is our privilege to expatiate. It is doubtful if they were permitted, even from some Pisgah height, to behold it afar off. And those who come after us will push their way into regions of theological thought which are inaccessible to us. They will witness an expansion of scripture truth which would fill us with wonder and joy had we the power of prevision. It is this constant development that invests the study of revealed truth with such profound interest, and spurs the mind on to fresh discoveries in holy writ. “Every scribe that is instructed unto the kingdom of heaven is like a man that is an householder, which bringeth forth out of his treasure things new and old.”

The opinion has gained currency in some quarters that a special theological training is not a necessary part of the equipment of a successful gospel preacher. Moody and others of our time, whose religious teaching has been crowned with eminent success, never studied theology as it is taught in the schools, and the Apostles, it is said, were summoned from their fishing nets and electrified men wherever they preached the truth as it is in Jesus. But it must not be forgotten that the special work of Moody, and men of the same class, is that of evangelists—the simple presentation and illustration of the leading truths bearing upon the salvation of sinners. Their function is to excite men to concern regarding their spiritual safety. It does not lie within their scope to edify or build up men in the religious life, to promote their growth in holiness. That demands thorough, systematic, religious teaching, sustained through years, for which they are not qualified. All that is requisite for the work they accomplish is the possession of good natural gifts, a thorough acquaintance with scripture, and a consuming zeal for the welfare of their fellowmen and the glory of God. As for the Apostles, it is a mistake to suppose they had received no spiritual training for preaching the gospel. They were three years under the tuition of the Prince of teachers learning of Him how they

might rightly divide the word of truth. The most eminent of the Apostles was learned in all the wisdom of the Rabbinic teaching, and I think his epistles reveal the fact that his imperial intellect had felt the spell of the Hellenic culture. Besides, they received special gifts to qualify them for fulfilling their commission to preach the gospel. Never in the history of the Christian Church has there been so urgent a need that its pastors and teachers should receive the most thorough training, for never was so great an intellectual demand made upon the pulpit as at the present day. Only think what a drain is made upon a preacher's resources by the preparation, week in and week out, year after year, of at least two thoughtful, stimulating discourses on topics in which a large number of people are not personally interested. What an amount of careful and varied reading and earnest reflection that implies! Yet the critics and the enemies of the pulpit lament that the deliverances of the pulpit are common-place. Is it to be wondered if they sometimes are, considering the pressure under which the preachers labour? Let the politicians and the barristers, with whom they are often disparagingly compared, go on speaking two or three times a week for a series of years, in the same hall, on the questions of disallowance, or a protective tariff, or commercial-union, or the habeas corpus, or some civil or social right or disability, and I venture to say that, before many months, the most brilliant of them would be found even less interesting than the dry-as-dust ecclesiastics. It is no easy matter, when knowledge is running to and fro in an unprecedented manner, and the general education of society has reached so high a standard, to say what is attractive and interesting from Sunday to Sunday through the course of a ministry of even ten years. A restless, fickle, critical spirit is characteristic of the times, and he who would make religious themes attractive to his hearers, and edify them, must be familiar with the currents of thought that are sweeping them onward, in many cases, irresistibly, in others with strong crying and tears, because they shrink with terror from the issue to which they are hastening. There are vitally important questions pressing for solution on the minds of thoughtful men, and the pulpit has to deal with these either directly or indirectly, so that he who has chosen to be their spiritual guide and counsellor must grapple with these problems, and be able to give an intelligent answer concerning them. This fact is recognized by all the churches, and they are exacting a higher standard of qualification from those who seek to enter their ministry. Not less theology and philosophy and natural science and physics, but more, are required to meet the increasing intellectual demands of the times upon their religious teachers. The cry repeated by the foes of religion that the pulpit has been superseded by the daily press, and the multiplication of cheap and attractive literature, is not true to fact. Statistics show that while a growing number ignore the existence

of churches and the preaching of the Gospel, the number of churches in proportion to population is rapidly increasing. It is true that many speculative thinkers, and men of brilliant abilities in certain directions, look upon the preacher as one whose occupation is gone, an anachronism in those days of culture and high general intelligence, but they are only a small fraction of the best scholarship of the time. They call attention to themselves as the advance guard in the march of thought, and the unreflecting are apt to conclude that the leaders of intelligence are all of the same mind—whereas the foremost thinkers of the world do not imagine they have outgrown the necessity of a preached Gospel. This pride of intellect, which regards the Christian pulpit with immeasurable contempt, has always existed, though it is more outspoken at present than it has been for some generations. Paul encountered it in Corinth when he visited that city of culture and sensuality. The great Bishop Butler complained that, in the eighteenth century, "people of discernment set up the Christian religion as a principal subject of mirth and ridicule." While the world lasts the preaching of the Gospel will appear to the self-satisfied worshippers of things seen and transitory, to the sybarite and the intellectual dude, to be a beating of the air, a vain and foolish procedure; but to them who are tortured by the guilt and burden of their sins, or who have tasted the powers of the world to come, it will be of unspeakable value.

