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## Our Graduates' Institute.

### RECENT DISCUSSIONS IN OLD TESTAMENT CRITICISM.

By the REV. PROF. SCRINGER, D.D.

This paper is not intended to be an original discussion of any of the great problems of Old Testament criticism, but to be rather of the nature of a report of progress, with a view of placing those who are not able to follow these discussions closely, for lack of time or lack of books, in a position to understand something of the present situation and of the general trend of thought. Few ministers in the active work of the pastorate can be expected to follow these in any detail, but all are interested in knowing how the conflict of learned

opinions is progressing, what are the strategic points of most importance, and, if possible, what is likely to be the outcome of it all.

I.—As for more than a generation back has been the case, the main conflict of Old Testament criticism is still over the origin and date of the Pentateuch, or rather of the Hexateuch, and it is undoubtedly the problem of greatest interest. The dominant view among the more advanced school of critics is that generally associated with the name of Prof. Wellhausen, of Göttingen, according to which the so-called Mosaic legislation is resolved into a series of successive codes produced at widely different periods, such as the Book of the Covenant, including the Decalogue, which may possibly be Mosaic; the Deuteronomic code, contemporary with Jeremiah; and the Levitical code, contemporary with Ezekiel, though embracing an earlier Holiness code of uncertain age. The Hexateuch in its present form must, of course, according to this theory, be post-exilian, though its history is made up by the combination of two strands of previously existing materials, one Elo-histic or priestly, and the other Jehovistic or prophetic. There is no doubt that this view in its main features is the one which is accepted by a considerable majority of the competent scholars in the Universities of the continent of Europe, and by an increasing number both in Britain and America. So far is this the case that it is no unusual thing for them to ignore any other view altogether, and to speak of this as embodying the assured results of criticism. This confidence is finding expression practically in various attempts to popularize their views, and bring them within the reach of a wider circle.

Thus, for example, we have the publication of what has come to be called the "Rainbow Bible," or the text of the Old Testament in colors, to set forth the different original sources of the materials in such a way as to strike the eye. Under the editorial direction of Prof. Haupt, of Baltimore, this is now appearing in two editions, one in the original Hebrew and the other in English. The enterprise is a somewhat costly one,

however, and it is very doubtful whether it will ever be completed. It is only in the Pentateuch that the results are even claimed to represent any wide consensus of Biblical scholars.

A more feasible attempt in the same direction, and one that is certain to prove much more useful, is the publication of the International Critical Commentary under the editorship of Dr. Briggs in the United States, together with Dr. Driver and Dr. Plummer in England. This aims at explaining the significance of these books on the supposition that the conclusions of the more advanced critical school are now ascertained to be true. Several volumes of this work have already appeared, and, altogether apart from their critical theories, are of high value ; such as Driver's Commentary on Deuteronomy, to say nothing of such a masterpiece as Sanday's work on the Romans in the New Testament department.

In the Introduction to his Commentary on Deuteronomy, Dr. Driver has given the best vindication of the Wellhausen Theory of the Pentateuch which has yet appeared in English. Dr. Briggs has also sought to strengthen the case by a second edition of his *Higher Criticism of the Hexateuch*, originally published about five years ago. It is characterized by a good deal of the irritating and ungenerous acidity which is a feature of almost all his writings, but is a scholarly performance, and will not fail to win some adherents to his views. Whatever one may think of their critical opinions, it is gratifying to be able to state that both Dr. Driver and Dr. Briggs still hold fast by the inspiration and Divine authority of the Pentateuch. Its religious value is nowise diminished in their estimation. One is sometimes a little puzzled to know how the two positions can be logically reconciled. But we must give them credit for honestly thinking in their own minds that they have a mode of harmonizing the two which is satisfactory to themselves. In view of changes that have taken place regarding similar matters in the past, they may be able yet so to present it as to be satisfactory to others as well.

