

THE
Presbyterian College Journal

VOL. XV—NOVEMBER, 1895—NO. 1.

EDITORIAL STAFF:

GEORGE D. IRELAND, B.A., - *Editor-in-Chief.*
M. McINTOSH, B.A., GEO. GILMORE, II. T. MURRAY, - *Associate Editors.*
E. BRANDT, E. CURDY, - - - - - *French Editors.*
ANGUS McCALLUM, - - - - - *Local Editor.*
THOS. A. SADLER, B.A. - - - *Corresponding Editor.*
ALEX. MACGREGOR, B.A., - - - *Reporting Editor.*

BUSINESS MANAGERS:

JAMES M. WALLACE, B.A., - - - *Treasurer.*
HENRY YOUNG, B.A., JAS. ERVINE.

The Journal is published about the first of each month from November to April inclusive, under the auspices of the Philosophical and Literary Society of the Presbyterian College, Montreal.

All business communication should be addressed to the Manager, J. M. WALLACE, B.A., and all other correspondence to the Editor-in-Chief, GEORGE D. IRELAND, B.A.

P. O. BOX 42. ST. CATHERINE ST. CENTRE, MONTREAL. QUE.

Our Graduates' Pulpit.

SPIRITUAL DEJECTION.

A SERMON

BY REV. W. T. D. MOSS, B.A. MARSHFIELD, PRINCE EDWARD ISLAND.

"Why art thou cast down, O my Soul? And why art thou disquieted within me? Hope thou in God, for I shall yet praise Him who is the health of my countenance, and my God." PSALM 42:11.

THIS Psalm presents us with two peculiarities—a striking exhibition of moral weakness and a frank acknowledgment of the same. We find a striking exhibition of moral weakness. A man of strong faith and buoyant spirits falls to the opposite

extreme of spiritual dejection. This but serves, however, to enforce the principle that men are liable to fail in those very features of character in which they excel. The same freedom that exalts us to the spiritual has power to degrade us to

the material. Many instances of this we might adduce from history.

Abram, the man of faith, came short in this very particular more than once. His falsehoods to Pharaoh and Abimelech are to this day a blot on his faith. Elijah under the Juniper tree was a sad contrast to the superiority with which he commonly endured. Protestantism is characterized for its freedom of thought; yet its most signal failure is its lack of liberality. The outstanding feature of Stoicism was its firmness in adversity; and yet the Stoic firmness often gave place to suicide.

Brethern, be sure of this; that the loftiest emotions of your souls are closely attended with the possibility of a corresponding depth of degradation. "Watch and pray that ye enter not into temptation."

The other peculiarity that we find here is David's frank confession of his weakness. This is the charm of the Hebrew psalmody. It portrays the soul in all its varied moods. As such it is always the soul's refuge for sympathy. It rejoices with those that rejoice and weeps with those that weep. These songs of Zion are for eternity. For they sing the eternal music of the soul. They give expression to feelings we dare not utter and which yet find lodgement in our beings every day. To-day, we touch a minor chord in the Hebrew melody. The notes are sad. It is the wail of David's dejection. We dwell on two thoughts :

I First, the causes of David's dejection, which partly excuse it. "Why art thou cast down O my soul? Why art thou disquieted within me?"

II Second, the power that sustained him through it. "Hope thou in God, for I shall yet praise Him who is the health of my countenance, and my God."

I 'The causes' of David's dejection :

I One cause of that dejection we find in his bodily fatigue. You know the connection. David's son Absalom had taken Jerusalem. David was forced to flee beyond the Jordan. For the time he was a fugitive on the earth. At last he halts in the lonely desert of Mahanaim. Wearied in body as he was, what wonder that he felt the dread dejection of *spir.it*. There is a close connection between body and spirit. Just as the home in which we are raised affects our lives, so the earthly home of the Spirit affects its life. When the body is well, the Spirit knows no-bounds.

"The Earth and every common sight
Do seem apparelled in celestial light
The glory and the freshness of a dream."

But it is not always so. We all feel at times that strange slackening of the chords of life, when the nerves prick and tingle, when the sharp pains dart like arrows through the frame. Seems it then that life is no longer a glad thing, but one long monotone of sadness, that we are hastening toward a gloomy end. It

is well for us to know under such circumstances that it is not God who has forsaken us, but our physical infirmity that has clouded our vision of God. There are three ways in which the body is viewed—the way of the Ascetic, the way of the worldling and the way of the Christian. The Ascetic views the body as inherently evil. Spiritual life consists in crucifying the desires of the flesh. We have many instances of this in the history of hermit life. Even to-day the spirit of Asceticism exists. There are certain self constituted religious guides who rob the body of its proper environments. They remove the pictures from the wall lest the life should lead into idolatry. They legislate severely on amusements, less worldiness should possess the soul. To them, unconsciously though it be, the body is evil and its desires should be crucified. That is the Ascetic. Bodily fatigue to such is no cause for spiritual dejection. It is not bodily fatigue but the very absence of it that clogs the spirit. Then there is the view of the worldling. The bodily faculties are for use. Their desires should be sated. "Let us eat drink and be merry." In direct opposition to the Ascetic, the worldling yet reaches the same result. Now to these extremes we oppose the view of the Christian. The body is the gift of God, the Temple of the Spirit. The laws of the body are the laws of God. We are not

to crucify the bodily desires but to bring them under subjection to the desires of spirit. Body and spirit are made to harmonize. If they are out of harmony, from whatever cause, the spirit life suffers, as David's did. Brethern, attend to the bodily laws. In doing so, you perform a religious work. The Gospel of Jesus is the Gospel of physical health.

"Let us not always say:

'Spite of this flesh to-day

I strove, made head, gained ground
upon the whole!'

As the bird wings and sings

Let us cry: 'All good things

Are ours, nor soul helps flesh more
now than flesh helps soul.'

This universe is the tabernacle of God, just as the body is the tabernacle of the spirit. And we observe a very close connection between the universe and God; so much so that God is ever obeying the laws with which He has invested Creation, shaping it into some semblance of His Eternal thought; so much so that when the universe groans God groans. No wonder, then, that David felt the pang of spiritual dejection. His state of body was a true register of his state of soul.

(2) We find another cause of David's dejection in his views of God and worship. "When shall I appear before God?" That is the cry of one who feels that he is deserted of God. In keeping with the tenor of his age David had not the most spiritual conception of his

Maker. At times, 'tis true, he seems caught up into the highest heavens. That twenty-third Psalm marks such a moment of illumination. But that was the great exception. There are two ways of looking on God—the way that makes Him a Being to be feared rather than loved; the way that makes Him a Being to be loved rather than feared. We are in danger of making God a Being to be feared rather than loved. If we look on Him as one who works arbitrarily here and not according to law, like David we may often cry in bitter anguish: "When shall I appear before God?" He thought that God and not Absalom had driven him out of Jerusalem; that God had told Shimei to pelt him with curses and stones. This was the Jewish nature projected on God. The Jew referred everything directly to Him. A beautiful face was a face of God. They had their mountains of God and their rivers of God. And in like manner their misfortunes were from God. They thought that God worked arbitrarily and not through the process of nature; that he was ready to descend in wrath for the most trivial mistakes. They thus made Him a Being to be feared rather than loved. No wonder that David felt the canker of despair. God, he thought, was withdrawn from him. "When shall I appear before God?" We do well to emulate the Jew by referring everything to God, even our most trivial acts.

But let us never forget that He works naturally here; and that the causes of our misfortune lie, not in the Creator, but in the limitations of the Creature. This is the higher Christian way of making God a Being to be loved rather than feared. No matter what mistakes we make, He is unchangeable. His laws, 'tis true, are irrevocable. Transgression demands its dole. The universe is a continual give and take. Give Jerusalem to Absalom and David must take the desert. Yet the Great Being of God throbs in sympathy with His Creatures. The filial bond between David and his son was severed. The conditions were such that David could not remain in Jerusalem. But God was still with David, touched with his infirmity. Had David reasoned thus, he would have felt less dejection. Had he said: "My misfortune is due to the Eternal laws of being. Conditions have arisen that prevent my staying in Jerusalem. The unfilial conduct of Absalom and not the wrath of God has driven me hence. But God is still love. And though the earthly Jerusalem is no longer mine, there is still the City which hath foundations whose builder and maker is God."—had David said that, he would have taken the right idea out of misfortune; his sorrow would have merged into joy.

Now, associated with this idea of God was his conception of worship. What David chiefly lamented was not that he had been driven from

Jerusalem, but that out Jerusalem he was unable to worship and renew his harmony with God. "I had gone with the multitude; I went with them to the House of God, with a voice of joy and praise, with a multitude that kept holy day." He thought that God could be worshipped only in Jerusalem. In common with the Jews, David limited God to his own race. Having thus limited Him to one race it was natural to limit Him to one place of worship. It seems a triviality to us. Yet to David it was not so. And we can sympathize with his feelings. There are two kinds of worship—the worship of form and the worship in spirit. The former had a deep hold on the Jew. We are surprised at David who could pen that twenty-third Psalm, when he saw God all around him and rose to a very spiritual conception of the universe. But, as I have said, that Psalm portrays David in his loftiest mood. There, he is much better than his creed. Here in the desert, he is more in keeping with his creed. God is localized. He can be worshipped only in Jerusalem. This was the worship of form. Opposed to this is the worship in spirit. Had David realized the thought of Jesus, he would have found true communion with his Maker even in the lonely desert of Mahanaim. "God is a Spirit and they that worship Him must worship Him in spirit and in truth." God's Glory is in the Heavens. His Being

is robed in the myriad forms of Earth. The wilderness whither David fled was not a wilderness in truth. For God trod the soil and filled all the space between it and the stars above. "The Spirit of Nature" is God, breathing "through this interminable wilderness of worlds, at whose immensity even soaring fancy staggers; not the lightest leaf that quivers to the passing breeze, not the meanest worm that lurks in graves and fattens on the dead but shares His Eternal breath." How easily God is reached! So easily that David might have tuned his harp into harmony with the desert breeze and sung the praises of the Eternal there. No wonder that he felt depressed when yearning for an absent God. We are alone here when we miss Him from our walks and business and conversation. Nothing can take His place in our beings. "When shall I appear before God?" we cry. 'Tis the wail of the orphan for the parent's countenance, of suffering Creation for her God. It behooves us to get right ideas of God and worship. Much of the distress of life is removed thereby.

(3) We find another cause of David's dejection in the feelings suggested by a recollection of the past. "When I remember these things I pour out my soul within me." David mentions one feature of the past—the happiness he experienced in the company of God's people. "I had gone with the multitude. I went with them to the

house of God, with the voice of joy and praise, with a multitude that kept holy day." This gives us but an index to the many past scenes that flooded his memory. He would recall those strange feelings that were associated with the quiet of his shepherd life; the immensity of Creation, the loveliness of the hills, the aroma of the meadows, the black concave of the heavens studded "with a million constellations." He would recall, too, the days of sweet companionship with Jonathan, the friend of his youth. For the moment he is entranced with the voices of the past. But too soon the spell is broken. He is again amidst the sad realities of the present. Gone are his raptures, gone like the visions of a dream. "When I remember these things I pour out my soul within me." To some extent we can appreciate his mood here. To all of us there has come at times that solemn stillness, when the shapes of the past have trooped in silent splendor through the soul. The odor of the meadows, the sighing of the wind, the modulation of a voice, the glance of an eye, the pressure of a hand—these for the moment possessed our beings as of yore. The present, with its sorrows fled. And what a revulsion of feeling was ours when we came to reality again! "When I remember these things, I pour out my soul within me."

(4) Again, all nature ministered to his despair. "Deep calleth unto deep at the noise of thy water-

spouts: all thy waves and billows are gone over me." As he heard the flood rolling to the sea, wave calling unto wave and deep unto deep, he felt that he had a strange sympathizer with himself. One wave of despair calling unto another and deeper. How truly does nature interpret our souls. When we are glad, all Creation rejoices with us. "A brighter emerald twinkles in the grass, a purer sapphire melts into the sea." When we are sad, the winds moan for us, the stars shine coldly into our jaded spirits, the morning shrouds her glory, the sunset fills us with the thought of death. Yes. Nature is in strange relation with humanity. But observe this: though we project our moods on nature, though we find her in sympathy with our sorrows, Nature is never sad for herself. She has no sorrows of her own with which to sadden us. Were we always glad, we would find her glad. Her's is a continual song of triumph to her God. She sings the minor strain only out of sympathy for us. It is a lesson in life. Tenderly sympathetic with the trials of others we should be; but never let us sadden others with our trials.

(5) We find another cause of David's dejection in the lack of human sympathy. "As with a sword in my bones mine enemies reproach me while they say continually unto me where is thy God." He found a sympathizer in the external world. In man he found but cold rebuffs. A veritable sword in

his bones was this. We are all sensitive to the feelings of others. How much happier we might make life for suffering humanity! What pangs we might spare! And all by the kind look, the word of cheer. When a man is down the tendency is to keep him down, I have too much faith in humanity to say that it is always so. The tendency, however, is strong to secretly delight in the misfortunes of others. Should we ever find the faintest suspicion of it in ourselves, let us know that it belongs to the baser part of our natures. Perhaps in no feature is our sympathy so utterly shrivelled as in our attitude toward those in doubt. Too often we cry: "Where is thy God?" "Thou hast no business to doubt." Brethern, this is none other than the revival of the inquisition. Let it be eternally stamped out of our beings. The noblest spirits of earth have attained their nobility through doubt. For many a day might the taunt have been made toward them: "Where is thy God?" But, as with David, when they seemed furthest from God, then were they most closely blended with Him.

"There lives more faith in honest
doubt
Believe me than in half the creeds."

Our duty is to raise up and not to cast down. We should try to find a man's God for him and not to taunt him with his loss. This is the idea of Jesus. He came here to discover our God to us. And we are never so possessed of his Spirit as

when we labor with Him to this end.

Well, we can now answer the question of David: "Why art thou cast down, O my soul? and why art thou disquieted within me?" His bodily fatigue, his conceptions of God and worship, his recollections of the past, the reflection of his despair in nature, the bitter coldness of humanity—No wonder that David was dejected.

II. Pass we on to consider very shortly the power that sustained him through it all. "Hope thou in God. For I shall yet praise Him who is the health of my countenance and my God." Through all his despair he never lost his hope. It was that which kept him steadfast. "We are saved by hope." But we distinguish between the hope that is mere sentiment and David's hope. There is a hope that gives no reason for its existence. But David's hope sprang from the highest of all reasons, his intense yearning for God. "My soul thirsteth for God." That surely was no lie. Every legitimate wish we have meets reality. We hunger and God provides us with food. We thirst and the cooling draught is at hand. We have capacity for affection and we are presented daily with objects of attachment. And think you that God will not gratify the soul that longs for Him? Is it not natural that He should? For that yearning is a necessary part of our beings.

Brethern, this is most true, now and forever, God never implants a

desire in humanity that He does not purpose to fulfill.

"My own dim life should teach me this,
That life shall live forever more;
Else Earth is darkness at the core
And dust and ashes all that is."

We base our hope on the message of Jesus, 'tis true. But Jesus is a voice within us as well as without. And it is pleasing to know that the voice that once spoke in the being of the Son of man is but an echo of the voice that speaks to each of us. What Jesus did and taught our inner natures affirm.

Brethern, plant your souls in the eternal things of Spirit. Live to those higher laws with which God has invested your beings. And with David you must sing: "Hope thou in God." Moreover, if you live out the teachings of your inner natures, hearkening to the higher aspirations of the soul, the facts of the life of Jesus will need no intellectual proof. You will have the witness in yourselves, which is higher than any evidence of the intellect. A man can believe only as he lives.

Yes, but mark: This hope of David was based on his yearning, not for a mere abstract law, not for a worn tradition; but for the living, personal God. "My soul thirsteth for God, for the living God." Oh, somehow as we move amidst this world of shadows, we feel that we must lean on that boundless One, touched with a feeling of our infirmities. In the soul's less solemn hours, we may clutch at an abstraction; we may cling to tradition. But when the storm cloud lowers, we call for the

Master helmsman, the All Father, revealed in Jesus.

With such a hope, then, David rose to a more spiritual conception of God. "The Lord will command His loving kindness in the day time and in the night His song shall be with me and my prayer unto the God of my life." With such a hope, he would soon realize, that not in Jerusalem alone but in the desert as well he could worship his Maker; that not Jerusalem alone but all ground was holy in that it bore the stamp of Deity. With such a hope the past would merge into the future; the God who had led by the quiet waters and in the green pastures would still beckon to clearer waters and more spiritual landscapes. With such a hope nature would become invested with a new garment. The floods that echoed once the discord of his soul would speak to him now of harmony. With such a hope, the cold sympathy, the cruel taunts of humanity would be unheard. For above them all rang the loud, clear call: "Fear not thou who can but destroy the body; rather rejoice in Him who has created body and spirit." With such a hope his soul was anchored in the Eternal land of Spirit. Brethern, we are placed here to feel after God. If we are doing so it is well. Even in despair we cannot lose our hope. "The whole Creation groaneth and travaileth in pains." But Creation is saved by hope. For Creation is yearning for her God.

THE MINISTER'S WORKING THEOLOGY.

REV. PROF. SCRINGER, M.A. D.D.

The Opening Lecture delivered in the Convocation Hall of the Presbyterian College, Montreal, Wednesday evening, October 3rd, 1895.

I PROPOSE to discuss in this lecture the minister's working theology, by which I mean the theology that is of chief practical service to the preacher in accomplishing the work which he is sent to do.

The Presbyterian Church in all periods of its history and in all lands where it has found a footing has been conspicuous for insisting on a high standard of learning on the part of its ministers as well as natural gifts and personal piety. It has ever demanded that they should be men of the highest culture and attainments, both in general literature and in theological knowledge. Only with the greatest reluctance and under the strongest pressure from untoward circumstances has it ever consented to ordain men to the sacred office who were not possessed of these qualifications, whatever else they might be able to claim. Wherever it has made its home one of its first cares has been the foundation of institutions of learning, where the requisite scholarship might be imparted to candidates for the ministry, and schools of the prophets in which all departments of theology might be taught as systematically as possible. In the more fully equipped

institutions of the latter class the list of subjects taught is often a very formidable one. In the annual Calendar, of one which reached me recently, there are no fewer than thirteen separate departments, with a corresponding number of professors, and every student is expected to take the whole course. Nor does any one suppose for a moment that when he has covered all these subjects he knows one whit too much for the right discharge of his duties. In fact the newly made graduate is usually driven to acknowledge before very long that there are still a good many other things which it would be well for him to know if he could. No minister can know too much either of theology or of anything else.

But it is never contemplated in giving him this thorough education that his aim should be to communicate all the knowledge which he has secured in the theological seminary to the people generally, or even to hint very frequently at his own possession of it. He is expected to become reasonably familiar with the original languages of the Scriptures, but it would be pure pedantry to quote these in the pulpit or even to

spend much time in discussing their peculiarities in the presence of the people. He is supposed to know something of the Higher Criticism, but frequent allusions in public to the problems raised by it would certainly do more harm than good. It is well for him to have some knowledge of other religions, but it will very rarely be his duty to deal with them in his ordinary ministrations, at least in a Christian land. He should be at home in Apologetics and in the History of the Church, but rather for his own edification and the confirmation of his own faith than for the instruction of others. He should be well grounded in philosophy, both ancient and modern in order that he may have an intelligent appreciation of the source of many an error, but he will discuss philosophy only with a select few whose studies have been somewhat parallel to his own. He ought to have a grasp on the whole field of systematic theology, but he will draw a broad line between those portions which are certain as based upon the fair interpretation of Scripture, confirmed by the consensus of Christian opinion, and those things which are based upon the speculations of individual thinkers, however orthodox and famous. In other words, when he goes into the pulpit the preacher must leave behind him altogether a very large portion of what he has been taught at college, a very large part of that which forms the sub-

ject of his constant study, and confine himself to those subjects which make directly for the practical ends he has in view. Even these he must translate out of the technical terms of the schools into the language of the people, and treat them in such fashion as will be within the reach of the average intelligence of his audience. It is not that this knowledge is useless to him by any means. Every good teacher must know a great deal more than he teaches. If nothing else it will prevent him from saying a great many crude and foolish things which otherwise he might be tempted to utter. It will commonly influence to some extent the form of everything he says so as to give it greater weight. But it does not directly make part of his positive instruction to the people.