The preacher of the gospel, then, ought to be a man of the broadest possible culture, while he is well equipped in the special department of theological science, if he would be a good minister of Jesus Christ, and adapt himself to the spiritual needs of men. For though it be true that the cravings of man's religious nature are the same now as in the days of Elijah, and Daniel, and Paul, and John, yet the modes by which these are ministered to are changing with the varying circumstances of society. Education, social surroundings, manners, modes of thought are factors which have to be taken into account in dealing with men's religious life, in presenting to them the saving truths of scripture. Any one acquainted with the history of preaching knows how very different, for example, was the preaching of the Reformation period from that of the 18th century, or the preaching of a generation ago from that of to-day. The spiritual needs of man were precisely the same, but the methods of meeting them, through the preaching of the gospel, have varied with the altered circumstances. In other words, the truths presented for the awakening of sinners and the edification of believers is unchanging, but the outward forms in which they are set forth change with the passing years. The preacher, therefore, who would be ever fresh, and interesting and successful, should be always developing, keeping in line with advancing thought. That they fail to realize this is the reason why not a few are restless and dissatisfied, conscious that their well-meant efforts are unsuccessful. They have not been

moving on in their thought. They are out of sympathy with their ever fluctuating environment, and they are preaching for the past, not for the present. Hence they are not appreciated as they sincerely think they deserve, and they find fault with their congregations, while they themselves are to blame for not discerning that they are not keeping step with the march of the world's thought and life. I would impress on you this fact that when you go into the active ministry of the word, you must, if you would make the most of your privileges, be untiring in your study of the freshest thought of the time, and ever keeping abreast of the great movements that are affecting individual and social life. The preacher ought to be a seer, a prophet, perceiving the present needs of men, and shaping his message according to the requirements of this generation.

Now, to keep up with the progress of the best thought of your day, and at the same time give adequate attention to the practical duties of the ministerial office, you will require to exercise a most rigid economy of your time, and turn to best account the golden moments as they fly, bearing their record into eternity. The complexion of your future will depend largely on the way you employ every hour and minute of every day. Time is one of our most sacred and priceless trusts. Its faithful administration ought to engage your attention at the very outset of your ministry. Every moment should be spent in doing something which will make your life potent for usefulness, and shed lustre on your future. The secret of making the most of it is being strictly methodical in its use. We are filled with amazement at the amount of work done by some men. They accomplish so much, not merely because they seem to possess inexhaustible energy, extraordinary capacity for work, but because they are eminently methodical, and allow not a moment to be wasted, if that can be avoided. Cultivate this unspeakably valuable habit with religious fidelity.

I would add that you must be possessed with the spirit of sacrifice. Every true worker who would leave the world better than he found it must count on making personal sacrifice. Especially have the great spiritual teachers of the race achieved success only through much tribulation. Socrates had to drink the fatal hemlock as the price of enlightening his countrymen with respect to the mysteries of life and the hereafter. Moses suffered the reproaches and the provocations of the people whom he rescued from bondage and to whom he unfolded truths concerning God and righteousness. And to mention only a few names of more modern times—David Brainerd and William Carey, Livingstone and Hannington, John Williams and the two Gordons, who have made moral wastes fruitful and attractive—have achieved their successes through the sacrifice of self. They counted not their life dear unto themselves that they might finish their course with joy. They were filled with the spirit of Him in whose ministry they served, and who gave His life a ransom for many.

From one point of view His ministry might be pronounced a failure. He rallied around Him a few followers, but they were of no account in the society of Jerusalem or of Rome. He came to establish a kingdom, but He suffered the death of a malefactor. The new movement seemed to have collapsed in His ignominious crucifixion. But His death has quickened the pulses of humanity, and inspired the world with a living hope. By the cross He conquered. He saved a lost race, and won a name that is above everyname. His kingdom now girdles the globe. Modern civilization and all the glory of these later centuries have been the fruit of His sacrifice. The best benefactors of mankind gave surrendered all to promote the welfare of others. You who purpose going into foreign mission service must necessarily sacrifice much when you forsake the attractions and advantages of civilized life to bring the blessings of light and freedom, and social refinement, and religious peace and comfort to the heathen in their darkness and degradation, to give counsel and the inspiration of hope to those who are perplexed and disheartened with the difficulties that beset them, possibly to suffer persecution or martyrdom for the good of those who are tormented by their superstitious fears. We thank God that you have the heart to do this. But it is not of the missionary to the savage and cruel heathen only that that the self-sacrificing, martyr spirit is required. Those who are to carry the gospel to our enthralled French-Canadian fellow-citizens, or to the sparse and struggling settlers of the Northwest and of the older Provinces of the Dominion, need to be men equally forgetful of self for the greater glory of God and the spiritual enrichment of those among whom they labour. In fact no one can reasonably expect to be successful even in the cultivated centres of population, where all the church machinery of the most approved kind is in motion, and willing workers rally around him to lighten his burdens, except by making constant surrender of self, exhausting heart and brain, and foregoing legitimate personal considerations, if by so doing he may lead to higher planes of thought and experience any who are living in the lower realm of the transitory and the unreal, of self and that world. But out of this experience you will distil your highest enjoyment. Martyrs for the King of saints have been triumphant at the stake and on the rack. For their sacrifice they received a hundred fold more even in this life. You are not your own. Freely you have received, freely give—strength, time, heart, mind, acquisitions of knowledge and experience, life itself, for Him who gave Himself for you.