Notwithstanding the confidence with which the representa-

tives of this school speak of their results as practically final, they are by no means being allowed to have things all their own way. In Germany itself a more moderate school, represented by such scholars as Dillmann, Riehm, Kittel, and Strack, while admitting the composite character of the Hexateuch, refuses altogether to accept Wellhausen's re-construction of the history. This more conservative school has recently been reinforced by Prof. Volck, of Dorpat, while a somewhat vigorous protest against the critical position of the Wellhausen school, as represented in the chairs of the Universities, has come from the active pastors of the Church, who are impressed with the fact that they are losing spiritual power through the discrediting of the authority of the Old Testament. These have found a voice especially in a work by Pastor Rupprecht, which seeks to vindicate the strictly historical character of the Pentateuch. In England Dr. Baxter, in a large volume entitled "Sanctuary and Sacrifice," gives an elaborate refutation in detail of Wellhausen's arguments; while, as all know, Dr. Green of Princeton, has, in a series of works during the past few years, done vigorous battle for the old conservative view. More effective than either of these is Prof. Robertson's great epoch-making work on "The Early Religion of Israel," which, while not discussing the authorship of the Pentateuch at all, shows that the Mosaic institutions must be referred to a much earlier period than is assumed in Wellhausen's theory, being all practically pre-supposed in the writings of the earlier Prophets, and regarded as venerable even then. This has not yet been successfully answered, nor is it likely to be traversed in its main contention.

The most important check, however, has come from the side of archaeology, and is due to the discoveries so rapidly accumulating as the result of the investigations now being made in various parts of the Orient. In consequence of these discoveries, Prof. Sayce, of Oxford, and Prof. Hommel, of Munich, who a few years ago were regarded as favourable to the newer critical views, have reversed their former positions,

and issued vigorous protests against the conclusions of the critics.

These archaeologists, indeed, make no attempt to deal with the chief arguments on which the critics rely to support their conclusions, viz., those based on peculiarities of language and style. But arguments based on language and style alone are notoriously insecure. They carry weight with most minds only when the historical evidence points in the same direction, or when there is no historical evidence either way. In the case of the Pentateuch, these linguistic arguments in favour of a comparatively late authorship have had more consideration than they would otherwise receive in the absence of direct historical evidence through certain presuppositions which seemed to have force.

One of these presuppositions was the improbability that Moses was able to write at all, or that, if he could write, he would find anyone able to read his writings. A few years ago this constituted a real difficulty. The force of this presupposition has now been utterly and forever broken by the recent discoveries in Babylon and Egypt, which make it perfectly certain that the art of writing was not only known in both these countries long before the time of Moses, or even Abraham, but that it was freely used for literary purposes as well as for official records and correspondence. Not only so, but it is now certain that there were several forms of writing already employed, and that Egyptian officials at any rate were expected to be able to read and write in the language and cuneiform script of Babylonia, as well as in their own hieroglyphics. Under these circumstances, one has no difficulty in understanding how Moses might be able to write in the native language of his own people, and how a considerable number among them would be qualified to read and value what he had written.

It has also become abundantly clear that parallels to some of the older portions of Genesis existed among the Babylonians before the time of Abraham's migration, and that the stories

of the Creation and of the Deluge formed part of the common heritage of the Semitic peoples everywhere. There is, therefore, no need to suppose that the Jews incorporated these in their sacred books only at a later time when they again came into contact with the Babylonians by conquest.

Archaeology has further tended to discredit the results of literary criticism by furnishing independent evidence of the substantial truth of the history given in the Pentateuch. It is almost a necessary consequence of the Wellhausen theory that the history which appears in the Pentateuch should be almost wholly traditional, and largely untrustworthy; that it should be not so much a record of facts as a transcription of the popular conception of the facts, and idealized history partaking of the character of the historical novel, given not for the sake of the history, but for the sake of the religious truth it might convey. Some of the writers of this school hesitate to avow such an opinion. But Wellhausen himself does not hesitate to assert it, and declare that the history is largely a fabrication. According to him, the Israelites had no historical connection with Chaldea, and were not descended from Abraham, Isaac and Jacob, but were a collection of Arabian nomads, who about 1200 B.C. appeared for the first time on the east bank of the Jordan, and crossing over, succeeded in getting a foothold in Palestine. They were mere barbarians as compared with the earlier occupants, and, as has often been the case under similar circumstances, they adopted the civilization and language, also the traditions and, to some extent, the religion of their new subjects, appropriating whatever was fitted to gratify their vanity or minister to their national pride. The details as to names, places, incidents were supplied at a later time, and are mainly invented. Some even deny the fact of the residence in Egypt and the exodus as mere incense offered to the national self-glorification.