To put the matter in another way: Theology is an extensive science, which consists not simply in the statement of the truths contained in Scripture, or of the dogmas of the church, but discussions in defense of these to show their reasonableness and their consistency with each other as parts of a complete system. From the very nature of the case some of these truths are of minor importance in themselves and of value chiefly as rounding out the whole system, while the discussions are of necessity perpetually running up into problems of philosophy that lie altogether beyond the range of the average mind, or involve speculations which can plead no au-

thority beyond their apparent reasonableness. The whole ground cannot be covered with profit, nor is it necessary that it should be. Some things may be taken for granted and other things must be left for every Christian to think out for himself as best he may. It is necessary that every minister should select from the whole system certain truths and doctrines on which he will dwell with special emphasis, which he will present with far more frequency and variety of illustration than others. These may be said to constitute his "working theology."

From the nature of the case the choice of what these special truths shall be must lie to some extent with the individual minister. No two minds are exactly alike, nor is it desirable that they should be. A man's own way of looking at the problems of life and salvation will therefore determine in some measure where he will put the emphasis. Even the Apostles differed among themselves in the presentation of the Gospel. His own peculiar gifts may also enable one preacher to deal effectively with a class of themes which in the hands of another would be altogether profitless. The special circumstances of the parish may call for the presentation of certain doctrines that otherwise might be safely passed by. There must ever be room left for the fullest liberty to the individual in the exercise of his own judgment. It would be impossible to lay down

any hard and fast rules for all cases and unwise for any church to legislate on the matter.

Yet, notwithstanding this, it is well to recognize that there are certain doctrines which are important in all circumstances and which no minister can afford to omit from his teaching, or even relegate to a subordinate place. The object of preaching is everywhere the same—to secure the salvation of men and of society from sin. Human nature is everywhere much the same, and the considerations that are practically effective in leading to repentance and a holy life, though not everywhere identical, will be found to lie within a somewhat limited circle.

It will be, of course, impossible within the limits of one brief lecture to do more than indicate what these are, but even that may serve some good purpose. If, in doing so, I avoid the familiar theological terms, it is not because I have any quarrel with these terms, but simply because I wish if possible to get a little nearer the things that are denoted by them, looking at them as they are in themselves rather than through the medium of a technical phraseology.

1. And first of all I would say that the great factor in the Christian minister's working theology is the setting forth of the unique character and personality of Jesus of Nazareth.

There are many theologians who insist that the starting point of

Christian theology, even in its most logical and scientific form, must be the revelation of God in Christ, though this has not been the method generally adopted hitherto. But whatever may be true regarding theology as a scientific discipline, there is no doubt of its being true of it as a practical art for the salvation of men. The first great business of the minister is to preach Christ, to bring him near to men and make them feel the kind of personage he was, that they may know him, learn to love him and trust him. In some quarters there is a sort of feeling that Christianity is only a kind of advanced stage of natural religion or of Judaism, and that it can have no firm standing until the foundation has been laid by making good the truth of one or both of these. Now no doubt there is a certain sense in which that is true. Christianity has many points of contact with both natural religion and Judaism. Both may be said to lead up to Christianity. Natural religion or the philosophy of theism, which is usually identified with it, leads up to Christianity logically, and Judaism did so historically. But, as a matter of fact, neither the philosophical theists nor the Jews have been among the readiest to accept Christianity and little is gained by appealing to either the one or the other as such. Christianity makes its appeal on its own grounds and puts Christ himself in the forefront. It is true there are certain

presuppositions which it takes for granted—some of them of the greatest importance, such as, the existence of God, the future life or the immortality of the soul, the reality and permanence of moral distinctions, and the sinfulness of mankind. But it treats these largely as data of conscience and does not attempt to prove them. Its message is for those who already feel these to be true and are alarmed at the consequences which they see must follow. As Christ himself put it, he came not to call the righteous but sinners. For such the primary gospel is the Christ.

This is the significance of the fact that the New Testament opens with the four gospels, giving us a full picture of the character, doings, and sayings of the Christ. These are the artless records of the Apostles' preaching; and it is clear that it was the telling of this story which won for Christianity its earliest adherents and gained its earliest triumphs.

We can readily see why. In that story as they told it, there was undoubtedly something to repel; for they could not conceal his lowly origin, his humble rank in life, his political insignificance, the absence of outward pomp, his apparent failure to win a hearing from his own generation, his ignominious death by crucifixion. And not a few were repelled by these things. But on the other hand there was much to attract and win.

There was his manifest sincerity and straightforwardness, his child-like simplicity and utter unselfishness that could not be called in question. No intrigue, no management, no pulling of wires behind the scenes to secure ends apparently favorable to himself. There was his calm, simple dignity and steadiness of purpose, which showed that he was fully conscious of his mission from the beginning and knew how it would be accomplished. There was the exquisite balance and perfect wholesomeness of his character, wholly free from vices of any kind, and even without any virtue in excess. He was grave without austerity, genial without levity, severe when needful without asperity, keen in his judgment of character without cynicism, charitable without weakness. There was his directness of thought and speech which took him at once into the very heart of every subject that he touched and enabled him, with ease, to pierce through the manifold sophistries by which his contemporaries were held imprisoned. No false maxims blinded his judgment; no conventionalities of life or morals perverted his conscience. His word was with authority, because like light it at once made all things clear and carried conviction to the heart. There was his kindness towards the poor, his compassion toward the suffering, his condescension to the lowly, his love for the outcast, his appreciation of little children. His

object was not to stand well with the powerful and the rich and the respectable, (there were always plenty anxious to do that,) but to cheer the wretched, to lift up the fallen, to befriend the weak and to give hope to the despairing. There was courage in face of his enemies, seeking no needless quarrel but always ready to meet them in argument, until they were afraid to ask him any more questions, and then, when all argument failed to convince, with calm patient dignity that made his very executioners ashamed of what they were doing, submitted to the most shameful martyrdom without a murmur, with only a prayer on his lips for his murderers. Little wonder that when that story was told the earnest and unprejudiced, the generous and noble, the truth-loving and the brave, were attracted to him as one who was worthy of their highest respect and admiration. They felt that the world was the better for his having lived in it. He was their ideal man who had actually realized the most exalted dreams of a noble and holy life.

Even with all this, however, the true conception of his unique personality was far from being exhausted. Without having aught of the charlatan or mystagogue about him, there was over him everywhere the shadow of mystery or rather the halo of the supernatural. It impressed all who came into contact with him so that in order to account for what they saw they

were obliged to classify him either as an agent of the devil or as the Son of God according to their state of mind. Strange and wondrous deeds were wrought by his hand, not wrought ostentatiously to win applause, but quietly as if he would not have them known. There was healing in his touch; there was power in his word. The ordinary laws of nature bent before him as if he understood all their secrets, and they could but haste to do his bidding. The multitude looked on in awe at such majestic control of the mightiest forces, but so far from being himself surprised at his mysterious power he was rather surprised at the wonder it excited, and assumed that when his disciples came to understand fully who he was they would themselves do greater works in his name. As has often been pointed out, he was strangely reticent as to his own claims, probably because he was afraid of being misunderstood by a fanatical people who more than once threatened to mar his work by forcing him into a false attitude. But from childhood he was conscious of being destined to play a great rôle in the world, and from time to time he gave such revelations of himself to his disciples as left them in no doubt that his personality was more than human. Without being able to explain it at all, Peter but confessed the thought of all his fellows when he owned him as "the Christ the son of the living God." Then there was the

mystery of his birth, the voice out of heaven at his baptism and again at the transfiguration, the marvel of his resurrection from the dead, and finally his visible ascension up into heaven. All this was an integral part of his unique personality.

The supernatural element in the life of Christ is one of the great difficulties of the Gospel to many in modern times, and doubtless was so to many in the time of the Apostles. Numberless have been the attempts to explain it away and reduce the stature of his person within the limits of humanity. But however difficult to explain, the Apostles knew it was there and could not keep silent about it. On the contrary they emphasized it and made much of it, because knowing it to be true, they believed that in the long run the world would listen and trust him all the more just because of it. They were satisfied that when men came to realize they needed a Saviour at all, they would feel most of all drawn to one who gave some guarantee of the completeness of the salvation he had to offer. Nor were they disappointed. In spite of opposition and calumny from many, their message found a ready welcome in an increasing number of hearts in every land whither it came. And whenever it found a welcome in the heart, it became an inspiration in the life to kindle love and ennobled character as well as to furnish peace and joy to the troubled soul. The preacher of to-day cannot follow a

better example than that of the Apostles if he would secure like results. The elements of power are still the same.

Now it will be observed that this preaching of Christ into which the Apostles entered with such zeal and success is not quite the same thing as preaching certain formulated doctrines about Christ, however true these may be in themselves. It would have been an easy thing for them to formulate doctrines—to say for example that Jesus of Nazareth was both God and man in plain terms, logically prove it from his words and deeds, then demand from all their hearers confidence in him as such. What they did do was rather to hold up the living person in all the details of his conduct and character, allowing him to speak for himself that they might learn to love and trust him.

In saying this I do not wish to be misunderstood. I have no sympathy with much of the modern senseless railing against theological dogmas and fixed creeds. The formulation of creeds is a necessary and inevitable result of any attempt at definite and clear thinking. Moreover a right theory about Christ is necessary to keep our minds in a right attitude to appreciate the facts of Christ's life and personal character. A wrong theory makes it necessary to distort them. There are not wanting evidences even in the Gospels, and they are still more

abundant in the Epistles that the Apostles early began to reflect upon the significance of these facts and to shape a philosophy or a theology for their interpretation. The church was certainly soon forced by the errors which began to be promulgated to think out the problem with some degree of precision in order to save the facts from being misrepresented. But the dogmatic conclusions reached were never intended to form the staple of preaching. It is noteworthy that the earliest formulas, such as the Apostles' Creed and the Nicene, still give a much larger place to the recital of facts in the life of Christ than to any theory of his person. It was rightly felt that just in proportion as these facts were made real and vivid would men be drawn to Christ as their Saviour.

The cry now everywhere is "Back to Christ." In so far as this expresses disparagement of Apostolic teaching and the later products of Christian thought it is mere cant. Nothing can ever blot out the development of the Christian centuries that have elapsed. But in so far as it represents interest in the person of Christ himself and a striving after the vivid realization of the historical personage in the imagination of to-day, the movement deserves all encouragement. It is well to know if we can what kind of men Paul and Peter and John and the rest were. But we must know what Christ was if the world is to be saved at all.

The presentation of the unique personality of Christ is thus the beginning of the Gospel. In the most important sense we might say that Christ is the end as well as the beginning. For if we understand the full significance of what he was and did we have practically covered the whole field of Christian truth. In some way or other we find him standing in the very centre of every religious problem and furnishing us with its solution as far as it can be solved at all. The whole matter is summed up in the words of Paul to the Philippian jailer "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." We might then stop at this point and say that the entire working theology of every minister consists in preaching Christ. But there are some aspects of the preaching of Christ which are of special importance and demand further notice.

2. Foremost among these is the atoning value of the death of Christ as the free and sole ground of our justification before God. Jesus Christ as we have seen was a unique personage in history who has exercised an influence over mankind without a parallel. And one of the most unique things about him is that this influence has been exerted rather by his death than by his life, important as that was too. It would seem that he himself fully anticipated this. On one memorable occasion he said to his disciples "and I, if I be lifted up from the earth will

draw all men unto me." "This he said" explains the Evangelist, "signifying what death he should die." In expectation of his violent end he consoled himself and his disciples alike by the observation that "Except a corn of wheat fall into the ground and die it abideth alone; but if it die it bringeth forth much fruit." From the very beginning of their work the disciples fully sympathized with this view of the matter and, instead of silently passing over the manner of his death as something to be ashamed of, dwelt upon it specially in their preaching as the most important part of their message. The incidents of that death are more fully detailed in the Gospels than any other portion of his career. There is indeed little else that all four of them think it necessary to narrate. The apostle Paul writing to the Corinthians was "determined not to know anything among them save Jesus Christ and him crucified." And justifying his course he says "We preach Christ crucified, unto the Jews a stumbling block and unto the Greeks foolishness, but unto them which are called both Jews and Greeks Christ the power of God and the wisdom of God." Human forecasts to the contrary notwithstanding, the whole subsequent history of the church has proved the wisdom of this method. Christianity has made its way and attached adherents most of all through the preaching of the cross. The cross is the best known

symbol of Christianity and, though we can have no sympathy with the superstition that has gathered around it in the more corrupt forms of the faith, we cannot help recognizing the truth which it symbolizes as lying in the very heart of Christianity.

When we speak of preaching the cross of Christ, however, it is quite obvious that something more must be meant than simply the proclamation of the fact of the crucifixion or the description of its incidents. Christ's death was indeed a harrowing spectacle fitted to move any sensitive heart to pity and compassion for the sufferer. But in that respect it is not peculiar. Many another death in the world's history has been as harrowing and as fitted to move to tears as this, if not more so. Its permanent power to influence character evidently depends upon the significance that is attached to it and the moral issues that were involved in it. As to what that significance is the New Testament leaves us little room for doubt.

Even before his death took place at all Christ foresaw it clearly approaching and gave to his disciples some hints as to its meaning. His life was to be "a ransom for many." Like a good shepherd saving his flock from the destroyer he was to "lay down his life for his sheep." His blood was to be "shed for the remission of sins." All of these statements plainly involve that he was to suffer instead of them that

they might escape. Such pregnant suggestions were not lost on the Apostles. After his death had taken place and they began to preach the Gospel, they saw the importance of these statements and emphasized them in the fullest measure as the very key of their system. The idea that underlies them, often the very phraseology enters into the fibre of all their teaching and constitutes an integral part of it. It is stated over and over again in almost every conceivable form so that there might be no mistaking it, and it crops up incidentally in a hundred ways as if to show that it was one of their most familiar commonplaces. Peter, for instance, reminds his readers that "Christ hath once suffered for sins, the just for the unjust that he might bring us to God;" speaks of him as one "who his own self bare our sins in his own body on the tree that we being dead to sin should live unto righteousness, by whose stripes ye were healed." And again: "ye were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ as of a lamb without blemish and without spot." To John "he is the propitiation for our sins, and not for ours only but also for the sins of the whole world." According to the unknown writer of the Epistle to the Hebrews "Christ was once offered to bear the sins of many." Paul repeats the same thought many times in his letters to the Corinthians and elsewhere: "Christ our passover is sacrificed for

for us;" "Christ died for our sins according to the Scriptures;" God "hath made him to be sin for us who knew no sin that we might be made the righteousness of God in him." In fact the passages are altogether too numerous to be quoted here, and even if they were quoted would by no means give an adequate idea of the place which the truth held in their thoughts. It is not the idiosyncrasy of one or two of them who might be suspected of exaggerating it unduly. It is characteristic of them all, and even more than by the others, is insisted on by Paul who had never seen or heard Jesus in the flesh at all. Take this out of Paul's writings and they fall into fragments, an incoherent group of aphorisms. Nor is it merely a concession to Jewish modes of thought, for it is most frequently elaborated for the instruction of Gentiles who naturally approached it from quite a different point of view. There can be no reasonable doubt that to the Apostles the death of Christ was an atonement for sin and that they preached pardon to the penitent sinner on the ground of it. Not that they confined the significance of that death wholly to its bearing on the pardon of sin. They fully recognized its value as an example of heroic fidelity. They well understood also its bearing on the development of right character and above all saw in it the supreme manifestation of divine love. This is shown by some of the passages already quoted and there are others

which are even stronger. But the predominant thought regarding it, the primary purpose in their view was its virtue as an atonement.

The Apostles did not preach this view of the death of Christ because they found it always an agreeable one to their hearers. On the contrary there was probably no feature of their preaching which awakened so much opposition and was the occasion of so much misrepresentation. To many of the Jews it was an unpardonable offence that Jesus should have been put to death at all. They could not reconcile it with their preconceived ideas of the Messiah, and it seemed wholly to discredit his claims. To many of the Gentiles the thought of its having any value as an atonement for sin was a foolish philosophy which had nothing to commend it to their acceptance. But on the other hand the Apostles found that there was no other part of their message that won so many adherents or appealed so strongly to the deepest needs of the human heart and they made much of it, convinced that it was this above all else that made their message effective—the very power of God unto salvation. The preacher of to-day cannot do better than follow their example, for it meets the same want and brings the same peace to the sin-burdened conscience as of yore.

I would take the liberty of emphasizing this point a little. The offence of the cross has not yet ceased; and though the reasons

are somewhat different, there are many in the church as well as out of it who still have a strong dislike to any thought of atonement. There is many a pulpit in which if not directly attacked it is quietly ignored and nothing said about it. The ethical side of Christianity is made prominent, the duty of repentance is urged and the possibility of forgiveness is preached, but the divine provision for the washing away of sin is passed by. The life and example of Christ are earnestly pressed upon the attention, but the sacrificial death of the Redeemer has no place in their gospel.

Now it would be altogether wrong to say that such preaching is useless. Happily the grace of God is not dependent upon a faultless or perfectly balanced presentation of the Gospel and much good may be accomplished where there is a great deal of error or defect in the thinking of both the preacher and hearers. Where Christ is heartily embraced, in whatever way, salvation comes to that soul whether the way of salvation is clearly understood or not. But all experience goes to show that the Apostles were right and wise in the prominence they gave to this subject. The best periods in the church's history have ever been those in which this truth was clearly held and earnestly presented. When we study the great revival movements that have taken place, in whatever land, we find that the preaching which has brought it about has ever

been impregnated strongly with this evangelical truth of the atonement on the ground of which a free salvation is offered to every sinner. Where this has been wanting the Gospel has been largely shorn of its power, the mightiest weapon which it puts within reach of the preacher lies unused and rusting in the armoury.

And yet here again an important caution has to be borne in mind. To preach the doctrine of the atonement does not mean preaching theories or speculations about the atonement that have been devised for the purpose of explaining how it is that the death of Christ can atone for sin. The New Testament has no complete theory. It asserts the fact that Christ suffered for the guilty, and indicates in a broad way that he suffered instead of the guilty. But it has no hint to explain to the inquirer how such a proceeding is in accordance with eternal justice, or why it was demanded by justice, or how it availed to meet the requirements of law, or what gave it its efficacy, or whether it was a precise equivalent for the punishment due to men, or any other of the dozen questions that may be raised regarding it. Speculation on all these points is natural, perhaps legitimate enough in its own place. The subject has certainly proved a tempting one. Almost from the beginning of the Church, these problems have provoked thought. Fierce controversies have raged over

them and some most extraordinary theories have for long ages dominated Christian thought. No theory has yet been able to secure the assent of the whole Church as perfectly adequate. In fact it may be said that a good deal of the repugnance which is felt in certain quarters to the doctrine is due to the unsatisfactory character of the theories which have been urged to explain it. It is doubtful whether we shall ever arrive at a theory that will fairly cover the whole question. It is better therefore to keep such speculations out of the pulpit. It is of the last importance that we should hold forth the truth as to the atonement. It is of little or no importance that we should be wise above what is written regarding it.

3. But to pass on: Another element in the preaching of Christ that deserves special mention is the constant activity of the ever living Saviour for the salvation of his people.

Christianity presents to the world a Saviour who died, but not a Saviour who is dead. Much as the apostles had to say about the death of Christ and all that it meant they had almost as much to say of his resurrection and the results that followed it. In modern theology, the resurrection has come to be a sort of battle ground of apologetics. The historic fact has to be made good, and when made good is treated as an evidence of the truth of the gospel. This aspect of it was certainly not over-

looked by the earliest preachers, but it was not the side of the matter that interested them most. They saw in it rather the assurance that their Saviour was really alive, notwithstanding his crucifixion, and keenly active on their behalf. He had indeed ascended up into heaven whence he came and was no longer visible to their eyes. But that fact instead of removing him from the arena of their struggling lives was only regarded as enabling him to help them the more effectually. In the realization of that truth, they found their main comfort under trial.