I bid you God-speed in the work of life. Be strong, be courageous, be true, be faithful. Let your service to God and humanity be the very best in your power. I trust that from day to day the light which lighteneth every man coming into the world may illuminate your intellect and quicken your spirit, so that labour will not be accompanied by a sense of

weariness, but may bring joy and gladness to your hearts; that as you help men to escape from the toils of sin and to obtain the glorious liberty wherewith the Son maketh free, your sense of the divine condescension and love may be enlarged, that the resolve already made by each one of you "For to me to live is Christ," may be strengthened, and that your growing experience may be that He is throwing his completeness round your incompleteness, round your restlessness His rest.

THE PRINCIPAL'S STATEMENT.

In closing this session I have little to say beyond what has already been expressed. Two hundred and thirty-two volumes have been added to the library during the past year. Twenty-two volumes were purchased and the rest presented by the following gentlemen:—Rev. L. H. Jordan, 23 vols., comprising two encyclopædias (MacClintock & Strong's and Schaff Herzog's) and Critical Greek Texts of the Old and New Testament, by Tischendorf, Tregelles, Westcott and Hart; P. S. Ross, Esq., 56 vols.; Rev. Aaron Matthews, England, 5 vols.; Sir Wm. Dawson, 3 vol.; Rev. H. Reube, 5 vols.; Mr. John MacDougall, 15 vols.; Mr. Murdoch Mackenzie, 10 vols.; Rev. Prof. Campbell, 7 vols.; Mr. J. H. MacVicar, 16 vols.; D. Morrice, Esq., chairman of the college board, 18 vols. Mr. Morrice also presents a valuable and most useful work to each member of the graduating class, and asks me now to request their acceptance of the same. I tender cordial thanks to all who have kindly remembered our library and added to its treasures. The valuable encyclopædia and Greek texts fittingly take their place along with others already in our possession, some of which were the gift of the same generous donor. We are to-night placed under special obligations to Mrs. James Fairie for her gift to the college of that costly, beautiful and admirable organ which now adorns our convocation hall. In behalf of the college and of all the students I very heartily thank Mrs. Fairie for this liberal and appropriate contribution to our equipment. The design, the workmanship and general qualities of the instrument reflect the highest credit upon the builders, Messrs. Bell & Co., of Guelph. Our being put in possession of it is, as Mr. Jordan has intimated, a new departure in college matters in Canada; and as we have had the happiness to initiate improvements from time to time there is little doubt that our example in this case will soon be followed by others. Through the valuable and unremunerated services of Mr. A. C. Hutchison, we have for years past given some elementary knowledge of ecclesiastical architecture, so as to save ministers and congregations, if possible, from egregious blunders in this department. Musical

instruction is included in our curriculum, and now, through the kindness of our benefactor of to-night, we shall be better able to secure the culture in this respect which is so helpful to missionaries and ministers. Eighty students have been in attendance during the past session. The graduating class of to-night numbers fifteen, and is the largest we have yet sent out. Adding their names to the present roll of alumni brings it up to 151. This is inclusive of ministers honored by the Senate with degrees in recognition of their worth and distinguished service to the church and the cause of sacred learning. Four of the members of the out-going class are French, and will be engaged in educational and missionary work among their fellow-countrymen. Four others have offered themselves for the foreign field, and are likely, in the good Providence of God, to enter upon it during the current year. It is highly gratifying to be able to announce that the outfit, the travelling expenses and salaries of three of these missionaries to the heathen are provided by the Christian liberality of our people in Montreal. Last spring St. Paul's church did this in the case of Mr. Geo. Mackelvie, who then finished his studies with us, and is now in India as our first foreign missionary. Three of those who take leave of us at this time are destined for the Province of Honan, China, and are to be sustained in the following manner: Mr. John MacDougall by Erskine church, Mr. Murdoch Mackenzie by Mr. David Yuile, an elder in that church, and Mr. John H. MacVicar by Crescent Street church, to which it was my privilege to minister during my first eight years in Montreal. Mr. John J. Forbes has applied to the American Board of Foreign missions for an appointment in any field they may be pleased to select. I heartily rejoice in the development of the missionary spirit among our students and the churches of the city, and especially in the fact that five of our alumni are so soon to be witnesses for Christ among the perishing millions of heathendom. May they be followed by many more in coming years. The vast majority of our graduates have hitherto remained in our own country, but to have all do so would be to disregard the Master's command to go into all the world and preach the gospel to every creature. We disown a narrow provincial spirit, and claim to be cosmopolitan, to be true to our college motto, "*Sermonem vite prelatentes*," holding forth the word of life, and that to men of all tribes and kindreds. There need be no alarm as to antagonism between home and foreign mission work, or as to means being forthcoming to carry on both to an extent hitherto scarcely contemplated. There are resources enough in hands of Presbyterians in this city alone to send out scores of missionaries; and were the spirit of God in answer to prayer to descend upon us in His quickening power, these resources would soon be at His disposal, and young men and young women would be moved in ever increasing numbers to offer themselves for service, saying, each one, "Here am I; send me." I do not