In opposition to all this, Prof. Hommel, in his latest book, "The Ancient Hebrew Tradition as Illustrated by the Monuments," sets himself to marshal the evidence furnished by

archaeological discovery in favor of the contemporaneous origin of the history and its substantial accuracy. Of course it is only at a few points that the monuments touch the Bible history as yet. But the number is being increased almost every day, and so far as is goes, he claims it supports his contention.

Without attempting to give anything like an analysis of the book, which could do it no kind of justice, it may be sufficient to note the results which he claims to have ascertained. They are as follows :

1. That the Israelites who followed Moses into the wilderness were not barbarians.

2. The theory that the 14th chapter of Genesis, relating to the invasion of Palestine in Abraham's day by Chedorlaomer and his allies, was not written till the time of the Babylonian captivity, and is merely a free reproduction of the cuneiform record by some learned Rabbi, must be absolutely rejected.

3. That a laborious examination of existing monuments, inscriptions and the like, forces us to admit, as an historic fact, that the patriarch Abraham migrated from Ur about the year 1922 B.C., when an Arabian dynasty was ruling over Mesopotamia.

4. At the very early period when Jacob and Laban, who are proved to have been Aramaeans, are recorded in the Book of Genesis to have entered Mesopotamia, an important migration of Aramaeans is known to have taken place into the same country from their original home in the south-west.

5. The evidence of language afforded by a comparison of inscriptions permits us to assume confidently that a certain and not inconsiderable portion of the tradition on which Genesis is based had already been reduced to writing in the time of Moses.

6. Lastly, so far from the personal names which occur in considerable number in the so-called priestly code, and especially in the Book of Numbers, exhibiting any such characteristics as would indicate a Babylonish origin, they possess, on

the contrary, the same linguistic features as the Arabian names of the second millennium before Christ, and are entirely dissimilar to those with which we are brought into relations during the times of the Captivity and of Ezra.

Whether all these conclusions shall be found tenable or not, it is quite evident that they open up a new period in the discussion of this intricate question. We are still far from having heard the last word, and it is not safe for anyone to assume that the results of literary criticism are beyond question. We may yet have a theory which will hold fast the historical character and contemporaneous origin of the Pentateuch, while at the same time it gives reasonable explanation of the literary peculiarities which are undoubtedly perplexing. An original and unique attempt at such a theory has been furnished by Klostermann in a recent work on the Pentateuch. His view is that there was an original Mosaic Pentateuch containing the nucleus of the legislation and of the history both, but that variations in this arose from the multiplication of copies in the different schools of Jewish thought which were more or less in antagonism, and that our present Pentateuch is simply the result of Ezra's attempt to harmonize these different recensions without seeking to decide between them. This would explain the peculiarities that now appear in it, and at the same time preserve its essentially Mosaic character. It is not improbable that along some such line as this the ultimate solution of the problem may be found.

II.—Passing now from the Pentateuch, we find a somewhat similar controversy as to the correctness of the received Jewish history at a much later period, viz., that of the building of the second temple on their return from the Babylonian captivity. According to the Book of Ezra, the foundations were laid in the second year after the return during the reign of Cyrus, then interrupted by the machinations of their jealous neighbors, and resumed only sixteen years later in the reign of Darius. As long ago as 1867, Prof. Schröder, then in Zurich, called attention to the fact that this statement



was apparently inconsistent with the statements of Haggai and Zechariah, the contemporary prophets, who say nothing about the foundations being laid at an earlier time, but speak as if no work whatever had been done on the temple until the time of Darius. Schröder's contention made little impression until it was revived in 1890 by Kuenen, the famous professor at Leyden. It then provoked a controversy which was in progress at the time of his death. The controversy was not allowed to drop, but was taken up by Kusters, his successor in the chair, and pressed by him to its natural conclusion. Not much has been heard of the matter in England or America, but Kusters' book, entitled "The Restoration of Israel in the Persian Period," has made a great noise in Holland and Germany. One does not wonder when it is considered what his conclusions are. Negatively, they may be stated as follows :