The activity of the ascended and ever living Christ is represented as finding expression under three forms:

(a) First as a perpetual intercession on behalf of his people. Like a priest who has offered his sacrifice and sprinkled the blood upon the altar he has entered into the presence of God to make supplication. This can hardly be intended literally; but it is a convenient and intelligible figure of speech to suggest the idea of the permanent value of the atoning death of Christ and the fact that he ever has his people and their wants before his mind. He has not gone into the unseen world to forget all about his followers on the earth and let them work out their destiny as best they may while he occupies himself with the care of other worlds. He watches, anxiously the progress of the conflict in which they are engaged and sympathizes keenly with them in every trial to which they

are exposed, ready to send such succour as is needed and guiding them out of their perplexities at the critical moments. Even when they fail and sink into sin he does not forsake them, but with the same compassion that he displayed to the sinful and the erring when on the earth he reaches down loving hands to lift them up. The thought is a most inspiring and helpful one which cannot be too strongly presented by the preacher or too earnestly commended to the attention of his hearers.

This thought needs to be emphasized all the more because the church has found great difficulty in seeing it clearly and grasping it firmly. It is the weakness of its hold upon this truth which has led to the invention of a multitude of intercessors between men and their Saviour. Because they did not feel quite sure of his perpetual mindfulness of them in their manifold trials, they have besought saints and angels without number to plead for them and refresh his memory. Because they could not believe in the completeness of his sympathy, they have called upon his virgin mother to supply the lack with her woman's tenderness. The persistency with which these unscriptural and superstitious cults maintain themselves even among people of considerable intelligence bespeaks the deep sense of need everywhere felt, and the value of the truth as to Christ's active and sympathetic interest in the world

still. The preacher should endeavor to bring him so near as to leave no room for this imaginary host of intercessors and no need for their intervention.

(b) But this by no means expresses the whole of Christ's activity on behalf of his people. In his farewell address to his disciples as reported in the fourth gospel, he represents himself as leaving them for a time in order that he may send to them another comforter even the Holy Spirit who is to bring all things to their remembrance, lead them into all truth, bestow upon them all power and sanctify them from all sin. This Spirit was to dwell in them, abide with them, cleanse their hearts, purify their thoughts, sanctify their minds, develop in them every christian grace, seal them unto the day of redemption, and be the earnest of their eternal reward; in fact was to furnish the whole atmosphere of their religious life, wherein they were to live, move and have their being. The fulfilment of that promise is represented as beginning on the day of Pentecost, and is expected to continue to the end of the world—a dispensation of the Spirit, during which the church was to grow and flourish until all nations should have received the blessings of the Gospel. Now, I do not propose to discuss here the metaphysical doctrine of the Trinity, nor the old question of the procession of the Spirit which rent the church in the ninth century. But it is impossible

to overlook the point that any complete doctrine of the Trinity must make room for the fact that in the Apostolic writings, the presence of the Holy Spirit is regarded as being virtually the presence of Christ. His promise of the Spirit is identified with the assurance of his own second coming. The indwelling of the Spirit is to Paul especially, the indwelling of Christ. The one is the sort of *alter ego* of the other, and the whole of the Spirit's work in and for the believer is therefore really a part of the activity of the risen and ascended Christ.

In apostolic days, the gift of the spirit was very commonly attended by some extraordinary manifestations that must have made the experience a very striking one—such as the speaking with tongues, prophesyings, miracles, etc. Accordingly, we find in the New Testament writings, a very distinct consciousness of the Spirit's presence and operation. The Apostles had no manner of doubt that the Spirit of God was with them, guiding them in all their movements, directing them in all their thinking, blessing them in all their preaching. He was their constant counsellor and friend. They were but instruments in his hand. With them the normal state of every believer was to be but a temple of the Holy Ghost—the very shrine where he made his presence known. With the practical disappearance of the extraordinary manifestations, doubtless owing to the abuses that

grew out of them, this distinct consciousness was to some extent lost in the church. It never altogether died out even in the worst days, and in times of revival has often been keen and deep. But the absence of continuous interest in the subject is evident from the fact that it has provoked comparatively few serious controversies, and it is agreed on all hands that there is no part of our theology which has undergone so little development and made so little progress. The present awakening of interest on the matter may be regarded as an indication of better times.

But, whatever place it may take in our theology, there is no doubt of the prominent place it ought to have in our preaching. There should be especially a full and frequent presentation of the conditions under which the Spirit of God will dwell in the heart and sanctify the soul, viz: complete surrender and absolute conscientiousness. Of course, wherever there is spiritual life at all, there the Spirit of God must be present in the heart and at work, whether the truth is understood or not. But just as we use the powers of nature, more successfully the better we understand their laws, so the more fully will believers avail themselves of the unexhausted power of the Spirit of God, the more clearly they apprehend the conditions on which that power is to be had.

(c) Still another form, in which Christ's continuous activity in the

world is presented is that which is exercised through the church. The work of God in the world is carried on by men as his agents and not directly by himself nor by means of angels from another world. Upon men, Christ has laid the responsibility for preaching the gospel so as to bring others to the knowledge of the truth and build them up in christian character. For the better accomplishment of these ends, he has established his church—a perpetual organization for this very purpose, and the success of Christ's work depends in very large measure on the activity of this organization. The world is infinitely the better for its existence, notwithstanding all its faults, and its influence will yet be immeasurably greater than now, when its members come fully to realize their responsibility and universally show themselves ready to make sacrifices worthy of the cause they are called to maintain. But whatever good the church does in the world, or may do, the work is really a part of the activity of the living Christ. Only as so far as he dwells in it and uses it, is it capable of accomplishing anything.

In some quarters the divine element in the visible church has been unduly exaggerated. The church has been exalted almost to the place of Christ himself and salvation has been made to depend as much on a recognized standing in it as upon a living union with him. Its services and sacraments have been represent-

ed as essential to spiritual life while its officers have constituted themselves the sole dispensers of spiritual blessing. And the exaggeration has often been made ridiculous as well as offensive by restricting the active operation of divine grace to one particular sect because of some accident in its history or constitution, irrespective of its character for piety and devotion. This has naturally led to a reaction, in which the church as a spiritual agency has been almost ignored, connection with it under-valued and its sacraments disparaged. It is not easy to hold the balance quite even between these two tendencies. But we are at least bound to recognize that the church is the body of Christ, that it may be and is the agency through which he works. In the degree in which it is true to its ideal it may be fitly exalted as the representative of Christ himself in the world, and one of the pledges of his continued interest in sinful men. Of the three forms of activity, the church is one which can obviously be made more tangible to the world than either his sympathetic intercession or the operations of the Spirit and cannot be overlooked.

4. The last feature in the minister's working theology to which I would call special attention is the sure hope of the world's deliverance from the tyranny of sin by the second coming of Christ.

This leads us into the region of eschatology which is confessedly a

difficult subject to deal with, yet too important to be overlooked if we are to preach a complete gospel. It is an essential part of the Christian faith that Christ will come again, and with that expectation our best and brightest hopes for the world are closely associated. We are bound to look at the significance of it.

Many at the present time seem to have a keen interest in the time and manner of Christ's appearing and in the incidents that are supposed to be connected therewith. This interest is perhaps a natural one, but it is doubtful how far it permanently conduces to any good end, and still more doubtful how far it can ever be satisfied by any information at our disposal. The language of Scripture regarding it is all apocalyptic, symbolical, poetical, addressed to the imagination rather than to the reason, and not meant to be taken too literally. In fact we cannot turn it into plain prose without making it absurd and incredible. Little good can come therefore from dwelling on that aspect of the matter. It is far more important that we should understand the objects which are to be accomplished by his coming.

The primary object associated with it is of course the final judgment by which the eternal future of all men is determined. This truth of the judgment is one of the fundamentals of preaching and is that which more than anything else gives seriousness and solemnity to life.

Whatever may be the process by which the decision is reached or the particular test that may be applied, that decision is everywhere made to rest on character—the character that has been formed by men's deeds, words, and thoughts during life. Every act of every moment therefore has an eternal significance and cannot be trivial. To realize this is to make life earnest and noble at one bound. At first sight it might seem as if this work of judging the world with all that it involves in the way of punishment as well as of reward were somewhat incongruous with the gracious character of Christ's mission to mankind. It is, however, only one of the many things which remind us that his is not a one-sided revelation of divine love but also of the strength of his righteousness that cannot forever be defied with impurity. It is a part of his work which has no doubt sometimes been emphasized in such a way as to make him repellent, but it is a feature which is nevertheless necessary to preserve the true balance of his character in our thinking.

The final judgment of individuals however, by no means expresses the whole purpose of the second advent as presented by Christ himself and by the Apostles. There is a judgment of things as well as of persons, a judgment of institutions, systems, methods, customs, laws, and governments with a view to the destruction or reformation of those which are evil and the perpetuation of those

which are good. This judgment has been proceeding ever since the beginning without intermission. Every earthly institution that exists is perpetually on trial. Many have already been condemned and forced to disappear. Many others will yet follow them, and long before the final judgment of the world this judgment of social systems will have so far proceeded that it may be said with some measure of truth, the new Jerusalem is come down out of heaven, the Kingdom of God is set up on the earth. All systematic tyranny and wrongdoing will be abolished. Society will be so far reconstituted that every form of government, every law, every social custom, all public opinion will be upon the side of right and against all evil, instead of being as now very often the reverse. There may continue to the evil men and evil deeds as well, but the right will be triumphant all along the line and iniquity be made to hide its head as ashamed. Whatever may be the outward form of it this coming of the Kingdom will be virtually the coming of the King and must be included in any complete conception of the second advent. It was the expectation of this glorious triumph which kindled the interest of the early church in the promise of Christ's return and under the stress of prosecution made it one of the favorite themes of their meditation, as is evident from such a work especially as the Apocalypse of St. John. The theme will become

interesting again whenever this same phase of it receives due prominence at the hands of the preacher.

For a long time past it has been too much neglected, but a firm grasp upon this aspect of the matter is specially important at the present time. Attention is being called now as perhaps never before to social questions and there is a widespread demand for the regeneration of our society. Not altogether without reason. It is not that the complaints made are always well grounded or the demands made such as could wisely be granted. Still less is it that the world is growing worse. Taking it all in the world is steadily growing better. One sometimes hears a sigh for the return of the good old days as if they were better than these in which we live. And doubtless the old days had some things good in them, now lost, that would have been worth preserving. But much of the evil has gone too. The outlook never was so hopeful as it is now. And if the present clamour is louder than of yore it is because there is more hope of amelioration than ever before. It was little use to cry out when there was no hope of redress. Now the general conscience is more easily aroused and the enlightened public opinion of the whole world can be readily concentrated on a gross abuse at any one point with such effectiveness as to force its removal. The clamour is therefore ground for hope rather than for despair.

But there is still injustice enough and oppression enough under every government to lend force to the outcry. These social questions will have to be studied out and some solution found for them.

Now it is certain that if any solution is to be permanent it must be along christian lines, by the frank recognition of christian principles and the cultivation of the christian spirit between class and class. In other words Christ must be made to come into every social relationship and regulate it. The hope of the world lies in the coming of Christ. The church which preaches it holds in its hand the key of the future.

It is well that we should be clear on this matter. There is a tendency in many quarters to regard social and legislative questions as lying outside the proper sphere of the preacher and the deliverance of the world from the dominion of sin as lying outside of the proper work of Christ. There is a disposition to limit the activity of the church to the saving of individuals, so that any benefit to the world as whole from the gospel becomes indirect and incidental. Certainly the gospel does reach out first of all for the individual. From the nature of the case it must secure a considerable following before it can hope to dominate the world. But from the very first it had this wider aim before it. The universal ideal of the prophets of the Old Testament in their Messianic predictions was that of a

world wide dominion in which the law of God would run without question. The favourite phrase of Christ to describe the aim of his work was the kingdom of God or the kingdom of Heaven. And if the Apostles were obliged to think first of all of individuals they still kept before them as the goal of their hopes and as the stimulus to their endeavors the thought of the palinogenesis, the restoration of all things. the ultimate subjection of all things to God in Christ. The Apocalyptic seer pictures as the outcome of the struggle and conflict of ages the Christian state "the holy Jerusalem descending out of heaven from God" full of light and peace and joy, into which nothing enters "that defileth or maketh a lie." He looked forward to the future with a splendid optimism that kindled his imagination into ecstasy of such a kind that every socialistic dreamer since has had to borrow his language or seem cold in comparison.

These things then, namely: the character and person of Christ, the atoning value of the death of Christ, the perpetual interest of the living Christ in the welfare of his people, and the ultimate deliverance of the world from sin by the second coming of Christ I take to be the main features of the preacher's working theology, the tools which he needs to employ constantly for the attainment of his ends. They are based alike upon scripture and upon the results of experience in the history of the church.

They manifestly make a Christian theology, for they revolve wholly about the person and work of Jesus Christ. If I have succeeded in making my meaning at all clear I believe they will be recognized as forming pre-eminently the Christian theology that the world needs. If these things are preached other things may be left largely to take care of themselves. They are the things on which all the churches that we would think of regarding as evangelical would be prepared to agree, and when these are the things that alone are emphasized there will be some hope of evangelical Christendom coming together in some kind of practical union.

It is I believe a thoroughly practical theology, avoiding all needless speculation and concentrating attention on the things that need to be emphasized in order to kindle faith in the living Saviour and furnish the necessary stimulus to right living. I am inclined to think that there has been a good deal too much speculation in the pulpit and propounding of doubtful matters. There has been an unwise tendency to minister largely to the intellectual interest in Christian

doctrine rather than to the edification of the soul or the the cultivation of the heart, and the result has not been wholly for good. It has arisen from the best motives but is based upon the mistaken idea that philosophizing is necessary to maintain the interest of worshippers in the gospel and that it is useless to repeat what people know. But in truth the surest way to maintain that interest is to dwell upon those great central features which meet the real wants of sinful and struggling souls. Nor need there be any lack of material for the preacher if he keeps within the range here indicated. The character of Christ is itself an almost inexhaustable study, capable of being presented in a thousand different phases. His work touches all the deepest problems of life—problems far more befitting the preacher's attention than problems of thought. Let him deal with these in a straightforward way and he will not want for willing hearers. And not hearers only—but doers of the word. If we exalt Christ as the solver of life's problems the Spirit of God will surely take of the things that are Christ's and show them unto men with power.

I.—THE UTILITY OF THE BIBLE.

“EVERY Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness, that the man of God may be complete, furnished completely unto every good work.”

St. Paul does not go so far as some good persons may wish, who hold that the knowledge of scripture is absolutely essential to man's salvation. He mentions merely its utility. The revelation of God to man was necessary—necessary to give us a knowledge of God's will, voice and character; for how could we know God unless he revealed himself to us? But the committing of this revelation to writing and the presentation of it as we now have it in our bible were useful. The scripture is not the revelation; it is merely the record of the revelation; and acquaintance with the revelation is not the same as acquaintance with the record of it. We cannot say that God could not have given the revelation, or as much as is necessary to salvation, in some other way. St. Paul does not take the trouble to discuss what might be done without the inspired scripture; he is content to teach that it is profitable—useful—to those who have it in their hands. If they make

a wise use of it, they are in a fair way of becoming perfect. And the claim which he makes for sacred scripture is that it is useful for purposes of religious edification. “Every scripture, inspired of God is also profitable.” For what? “For teaching”—imparting information; “for reproof”—testing in order to prove or refute; “for correction”—discipline; “for instruction.” In what? “In righteousness, that the man of God may be perfect, thoroughly furnished unto every good work.” Inspired scripture is useful for practical religious purposes, to teach us how we may be restored to a right relationship to God; to be a lamp to our feet and a light to our path; to point out to us the way to God, to holiness, to heaven. The bible is a text-book on religion, a valuable aid to attaining perfection of character, a store-room of spiritual weapons from which the Christian may equip himself for the performance of every good deed. Forgetfulness of this function of scripture has been the source of endless confusion. The bible has often been dragged from its proper sphere and made to support or refute notions and theories with which it has no possible connection, and on which it does not pretend to speak with

authority. It has been quoted as an authority on questions of science, philosophy, history, literary criticism, and a thousand and one other things. It has been made to teach what it was never intended to teach, and this misuse of scripture has done fatal mischief.

For example, the bible has been used as a text-book on physical science. The opening chapters of the Book of Genesis were interpreted as a matter-of-fact history of creation; as an accurate scientific account in detail of how the world came to assume its present form. They were supposed to teach (1) the time of the creative process, six literal days; (2) the order in which existences appeared, namely the formless earth, the atmosphere, the separation of land and water, vegetable life, the heavenly bodies, marine animals, land animals, finally man; and (3) the mode of creation, by successive direct divine creative acts. Then the discoveries of science presented to men another view of creation than that of the writer of Genesis. Geology brought forth evidence which went to show that countless ages must have elapsed during the creative process. Also the order of Creation as read in the book of Nature was different to that in Genesis. Science could only deny the creation of sun, moon and stars subsequent to the creation of the earth, and the existence of vegetable life prior to that of the sun; it also taught with tolerable certainty that

the creation of plants and animals cannot be separated as they are in Genesis but that their growth has been to a large extent along parallel lines; instead of all plants existing before any animals, evidence was found that some animals appeared on earth before some plants, and, contrary to Genesis, that some land animals appeared before some sea animals. Moreover the mode of creation is regarded by modern scientific scholars to have been that of evolution, "a continuous progressive change, according to fixed laws, by means of resident forces," whereas the writer of Genesis seems to attribute each new appearance to a distinct creative act on the part of God. Here then was a conflict between science and the bible. Honest students of natural science reached certain conclusions; but on the authority of the scripture theologians condemned their conclusions as erroneous and denounced science as atheistic. What was the result? The scientist was placed between the horns of an ugly dilemma—science or the bible. Take your choice. If you choose the bible, then shut your eyes to the evidence of science. If you choose science, then abandon the bible, and the church. Many men were led to choose science and to regard the bible as an untrustworthy guide on scientific matters, and, if untrustworthy at one point, then unreliable, it might be they argued in every respect. How could the man who would be true to his

intelligence act otherwise? The thoughtful man reasoned thus with himself: "Geology teaches me that the process of creation occupied long periods of time; but the bible,—as interpreted by theologians; and they ought to know, for it is their business, to find out what the bible teaches,—says that the world was made in six literal days. I learn from fossil remains that some land animals appeared on earth before some sea animals, whereas the record in Genesis says that marine animals existed first. I find evidence that evolution was the method of creation, that things as we now see them gradually developed, higher forms having evolved from lower forms; whereas theologians say the bible teaches that all species of plants and animals are the result of separate divine acts of creation. Now I cannot shut my eyes to the evidence of science; I must therefore reject the bible as an authority on physical science; and, if it errs on one matter, how am I to know when it is trustworthy?" Such a man would leave the church in order to be honest. The fault was partly his own, because he did not read the bible to learn what claims it makes for itself, but primarily the blame lay at the door of the theologian. How slow we have been to learn that the bible is not, and does not pretend to be, a text-book on Geology or astronomy or any of the physical sciences. The first chapters of Genesis

were written, as was all inspired scripture, not from a scientific but from a religious view-point, and with a religious purpose. They were not intended to give an accurate scientific narration of creation but to teach certain spiritual truths. The writer simply wrote from the scientific stand-point of his contemporaries. He accepted the ideas of science which were current in his own day and he made use of these to teach spiritual lessons: that things as we now see them came from God, that at the root and origin of this vast material universe is a living conscious Spirit who fashions and sustains all things.