wish it to be supposed, however, that I approve of diminished energy and fervor in home mission work, and especially in the most necessary and difficult part of it in this province of Quebec. The trend of recent events calls us to redouble our efforts here, and in doing so we are entitled to look for hearty support from all parts of the land. What men need to make them free, progressive and united citizens of this great Dominion is not an increase of political manipulators in church or state, but the teaching of God's truth and spirit. And the record of our college in scattering the truth from this centre among all classes of our population is eminently satisfactory, and hence the strong hold which I am persuaded we have upon the sympathies of our church east and west. Members of the faculty and others have referred in suitable terms to what we are doing in advancing theological learning, and to the high standing taken by our students both in the university and in our own classes. Permit me to add that I value equally their zeal in carrying the gospel into the homes of the ignorant and superstitious, because I cannot forget that the church may abound in secular and even biblical learning and still be destitute of the Christian love, faith and courage necessary for this purpose. We exist here for practical as well as academic ends. We are far from having realized our ideal or having attained perfection, and, therefore, we invoke the help of all our friends and benefactors, and especially of those who as a class are so loyal and true, and who have enjoyed the training imparted in these halls. Our very surroundings point to the fact that we have a high and glorious mission to fulfil. God has placed us here for a special purpose, and by His almighty help and the prayers and co-operation of His people let us not grow weary or faint-hearted until it is accomplished.

College Fote Book.

STUDENT LIFE.

The regular quarterly meeting of Presbytery was held in the Convocation Hall of the college on March 19.

On Wednesday, the 20th, the Women's Foreign Missionary Society held its quarterly meeting in the same hall.

A gentleman having heard that a deceased lawyer had left behind him very few effects, observed: "I can easily believe it, for he had very few causes!"

The Young People's Society of St. Gabriel Church extended a kind invitation to the students to join them in a soiree in the church parlors on the evening of Monday, March 11. A large number responded, and a very pleasant evening was spent. The programme consisted of music, recitations, and a number of short addresses. If the pleasure enjoyed is payment for courtesy extended, the young ladies had adequate reward.

On the evening of Tuesday, April 2nd, a social gathering was held in Crescent Street Church, to which Dr. Kelly, on behalf of the Church, cordially invited the students. Many were prevented from availing themselves of the invitation by the proximity of examinations, but those who were able to be present enjoyed one of those pleasant evenings for which Crescent Street Church has earned a reputation.

An excellent group photo of the retiring editorial staff has been taken. Two other groups have recently been taken in the college. One is the annual class photo of the graduating class in theology. The background of the picture is formed by a section of the library, in front of the alcoves of which the students are grouped around their Principal and professors. The other group is a unique one; it is that of one of the dining-room tables surrounded by those who daily gather at it. Several of these are members of the graduating class, and it was decided, before separating, to have a photo taken of the table at which they had spent so many pleasant and profitable hours together.

The attractiveness of the reading room has still further been added to by the transfer of a portion of the curiosities stored in the gallery of the library, to the shelves of its wall cases. On the evening of the conversation these were opened for the inspection of visitors.

Among these curiosities were some half dozen native dresses (so-called) brought by missionaries from the South Seas. The curator of the library, with commendable zeal for the completion of an outfit for the missionaries, donated to each a dress from the surplus stock in his possession.

Rev. A. Ogilvie, who received the degree of Bachelor of Divinity at the recent convocation was, the day previous, joined in the bonds of holy wedlock to Miss Sutherland, of Oil Springs, Ont. The auspicious event coupled with the ceremony of the following evening formed a happy transfer of honours, when Mr. Ogilvie received the hood of Bachelor of Divinity in lieu of his discarded bachelorhood of humanity.