- (1) That there was no return of Jewish exiles under Cyrus.
- (2) The temple was not built by returned exiles at all, but by the descendants of those Jews who had been left in the land, and by whom Jerusalem had been re-peopled.
- (3) Zerubbabel and Jeshua were not the leaders of any band of returning exiles, but the official heads of the resident community that had occupied Jerusalem.
- (4) The walls of Jerusalem were likewise rebuilt by this same community under the leadership of Nehemiah.
- (5) That Ezra's arrival at Jerusalem did not take place before Nehemiah's governorship, but only after the temple and the walls had been built, when Nehemiah was governor the second time.

Kusters' book, which appeared in 1895, was followed last year by an essay from Dr. Charles Torrey on "The Composition and Historical Value of Ezra-Nehemiah," in which he utterly discredits the historical character of these books. According to him, the writer distorts facts deliberately and habitually ; invents chapter after chapter with the greatest

freedom ; and what is most dangerous of all, his history is not written for its own sake, but in the interest of a one-sided theory. The theory supposed to pervert this writer's narrative is that the Jews of the Captivity constituted the true Israel, and they therefore had to be represented as doing everything of importance in the revival of the nation and in the development of the new Judaism. The author is supposed to have written it some two hundred and fifty years after the conventional date of the return, when in the absence of contemporary histories, the facts were necessarily obscure and easily misread.

These destructive views have all along been vigorously combated by Prof. Van Hoonacker, of Louvain, who maintains that there is no inconsistency between Ezra-Nehemiah on the one hand, and Haggai-Zechariah on the other ; and that there is hardly any fact in the Old Testament better authenticated than the restoration from Babylon under Cyrus. He is indeed inclined to think that there has been some dislocation of Ezra's narrative, and that he did not arrive at Jerusalem until a somewhat later period than is commonly supposed. But otherwise, he regards the book as historical in the full sense. Van Hoonacker has been supported in his views from a somewhat unexpected quarter. Prof. Meyer, of Halle, is known as a thoroughly competent scholar and a somewhat advanced critic. Last year he published a thorough-going work on "The Rise of Judaism," and in it he gives the results of his investigation of the value of the sources. His conclusion is that the Books of Ezra and Nehemiah are largely made up of genuine official documents which have the highest historical value. He confesses the result is a surprise even to himself, as he was quite prepared to find it otherwise, and his conclusion may be regarded as the outcome of a sufficiently unbiassed examination. The discussion is not likely to come to an end for some time yet, but it will be difficult indeed to break the force of Meyer's arguments. If he is correct, then the history must stand, and we may rest assured that the statements of Haggai and Zecha-

riah, when rightly understood, will be found to be in entire harmony with it.

III.—A third critical problem which has received considerable notice of late, especially in popular discourses and treatises is that of the Book of Jonah. All will remember how a few months ago Dr. Lyman Abbott, of Brooklyn, shocked the Christian world by a sermon which was afterwards printed, and in which he wholly discarded the historical character of the book, exciting his congregation to laughter over it as a fine piece of irony at the expense of the prophetic orator. There was absolutely nothing new in the theory which he advocated, it having been long familiar to students of the Old Testament. But it was set forth in such a way as to be needlessly offensive, and at once led to the repudiation of his views in formal resolution by the Congregational Association of the district. It has also led to the appearance of several popular treatises on Old Testament criticism, such as Behrend's "Old Testament under Fire," and Townsend's "Story of Jonah in the Light of Higher Criticism." These treatises, while vigorous and interesting, contain nothing that is specially new or decisive. Their interest lies mainly in the fact that questions of criticism are hereafter likely to be carried into the popular arena instead of being confined, as hitherto, mainly to scholarly circles. Perhaps this is inevitable, but it is much to be regretted, for it is almost certain that a discussion carried on under such circumstances will be made to turn largely on dogmatic considerations and be marked by a good deal of personal feeling. *Ad captandum* arguments such as most appeal to the popular mind can never be ultimately decisive. In this Jonah discussion, for instance, the references made to the prophet's experiences by Christ are supposed by many to set at rest for ever the historical character of the narrative, unless Christ is to be convicted of ignorance and His Divinity impugned. But such inferences from language, aside from the main purpose of the speaker, have too often proved unwarranted and illusory to make it safe for us to place any great dependence on them.