Again when Columbus said to the learned doctors of his day: "I will reach the East by sailing to the West," they quoted the bible in refutation of the idea that the earth is round. Do we not read, they asked, in Revelation: "I saw four angels standing on the four corners of the earth"? Can a sphere have four corners? Did not the bible-writers evidently believe that the earth is a level plain? When it was discovered that the earth revolves about the sun, the doctrine was condemned by the church as heresy; and the bible was quoted as proving that the sun moves. The psalmist speaks of the sun as rising and Joshua commanded the sun to stand still; the authors of the bible evidently wrote on the supposition that the sun moves, while the earth is the stationary centre. It was on

pain of death that men dared teach that the earth moves round the sun, and Galileo narrowly escaped a tragic death by formally recanting his scientific heresy. It is reported of Galileo—it may be a fable but it doubtless reveals his real state of mind—that after he had knelt before the Pope and promised that he would not believe the awful heresy that the sun moves, he whispered to the bystanders as he went out: "It does move just the same." By this misuse of scripture, many men were driven out of the church, because they were more earnest and manly than Galileo—too honest to shut their eyes to the light which was given them and to be submissive to blind leaders. And when Sir Isaac Newton discovered the law of gravitation—that every particle of matter attracts every other particle—and when by this law he explained all movements from the falling of the apple to the motions of the heavenly bodies, the church was alarmed. He feared that the truthfulness of scripture was impugned by attributing these motions to the natural working of gravitation instead of to the direct supernatural agency of God; and Voltaire actually made use of the views of Newton with great effect in order to unsettle the faith of France in God and in the Bible. The story is an old one; and yet it is being repeated in our own day: for men who believe the doctrine of evolution are solemnly warned by some pulpits that such a

doctrine is unscriptural. How long shall we take to learn that the Bible is dragged from its legitimate sphere when it is quoted as settling such questions? Of course, any theory of evolution which is materialistic which shuts out God—we must reject as inconsistent with the Bible and sound philosophy. But theistic evolution—which simply seeks to show the process of creation, the mode by which God works—we should be slow to denounce as unscriptural. Evolution does not necessarily seek to banish God from the universe; it presupposes life and the life-giver; an Infinite Intelligence which guides the process of creation. It cannot be opposed to the bible, for the simple reason that the bible was not inspired to teach physical science. God has endowed us with faculties by the exercise of which we must gain for ourselves information on scientific subjects. Had God given the bible-writers revelations on these secular matters in advance of their times, what confusion would have resulted! If the writer of Genesis, for example, had mingled with his teaching about God an exact statement of how the world came into existence, had he spoken of millions of years instead of days, in all probability he would have been utterly unintelligible to his uninformed readers, and what he had to say about God would have been discredited along with his premature science. On the contrary, there was perhaps nothing in his account of

physical creation which was new to his contemporaries. He simply took the current ideas and attached to them the truths regarding God's connection with the world which were necessary to be believed for spiritual edification. The natural philosopher and the dogmatic theologian will perhaps stay in the ring indefinitely, but the quarrel between science and the bible will end just as soon as it is recognized on both sides that the function of the bible is not to impart physical instruction or to enlarge the bounds of scientific knowledge, but to teach righteousness, to show the connexion of God with the world. The bible and scientific text-books should not be allowed to clash, for they do not discuss the same subjects: they belong to different shelves. The bible is the authority on moral and spiritual things. Ignorance of many scientific truths which are familiar to every school-boy of the present day did not disqualify the bible-writers to communicate religious knowledge. Not scientific attainment but spiritual apprehension is the qualification of the religious teacher. It was from this standpoint that the bible was written. This is specially noticeable in the case of the historians who seem to have selected for narration only those parts of the history which could be made subservient to their purpose of illustrating the dealings of God with men—of teaching God and the spiritual life. The bible, therefore, is legitimately used

only as a text book on righteousness. It may serve other purposes, but only incidentally: it is primarily useful for the purpose of religious edification.

Another quarrel, perhaps as ugly as that between science and revelation, has been perpetuated by forgetfulness of this limitation of the utility of the bible,—that, namely, between the various denominations of Christians. Each "sect" of Christendom claims the bible in support of its peculiar theological tenets. But may not the bible be used as a text-book on Theology? *Yes and no*—according to your definition of the term. It is the text-book of the biblical theologian, but when it is appealed to by speculative theologians, it seems to lend some support to almost every conceivable opinion. It is a misuse of scripture to introduce into it those parts of our systems of theology which are the product of nineteenth century thought. It is true that the systematic theologian must also be a biblical theologian: at least he must take the exegetical results of the biblical theologian as the material for his system: but the bible is not responsible for his inferences from its statements. There is quite a sharp distinction between biblical and systematic theology. The latter is the philosophy of revealed religion. Systematic theology aims to educe the permanent and universal truths of the bible from the temporary local expression of them, to combine

these truths into a system and to establish that system on philosophical grounds. Biblical Theology, on the other hand, seeks to eluce the truths contained in the bible and to present them in their actual temporary and local expression. The systematic theologian is the Christian philosopher who adjusts Christian doctrine to the thought of the nineteenth century; the biblical theologian is the accurate exegete and historian who reproduces Christian doctrine as it expressed itself in the first century. The one shows what the biblical teachings are; the other shows that these teachings are rational. It is this philosophic element which differentiates systematic theology. Now if we accept this distinction, we must recognize that the bible is not responsible for the inferences which the theologian draws from its teachings; these inferences are his, they are not the bible-writers.' And we should never forget that the same right as we claim to draw such inferences must be allowed also to those who differ from us. Dr. Charles Hodge could hardly be accused of unfairness toward the dogmatician, and he contended vigorously for freedom from the yoke of other men's inferences from the bible, when he said in his controversy with Dr. Thornwell:—"This theory, that the law of God was made to forbid not only what it says but what may be inferred from it, is in plain English nothing more than a device for

clothing human opinions with divine authority. We grant that what a man infers from the Word of God binds his own conscience. But the trouble is that he insists that it shall bind mine also. We beg to be excused. One man infers one thing, another a different thing, from the bible. The same man infers one thing to-day, and another thing to-morrow. Must the church bow her neck to all these burdens? She would soon be more trammelled than the church in the wilderness, with this infinite difference:—the church of old was measurably restrained by fetters which God himself had imposed, the plan now is to bind with fetters which human logic forged. This she will never submit to." It is when theology becomes a philosophy, when the teachings of scripture are reduced to a logical system, when speculative conclusions are drawn therefrom, that the bible cannot fairly be appealed to for support. It did not anticipate the philosophy of nineteenth century thought. Do we not find that one system of theology is generally supported by as many quotations from the divine library as another? And what are these so-called proof-texts in many cases but isolated passages of scripture, taken out of their local setting "torn all shapeless and bleeding from the lovely form of the virgin truth"? Is it fair to quote any author on a subject which the context shows he had not in

mind when he wrote? Speculative theologians may profess to take the bible as their guide in forming their system, but they arrive at very different conclusions. What should we think of a chart that led those who set out for the same port and followed its directions, to different regions of the earth? If the bible be a chart to speculative theologians, it has not been a perfect success. For instance, one man has one view of the atonement, another man has a different theory; each claims to find support of his position in the bible. One finds in the bible warrant for the baptism of children by affusion, another the baptism of adults only by immersion. Some find in the bible the Episcopal, others the Congregational, others still the Presbyterian form of church-government. Is it not barely possible that the bible was not intended to teach these things at all—not the philosophy of redemption but the history of it, not one particular mode of baptism but the spiritual truth which is symbolized by the ordinance, not one precise mode by which the church must always be governed but the spirit which should actuate the church, allowing her to adapt her form of government to her surroundings? It seems to me that if the bible was designed to teach these things, it might have spoken plainly so that the wayfaring man, though a fool, need not err therein. On the contrary it seems to afford room for

great variety of opinion and practice in such matters. But it does claim to be authoritative in matters of righteousness. It reveals God and the spiritual life. It shows the sinner the way to forgiveness and holiness and heaven.

And is it not significant that on this subject on which the scriptures claim to speak with authority, there is no difference of opinion? However much we may differ on points of dogma, there is one point on which we all agree, that of righteousness. We are all one in recognizing God as our righteous Father; Jesus Christ as our Saviour; and His life, death and resurrection as the pledge of the possibility of our pardon and salvation. When the bible is used as a text-book on righteousness, it leads us all to the same goal, to God and to a holy life. It contains a record of the historic revelations of God's will and character, given to the world through the Patriarchs, through Moses, through the Prophets, until the perfect revelation was given through Him who was the brightness of the Father's glory, the express image of God's person. We are led to no difference of opinion as to the Fatherhood of God and the possibility of salvation through Jesus Christ. The prodigal finds there the path to restoration clearly marked out. The graces of the Christian character—faith, hope, love—where is there any dispute among theologians on these things?

It was to teach these the Life of Righteousness - that the bible was given, and if we so use it -- not as a text-book on secular affairs, not as a store-room of texts by which to bolster our pet theories--but as a text-book on religion, as an instructor in Righteousness -- as a guide to God and the Divine life-- it will fulfil its purpose in our lives of making us perfect, completely furnished unto every good work.

D. J. FRASER.

Harvard Divinity School,
Cambridge, Mass.



Poetry.

'Twas the music of the reapers, mang the yellow waving corn,
That awoke the drowsy sleepers, at the breaking of the morn
Oh mony hairsts hae come and gane, since first I saw the licht
But the gloamin noo is fa'n fast, and mirk will be the nicht.

Ance merry was the harvest time, the days were never lang,
And quickly sped the evening hours, for blithely reaper's sang.
But noo, the harvest mune is dim, aye clouded owre the rim,
Or else, my sicht is failing fast, my een are growin dim.

But its gloamin, aye, its gloamin, and I'm lying here at rest
Nae mair for me the harvest days, and may be it is best,
My sorrows noo are owre, and I thocht some nicht be spared,
When a my bonny boys were laid, within the lain kirkyard.

But they're sleeping there, sae sunly, O sae peacefu' is their rest,
And n'er a worldly thocht, or care, disturbs the youthfu breast,
While I hae seen another year; another birthday gane,
Aye, a these things I think o'; while I'm lying here alane.

I care na tho' the nicht be mirk, it canna aye be light.
And when a body's een are dim, the stars are no in sicht
And may be I'll sleep soundly, and nocht will hear or feel
While the angels bare me gently to the land o' the leal'

Partick,
Glasgow, Scotland.

—J. A. AGNEW.

Mission Crisis.

HOME MISSION WORK.

OUR EASTERN MISSION FIELDS AND THE WORK DONE IN THEM BY SOME OF OUR STUDENTS.

THE fact that the Christian Church is now passing through the most critical period of her history is admitted by the majority of her friends and rejoiced over by those who seek her downfall and who think that if Voltaire was able, from the indications present in his day, to predict her decadence and final destruction, there is to hand now, in the signs of the times, all that is necessary to assure one that the halycon days of Christianity have forever passed.

The opponents of the Christian faith point to what is undesirable in connection with it, and say that the trend of events is leading to a wider view and more rational hope than we can possibly have within the limits of Christian thought and speculation. With glowing countenance, they refer to the great researches of natural science, and, exultingly, hold up to our view the discrepancies between these and the statements of Holy Scripture. They marvel because we cannot see with them that present-day philosophy is leading men further away from what they term the "puerilities" of Revelation. They point to the great advance in

the development of the human personality and would have us believe that the manliness of the best men of the Bible is inferior to the type that a new and rationalistic civilization is producing. While we acknowledge that the advocates of Christianity are not perfect and our knowledge of Scripture, by no means, full, we are not forced to admit that the settled facts of natural science are in contradiction to the Book of God, nor that the philosophy of moral and disinterested men is calculated to overthrow revealed theology; and we affirm, without any degree of hesitation, that no grander personalities are developed than those which we have brought before us in the history of the Church, whose sublimity towers as far above these self-seeking Hedonist as the heavens are above the earth.

We can but smile in contempt mingled with a degree of pity at their efforts to overthrow the only institution that has existed from the beginning of the world to the present time, and that has withstood the thrusts of heathen philosophy, survived the fires of diabolical persecution, and which now stands secure

behind the battlements of revealed truth and defies the destructive power of Satan. There are to be found in the Christian fold of to-day some professing faith in the Christ of God, whose influence is, by no means, a tower of strength to the cause; there are ministers, it may be whose prating balderdash causes the cheek of the true Christian to blush with shame, and others, doubtless, whose monstrous nonsense would almost lead us to believe that the apostasy of the "last days" is already upon us; but we say,—the fact that the church is able to advance in uncongenial surroundings while torn, to an extent, by internecine strife and brought into ill-repute by the goody-goody, is proof positive that there is within her a principle that can know no decadence and that will yet become so great that the whole body shall be permeated thereby. No! the church of God has not lost her power; in fact, she was never more alive than she is at the present day, as is evidenced by the missionary enterprise so characteristic of this century. Her sons and daughters, seeing that a deeper spirituality is called for, are consecrating themselves more unreservedly to God and going forth into the work to show the influence of the living Christ. This Christ-Life, which is being manifested more unmistakably in the true children of God in a whole-hearted consecration and intense missionary spirit, is calculated to stop the mouths of all

classes of infidels. They may exhaust their wordy vocabulary in their non-moral efforts to show the invalidity of our doctrinal beliefs: they may rail against the professors of the faith with that obnoxious mode of expression characteristic of a Bradlaugh or an Ingersol, but they cannot find an evil spirit sufficiently capable to lift its voice against the humble follower of Christ, who shows, in the unselfishness of his missionary zeal, in the power of his speech, in the delicacy of his emotions, in the serenity of his mind and in the placidity of his countenance the indwelling of an Ever-present and All-sufficient Lord.

* * *

This deeper consecration and intense missionary spirit is seen, not only in those who go into the jungles of India or the fever stretches of Africa, but also in the men who supply the Home Mission fields of our beloved Canada. The pioneers of civilization in the great prairie Province and the hardy sons of the Church who are braving the hardships and contending with the difficulties of the lonely Saskatchewan are not being neglected. The Presbyterian Church in Canada is putting forth a great effort to meet the increasing spiritual needs of these places. Its students from the East man the field during the summer season, while those belonging to the Winnipeg College keep the lamp of truth burning throughout the long winter months in these far off regions.

For many years the Student's Missionary Society of the Presbyterian College, Montreal, was responsible for the carrying on of a French Mission school in this city. Last year, the school was handed over to the Presbytery, and the Society took up a number of mission fields in connection with the Church, and pledged itself to be responsible for the salaries of the men sent to these places. Four men in the East and two in the West were supported by the Society. We regret that we are not able to give an account from every student thus employed, but we shall place before our readers some account of the places held by the students and the work that has been carried on.

* * *

One of the most interesting fields supplied by the Student's Missionary Society of this College, is that one in which Mr. J. B. Sincennes laboured during the past summer. He was stationed at Monte Bello, but did not confine his work to that place, as he visited St. André de Avelin, North Nation Mills, Pointe-au-Chêne and Valancay. The field is one which, in spite of much that is discouraging, has some features that lead us to believe that the Spirit of God is working effectually and leading the superstitious people, who are now, under the heel of Rome, to a knowledge of the Gospel. While many show a dislike for all that is connected with the Protestant faith, because of the stand which Hon. J.

L. Papineau has taken for the simplicity and purity of apostolic faith and practice, yet, it is very noticeable that this has made a deep impression upon many minds in the district. It shows itself in the cordial way the majority of the people receive the missionary and in the increasing interest they manifest in the simple but sublime message which he brings. It is difficult to get them in very large numbers to the public meetings, as they are not yet far enough advanced to take such a bold step, but Mr. Sincennes easily overcame that difficulty by meeting them in their own homes, in which, the men, women and children listened with some eagerness. The dissatisfaction among French Canadians with the Romish system and its necessary results is seen, in a very marked way, around the district of Monte Bello. While they still submit to the priest, yet, many of them are inclined to look upon him as an impostor, and would rather see the missionary coming around, with his unassuming manners and simple, earnest presentation of "Christ and Him crucified."

Meetings were attended by about twenty Protestants and five Roman Catholics. Mr. Sincennes did a good work as colporteur. He distributed some thirty-nine dozen tracts, fifty-two copies of *L'Aurore* twelve copies of *L'Amé de la Maison*, together with other booklets and copies of the Ten Commandments on cards. From this work

no direct results have been seen, but six months is a short season for such a field. We believe that the seed sown and the work done so assiduously by Mr. Sincennes will help our French Canadian countrymen in this place to come to a knowledge of the truth, and that, although the bread cast forth be washed about for many a day, it will return at the time appointed by the great Ingatherer of souls.

* * *

The "unchurched masses" of our great cities are receiving much attention at the present time, by the promoters of the "forward movement" on this and the other side of the Atlantic. It refreshes us often, in this connection, to hear of the liberal response made by the church people of Montreal to appeals on behalf of city mission work. In this respect the American Presbyterian Church of the city has not been behind the others, but has contributed large sums of money, from time to time, for the carrying on of a good work among the poor and unchurched masses in the vicinity of Inspector Street. The work in such a community, while it has much of an unpleasant character in connection with it, has a great deal to cause the worker to sing for joy.

Mr. P. A. Walker was chosen by the American Presbyterian Church to take up the work in the Inspector Street Mission, and the very diligent and unselfish way in which he performed the duties devolving

upon him, lead us to believe they did not misplace their confidence.

A new building was erected recently, to meet the increasing needs of the work. Services are held every Lord's Day, both in the morning and evening, and a Thursday afternoon meeting, which is an interesting feature of the work. This meeting is set apart for the benefit of mothers. While they are spending a pleasant hour, the children are cared for, so that the mothers may have a little time free from the distracting cares of motherhood. These women are taught sewing and helped in many ways, in connection with their cheerless duties, by the ladies of the congregation. During the winter months, tea is served at these gatherings, and the meeting brought to a close by Bible-reading and prayer. This is truly a labour of love, and those engaged in the work are amply repaid, from time to time, for energy expended, by seeing some poor, forlorn mother, discouraged adverse circumstances, take heart and go forward to fill her place in the plan of God, which is certainly not an inviting one. Cases of need are dealt with and help given when called for, but always in such a way as not to foster the dependent spirit. Mr. Walker's work is an arduous one as there is much visiting to be done, and in surroundings not at all elevating. Drink is the cause of much of the misery that exists, but we are led to judge the men with a

liberal spirit when we take into consideration their early training and debasing surroundings.

* * *

A work, somewhat similar in character, is being carried on by Mr. D. D. Millar, at Maisonneuve. The mission is supported and looked after by the Erskine Presbyterian Church. Mr. Millar was appointed to take charge of it early in the spring of this year, and has already been able to realize that his labours are not in vain in the Lord. Five new members were received last summer and the average attendance at Sunday services is thirty-seven, while the Sabbath-School, which is in a flourishing condition, has an average attendance of thirty-five scholars and six teachers.

The people of Longue-Point and Point-au-Tremble manifest a good deal of interest, but, the residents of Maisonneuve, are not quite so enthusiastic, principally, because of the Sunday work, that many of them are forced to perform at the sugar refinery.

The people of Erskine Church take a deep interest in the Mission, and the very hearty way in which the members of session lend every assistance possible to the missionary, must be most gratifying to the Rev. Mr. Mowatt. A movement is being set on foot to form a congregation where the mission is now carried on. This, it is thought, would be for the good of the people, and doubtless, would lead to greater spiritual re-

sults, for, although Mr. Millar gives all the time possible in his earnest effort on behalf of the people, yet, his studies prevent him from doing much that he could otherwise perform.

* * *

We have noticed with admiration what two of our Presbyterian congregations are doing, in order that none may be without the consolations of the gospel; we shall now look at a new departure on the part of the church, as a body, to meet the needs of representatives of another nationality that are becoming numerous in our midst. The Montreal Presbytery is making a great effort to supply the rapidly increasing population of the city with the word of life. The mission to Chinamen is being carried on enthusiastically, and the number of persons from the Dragon Kingdom attending the various schools is becoming large. The work among the Jews, while not assuming such proportions as we have to record of the Chinese, is, nevertheless, of an encouraging nature. French work is being prosecuted with vigor, and many seals to the ministry of those engaged in the work are given, to the encouragement of God's people.

Early in the year a deputation from the Montreal Welsh Union waited upon the Presbytery, to see if something could be done in the way of providing services for the Welsh people in their own language. The Presbytery, at once

acted upon the suggestions made, and appointed Mr. J. G. Stephen of this College to take up the work for the summer. The number of Welsh people that attended the services was not very large, but Mr. Stephens' circle of influence was not confined to these meetings. During the shipping season, large numbers of Welsh sailors come into port. Among these Mr. Stephen employed himself assiduously, and, although no direct results followed his labours, so far as we can see, yet, we earnestly pray that the words, spoken on the docks or along the wayside, may be abundantly blessed by Him Who alone can give the increase. Many of them could be seen only once, as their stay in port was short, but in the history of gospel triumphs, we have many instances of such work being owned by God to the conversion of precious souls. Mr. Stephen had an average attendance of eighteen at his services.