It is a rare duty to chronicle the sacrifice of a student on the altar of hymen, yet if report speaks true, and the number of fairy forms which have graced the college halls of late be any criterion, many of the graduating class will scarce have left the shelter of their Alma Mater before succumbing to the seductive influences of that wily god. The outfits of several of the prospective missionaries are being duplicated, the furniture warehouses of the city are being ransacked, while the closer prisoners of Cupid are devoting their time to invitation cards and wedding favors, and one, a tyro in the art of love, desirous of emulating his brethren is engaged in conning the pages of "How _____ found his wife." They go the way of all flesh. To those who remain, ready to take up the burden of another session, the words of the poet to the soul of the young man come in warning and encouragement,—

"Let us then be up and wooing,
With a heart for any mate;
Still proposing, still pursuing,
Learn to court her and to wait."

"Though matches are all made in heaven, they say,
Yet Hymen, who mischief oft hatches,
Sometimes deals with the house t'other side of the way,
And there they make Lucifer-matches."

A handsome parlor lamp was presented by the students to Mrs. Young

at the close of the session, as a token of their appreciation of the unremitting services of herself and Mr. Young in their behalf. Mr. Mackenzie, in presenting the lamp, expressed the gratitude of the students for her kindness in sickness, as well as for the excellent service in the dining-room and the pleasant relations which have always existed between the students and themselves since their coming three years ago. Miss Gracie was also presented with a work-box for her own use.

At the third year table a lively discussion was going on. "It's *tor on*, for it exists," said one. "Possibly," answered a second, "at least it's not becoming, *tor gignomenon*." "Both wrong," remarked the man with a laugh, "it's *toime on*." What were they talking about? Only his hesitating moustache.

We would not charge the Valedictorian with calling his fellow graduates double-faced, yet he made an invidious comparison in likening them to the Roman Janus, who with one countenance gazed backward over the past and with another peered anxiously into the hidden future.

By the kind invitation of Mr. Young the steward, the Principal and professors dined in the college dining-room on the day of convocation.

At the close of the meal, the Principal, in response to the calls of the students, arose and addressed them briefly, expressing the pleasure he had always received from the work of the graduating class, and his regret at parting from them, with his wish for success in their future ministrations. The professors and several graduates followed with short impromptu speeches, ejaculations they might be called. Among these Professor Cousirat made the speech of the day. "Your dinner," he said, "is better prepared than I am."

The annual *conversations* took place on the evening of Friday, the 5th inst. The gathering was one of the most successful ever held under the auspices of the students. In response to the invitations about 600 guests assembled in the Convocation Hall, which by the kind assistance of several of the friends of the College was tastily decorated for the occasion. The Library was opened and some of its treasures displayed for the inspection of the guests, and on the centre table a stereoscope was set up accompanied by a large set of views. The Reading-room presented an attractive appearance with its flag decorations and the embryo museum which has been transferred from the Library to its wall cases. At the close of a short programme of instrumental and vocal music, the buildings were thrown open to the guests, and corridor, class-room and dormitory were soon flooded

with life and beauty and animation. The College seemed for a while to forget its stern lecture-room and silent study in the smiles and laughter of its visitors. "Such might in college ne'er had been" and—soon—again shall be" let us say, reversing the poet's latter thought. Our thanks are due to Willis & Co., who loaned the piano, to the ladies who kindly assisted in the decorations, and to those who contributed so largely towards the success of the gathering by taking part in the programme.

And now, before I drop the curtain, let me perform the last duty of my office. I thank you, kind reader, for the consideration I have always met at your hands. Consideration is so different from a club that I appreciate your forbearance. The local editor may claim indulgence since his manner is so intimately dependent on his matter, and his matter is gauged by the events of college life. But with all your indulgence I am conscious of many failures, and I can only atone for my faults by introducing to you one who will more ably and more acceptably fulfil the duties of the office,—my reader, Mr. Deeks, my successor.

R. MACDOUGALL.

REPORTER'S FOLIO.

PHILOSOPHICAL AND LITERARY SOCIETY.

During the month of March this Society held three meetings. At the first the annual competition for prizes in reading and speaking took place. This tempted a greater number of students than usual to leave their books and assemble in Lecture Room No. 1. The contest in public speaking came off first. Three gentlemen held forth eloquently on "The Time and our Duty." Mr. R. Johnston, B.A., was awarded the prize. Then came the English Reading. Again three candidates came forward and vied with one another in working up the imaginations of a somewhat sleepy audience by reading a description of a storm at sea. Mr. W. A. Cook was the victor. Mr. L. Giroux succeeded in securing the first place as French Reader.