The folly of arguing from the words of Scripture against the conclusions of astronomy, geology or biology ought to be too well understood now to have it repeated in matters of literary criticism. In view of Christ's own free use of fiction in His numerous parables, we must admit the possibility of fiction in the make-up of Old Testament literature as well, and the determination of the question as to whether the Book of Jonah is so or not must be left to the kind of arguments proper for a literary discussion. My own mind inclines to the historical view of the book, though I confess not without some hesitation. But I find myself unable to base this conclusion with any confidence upon the words of Christ. The canonical epistle of Jude refers, for purpose of illustration, to what all admit were only current traditional fictions, without vouching for their historical truth. Christ was morally at liberty to do the same if He chose without further responsibility.

This point not unnaturally leads to a few remarks on a matter with which this paper may fitly close, viz., the attitude of the evangelical theologian to the methods of the Higher Criticism. With many it has become a sort of fixed principle that the whole subject is simply a product of rationalizing scepticism, which cannot be too severely reprobated and denounced, that it is a device of unbelieving men to undermine the authority of the Bible, with which no one who values the Gospel can have any possible sympathy. Some color has been lent to this contention, and some justification afforded for this attitude, by the fact that some of those who have been prominent as Biblical critics have been unbelieving men, and that their conclusions have sometimes been appealed to by enemies of the Gospel for the purpose of discrediting its claims. But the same has been true of every new science brought to birth in modern times. The Copernican astronomy threw the orthodox church into a panic, and its advocates had to run the gauntlet of the Inquisition. Many still living can remember how geology was denounced as a foe of religion, and how Darwin's "Origin of Species" was regarded as the chief infidel

book of the day. It is surely the veriest stupidity for the friends of Christianity to allow themselves to be stampeded by every unfamiliar sound, and to suppose the ark of God to be in danger every time the cart is unexpectedly shaken. Such an attitude is worthy only of obscurantists, and is one of the things which is apt to make evangelical Christianity contemptible in the eyes of thinking men. Let us meet it rather with faith in the future of our religion, and with minds open to all truth. Biblical criticism is a genuine science, and must be treated as such. If the results reached by some critics are unwarranted and extreme, then we must confidently wait until they are corrected by clearer thinkers and more patient investigators, as has already been notably the case in regard to the Gospels. If the conclusions reached are true, however startling, no amount of shrieking can make them otherwise, and we must learn to adjust our thinking to the new facts that have been revealed. It has not hitherto been found impossible to do so in other directions without damage to the cause of religion. We may rest assured that the Bible will ultimately be found to be in harmony with the ascertained results of all true science.



## EN ROUTE FOR HONAN.

Dear Mr. Robertson,—

Since parting with you in Montreal a fortnight ago, I have come as far as Victoria on the way to China, and look back now on Canada from the western frontier of the Dominion. Exactly eight years ago this very month, I was crossing part of the continent of Europe on my way to China by the eastern route. All the experiences incidental to pioneer Missionary work in the interior of the Celestial Empire were then ahead of me. They have but whetted my desire for work among the Honanese.

During the past ten months, it has been my privilege to learn more regarding Canada and the Canadians than had been possible for me while studying in Montreal. It has been my good fortune to find out much regarding the Churches in general, and our beloved Presbyterian Church in particular. Some of the thoughts suggested and impressions made will come out in the sequel.