* * *

In many villages and country districts our students have been "holding forth the Word of Life." Grande Mère, the field occupied by Mr. J. C. Stewart, is situated on the St. Maurice river, about thirty miles from its mouth. As its name indicates, it is situated in a French country, there being no other Protestant congregation within twelve miles, and only one nearer than Three Rivers twenty-five miles distant.

The people of the village are wholly dependent on the pulp industry. The Laurentide Pulp Company Limited have established large mills which give work to several hundreds of men, mostly, however, French Canadians of the Roman Catholic faith. The Protestant element is small, as there are only some sixty or seventy people. The probability is that this number will be much increased, as it is expected the mills will be enlarged in the near future. In fact, the prospects of their being a thriving town built at Grande Mère before long are very bright. Situated as it is in the heart of the best spruce country in the Dominion, if not in the world, and having unexcelled water power: it must, in course of time, be developed, and it is of the utmost importance that the Church should, from the first, care for her people who go as pioneers into the country.

The Protestant population of the place is made up from many sections of the evangelical Church. They were anxious to have religious services in their midst, and, animated by the true Christian spirit, decided to sink all sectarian differences and cast in their lot with one of the denominations of the Reformed Faith. After due consideration, it was decided to ask the Presbyterian Church to take over the Mission, and it is gratifying to know, that, now, after the lapse of years, no one regrets the step that was taken. The Mission was organized four

years ago, and has been growing in strength, though not materially in numbers. This summer the people decided that a church building should be erected, because the room set apart by the company was inadequate. They themselves subscribed liberally, as did also friends in Montreal, Quebec and Three Rivers, while the Company granted a site and donated a considerable sum of money. It is expected that a comfortable building will be ready for occupation before the rigor of winter sets in. That the Mission is a live one is evident from the fact, that from an average congregation of forty, there has been received or subscribed, during the past six months, nearly five hundred dollars. To the credit of the Christians in the place be it said, that since the mission was organized there has not been a Sabbath without services, although a missionary could be there only half the time, the people themselves carrying on the work. Could as much be said of many congregations more favorably situated?

* * *

One of the largest and, for some reasons, most important fields in Eastern Ontario is the one where Mr. Geo. Weir laboured for the past summer. East Lancaster stretches over a large area of the most recently settled part of Glengarry, although it is, by no means, a new country; and is peopled by a desirable class of settlers. The mission lies between two congre-

gations of the Established Church of Scotland that did not enter the Union when the two Presbyterian bodies in Canada came together. The ultimate destiny of the field will likely be to form part of a large congregation when time, the great solver of all problems, has obliterated the difficulties now existing and has brought together, in blessed union, the whole of God's people who profess the Presbyterian faith. In the meantime, however, this mission is a prosperous one, and has been growing both in magnitude and importance during the past few years.

There are three preaching stations, at each of which services were regularly held all summer by the student in charge. The interest manifested by the people encouraged the worker very much, and augurs well for the future success of Christ's vineyard. The enthusiasm of the people was shown in a very practical way during the summer when they unanimously agreed, at a congregational meeting, to erect a church building at Curry Hill, in which they might be able to gather from time to time and, in comfort, worship God. The building committee which was appointed found the duties pertaining thereto to be pleasant indeed, as the people responded so heartily that nearly all necessary money has been subscribed. Plans and specifications have been called for, and the work

of erection will be proceeded with next spring. The spontaneity of the movement in this field is largely due to the bountiful harvest of the present year, which encouraged a grateful people to give some tangible proof of their thankfulness to God for His many mercies. We congratulate Mr. Weir on his success among the people of East Lancaster.

* * *

Mr. Allan McLean's first mission field was in the Province of Quebec. There are three preaching stations in connection with the mission. Lost River is the principal part of the field, having thirty-seven families, thirty-five of whom are of pure Highland-Scotch descent. It is, therefore, necessary for the missionary to be able to "speak the two talks." The next station, seven miles distant, is Lake View. At this point there are only twelve Presbyterian families, but a goodly number of Episcopalians attend, as their own minister comes only periodically. The third place, which is fully twenty-one miles from Lost River, is called De Salaberry. At this point a handsome little church edifice has been erected, although only six families profess the Presbyterian faith. In the other places meetings are held in school-houses, but a church building is in process of construction at Lost River. The people of the mission have purchased a horse and rig for the use of the missionary. The country is charac-

teristically Laurentian, and the scenery, therefore, of the wildest nature, yet, possessing that power of enchantment which is so potent in elevating the thoughts of man to the sublime and lifting him near to the great Creator. An effort is being made to induce the Rev. Mr. McPhee, an ordained missionary, to settle in the place, as it would be better to have a man continually in the field.

* * *

A most enjoyable summer was spent by Mr. T. A. Sadler in East Templeton a place on the Ottawa river six miles east of Ottawa on the Quebec side. There are over forty families in connection with the congregation but some of them come from a considerable distance. The services were well attended during the summer, and the missionary was encouraged from time to time by seeing Roman Catholics come to hear the word of truth. There is a flourishing Sunday School in the Church which has an average attendance of forty-five. During the summer the temperance sentiment was greatly intensified under the earnest practical appeals made by Mr. Sadler. This is to be thought much of as there are three Hotels in the place that have been somewhat liberally patronized during the past years. A lodge of Royal Templars was organized and a large membership is recorded. While the Sabbath is well observed by the people of the neighbourhood, the sacredness of

the day was disturbed by small picnicing and camping parties from Ottawa and Hull. These often gave staggering evidence that they were not total-abstainers. The people of this field are noted for their kindness and sympathy. The mission is self-supporting.

* * *

Mr. Henry Young, one of our promising students, laboured under the Lanark and Renfrew Presbytery during the summer. His field was a little west of Mattawa. It consisted of three stations, Rutherglen, Brulé and Eau Claire, and was about fifteen miles in length. At Rutherglen, services were held every Sunday, but at the other two places only every alternate Lord's Day. Many of the people had to come six or seven miles to the services, but, notwithstanding this, the meetings were well attended and a great degree of interest manifested. The field is a new one as the settlement of the place is of recent date, yet it promises well, and will, at no very distant time, be able to compare favourably with many of the old established places. It is refreshing

to see the eagerness with which the people listen to the gospel, and the degree of appreciation they show of a humble, Christlike life.

* * *

We must close our report in this issue by calling attention to the field in which Mr. J. E. Menancon spent his vacation. The field is an entirely new one, and bears the name St. Pierre Baptiste. It is situated half way between Inverness and Halifax Que. and can boast of some of the most picturesque scenery in the Province. The people have been reposing in the lap of Rome, but are now, having their eyes opened to their true intellectual and spiritual state. They are much afraid, as yet, and so come at night to talk with the missionary as did Nicodemus of old. Many of them are now reading the Scriptures in order to see the light of God. Let us fervently pray that Mr. Menancon's work will be followed by the Spirit's mighty power, and many jewels gathered for the glory of our risen Lord.

GEO. GILMORE.

Presbyterian College.

Partie française.

DE LA SINCÉRITÉ.

ON raconte qu'au moment où l'ancienne Rome devenue redoutable, étendait partout son empire, ses plus riches citoyens commencèrent à la couvrir de palais somptueux. Mais il arriva souvent que les ouvriers, non moins cupides qu'habiles, dissimulaient avec de la cire les défauts ou les fissures du marbre dont ils se servaient. Bientôt les intempéries de l'air avaient raison de cet artifice. C'est pourquoi la coutume s'établit d'introduire dans les contrats une clause qui prohibait l'usage de cette substance : *sine cera* ; de là viendrait le mot *sincère*, littéralement *sans cire*, et, par extension, sans dissimulation.

Les étymologistes modernes, selon Littré, n'admettent pas cette opinion, disant que l'équivalent archaïque de *sine* est *se*, et qu'il faut voir dans *sin* le représentant de *sim*, dans *simul*, sanscrit *sama*, et dans *cerus* le haut allemand *skiri*, pur : *sincerus* voudrait dire *tout pur*.

Quoi qu'il en soit de l'origine de ce mot, le sens n'en est pas douteux. Une chose est sincère (par exemple : un sentiment) quand elle est ce qu'elle paraît ; un homme est sincère quand il exprime avec vérité ce qu'il sent, ce qu'il pense.

Il m'a paru bon pour moi-même — et peut-être ne sera-il pas inutile pour d'autres — d'examiner les CARACTÈRES d'une parfaite sincérité, à l'aide de l'analyse et de l'observation.

1. La sincérité est *obligatoire*. Ce premier caractère tient à sa nature même, car elle est un devoir.

Or, tous nos devoirs se rapportent à trois objets principaux : Dieu, nous-même et le prochain.

Être sincère vis-à-vis des autres, c'est de se montrer à eux tel qu'on est ; être sincère vis-à-vis de soi-même, c'est chercher à se voir tel qu'on est ; être sincère vis-à-vis de Dieu, c'est vouloir le connaître tel qu'il est.

Rendons la même pensée sous une forme négative pour la mieux saisir. On manque de sincérité envers Dieu quand, en affirmant son existence, on vit comme s'il n'existait pas.

La foi qui n'agit point.
Est-ce une foi sincère ?

demande fort perti nemment Racine.

On manque de sincérité envers soi-même quand on se nourrit d'illusions volontaires.

On manque enfin de sincérité envers les autres quand on les trompe sciemment.

Sous cette forme générale personne ne nie l'obligation de la sincérité, car personne ne veut être dupe. L'absence de sincérité, ou dissimulation, ne saurait trouver d'avocats parmi les honnêtes gens; le contraire de la sincérité, ou hypocrisie, est un vice dont on gratifie assez volontiers ses adversaires, mais dont on se défend soi-même avec indignation, et les moins religieux des hommes se piquent d'en être le plus exempts.

2. Ce devoir reconnu et accepté, l'application en est parfois *difficile*. Second caractère à relever.

Non sans doute que tous les cas soient embarrassants. On s'accorde à admettre que les compliments, même outrés dans la forme, peuvent être parfaitement sincères; pour peu qu'on ait d'esprit, on les réduit à leur juste valeur, tout en sachant gré du sentiment qui les inspire.

On s'accorde aussi à convenir qu'une parfaite sincérité n'exige pas qu'on dise tout ce qu'on pense, ni tout ce qu'on sent. Les pensées peuvent être fausses, les sentiments mauvais; souvent on apprécie mal les intentions des autres, on interprète mal leurs paroles, on porte sur leurs actes un jugement téméraire... Le silence est alors un devoir, et on se félicite toujours de n'avoir été ni injuste, ni déplaisant, ni grossier, ni hargneux.

On s'accorde encore à reconnaître "que la charité couvre une multitude de péchés" au sens de la Bible; qu'il faut mettre en lumière les bonnes

qualités des autres et voiler leurs défauts; qu'il faut dire d'eux tout le bien possible et taire le mal; que, de la sorte, on peut avoir avec eux des rapports sincères et amicaux; qu'il ne serait pas mauvais enfin de traiter les vivants à cet égard comme on traite les morts, sauf les cas de légitime défense et de prévention justifiée.

La difficulté est ailleurs. Devez-vous dire à quelqu'un, par exemple, qu'il vous ennue par ses longues et insignifiantes histoires? qu'il choisit mal son temps de vous retenir à la maison quand de pressantes affaires vous appellent au dehors? La politesse vous l'interdit, et même la gratitude, car le visiteur a l'intention de vous faire plaisir. Il suffit, pour être sincère, que vous ne lui fassiez pas croire qu'il ne pouvait arriver mieux à point, et que vous n'essayiez pas de le retenir quand il veut porter ailleurs ses pas... et ses histoires.

C'est dans les affaires surtout que le devoir de la sincérité est d'une observation difficile. "Prétez mon ours," voilà l'âme du commerce. Et on fait valoir son ours. Si mal léché qu'il soit, on le présente comme un ours modèle, comme l'ours par excellence, l'ours unique, J'ai toujours admiré ceux qui s'enrichissent sans mentir.

Et l'avocat, et le médecin, et le diplomate, qu'en dirons-nous qui ne soit proverbial? L'un doit faire croire au jury que le noir est blanc, —et il y réussit quelquefois;—l'autre doit laisser croire au malade que la

guérison est possible,—et il y réussit souvent;—le troisième dissimule si bien sa pensée qu'on est tenté de prendre habituellement le contrepied de ce qu'il affirme. Rendons un hommage sans bornes au diplomate, au médecin, à l'avocat dont la sincérité reste à l'abri de tout soupçon.

Le plus inexcusable des hommes est assurément le prédicateur qui manque de sincérité. Cette vertu est sa plus grande force; elle est la marque distinctive de sa vocation; tout l'invite à la cultiver et à la pratiquer: et l'Évangile, et l'attente du public, et ses propres discours. Elle était bannie du reste de la terre on devrait la retrouver dans la chaire évangélique. Et cependant, dans les sujets de controverse, par exemple grande est la tentation d'affaiblir les arguments des adversaires et de leur attribuer des sentiments qu'ils répudient.

Il est difficile aussi d'être sincère avec soi-même. Une condition y est attachée: se bien connaître. Or, quelle étude demande plus d'attention, plus de persévérance, plus de scrupules, plus de conscience? Quand Socrate a prononcé son fameux "Connais-toi toi-même," il a fait preuve de génie, mais il s'est imposé une rude tâche.

Et que dire de la connaissance de Dieu, condition de la sincérité à son égard? Traditions fausses, préjugés enracinés, indifférence naturelle, oubli constant, frivolité toujours renaissante, paresse invétérée, voilà ce qu'il nous faut combattre et vaincre.

3. La difficulté d'être sincère explique pourquoi cette vertu est si rare. Troisième caractère qui s'offre à nous.

Le moraliste aurait ici beau jeu à faire le procès de la pauvre humanité. En appuyant, il lui découvrirait de bien vilains aspects. Que d'eau bénite de cour abondamment répandue sur notre prochain! Que de sourires sous lesquels se dissimulent la malveillance, et l'envie, et la jalousie, et la haine! Que de félicitations qu'on est au regret d'adresser! Que de condoléances qui cachent l'indifférence la plus profonde ou une joie secrète! Regardons,—car il ne faut pas être dupes,—mais passons pour ne pas devenir méchants. Plaignons les malheureux que leur ingrate nature porte à se réjouir des malheurs d'autrui et qui se croient tenus d'en paraître tout attristés!

Non moins rare est la parfaite-sincérité vis-à-vis de soi-même. Passe encore l'illusion sur nos agréments personnels, sur notre goût, sur nos talents; le monde impitoyable nous ramène assez vite au sentiment de la réalité. Le danger est plus sérieux quand il s'agit du caractère, de notre valeur morale. À nous croire si volontiers meilleurs que nous ne le sommes, nous perdons l'aiguillon qui pousse à l'effort, à l'amendement progressif.

Le péril est grand surtout en matière de croyance.—Cet homme professe une erreur dangereuse, dites-vous.—C'est possible, réplique-t-on, mais il est sincère; laissez-le donc en

paix.—Admettons la parfaite bonne foi dans l'entière ignorance de la vérité,—et excusons ainsi les anarchistes aussi bien que les païens baptisés ou non baptisés. Mais voici ce qui arrive le plus souvent : une vérité nous frappe ; nous sentons qu'il faut l'admettre et la professer ; mais l'adhésion entraînerait de grands sacrifices d'amour-propre, de position, d'affections. Et nous repoussons cette vérité comme importune ; nous fermons les yeux pour ne pas la voir ; nous cherchons à nous convaincre de l'erreur contraire. Est-ce là être sincère ?

Même observation quant à nos rapports avec Dieu. La sincérité réclame des convictions fermes, comme mobiles avouables de nos actes religieux. Celles-ci à leur tour exigent ou l'examen, ou une expérience intime qui en tient lieu. L'examen devient nécessaire dès que le doute pénètre dans l'intelligence ; qui peut douter peut aussi et doit examiner. La certitude est à ce prix, et avec elle la sincérité. Heureusement la persuasion naît encore d'une autre source plus pure, plus limpide, moins facilement troublée, accessible et nécessaire à tous, c'est-à-dire du sentiment que produit le contact de l'âme avec la réalité vivante. "J'étais aveugle et maintenant je vois," tel est son dernier mot, mot sans appel, puisqu'il n'y a rien de supérieur à cette expérience personnelle. Voilà la parfaite sincérité religieuse. Mais qu'elle est rare ! On se contente ordinairement d'ac-

cepter la vérité comme on recevrait l'erreur, sans l'éprouver par la vie intérieure. On est chrétien comme d'autres sont bouddhistes ou mahométans, au hasard de la naissance, de l'éducation, de l'entourage. On croit au prêtre ou au pasteur comme l'Indou croit au bonze et le musulman à l'uléma.

4. Toutefois—et je suis heureux de relever ce dernier caractère : la parfaite sincérité est possible. Certaines personnes, favorisées du ciel, s'y portent sans effort, naturellement, comme elles respirent. La plupart des hommes—et peut-être aussi des femmes—ont à conquérir cette vertu de haute lutte. Je ne crois pas qu'on y réussisse sans le secours de Dieu. Plus on est chrétien, plus on est sincère. Je ne vois pas pourquoi un incrédule ne me tromperait point, s'il a intérêt à le faire, ou seulement s'il lui en prend fantaisie. La sanction divine ? Il ne l'admet pas. Les sanctions humaines ? Il saura bien y échapper. Il ne peut être sincère que par un reste d'éducation religieuse, ou parce que chez lui le cœur, comme on dit, vaut mieux que la tête.

A y bien regarder, la sincérité n'est possible qu'avec le respect.

Voulons-nous être sincères avec nos semblables ? Respectons-les. La flatterie, l'hypocrisie sont des insultes.

Voulons-nous être sincères avec nous-mêmes ? Respectons-nous. Se mentir à soi-même n'est pas moins honteux que de mentir aux autres.

Voulons-nous être sincères avec Dieu ? Respectons-le. On ne peut tromper Celui qui sonde les cœurs et les reins.

J'ai essayé de montrer que la sincérité est obligatoire mais difficile, rare et pourtant possible. A-t-elle d'autres caractères ? S'il en existe, je ne les ai pas aperçus. Vos lumières suppléeront aux lacunes de mon travail.

Ne reprochez pas à cet essai d'avoir comme un relent de sermon. Ce

n'est pas ma faute si tout sujet de morale nous élève à l'Auteur de la loi morale. La littérature, d'ailleurs, ainsi que le rappelle Vinet, est "une chose qui touche à toute chose,"

Et, semblable à l'abeille, en nos jardins
De différentes fleurs elle assemble et com-
Le miel qu'elle produit. ^{[éclo-}
[pose

C'est à ce titre qu'y trouve place la sincérité.

D. COUSSIRAT.



REGRET OU ESPOIR ?

UN été est retourné dans le néant ; nos vacances ne sont plus qu'un souvenir. Oui, c'est en avril dernier que nous avons abandonné le commerce des philosophes ; c'est l'été dernier que nous étions loin du collège. Tout cela, c'est dans le passé !

Loin des toits de la ville, l'air était frais et pur ; les fleurs exhalaient leurs suaves parfums ; les ombrages étaient charmants, et les oiseaux jetaient aux vents leurs chansons mystérieuses.

Voilà ce que recherchent les natures poétiques. Pour nous, notre mission était d'agir et non de rêver. Il fallait montrer au monde le chemin étroit et presque désert que trouvent seuls les élus, et d'où le voyageur voit briller les horizons lumineux de la cité sacrée où une cordiale réception l'attend au foyer domestique. Nous avons agi. Quelques-uns ont vu leurs efforts couronnés de succès, et tous ont pu laisser sur leurs pas un rayon de la lumière bienfaisante qui jaillit sur le monde des collines de Golgotha.