At the next meeting the business of the JOURNAL was discussed, and the staff for 1889-90 was elected. The following is the result of the election:—Editor-in-Chief; C. W. Whyte, B.A.; Associate Editors; J. Naismith, B.A., W. A. Cook, and D. J. Fraser; Local Editor; W. E. Deeks; Reporting Editor, D. MacVicar; Corresponding Editor, H. C. Sutherland; French Editors, W. Charles, B.A., B. Sc., C. H. Vessot; Treasurer, A. MacGregor; Business Committee, J. R. Dobson, J. Tayler.

At the third meeting the annual report was read by the corresponding secretary, and the following officers were elected for next session:—President, J. Naismith, B.A.; First Vice-President, W. A. Cook; Second Vice-President, Robert MacDougall; Recording Secretary, A. C. Reoves; Corresponding Secretary, N. A. MacLeod; Treasurer, W. D. Reid; Secretary of Committee, R. Tener; Councillors, C. H. Vessot, C. J. Hastings, R. Eadie, A. Russell and W. Patterson.

A hearty vote of thanks was tendered to the retiring officers, and, as this was the last meeting of the year, the members of the graduating class, who were present, were called upon for speeches. They responded willingly, referring to the work of the past and speaking words of encouragement for the future.

MISSIONARY SOCIETY.

The last regular meeting of this society was held on March 19th. The evening was occupied with business appertaining to the French Mission School. Mr. Rochester reported that he had received as a collection from the Presbyterian church at St. Andrews, P.Q., the sum of sixteen dollars, Mr. Vessot stated that he had brought the matter before several of the city congregations, and had been everywhere kindly received. The committee of management for Dr. Pierson's lecture reported that the collection at that meeting amounted to about \$100. At this stage a hearty vote of thanks was passed to Sir Wm. Dawson for presiding, to Dr. Wells and his congregation for the use of their church, and to Mr. Bain for his services as precentor.

The French Mission School Committee were instructed to purchase a suitable site, and, if deemed advisable, to proceed at once with the work of building. Mr. C. H. Vessot was then appointed to visit the various congregations throughout Ontario and Quebec during the ensuing summer, for the purpose of soliciting subscriptions for the school.

Our Graduates.

GRADUATES' REGISTER.

(Continued.)

Class 1887.

DUCLOS, JOHN EZRA.—Born Bridport, Vt. Arts course in Queen's College, Kingston, obtaining B.A. '84; Theological course in Queen's College '84-'85, Union Theological Seminary, New York, '85-'86, Presbyterian College, Montreal, '86-'87. Mission work at Leslie, Ont., Cape Breton, N.S., Manitoba, Peterboro', Ont., Joliette, Que. Ordained by Presbytery of Lanark and Renfrew June 28, '87. Minister at Litchfield, Que., '87—.

GROULX, ALBERT B.—Born Belle Rivière, Que., March 1, 1858. Literary and Theological course in Presbyterian College, Montreal. Mission work at West Farnham, Grenville, Otter Lake, Rawdon, Namur, Que. Ordained by Presbytery of Montreal April 22, '87. Ordained Missionary at Lachute, &c., '87-'88, Grenville, &c., '88—.

LOISELLE, HENRY OCTAVE.—Born Ste. Philomène, Que., July 26, 1860. Literary and Theological course in Presbyterian College, Montreal. Mission work at Masham, Ste. Philomène, St. Jude, Que. Ordained by Presbytery of Montreal April 22, '87. Ordained Missionary at St. Jude, &c., Que., '87-'88, Namur, Que., '88—.

RONDEAU, SAMUEL.—Born St. Elizabeth, Que., Jan. 26, 1859. Arts course in McGill College, obtaining B.A. '84; Theological course in Presbyterian College, Montreal, obtaining gold medal. Mission work at Namur, St. Hyacinthe, Montebello, West Farnham, Que. Ordained by Presbytery of Montreal, April 22, '87. Ordained Missionary at Sudbury, Ont., '87-'88, North Bay, Ont., '88 (April to October). Minister at Ottawa (French Church) '88—.

THOMPSON, GEORGE JOHN AINLEY.—Born Carbonear, Nfld., May 9, 1861. Arts course in McGill College, obtaining B.A. '85, M.A. '88; Theological course at Presbyterian College, Montreal, obtaining silver medal. Took post graduate course in Theology, obtaining B.D. '88, also read post-graduate course in Philosophy, obtaining Ph.D. from Illinois Wesleyan University, '88. Mission work in Muskoka district. Ordained by Presbytery of London Sept. 25, '88. Minister at Proof Line, Ont., '88—.

WADDELL, NATHAN.—Born Osgoode, Ont., Oct. 13, 1857. Literary and Theological course in Presbyterian College, Montreal, obtaining

B.D. '88. Mission work at Crysler, Winchester Springs, and N. Williamsburgh, Ont., Avoca, Mille Isles, Que. Ordained by Presbytery of Montreal, May 23, '87. Minister at Russeltown, Que., '87—.

Class 1888.