Aujourd'hui encouragés, demain enveloppés des soudaines obscurités de la solitude, telle a été notre condition pendant les vacances. L'œuvre du Maître avance lentement : elle est soumise à l'ordre même établi par sa Providence. Quand une idée nouvelle vient se heurter aux idées

reçues, toute la lie du cœur humain entre en une sorte d'ébullition, d'où la vérité se dégage comme la vie surgit d'éléments en putréfaction. La lenteur de ce travail nous a parfois impatientés.

Nous voici donc de retour au collège, entourés de figures la plupart connues, toutes amies. Nos deux aînés de l'année dernière ne sont pas revenus au nid. Ils sont grands et, sans craindre pour leurs ailes, ils bravent la tourmente du vent. S'ils écoutent bien, leur cœur entendra l'écho de nos prières.

Si après les souhaits de bienvenue nous devons quelques conseils pratiques à ceux que le Seigneur vient de nous envoyer, nous leur dirons : " Employez bien votre temps et vous en aurez assez. Vous vous approcherez parfois de vos livres avec un goût de malade. Songez alors aux examens qui, comme cette déesse antique dont parlent les poètes, semblent sourire ou menacer suivant les impressions diverses dont on se sent frappé à leur aspect. Il n'y a pas d'obstacle insurmontable pour la persévérance. Enfin soyez bien convaincus que

Sur les mers de ce monde il n'est jamais
Et le naufrage seul nous jette sur le bord!

Docteur, notre cœur vous reconnaît ! Ce n'est pas sans émotion non plus que nous avons retiré nos livres

du coin où nous les avions laissés il y a six mois. Notre tâche nous apparaît plus importante et plus sérieuse que jamais. Nous voici, confiants, pour nous enivrer encore avec vous des joies austères de l'étude.

Puisse le Chef de l'Eglise, par votre moyen, faire de nous des bergers fidèles, utiles et dévoués.

E. CURDY.

CHRONIQUE.

Mr. E. Brandt, qui dessert avec succès la mission de St. Jean-Baptiste depuis le commencement de mars dernier, restera à ce poste cet hiver tout en poursuivant ses études.

* * *

Mr. M. Byron a passé deux jours avec nous en revenant du Mégantic, où il a su trouver le chemin de bien des cœurs. Il se rendait à Ottawa et viendra à Noël subir des examens devant la Faculté des Arts.

* * *

Mr. J. B. Sincennes a eu plusieurs sujets d'encouragement à Montebello, où ses amis espèrent l'entendre quelquefois cet hiver.

* * *

Est-ce un signe des temps ?

Les deux amis que le Seigneur nous a envoyés sont étrangers à notre

langue. Mr. E. Abdelnour, première année de théologie, est un fils de la Syrie, récemment arrivé dans ce pays. Mr. G. Tom a commencé l'étude du français il y a deux ans.

Notre jeune ami, H. Dubois fréquente l'école Tucker, où il se prépare à suivre le cours des arts.

* * *

M. M. Menaçon, Curdy, Genova, Abram et Rey sont revenus de leurs champs d'activité avec la satisfaction du devoir accompli.

Lorsque les étudiants sont si heureux de venir reprendre leurs études, ne semble-t-il pas que ou plutôt quand ils sont si contents de laisser la campagne pour la ville ne dirait-on pas que... Bah! peu importe ce que cela veut dire!

E. C.

College Note Book.

STUDENT LIFE.

We are growing older. It is not a pleasant reflection but simply a hard stern undeniable truth. There is evidence of it in the Roman numerals that mark the date of the College Calendar, it is visible in the number which this volume of the "Journal" bears as well as in certain other landmarks which need not be mentioned at present. Occasional improvements about our halls remind us of slowly progressing changes in the place of our habitation. But the main features of college life are as they were in past years and familiar faces are to be met at the old haunts. Our ranks are augmented by a considerable number of freshmen whose social development is a matter of some solicitude to the gentlemen resident in the old building. The happiness of reunion is clouded by one regret. The editor of this department, Mr. A. McCallum, after his return from the West was obliged by illness to take an enforced rest in the General Hospital. In consequence his duties for the present month have been assigned to the writer. We hope that the local editor may soon be enabled to resume his studies and take his place on the "Journal" staff.

Mr. E. F. M. Smith B. A. has returned from Manitoba to rejoin his class of theology '96. Messrs. W. E. Knowles and D. J. Scott have added their names to the roll of the class of '98. We cordially welcome these accessions to our classes.

We will miss the presence of Mr. W. C. Sutherland B. A. during the present winter. He intends to prolong his stay in the West and will fill the pulpit of the La Riviere congregation in the Presbytery of Rock Lake. Sutherland always took a deep interest in the welfare of the freshmen and considerately kept a rosary for the benefit of busy seniors whose duties sometimes made it impossible for them to remain during prayers. We wish him every success in his winter work.

Good reports of some of our old students have travelled eastward. Those who were present with us two years ago will be glad to know of the success of Mr. Jas. McIntosh B. A., in the examinations of Manitoba University last spring. Mr. McIntosh took first rank honours in Mental and Moral Philosophy in his year. Congratulations.

Mr. J. A. Cleland during the summer vacation revisited his native

Erin. Our esteemed fellow student reports a very pleasant sojourn among the scenes of his boyhood and has happy recollections of his journey and stay in the motherland. Mr. Cleland has been asked to take the services at Ste. Anne's de Bellevue during the winter months.

The election of officers in the Dining Hall took place on the evening of Oct. 7th. The faithful services of Mr. J. S. Gordon B. A. as Vice-President during last session were recognized by his promotion to the President's office. Mr. M. McIntosh B.A. was chosen as Vice-President while the duties of Secretary were assigned to Mr. D. M. McLeod. Mr. Angus McCallum was chosen preceptor with Messrs. Jamieson and Fraser as his assistants. A hearty unanimity characterized all the elections.

The days of chivalry are past but the last vestige of the feudal system linger behind and seem loath to go. The times of the old barons were recalled shortly before the opening exercises when Llewellyn after a prolonged foray on the peaceful southern marches withdrew to the security of his native fastness attended by six camp followers whom he had pressed into his service.

"These are my vassals and I am moving."

The explanation was deemed satisfactory and S—ph—ns moved on. And it came to pass that the Presbyterial examining committee sum-

moned to their presence a gathering of the uncertified. Now they who had been there aforetime talked lightly of the matter and affected an air of unconcern. Not so the ambitious souls of the first year for they burned the midnight oil and grappled the condensed theology of the shorter catechism in a way that spoke volumes for their zeal. The confession next boys! You began well and are a hopeful crowd.

The Reading Room Committee, selected on the evening of Oct. 3rd, is as follows:—Messrs. Townsend B.A., Ashe, Murray, Douglas, Menançon, Worth, Lee, Fraser, MacLean and Campbell. Mr. Douglas was chosen as Secretary-Treasurer, and measures were at once taken to secure the current periodicals and newspapers.

Mr. W. T. B. Crombie, B.A. will not be with us during this session. He remains in the mission field for the winter though we have been unable to learn his exact location. Mr. Crombie will be remembered as one of the associate editors of the "Journal" during the past year.

Friday evening, Oct. 4th, was the night set for allocation of the College rooms. There was a full attendance of the parties most concerned and interest was well sustained throughout the entire proceedings.

The annual reception was tendered to the freshmen by the old students on the evening of Oct.

15th. The tables of the dining hall were graced with an enticing display of fruit to which a large assemblage of students accorded full justice. The programme of the evening was quite lengthy and of a varied nature. Too lengthy in fact to be more than touched upon here. Space would fail me to tell of the humor of Townsend, the neat response of Knowles, the wisdom of Robertson or on the eloquence of Smith. Nor is it necessary here to mention that music had charms powerful enough to resurrect our defunct glee club or tell of the nervous thrill precipitated by Crozer's soprano notes. Cleland recited with much acceptance and McCuaig's ventriloquism was several times encored. Stephens intimated in his native Welsh that he was feeling quite well, and Saml. MacLean was understood to state that Gaelic was all right in the care of the last of the covenanters. Genova expressed a decidedly preference in southern accents for the sunny skies of Italy, and Dseronian took occasion to say that with all due deference to the Canadian climate he still liked to dream of Persia and the Shah. Dubois availed himself of the French language to cover the elocutionary defects in his recitation and Geo. Crombie added his congratulations in a few words of Chinese. There was call for dead languages but no one cared to resurrect them. After singing the National Anthem the meeting adjourned. The managing committee

consisting of Messrs. Gordon B.A., Millar, MacIntosh B.A., Murray and Thomson together with the steward were tendered a unanimous vote of thanks.

The University Y. M. C. A. has moved into elegant new quarters on McGill College Avenue. This marks, we hope, an era of increased prosperity in the history of that useful organization. Their Handbook for '95-'96 is one of the neatest things in its way which we have seen. New students who feel the strangeness of city life for the first time cannot do better than form the acquaintance of the genial secretary N. B. Keith, B.A., during his office hours. Mr. Keith is a member of the first year class in theology of this college and an authority on all matters that concern a university life.

The routine of professional life came suddenly on the crowd, "Pass the hat," said the man who spent last summer on the plains, and they passed it. Two of the brethren constituted an informal board of managers and forwith the refreshments appeared. And the Hebraist left his implements of labour, the apologete cast aside his philosophy, the historian left a dead past to its dusky silence for the programme said intermission. Straight were heard the strains of music and there was a lifting up of voices. "Very agreeable change," said the sermonizer as he plodded his weary way

back to his den, "I dont care if it happens again."

SAYINGS AND DOINGS ABOUT COLLEGE.

A PERTINENT REASON.—The question came in exegesis—

"Why was the Epistle to Romans called a letter and not a discourse?"

And the answer came from the third year—

"It would excite more interest in that form."

HOUSEKEEPING VERSUS THEOLOGY :
—Graduating student surveying the carpet he has just tacked down.

"I'll know more about this next time."

Second theologian as he passes up the hall.

"No more free agency there soon."

IN DARKEST MANITOBA. — Returned missionary describing his experience:

"I gathered about twenty-five into my Bible Class. The interest was small for they were nearly all half-breeds, and most of those who were civilized could not read."

HE WAS MORALIZING IN A WEARY WAY.—"How am I to divide my time so as to give every subject its due place. It is a problem to parcel out the hours so as to obtain :"

"The maximum of results with the minimum of labour," was the rude but practical interruption.

H. T. MURRAY.



REPORTER'S FOLIO.

COLLEGE OPENING.

The opening exercises of the College for the Session 1895-96 were conducted in the David Maurice Hall on Wednesday evening, October 2nd. The friends of Presbyterianism again assembled to show their goodwill to our institution, and to listen to the inaugural address. A goodly number of students were present, whose faces indicated that they were well pleased to find themselves upon the threshold of another term's labours. Several of last spring's graduates, unable to absent themselves from their former haunts, were seen among the audience.

The Rev. Principal MacVicar presided, and there were with him on the platform the following gentlemen: Rev. Professors Campbell, Scrimger, Coussirat, and Ross; the Rev. Dr. Barclay, Rev. Dr. Robert Campbell, Rev. Messrs. Mowatt, Crombie, Nicholls, Paterson, Beatt and Rev. J. R. McLeod of Three Rivers.

After devotional exercises conducted by the Rev. Mr. McLeod, the opening lecture entitled "The Minister's Working Theology," which is reported verbatim elsewhere in the pages of this issue, was delivered by the Rev. Professor Scrimger.

The Statement made by the Principal at the close of the address indicated a considerable increase in the number of students, a greater number being enrolled than in any previous year.

* * *

PHILOSOPHICAL AND LITERARY SOCIETY.

The first meeting of the above Society was held on Friday evening, October 11th.

The attendance was large, and the prospects for the present session seem bright.

After some matters of business had been attended to, and the new students had been received as members, the president Mr. J. S. Gordon introduced the evening's programme with a few remarks. He spoke hopefully of the outlook, and sought to impress upon all members the necessity and advantage of earnest and faithful cooperation in the work of the Society. Songs were sung by Messrs. Fraser and Stephens, and Mr. F. W. Gilmour read a selection "Light from over the Range" with naturalness and pathos.

Impromptu speeches, a feature of the annual reopening of the Society, were then called for, and the following topics were written upon the blackboard. Methods of Study.

Points on which students err. College societies as a means of education. Tendencies of the church in our age. Advantages of residence in college.

Men rose to speak, each making choice of a subject from this list. Mr. H. T. Murray undertook to indicate some tendencies of the modern church. These were: to respect the preacher for his manhood rather than for his coat; to assume a more aggressive attitude in regard to temperance and other moral reforms; to become more evangelical in teaching. Mr. A. Graham, speaking on the topic "Methods of Study," pointed out the necessity of application, recreation, and review. There was now a call for experiences, and Mr. Simon L. Fraser arose to review some "points on which students err." He strongly advised freshmen to be chary of their judgments of their fellowmen, to say their prayers, and to go to church. Mr. Scott spoke briefly of the advantages he had derived from two weeks residence in College, after which the critic for the evening Mr. J. M. Wallace declared his opinions of men and things.

The first meeting of the Philosophical and Literary Society came to a close.

* * *

STUDENT'S MISSIONARY SOCIETY.

This Society held its first meeting on Friday evening, October 18th. In the absence of the president, Mr.

D. J. Graham presided. After the usual devotional exercises, reports of the work in their several fields were received from those students, who had been labouring during the summer under the Society's auspices.

For several years the Students' Missionary Society supported a French Mission in Montreal. Last winter this mission (St. Jean Baptiste) was taken over by the Montreal Presbytery, and the students, hoping thus to widen the circle of their influence, and also to foster an interest in a broader field, undertook to support a number of summer missions in various parts of Canada.

Last spring seven mission fields were placed under the care of the Society, and to these the following students were sent as missionaries:

Mr. J. R. Douglas to Mills, Manitoulin Island.

Mr. F. W. Gilmour to Tarbolton, Manitoba.

Mr. S. D. Jamieson to Lochaber, Quebec.

Mr. S. MacLean to West Carlyle, Assinaboia, N. W. T.

Mr. A. Graham to North Ekford, Ontario.

Mr. J. B. Sincennes to Monto Bello, Quebec, (French Mission.)

Mr. L. Abram to South Indian, Ontario, (French Mission.)

The reports received from these fields will appear along with others in another department. Mr. MacLean's report evoked considerable

discussion. Though Dr. Robertson had assigned West Carlyle to the Society, yet when Mr. MacLean arrived on the field he found it already occupied. The story of his subsequent wanderings proved very interesting, but it was evident that the amount assigned for the support of West Carlyle would prove quite inadequate to meet the expenses thus incurred. The Society, while resolving not to permit its missionary to be a loser, placed on record the opinion that the Home Mission Committee should make good to Mr. MacLean the loss which he sustained.

The election of officers resulted as follows :—

President, J. C. Stewart, B.A.
 1st Vice-President, J. E. Menançon.
 2nd Vice-President, S. D. Jamieson.
 Recording Secretary, S. Young.
 Cor. Secretary, R. J. Douglas.

Treasurer, D. J. Graham.

Executive Committee, S. McLean, G. D. Ireland, B. A., L. Abram, T. A. Sadler, B. A., and H. T. Murray.

News Committee, J. M. Wallace, B. A., J. B. Sincennes, D. J. Scott, P. A. Walker, and N. D. Keith, B. A.

Other items of business were discussed. A request, from the managers of the McKay Institute, that the Society arrange for Sabbath services at that institution during the winter, was favorably considered, and was placed in the hands of the executive committee.

The editor of this department is still enjoying the mountain air among the ranchmen of Okanagan. B. C., but we hope that his name will appear in the place of the undersigned in our next issue.

M. H. M.



OUR GRADUATES.

It was with fear that he would be unable to do anything like justice to the Alumni of this college that the Editor agreed to accept the responsibility of conducting this department of our Journal. But if the Graduates of the College, who are scattered throughout this Dominion will generously come to his assistance, by sending to him facts concerning their work, it will not only lessen the responsibility of the Editor but will make this column much more interesting to the Alumni.

We first turn our thoughts to the class that left our halls last spring, to pass into the more active work of the Christian ministry.

Rev. P. E. Beauchamp was ordained on June 25th by the Presbytery of Ottawa, and inducted as pastor of the French Congregation worshipping at Angers Que. Rev. E. H. Seylaz of Ottawa, presided, Rev. Mr. Doudiet M.A. addressed the newly inducted pastor, and Rev. P. E. St. Germain, of Masham, the people.

On the afternoon of the same day, Rev. D. Hutchison, B.A. was ordained, and inducted as pastor, of the congregations of Cumberland and Rockland. Rev. Mr. Doudiet, of Buchingham, again addressed the minister; and, Rev. R. E. Knowles B.A., of Stewarton, the congregation.

After the solemn service was over: Mr. Hutchison was warmly welcomed, by the congregation, to a strawberry festival, which was held in his honor.

This induction of Mr. Hutchison over these charges, was his second happy union within a week; for a few days previous, he was married by the Rev. A. B. MacKay, D.D., assisted by the Rev. Dr. Smyth, to Miss Mooney, daughter of ex-Alderman Mooney of this city.

Rev. J. J. L. Gourlay has followed the advice of Horace Greely, and gone West. Mr. Gourlay, who was ordained in July last by the Presbytery of Portage La Prairie, is stationed at Dauphin, Man. There are three stations connected with this field, at each of which, Mr. Gourlay's services are very much appreciated by the people.

Rev. Narcisse McLaren was ordained by the Presbytery of Ottawa, and appointed to labor in the upper part of the Gatineau Valley, with Desert, as his headquarters. Mr. McLaren, who labors both as an English speaking missionary and as a French evangelist, has charge of a large and important field, embracing an area of country, seventy miles from North to South, and from five to twenty miles in breadth. However, when Mr. McLaren takes

his monthly flight to the Baskatong country, in the northern part of his field, his old College friend, the Rev. J. Taylor B.A. of Aylwin, assists him by taking his place in the southern part of the diocese.

Rev. W. T. Morison received a call, shortly after he graduated last spring, from the charge of St. Therese including the congregations of St. Therese, Grandfresnière and St. Eustache, which he accepted; and was accordingly ordained and inducted by the Presbytery of Montréal, as pastor of that congregation.

Pleasing reports have come to us of Mr. Morison's success. The Church at St. Therese has been repaired during the past summer, and the manse has undergone renovation.

Rev. P. D. Muir, B.A., was officially set apart to the sacred work of the Christian Ministry, by the Presbytery of Montreal, assembled at Avoca in the month of June last. In the evening, divine service was held at Harrington over which Mr. Muir will also act as Minister.

We were very glad to have Mr. Muir with us, for a day or two; shortly after the opening of the college; and to learn that he was enjoying his work among the hills of Avoca.

Rev. W. Patterson, B.A., received a call shortly after graduation, from Knox Church, Leamington, Ont., which he accepted, and was ordained and inducted over that charge shortly afterwards.

Mr. Patterson was married on September 10th, to Miss Laura Bilton, of London, Ont. Miss Bilton was a member of the choir of St. Andrews Church and an active worker in the Christian Endeavor Society. On the same day; St. Andrews lost another esteemed member of their choir, and a Christian Endeavorer, in the person of Miss Carson, who was married to another of our graduates; viz, the R. v. A. MacWilliams, B.A., of Peterboro, Ont. While we are sorry for St. Andrews, we rejoice, that our graduates prove so successful, in this, as well as, in other spheres of labor.

Last in alphabetical order, but by no means least: we come to our late President, and ex-Editor-in-Chief; the Rev. James Taylor, B.A., who was ordained over the charge of the congregation worshipping at Aylwin, Que., by the Presbytery of Ottawa. Mr. Taylor's work is progressing very satisfactorily. He is still combating that great enemy of human happiness, the liquor traffic: and reports the prohibition sentiment, as growing in that part of the Province. He is more than ever impressed by what he has seen this summer, with the need of urging social reform, and of pushing the work of French evangelization.

The editor, who labored in the same county, during the past summer, is also deeply impressed with the need of working along both these lines.

It is with pleasure, that we copy the following from the Canada Presbyterian. "The pulpit of St. Andrews, Church, London, of which the Rev. Robert Johnston, B.A., B.D. is pastor, was occupied last Sabbath by Mr. A. Mahaffy, B.A., graduate and gold medalist of the Presbyterian College, Montreal. The large and thoughtful audiences of both morning and evening evinced a high appreciation of the most helpful and spiritual services of this promising young minister."

T. A. SADLER.

Presbyterian College.

Poetry.

Alone, I sit in silence here
And muse while all around is dark,
Away behind the lights are clear
But clouds surround my bark.

And near the angry breakers roar,
And toss their white foam to the skies,
Should on my bark drift to the shore
There surely danger lies.

I could not steer the helm aright,
Or furl aloft a single sheet.
But He who made the world has might,
Oh I would seek his feet.

And tell him how my bark was borne
And tossed by every surging wave.
Then show my helpless bleeding form
I know that he would save.

Oh often when the moon is bright
I gaze upon the glittering sky,
With all its heavenly orbs of light,
And wonder what am I.

Where now, the philosophic dream.
In which my soul oft sought repose:
A meteor's flash; a rainbow's gleam,
At the day's close.

Gone, as a lovely summer flower,
Why will my spirit o'er it brood,
No solace it, in death's dark hour
Then faith alone, is good.

Hush still thy fears thou trembling heart,
And all thy doubting be at rest.
Live in thy life that better part,
Have faith for it is best.

—J. A. AGNEW,

Partick.
Glasgow, Scotland.

ON THE COMPARATIVE STUDY OF RELIGIONS.

THERE can be only one answer in the present day to the question whether a comparative study of religions should have a place in the curriculum of our theological colleges and in the training of our students for the ministry.

A knowledge of other faiths besides, and beside our own, is not only essential to the man who would go forth as a missionary to gain converts to the Christian faith from other creeds, but it is singularly helpful, if not positively essential to the man whose mission is to fill the office of the ministry even in a Christian community.

There was a time when the defender and propagator of the Christian faith thought he had nothing to do but claim divine authority, infallibility, for his creed—nothing to do but say to one and all outside—my creed is right—all other creeds are wrong: nothing to do but ignore or abuse all other systems and hold forth Christianity as the one only pure and true system. Christianity alone was revealed by God, inspired of God—all other religions were invented by man and inspired, so far as they had any inspiration at all, of Satan. It was long a prevalent and popular idea that the best way to magnify Christianity was to belittle, disparage, condemn all other religions—Christianity was divinely re-

vealed—all others were “natural” growths or human inventions. Christianity was of God—all other religions of man or worse. We have learnt to see that to take up any such attitude is to do a grave and serious injustice to Christianity and a wrong to God. Such a view would make the mission of Christianity only to destroy; we believe that it came not to destroy but to fulfil whatever of truth—whatever of God, there was not only in Judaism, but in every religion of the world. That old arbitrary, infallible method of treating other faiths, instead of bringing glory to Christianity only showed that it was not wide enough to meet the wants of humanity that find expression in any and all religions. The true glory of Christianity is that it recognizes, welcomes, fulfils every truth, that it meets every want, that it reveals in clearness the light that had only been seen in dimness, that it declares what men everywhere had been ignorantly worshiping. But not only is an injustice done to Christianity and an initial resentment raised against it by such an attitude, but a wrong is done to God and His Providence—it is tantamount to a denial of God's care for, or interest in, the greater part of His creation. Can we believe that for all these ages God has utterly overlooked the lar-

ger humber of His children—left them without a witness? that the sight which lighteth every man that cometh into the world shed not one scattered or broken ray over millions of our race, His race, for He created them?

We have for the most part abandoned that method of treatment and have come back to the Apostolic faith that "God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation"—that they should seek the Lord, if happily they might feel after Him and find Him, though He be not far from every one of us, that "God hath never and nowhere left Himself without witness." The faith of Peter, "God hath shewed me that I should not call any man common or unclean"—"of a truth I perceive that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with him." We believe that in every breast, in every race, there has been implanted a craving for God—a fear of God and a capacity to find God. We cannot treat any religion with indifference—the very lowest is after all the searching of men for God if haply they may find Him. Every religion is an effort to find God, every religion starts from some truth—has found some truth—has expressed some truth—it was truth that gave it birth—it was truth that gave it continuance. No reli-

gion would ever have existed, and assuredly no religion could have survived and maintained a hold upon millions of our race except for some truth in it. And so every religion we meet has an interest for us, not so much in the errors which we must combat, as in the truth in it which we must seek to know. All religions, and especially the higher religions, are well worth our study—we want to know what truth they have expressed—what it is in them that has met human wants, satisfied human cravings, swayed human hearts. Such knowledge will open for us a way of access to the adherents of these religions—will enable us to unfold and apply Christianity, and gain a hearing for its appeals and offers. The want of such knowledge cannot but be a great hindrance in our work—our ignorance, and above all, our contemptuous boasting of our ignorance, of another's faith must prove a fatal barrier in our work. Every religion has its root in human nature—is the utterance of some human feeling or some human need—and every religion I believe has done something to help, something to lift, something to save men, and in so far has been a voice, a revelation of God, a ray of light from the Light that lighteth every man. In all religions, even in the lowest, we find this at least, a sense of dependance—a sense of recognition of the Divine, a faith, even if it be no higher than a fear, in some unseen power above or around men.

This must be our starting point if we wish to gain such for Christ, we must gladly recognize this, lay hold of it, as Paul would have done, as a door for the entrance of our Christian faith—as a foundation whereon to build the Christian fabric. We are learning to see in every religion one of the divers manners in which God has at sundry times spoken to men—one of the channels through which men have been seeking the Lord, if happily they might find Him. We are learning to see in all the widely varying faiths of the ages and the races of man stages in the self-revelation of God, steps in the religious education and development of mankind. We are learning to see in heathen religions no less than in the Jewish, schoolmasters to bring men to Christ.

The study then of other faiths besides and beside our own finds ample vindication in the conviction that, in every religion there is truth, that mankind wants, truth of God.

But we have another strong reason for the study of other religions to-day; not because of the truth that is in them, but because of the too great light and the too much truth that it has become customary in some quarters to attribute to them. The way in which the advocates of Christianity for a long time ignored other faiths, refused to look into them, regarded them with a haughty contempt and infallible superiority, and that too often in culpable and woeful ig-

norance of what they were and what they taught produced a reaction—a most natural reaction. We need not wonder that in fair thoughtful minds the sense of justice and of truth, to say nothing of charity, was aggrieved—and as is frequently the case, circumstances were completely altered the danger was reversed—the danger began to arise, not from the ignoring but from the unduly magnifying of the heathen religions. The tendency arose to place some of these religions not only on the same plane with Christianity but on a higher pinnacle. Voices have been heard, and in these days of such widespread literature, heard, by thousands, claiming a superiority for the sacred books of the Brahmans over the Scriptures of the Old Testament, and a moral superiority for Buddha and Confucius over the Apostles of the New Testament and even Christ Himself. When we find one of our foremost English scholars writing such a poem as "The Light of Asia," amounting almost to a deification of Buddha, whilst we know at the same time that he would refuse to admit the Divinity of Christ—when we find him averring that more than a third of mankind owe their moral and religious ideas to Buddha, and when he further tells us that Buddha's personality cannot but appear the highest, greatest holiest, most beneficent, with one exception, in the history of thought—when he claims for Buddhism not only the reverence due to great antiquity.

but tells us that it has in it the Eternity of a universal hope—the immortality of a boundless love, an indestructible element of faith in final good and the proudest assertion ever made of human freedom. Can we ignore? Can we afford to remain in ignorance of a faith for which such things are claimed by such a man?

There are two articles in the last number of the "Nineteenth Century" which may well make us think, which furnish food for serious and solemn reflection and which clearly demonstrate the necessity laid upon our ministers and missionaries to study other creeds besides their own if they are to be properly armed for the ministry of Christ either at home or abroad. The one article is by a Moslem Justice Ameer Ali, written in clear forcible language and withal in judicial temperate tone. The other article is by Max Miller whose contributions to knowledge have laid the world under a deep debt of gratitude. The reading and the influence of these articles are not confined to a small select literary or philosophical or theological circle, they are not only written for, nor are they only read by, the few. They appear in a popular magazine which is in the hands of many in all our different congregations—they are not confined to the land or the language of their publication, but are read and eagerly read in the original and in translation by hundreds amongst

those whom we are seeking in India to convert to our Christian faith. Ameer Ali is complaining of an article which appeared in the Quarterly, another popular and widely read magazine, and which he assures us has created a feeling of intense bitterness amongst a section, a large section of Her Majesty's loyal subjects, a feeling of intense bitterness wherever Moslems speak and study the English tongue, and there is ready apology for the complaint. The article complained of is written in the old haughty, dogmatic, infallible strain. Everthing Christian is extravagantly lauded, everthing not Christian is belittled and condemned. All progress material, intellectual, moral, spiritual is conterminous with Christianity.

This Ameer Ali challenges, and claims progress, and high morality for Islam, and in his challenge makes a severe criticism on Christianity on the spirit it has again and again manifested, on the fruits it has again and again produced, challenges comparison with Buddhism or Islamism and asserts, and the assertion has much truth in it, that there are Buddhists and Islamites, strong defenders of their respective creeds, and in their personal life and character, noble exponents of their faith, who deserve far other treatment than simply to be ignored or contemptuously set aside. These men are familiar with all our Scriptures—do not fear to read them, whilst there are Christian advocates

who display a marked ignorance of the highest and holiest scriptures of the religion which they so lightly and severely condemn. Ameer Ali claims, and the claims may well make us think, that there is more charity in Islamism than Christianity. An Islamist reveres both Jesus and Mahomet—their doctrine with regard to unbaptized or uninitiated children and outsiders from the faith is wider and more tolerant. Whatever truth there may be in the allegations, the question presents itself to us:—"Can we afford to ignore or be ignorant of a religion which makes such claims through such men and through such a channel—magazines, which are in the hands of everybody—as Max Müller says?" If governments send out officers to explore the fortresses and to examine the strategic peculiarities of the frontiers of their neighbors, would it not be well that missionaries also, who are to conquer the whole world, should act as spies, should make themselves acquainted with the sacred books of other religions, the very fortresses of those whom they wish if not to conquer, yet to convince and convert?

Ignorance under such conditions is highly culpable, especially as the possibility of knowledge has been brought by Max Müller and others within easy reach of all students. And the refusal to enquire and compare on the part of any Christian church or teacher will be regarded and rightly regarded by all impar-

tial and truth seeking men as an evidence not of faith, but of fear.

Men like Ameer Ali have an implicit faith in their creed, 'ust as we have in ours, and simply to say to such "We are right and you are wrong" will neither convince nor convert. There is a better way, St. Paul's way—frankly to acknowledge gladly to hail, the truth that is in another religion, to rejoice in it as one of the evidences that God has not left Himself without a witness, and to show that the truth that is there will be found only fuller and clearer in Christianity.

We need fear no enquiry the most critical, no comparison the most searching. If we have faith we need have no fear. If we believe Christianity to be the truth of God, we need fear, not, only no error, but other truth—whatever truth is found in any other system, must be also Christian, for Christ is the Light of the world—Christ is the truth of God—no truth can conflict, but must harmonize with Christianity,

We make certain claims for Christianity and in presence of any and all religions, I believe, we can make good these claims. And the more we acknowledge the truth in other creeds, and there is none of them without truth, the more we meet our fellow-men on common ground, the sooner will we get them to listen to and convince them of these claims. What do we claim? I will try to put it as briefly as possible. We

claim Christianity to be the religion not for any race or any age, but for the whole world and for all time, the clearest, fullest, last revelation of God to man, free from all the incidents and accidents of a changing world. We believe it to be the fullness of truth, not coming to destroy but to more fully reveal and fulfil all truth that existed anywhere before. We believe that it can succeed, replace any other religion, preserving and teaching more clearly and more powerfully whatever truth they taught, and supplying both the truth and the power to live the truth which they lacked. We claim, that Christianity, being not a system but a life, not a creed merely, but a spirit, can meet all the changing wants of changing life by new developments and adaptations, meeting the wants, and sustaining and nourishing the life, of man by fresh supplies from God its source. We claim adherence to Christianity because of the breadth and the universality of the truths it teaches. We claim not that Christianity alone is true, but that it possesses in full all the truths which other religions only possess in part. There are two things which a true, full religion must guarantee, the infinite attributes of God and the separate individuality of man; we claim that in Christianity alone are these found together. In all Polytheistic religion the first is wanting, the gods are lowered into beings completely finite—the problem of the co-existence of the

Infinite and finite is not solved, but evaded by stripping Deity of Infinity. In the great Eastern religions it is the other element that is wanting—the individuality of man is lost. It is only in Christianity that all the elements meet—that man's free individuality is united and conciliated with unlimited self surrender to the Infinite God. Christianity reveals a God whom to serve is perfect freedom, to whom to surrender self is to perfect self, in whom to lose life is indeed to find it. As in the Oriental religions we have an Infinite object of homage but one which does not absorb or crush or swallow up the finite, a Being in whose image man was made, who in His highest manifestation has been revealed through man and in worshipping and serving whom we do not deny but only fulfil and perfect our own nature—a God to whom to surrender ourselves is not to give up free-will but only self-will, not to annihilate self but selfishness. The study of other religions with their great wants will help much to bring out in increasing beauty and power the truth and life of our Christian Faith.

“The more accurately the nature of religion is determined, the more thoroughly its various forms are studied, and the more closely they are compared, the more conclusively will it appear that Christianity alone is the ideal of all religion and alone satisfies the spiritual wants of

humanity; that Christ is 'the desire of all nations' and the appointed Saviour of the world, in whom all perplexities of the soul are recon-

ciled and in whom alone the restless hearts of men can find peace."

JAMES BARCLAY.



Talks on Books.

THE Talker hardly knew himself, the impoverished scribe of former years, when the peremptory ring of the messenger boy was followed by the advent to his study of a large parcel of books for review. Yet must he be honest, and admit that authors and publishers are not flocking for recognition to the pages of *The Journal* as they ought to do. No: it is the zeal and industry, prompted by a kind consideration for the Talker, of the Editor-in-chief that have provided the literary pabulum. He has laid under contribution our distinguished graduate, the Rev. J. K. Fraser, B. A., Mr. Chapman, the bookseller of 2407 St. Catherine street, and I know not what other obliging friends. This is a manifestation of the spirit of enterprise which should make the *Journal* in all its features a great success.

Professor James Seth, of Brown University, a brother of Professor Andrew Seth of Edinburgh, issued some time ago a study of *Ethical Principles*, a well printed book of 450 odd pages published by Blackwoods. This is a valuable contribution to Ethical Science and also to Apologetic. It consists of an introduction and three parts which deal severally with the Moral Idea, The Moral Life, and The Metaphysical Implications of Morality. In his

Introduction he states that "The task of Ethics is the discovery of the central principle of moral or spiritual life," and, in opposition to evolutionists and agnostics, he proposes to assume the task by the metaphysical, as opposed to the so-called scientific method, not however neglecting psychology. Under the first part he discusses three types of ethical theory, Hedonism or the Ethics of Sensibility, whether it land in pleasure or in utility, Rigorism or the Ethics of Reason in its various forms of Cynicism, Stoicism and Christian Asceticism, and Eudæmonism or the Ethics of Personality, which is virtually the realization of the spiritual end for which man was created. As a devout Christian philosopher Professor Seth is a Eudæmonist in Ethics, in other words a cultivator of the good spirit. The second part treats of the Moral Life individually in the negative sphere of self-discipline and the positive of self-development or culture, and socially in regard, first to the private exercise of justice and benevolence, and second, to the exercise of these virtues by the state. In the discussion of the last of these subjects there is much to interest the reader as the author seeks a *via media* between despotism and anarchy. The Metaphysical Implications of Morality are Freedom,

God, and Immortality, that is to say, no one can thoroughly study Ethics without being led to at least a consideration of these great subjects. Professor Seth agrees with Wordsworth, whatever he may think about our trailing clouds of glory, "We do come From God who is our home."

I don't suppose the habitual novel reader would care for a study of Ethical Principles, but earnest thinking souls seeking light and confirmation of cherished beliefs, set forth, as light should be, lucidly, and confirmed, as right beliefs should be, with weighty reasons, withal adorned besides by many an apt illustration and classical quotation, will find what they want in this book.

Those dangerous ecclesiastics, whom our rural population denominated the Jeeshoots, who have found favour in the eyes of rulers in Church and State from the days of Pope Paul III to those of Pius VII and Count Mercier, and who have been objects of attack by writers of many kinds from Pascal to Eugene Sue, are not dead yet; for has not Dr. Otto Henne am Rhyn written *The Jesuits, Their History, Constitution, Moral Teaching, Political Principles, Religion and Science*. There is a fine Jesuit budget! I have heard the strains of *Die Wacht am Rhein*, but *Die Henne am Rhyn* is a fowl that I must confess ignorance of. His brochure of about 90 pages is published in the Bookshelf Series of Fitzgerald & Co., New

York. Seriously speaking, this is out of all sight the best little book on the subject I have ever seen. Its calm learned earnest tone, its un-German-like brevity and conciseness of diction, its wealth of historical and literary illustration, are things greatly in its favour. The author, while frankly admitting certain services performed for humanity by the Order, and signaling instances of their heroic devotion, concludes that "as regards Europe at this day they are both outpaced and outsoared (clever translator!) Without them and their influence the Catholic Church would attain a far higher purity and would command a higher reverence. In science they cannot point to one man among their members who could compete on any terms with the coryphæi of the several branches." This sentence ends lamely, but perhaps it is the anonymous translator's fault.

The Macmillans of London and New York have just published *Outlines of Social Theology* by Dr. William De Witt Hyde, President of Bowdoin College, which, I may explain, is situated in Brunswick in the State of Maine. Its 260 pages constitute a most valuable contribution to practical theology. There are three parts in this methodical treatise emanating from an earnest trinitarian, and each part has three divisions, only in that, however, reminding one of the ancient type of model sermon. The first part is Theological, and shows how a con-

sideration of the World and the Self leads up to God the Father, of the Real and the Ideal brings us to the Son, the Perfect Man, and of the Natural and the Spiritual calls for the aid of the Holy Ghost. So in the Anthropological part the realities of Judgment, Salvation and Spiritual Life are the outcome of our apprehension of Sin and Law, Repentance and Faith, Regeneration and Growth. And in the Sociological conclusion the Church is the result of the Possession and Confession of Spiritual Life, the Christian's enjoyment and service (with sacrifice) are the means for the Regeneration of the World, and by Organization as opposed to Abstraction and Aggregation the Kingdom of God is to come. In a book so full of excellent practical Christian thought it is hard to find one thing to commend more than another, but Dr. Hyde's beautiful picture of Christ as the revealer of the God-head and at the same time of God's ideal child, and his exaltation of the Christian's joy as a regenerating force are well worth considering. He has no faith in gloomy professors of the faith, nor in what calls itself the salt of the earth when it is barrelled up and stowed away in the cellars of Plymouth or any other ecclesiastical town.

Why Miss Lily Dougall, formerly of Montreal, calls her pretty little paper covered book of 260 oblong pages published by Hutchinson & Co., of London, the *Zeit-Geist* I do

not know. The hero, a reformed prodigal living somewhere north of Lake Ontario, was possessed of a spirit so unlike that of the age that he was a lonely man all through his converted life. He, by name Bartholomew Toyner, and some preachers, do a good deal of preaching in the book in a somewhat different strain from that of George MacDonald's exhorters. This preaching on Toyner's part was at first in the line of the ethical church of the prohibitive order. But, in connection with the attempt to arrest the rascally father of the girl he afterwards married, light suddenly dawned upon him so that he found God to be in him in all his actions and in the whole life of everybody else good and bad. This is true enough, since God is the source of all power and may thus be called, with Isaiah, the creator of evil in a subordinate sense. Men use the powers of God to sin with, but this is because they are free beings on probation, so that when the author speaks of winds and other elements being similarly left by God free to do damage she reaches a non-sequitur. Miss Dougall evidently has no use for devils on the one hand nor for the orthodox preacher on the other. To her view God and the man are everything, and if the man will but realize by experience that the sin God allows him to commit is an evil and a bitter thing and will turn to Him for fellowship all will be well, whatever the churches may say:

The Church-converted Toyner was very strict and rigid in all matters of duty, quite ready to sacrifice his prospective father-in-law and break his lady-love's heart in so doing, because the Church had given him that kind of God as a model. But the God-converted Bartholomew helped the old reprobate to escape, in return for which the daughter signed the pledge. Evidently drinking is excepted from the acts which converted men may be guilty of, but cards and dancing meet with Toyner's full approbation. The book is paradoxical but its intention is good, teaching this lesson which zealous Churchmen may deny, but which is nevertheless true, that there are children of God outside the Churches. This is a great pity, because it weakens the Churches and minimizes the influence of such good men. It is the result of weakness and a lack of charity on both sides. The outsider is as impatient of contradiction as is the orthodox church member. We all have to put up with a good deal we don't like in this wicked world. Let a man and a Church be judged by what comes out of them and not by what goes in, whether the latter be theology or *sauer-kraut*.