GRANT, ANDREW S.—Born Laguerre, Que. Arts course in McGill College, obtaining B. A. '85. Theological course in Presbyterian College, Montreal, obtaining B.D. '88. Postgraduate course in Edinburgh. Mission work at Edmonton, N.W.T. Victoria Mission, Montreal.

HARGRAVE, ISAAC L.—Arts course in McGill College, Montreal, obtaining B.A. '86; Theological course in Presbyterian College, Montreal. Mission work in Manitoba.

HENDERSON, ROBERT—Born Clarke, Ont. Theological course in Presbyterian College, Montreal. Mission work at Banda Smiths' Mills and Airlie, Oakwood and Cambray, Ont.

HIGGINS, JOSEPH H.—Born Brucefield, Ont., 1857. Arts course in McGill College, obtaining B.A. '85; Theological course in Presbyterian College, Montreal, obtaining silver medal. Mission work at Russeltown, Que., Bearbrook, Cayuga, Petrolia, Hallville, Brucefield, Ont. Ordained by Presbytery of Brockville Oct. 2, '88. Minister at Hallville, Ont., '88—.

LANGTON, JOSEPH FRANCIS—Born Watertown, N.Y., May 5, 1862. Arts course in McGill College, obtaining B.A. '87; Theological course Wesleyan College (one session) and Presbyterian College, Montreal. Mission work at Sawyerville, Maganettawan, Ont. Ordained by Presbytery of Montreal May 15, '88. Minister at Rockburn and Gore, '88—.

LARKIN, FREDERICK HOWE—Born Alberton, P.E.I., June 19, 1862. Arts course in Dalhousie College, Halifax (two sessions) and McGill College, obtaining B.A. '88; Theological course in Presbyterian College, Montreal. Mission work at Salisbury and Petitcodiac, N.B. Ordained by Presbytery of Montreal April 20, '88. Ordained Missionary and afterwards Minister in Westminster Church, Lowell, Mass., '88—.

MARTIN, JOHN CAMPBELL.—Born Brown's Creek, P.E.I., Dec. 28, 1860. Arts course in McGill College, obtaining B.A. '85; Theological course in Union Seminary, New York, '85-'86, and Presbyterian College, Montreal, obtaining gold medal. Mission work at Chambly and Longueuil, Woodville and Caledonia, Dundas and Cardigan, Lingwick, Dalhousie Mills and Côte St. George, West Farnham, St. Elmo and Dominionville. Ordained by Presbytery of Montreal June 26, '88. Minister at Dundee, Que., '88—.

MACFARLANE, JAMES ANDERSON—Born Clarendon, Que., Jan. 11, 1861. Arts course in McGill College, obtaining B.A. with Prince of Wales medal '85; M.A. '88. Theological course in Presbyterian College, Montreal, and post-graduate course in Edinburgh. Mission work at Eardley, Que.

McKELVIE GEORGE—Born Tyrone Co., Ireland, 1859. Arts course in Glasgow University, obtaining M.A. '81; Theological course in Glasgow University (two sessions) and Presbyterian College, Montreal. Mission work in Dalmarnock Parish, Glasgow. Ordained by Presbytery of Montreal May 27, '88. Missionary at Mhow, Central India, '88—.

MACLENNAN, MALCOLM—Born Uig, Lewis, Scotland, May, 22, 1862. Arts course in Morrin College, Quebec, '83-85, and McGill College, Montreal, obtaining B.A. '87. Theological course Presbyterian College, Montreal, obtaining B.D. '88. Mission work at Massawippi, Masboro, Lake Megantic, Gould, Que. Ordained by Presbytery of Glengarry July 9, '88. Minister at Indian Lands, Ont., '88—.

MACWILLIAMS, ANDREW—Born Thames Road, Ont., March 11, 1856. Arts course in McGill College, obtaining B.A. '86; Theological course in Presbyterian College, Montreal. Mission work at Heckston and S. Mountain, Goderich, Ont. Ordained by Presbytery of Brockville, June 12 '88. Minister of Heckston and S. Mountain, Ont., '88—.

WALLACE, WILLIAM EBER—Born N. Gower, Ont., Oct. 30, 1860. Arts course in McGill College, obtaining B.A. '86; Theological course in Presbyterian College, Montreal. Mission work at Desert, Que., Chapleau, Jarret's Corners and Rugby, Ont. Ordained by Presbytery of Orangeville. Ordained Missionary at Maple Valley and Linghampton, Ont., '88—.

Class 1889.

BOURGOIN, JULES—Granted diploma by special examination. Born at Glay, France, Feb. 28, 1848. Educated at Institute of Glay, and came to Canada 1868. Evangelist in Quebec and Montreal. At present Principal of Pointe aux Trembles School.

CAMPBELL, DAVID—Born at Markinch, Fifeshire, Scotland, Dec. 26, 1860. Literary course in New College, Edin., and Edinburgh University (4 years). Lay Assistant St. Andrews Episcopal church, Edin., and student missionary at Straiton (near Edin.). Mission stations in Canada, Russeltown, Pt. St. Charles, Rockburn, Springfield, Ont.

CAYER, PAUL NAPOLEON—Born at L'Ange Gardien, March 9, 1863. Educated in R.C. school at L'Ange Gardien, and converted in Pointe aux Trembles school. Literary course in Presbyterian College, Montreal. Mission stations, West Farnham, Otter Lake, Montebello, Joliette.

- COTÉ, JOSEPH EMERY—Born at Ste. Bridget, P. Q., Jan. 30, 1861. Converted in Pte. aux Trembles school. Literary course in Presbyterian College, Montreal. Mission stations, Harrington, P. Q., Dalkeith, Ont., Port Persil, Otter Lake, Montebello, L'Ange Gardien.
- DEWAR, DONALD LAUCHLIN—Born at Glensandfield, Ont., May 28, 1859. Attended Alexandria High School and McGill College. Obtained B. A. at Queen's University, Kingston. Theological course in Presbyterian College, Montreal. Mission stations, Cobocok, Mattawa, E. Templeton, Sharbot Lake, N. Hastings, Escuminac, South Falls.
- FOWLES, JOHN JAMES—Born at Free Manse Drumblade, Aberdeenshire, Scotland, Dec. 10, 1859. Parish school Drumblade; New Town Grammar School, Aberdeen; King's College (Arts), Old Aberdeen; Marischal (Medical) College, Aberdeen; Edinburgh University; Royal College of Surgeons, Edin.; mission stations, West Farnham, Johnson and Daywood, Ont.
- JOHNSTON ROBERT—Born at Kincardine, Ont., May 18, 1862. Attended Kincardine High School. Arts course in McGill, obtaining B. A., with Lansdowne gold medal, Arts valedictorian. Joint city missionary (of Crescent St. church) in Griffintown, Montreal. Gold medallist and valedictorian in Theology.
- LODS, ALBERT JOHN—Born at Courbevoie, France, Feb. 8, 1859. Attended Pte. aux Trembles school. Literary course in Presbyterian College, Montreal. Mission stations, Two Mountains, L'Ange Gardien, Harrington, Port Persil, Otter Lake.
- MACDOUGALL, JOHN—Born at Ormiston, P. Q., Sept. 14, 1862. Attended Huntingdon Academy. Arts course in McGill, obtaining B. A., with Prince of Wales gold medal in Philosophy. Mission stations, Osceola, Ont., and Moosomin, Man.
- MCILRAITH, JOHN STUART—Born in Township of Darling, Co. Lanark, Ont., May 14th, 1858. Attended Public School of Lanark, then Perth Collegiate Institute. Literary course in Presbyterian College, Montreal. Mission stations, Muskoka, Sombra, Welland Port, Mattawa, E. Constable, N. Y., Gravenhurst.
- MACLEAN, JAMES ALEXANDER—Born at Finch, Stormont Co., May 13th, 1860. Attended Morrisburg High School. Literary course in Presbyterian College, Montreal. Mission stations, Lake Megantic, Morton, E. Lancaster, Collingwood, Bearbrook.
- MACLEOD, MURDOCH J.—Born at Valleyfield, P. E. I., 1861. Attended common school, Valleyfield, Mt. Buchanan grammar school and Prince of Wales College, Charlottetown. Arts course in McGill, taking B. A. Mission stations, Sturgeon Falls, Eardley, Maxville, E. Templeton, Prince Edward Island.

MACKENZIE, MURDOCH—Born in the Parish of Edderton, Ross-shire, Scotland, June 17th, 1858. Scotsburn and Tain Free Schools. Literary course in Presbyterian College, Montreal. Mission stations, Lake Megantic, Marsboro', Kirkhill, Scotstown.

MACVICAR, JOHN HARVEY—Born in Montreal, March 21st, 1864. High School, Montreal, and private tuition. Arts course in McGill, taking B.A. Joint city missionary (of Crescent St. Church) in Griffintown, Montreal.

RUSSELL, WALTER—Born at Bristol, P.Q., Dec. 23rd, 1860. Attended Bristol School and Ottawa Collegiate Institute. Arts course in McGill, taking B.A. Mission stations, Sharon, Man., Sturgeon Falls, Eardley and Onslow.

Class 1873.

(Omission.)

MACKAY, GEORGE—Theological course in Presbyterian College, Montreal. Ordained by Presbytery of Montreal Nov. 5, '73. Minister at Lagnere, Que., '73-'78, Leeds, Que., '78-'81, Osgoode and Kenmore, Ont., '81-'83, Cartwright and Ballydull, Ont., '84-'88.