F. F. Montresor has written a sort of a Salvation Army book of 450 pages published in America by the Appletons of New York, called *Into the Highways and Hedges*. The heroine is Margaret Deane, a young lady of good family and well cultured, who,

being unhappy in her guardianship through the absence of her father, meets with and marries an itinerant preacher named Barnabas Thorpe. With praiseworthy fidelity she sticks to Barnabas, an enthusiast yet uneducated and passionate, and finally succeeds in rescuing him from the clutch of the law when charged with assault and robbery of the person of her former lover. The story is pathetic but improbable. It is bad enough for a man to marry a woman who is socially beneath him unless she possess exceptional powers of self-improvement, but for a woman to wed with a man, however religious, who is an uneducated boor must be to make for herself a hell upon earth. It is the small things of life that worry, the lack of taste and refinement, the want of delicacy, the coarse speech, the come down from drawing-room company to that of the kitchen and the stable. Women are angels, but angels don't care to stay long in the slums; certainly they do not mate there. Noble women of good breeding work among the Salvationists and do good work with the Halleluia Lassies but they don't marry either Joyful Dick or Praising Harry. Our Saviour gives much good advice as to the fitness of things in the wine and the bottles, the garment and the patch.

It should be refreshing and gratifying to the theologian, and to the earnest minded man though he boast little theological lore, to observe how present day novellists and story

writers are encroaching on the field of divinity. For these writers do not encroach to destroy like Du Maurier, but to make selection of some reasonable truths regarding God and man's relation to Him that may constitute a working system. Such an author is Dr. Conan Doyle in his recent book *The Stark Munro Letters*. Of course the creator of Micah Clarke and of the Refugees is well acquainted with the outer conditions of intense rigorous theology and has doubtless studied all forms of religious life. The letters are sent by Dr. Stark Munro, a young struggling practitioner in Bradfield and Birchesport in England, to his friend and college companion, Dr. Swanborough settled at Lowell, Massachusetts. They are gossipy and full of incident and of portrait painting, delightful letters. The villain of the story they contain is a Dr. Cullingworth who makes life up-hill work for Stark Munro. That young doctor is an estimable character in many ways, full of pluck and perseverance and of the milk of human kindness, but his theology, as it comes out in his talk with a well-meaning curate, related in the twelfth letter, is very vague and negative. Indeed, his creed seems to lie in his third, fourth, and fifth letters, which protest against bigotry of all sorts, the imputation of sin, the finality of revelation, and the positive aspect of evil. The germs of some of his thoughts may be found in Browning and Tennyson

and those that are not in their poems belong to the school of the evolutionists where it touches theological anthropology. The views on the whole may stimulate thought if only received as problems to be proved, but as finalities they are delusive in the extreme, and no one living by them could hope to have a part in building up the Kingdom of God. It does not follow that Dr. Conan Doyle personally homologates all the opinions of his hero. In drawing a picture true to life, he may simply have given soul struggles their place along with those for daily bread.

The preface to Coulson Kernahan's *God and the Ant* tells an interesting and pathetic story to those who know that some of the persons mentioned in it as having achieved literary reputation began London life with a cold and hungry night experience of the Thames embankment. The little book of 60 pages published by Ward, Lock & Bowden is dedicated to Dr. W. Robertson Nicoll, the well-known editor of the *British Weekly*. Dr. Nicoll has most generously helped on aspirants after literary fame, among whom may be counted Barrie, Crockett, Ian Mac-laren (Mr. Watson) and Miss Barlow. To him and to such other patrons as Mr. Theodore Watts and Mr. F. W. Robinson, Mr. Kernahan expresses his indebtedness. His story is a vision of the world at the resurrection standing in judgment upon God and protesting against the

disabilities of Providence in the life that was, until, tempted by the arch-enemy of souls to condemn the Almighty, the vision and words of the Son of Man arrest its clamour, and in the silent God it beholds the Father who sympathises and suffers with his children in all their ills. This is a dramatic way of putting two things, namely, the judgment which this world makes, and the Christian doctrine of Patripassianism as opposed to the Patristic or heretical, and which is bound up with the essential oneness of the Trinity in heart and will. As God and the Ant has reached its tenth thousand, there must be many admirers of its new departure in theology. Yet it does not attempt to reach finality in regard to the realm of evil in which God suffers.

The Galloway Herd is somewhat of a new departure for Crockett as it brings in English and French scenes. Its plot of a young woman who had gone astray being brought back by love for a child in the midst of simple Scottish life is trivial enough, though not lacking in incident. The great value of the book is found in its pictures of Galloway life circling round the young herd boy, Walter Anderson, a genius of very peculiar thoughts, visions, and modes of speech. Saunders McQuharr, the farmer of Drumqugat, is a prominent character, so much so that he and his household might almost have given their name to the novel. The different Scottish sects

are depicted with a not ungentle hand, and much genial humour without a shade of irreverence circles round things ecclesiastical and otherwise sacred such as original private prayers. Scottish dialect comes out very strongly, perhaps too much so for the ordinary reader. Mr. Crockett hardly preaches; he is too direct for that. He has pathos more by little suggestions than by cleverly wrought out climaxes, as in the case of Ian Maclaren. But for the plot that gives unity to the book, it is a series of sketches of decent God-fearing Scottish people, interesting and pleasing types anywhere, with all their virtues and foibles, their heroic and humorous achievements and situations. It is needless to say that, like all Mr. Crockett's books, its moral and religious teaching will bear the closest scrutiny, and its style is that of a master of vigorous Scoto-English. The American edition of 298 pages is published by R. F. Fenno & Co. of New York, who, as it is their copyright, must have come by the book lawfully.

An invaluable book for the student of Egyptian History is an Atlas of Ancient Egypt published by the Egypt Exploration Fund of Great Britain and the United States. This elegant small quarto of some 40 pages of letter press and eight excellent maps contains ample material for locating the names of places mentioned in ancient Egyptian documents and by classical

writers of history and geography. As geography is one of the eyes of history falling under the category of space, he who would read understandingly must have this eye opened, and here is the book to do it. Unfortunately the other eye of chronology, in the category of time, so far as Egypt's more ancient history is concerned, is as stony as that of the sphinx, and there is no hope of giving it light until some method is found for bringing it into

relation with the scheme of Old Testament chronology. This the Talker has been working at for some time and he has hopes that before long, by the aid of many monuments Sinaitic, from Tell El Amarna, and elsewhere, a harmony of the Ancient History of the East may be reached. There are other books calling for consideration but, as Talks about Books have to go on for six months, it is well not to exhaust the supply at the start.

John Campbell



Editorials.

The Journal:

The *College Journal* has had a history much in common with that of other magazines organized upon a similar basis. The obstacles, with which the editors and business managers have had to contend, have been sufficiently formidable to make less sanguine men give up their task in despair; and, yet it is gratifying to reflect that the *Journal* has sustained the high literary standing that gained for it, at the outset, the commendation of the public. Those who have ever been identified with such an enterprise, will appreciate the two fold difficulty,—on the one hand, of securing contributed articles of the necessary order, and on the other, of keeping the wolf away from the door of the sanctum. In asking our many friends to facilitate matters by responding to the modest demands made upon them, we hope that by their ready response we may early anticipate a genuine pleasure in fulfilling the duties that have fallen to our lot.

After a financial embarrassment of two sessions, the *Journal* resumes its business upon a solid working basis. In other respects, the outlook for the fifteenth volume is as encouraging as could be expected. Already many well known writers

have consented to contribute articles on a wide range of important questions. Beginning with this issue, there will appear a series of articles on the Bible and the Comparative Study of Religions; and, for subsequent numbers, arrangements have been partially made for contributions on the longer poems of Browning and Wordsworth. The "College Note Book" we shall endeavor to reflect the spirit of our college life and thought so far as it may be of interest to the general reader.

* * *

Practical Theological Training:—

Is the Theological training received in our colleges sufficiently practical? This is a question we often hear asked, and although we do not take it upon ourselves to answer the question authoratively, yet we feel like giving expression to our opinion in the matter. We would therefore answer that it is our belief that upon the whole our Theological training is about as practical as it can well be made in the existing circumstances.

We do not claim that our training is perfect in every respect, seeing that the conditions with which we find ourselves hedged about in college are not, by any means, of the same nature as the conditions which surround us in the actual work of

the ministry. We cannot have in college, a real congregation with all its varied needs and aspects, to bring into play all those qualities which are essential in a successful pastor; but every summer we have an opportunity of engaging in actual pastoral work, and when we return to college in the fall, we have a chance to submit our experience to the examination of wise and competent men who are always ready to show us wherein we may have acted wisely, and who will faithfully point out to us wherein perchance we have erred. This arrangement is the best possible substitute for actual pastoral work under the direct supervision of a professor of Practical Theology. And besides all this, there is laid down in the college curriculum a most comprehensive course in Practical Theology, and a special chair in that department has been provided. Here we receive practical training in the actual work of preparing and delivering discourses of various sorts. Yet perhaps a slight change might be made in this particular department. There is a limit to the powers of even the readiest and hardest working student, and it might be requiring too much of students to ask them to prepare and deliver a greater number of discourses than is now required of them, but it might be a good thing to ask for the delivery of some of the sermons preached during the preceding summer in the

mission field, so that these might be criticized in the class room. This, we think, would be of practical value in sermon-making.

As far as the other branches of Theology are concerned, they are, in our own college at any rate, all taught by men eminent in their respective departments, and who are abreast of the times, never losing sight of the purpose for which they are training men. When therefore we consider our Theological training in all its aspects we believe that it is as practical as it can be under existing circumstances.

* * *

An Educated Ministry :--

We sometimes hear it said that the Presbyterian Church is noted for its educated ministry; but is it true that all the ministers of our church are well educated? Speaking in general terms we can truthfully say that we have a well educated ministry, for in the great majority of cases the ministers of our church are highly educated. Yet while this is true, it too often happens that men whose secular education is sadly deficient, find their way into the ministerial ranks. How does this come about? The standards laid down in our calendars are all right, but the Church does not always insist that the candidates for matriculation come up to the requirements of those standards. College faculties and senates have not always the heart to turn away men

who are anxious to get an education and to qualify themselves for the work of the ministry. But these very men, who are so anxious for an education, and so eager to get into the active work of the ministry, make a great mistake in thinking that they can get an adequate education or become qualified for work by attempting the study of Classics and Mathematics, or by plunging into the study of Theology, while they are still ignorant of those things which almost every school-boy knows.

In consequence of such lenience these men are admitted into our colleges in the hope that, by extra diligence, they may make up for their lack of that common school education which they should have had before they ever darkened a college door. Are such expectations ever realized? Rarely. The result not infrequently is that some men, after remaining a few years in college, pass out into the world as ministers very deficient in education. Their knowledge of History, Geography, Mathematics, English Grammar and Composition is, we verily believe, inferior to that acquired by many of the pupils in our country schools. True, such men have gained, by reason of their age and experience in the world, a knowledge of men and things in general which the school-boy does not possess, and which, when joined with real earnestness and honesty of purpose enables them to do good work; yet it must

be acknowledged that their power is greatly impaired when it is observed that they cannot write a single page without gross violation of the laws of English Grammar.

The minister who displays ignorance in a matter of elementary education cannot expect to be regarded as an authority by hearers whose general education is superior to his own. What dependence can be placed in the spiritual teaching of one who is frequently found tripping in those facts of History, Science or Mathematics with which everybody of ordinary education is familiar? What respect can be entertained for a minister who cannot write two consecutive paragraphs of passable English? He may be respected as an honest, well-meaning man, but surely not as an educated man. Theological knowledge, piety, zeal and earnestness are all essential, we know, but they cannot take the place of secular knowledge. Let us have all the Theological knowledge, all the piety, all the zeal, all the earnestness, all the spirituality we can, but let us not fall into the mistake of thinking that if we have these we can do without a liberal education.

Hitherto, when it was difficult to get men enough to supply the urgent needs of the Church, there may have been some excuse for not rigidly insisting on the requirements laid down in our college calendars, and we have heard of men who have squeezed through college in some way "by hook or by crook" without

passing their examinations, but now, that the supply is about up to the demand, it is pleasing to note that the church is moving in the direction of insistence upon the requirements laid down. It is to be hoped that, instead of retrograding, our

Church shall advance and shall continue to lead the way in matters educational; and we look for the early coming of that time when all who enter the ministry of the Presbyterian Church shall be required to take a full University Course.



STUDENT'S DIRECTORY. 1895-96.

I.—STUDENTS IN THEOLOGY.

THIRD YEAR--	ADDRESS		
	NAME.	HOME.	CITY.
1	Anderson, J. D., B.A.	Tiverton, Ont.	150 Lusignan Sreet.
2	Ashe, W. E.	Farnham Centre.	Room 24 College
3	Brandt, E. H.	Montecheroux, Douls, France.	128 Dufferin Street.
4	Gordon, J. S., B.A.	Alberton P. E. I.	Room 29 College
5	Gilmore, Geo.	Lissaghmore, Co. Derry, Ireland	" 27 "
6	Lindsay, John.	Danville, Que.	" 28 "
7	McCallum, Angus.	Glasgow, Scotland.	" 33 "
8	Millar, D. D.	Burgoyne Ont.	" 30 "
9	Sadler, T. A., B.A.	Dewittville, Que.	" 31 "
10	Sincennes, J. B.	Masham (Duclos) Que.	" 6 "
11	Stewart, J. C., B.A.	Woodstock, Ont.	" 32 "
12	Townsend, W. M., B.A.	Traveller's Rest, P. E. I.	" 1 "
13	Woodside, G. A.	St. Sylvester West, Que.	" 8 "

SECOND YEAR:—

14	Bremner, W., B.A.	Ottawa East, Ont.	Room 22 College
15	Cleland, J. A.	Enniskillen, Ireland.	" 26 "
16	Dseronian, Hanbartsoom.	Tabriz, Persia.	" 20 "
17	Ervine, James.	{ Mary's Corner, Rathfriland, I Ireland.	" 14 "
18	Graham, A. A. B.A.	Glencoe, Ont.	" 23 "
19	Graham, D. J.	Montreal, Que.	2 Tara Hall Ave
20	Gilmour, F. W.	Almonte, Ont.	Room 24 College
21	Ireland, G. D., B.A.	Alberton, P. E. I.	" 26 "
22	Leitch, Hugh D.	Strathroy, Ont.	" 16 "
23	McGregor, A. B.A.	St. Andrews, Que.	" 19 "
24	McGerrigle, J. A., B.A.	Ormsdown, Que.	" 18 "
25	MacCuaig, Wm.	Bryson, Que.	191 Beury Street
26	McIntosh, Major B.A.	Summerside, P. E. I.	Room 12 College
27	Murray, H. T.	Belleisle, N. B.	" 13 "
28	Walker, P. A.	Camiachie, Ont.	" 21 "
29	Weir, Geo., B.A.	Eastwood, Ont.	" 17 "
30	Young, Stephen.	Blakeuey, Ont.	" 14 "

FIRST YEAR:—

NAME.	ADDRESS		
	HOME.		CITY.
31 Coburn, David N.	Melbourne, Que.	Room 3	College
32 Curdy, E.	Port Valois, Switzerland.	" 5	"
33. Crombie, Geo.	Fort Coulonge, Que.	" 7	"
34 Douglas, R. J.	Mount Lehman, B. C.	" 50	"
35 Genova, V.	Naples, Italy.	" 4	"
36 Jamieson, S. D.	Inverness, Italy.	" 10	"
37 Keith, Neil, D., B.A.	Glencoe Ont.	" 15	"
38 Knowles, W. E.	Pembroke, Ont.	117 St. Famille St.	
39 Leith, W. J.	Orillia Ont.	Room 52	College
40 MacLean, S.	Bolsover, Ont.	" 55	"
41 Menançon, J. E.	Stoke Center.	128 Dufferin Street	
42 Scrimger, J. T.	Montreal Que.	24 Summerhill Ave	
43 Scott, D. J.	Martintown, Ont.	Room 44	College
44 Shaw, E. J.	Avonmore, Ont.	" 45	"
45 Wallace, J. M., B.A.	North Gower, Ont.	" 9	"
46 Young, Henry, B.A.	Blakeney, Ont.	671A St. Lawrence St	

SPECIAL COURSES:—

47 Abdelhour, Elouast.....

II.—UNDERGRADUATES IN ARTS.

FOURTH YEAR:—

48 Robertson, J. C.	Robertson, N. B.	Room 56	College
(31) Coburn, David N.	Melburne, Que.	" 3	"
(42) Scrimger, J. T.	Montreal, Que.	24 Summerhill Ave	

THIRD YEAR:—

(34) Douglas, R. J.	Mount Lehman, B. C.	Room 50	College
49 McBurney, Chas.	Sawyerville, Que.	102 Mansfield St	
(40) Maclean Samuel	Bolsover, Ont.	" 55	"
50 Macleod, D. M.	Springton, P. E. I.	" 35	"

SECOND YEAR:—

51 Luttrell, Percy	Montreal, Que.	423 Drolet Street	
52 Stephens, J. G.	Swansea, Wales.	Room 49	College
53 Thomson Jas. K.	Leeds, Que.	" 54	"
54 Turner, Henry.	Appleton, Ont.	" 53	"
55 Turner, Wm. D.	Appleton, Ont.	" 53	"
56 Worth, Fulton.	Wellington, B. C.	" 67	"

FIRST YEAR:—

57 Cameron, Arch. G.	Montreal, Que.	54 Cuthbert St	
58 Keith, Henry. J.	Smith's Falls, Ont.	21 Lorne Ave	
59 Lee, Henry S.	Kamloops, B. C.	Room 62	College
60 Pack, Edgar W.	Toronto, Ont.	" 57	"
61 Stewart, Donald.	Dunbar, Ont.	" 60	"
62 Stewart, J. T.	Athelstane Que.	" 38	"
63 Mathieson, Peter.	Forester's Falls, Ont.	" 44	"
64 MacLeod, John B.	Springton, P. E. I.	" 35	"

III.—STUDENTS IN LITERARY COURSE.

THIRD YEAR:—

NAME.	HOME.	ADDRESS.	CITY
65 Crozier, H. G.	Grand Valley, Ont.	Room 39 College	
66 Ferguson, Hugh	MacLaren's Depot, Ont.	671A. St. Lawrence	
67 Fraser, S. L.	Hawkesbury, Ont.	Room 51 College	
68 Houghton, Chris	Montreal, Que.	671A St Lawrence St	
69 Abram, Louis	Montecheroux (France), Douls.	128 Dufferin-St.	

SECOND YEAR:—

70 MacLean, Allan S.	Scarp, Scotland	Room 49 College	
71 Hall, R. F.	Toronto, Ont.	" 46 "	

FIRST YEAR:—

72 Forsyth, Saml.	St. John's, Nfld	272 St. Andre St	
73 Thom, Geo. W.	Appleton, Ont.	272 St. Andre St	
74 McGregor, Geo.	Manchline, Scotland	148 St. Luke St	
75 Condie, Geo. D.	Lancaster, Ont.	Room 42 College	
76 Johnston, John. L.	Toronto, Ont.	" 43 "	
77 Campbell, Jas. C.	Toronto, Ont.	" 41 "	
78 Rey, Jean	Bourgouine France	" 40 "	
79 Anderson, Fred. J.	Montreal, Que.	128 St. Paris St	