In going through Quebec and Ontario, I heard in many congregations of the solid work done by the early settlers. Many of these men came from countries favoured with the presence of a pure Gospel, and carried with them to Canada convictions and principles awakened and strengthened by the Word of the Living God.

They were men of the type this great Dominion required for laying the foundation of a true and progressive civilization. Right nobly have they done their work. Canada owes them a debt of gratitude, and should sacredly cherish all memorials of them. In these Provinces the foundations have been laid, pioneer work has been done, the country there is well settled, and coming generations will know how to prize and perpetuate the institutions and principles so necessary to the true success of this country. May we not hope that the central

portion of the great edifice of our Canadian Christian civilization will grow to such stately proportions as to do honour to the land and draw the attention of older lands as well ?

Coming westward through Manitoba and the adjoining Provinces, thoughts of a somewhat different nature are raised. There it is literally true that there remains yet very much land to be possessed. There are hundreds of homes and farm steadings now. There will be thousands of these in the future. Cities, towns and villages will yet spring up on the great prairies, as well as in the valleys and on the mountain sides. It will yet be true of these western parts that "The wilderness and the solitary place shall be glad for them ; and the desert shall rejoice, and blossom as the rose." The pastures will then be clothed with flocks, the valleys covered over with corn, while men will shout for joy and sing. While much pioneer work of the highest order, and which will endure the severest tests has been done here, much yet remains to be done. Churches must be built and maintained. Schools must be erected and supported. Christian homes and helpful influences must be provided and scattered all over these western parts. Great work has been done already. Noble men have done and are doing work of the first order there now. Our Churches do not know how well they are represented by the men at the front. If they knew it, surely they would feel higher admiration for them, give more generously to aid them, and pray more frequently in their behalf.

God has given to Canadians a goodly heritage in this great Dominion. He has a right to expect much of those to whom so much that is good has been given. Students for the Christian ministry may well feel anxious as to their ability to sustain the responsibilities entailed on them in Canada. Canada should be evangelized and Christianized. That will call for more heroic efforts on the part of the Churches of this land than any even they have yet put forth. Probably it is not fully understood by many as yet how great the work is that remains to be done. Surely our Universities and Colleges will turn

out not only men who will aid in unearthing Canada's vast mineral researches, but also those who will lead in building up a growing, aggressive, enterprising, Christ-exalting and evangelistic Christian Church. That such may be the case will always be the prayer of my heart.

While I thus love Canada, and rejoice in the heritage given to its people, and thank God for the men called of Him to do His work in the land, the path of duty leads me beyond. Tonight I embark for Honan. China's millions have stronger claims on my life than Canada's have. Their need is very much greater. Their destitution is more appalling. Their future far more doubtful. Because the need is so great, the call so urgent, the opportunities so numerous, and the laborers so few, we dare not hesitate to say that we love China more than Canada. A time to favour that vast empire is fast approaching, if it has not already come. Pioneers are loudly called for there too. Honan needs men who are willing to do foundation Missionary work. Our Presbyterian Church has a share fallen to her lot in the work of evangelizing the Chinese Empire. It is not surely asking too much of her that she send there some of the best men and women at her disposal. The evangelist is needed who is prepared to sow the good seed of the Kingdom in hundreds of villages as yet unvisited by any ambassador of Jesus Christ.

The Christian doctor is required who will give his life to the work of curing disease, removing suspicion, winning confidence, and preparing the way of the Lord among the Honanese. Christian ladies are called for who will rejoice in the privilege of being permitted to win their heathen sisters for Christ. The Christian teacher is needed who will be capable of moulding the complex character of the Chinese converts after Christ's pattern, and training men there who will be the evangelizers of China. Men are in demand who will know how to aid in establishing in Honan a self-supporting, self-governing and self-propagating native Church which will in coming years be independent of Canadian support. Christianity must



be proclaimed in every village, town and city in north Honan. The idol temple only meets us in these now. Is it not Christ's desire and purpose to have a Christian Church confronting every heathen temple? If China's hoary superstitions are to be overthrown, if her idolatry is to be subverted, if her teeming millions are to know the good tidings of great joy, if Christ is to see of the travail of His soul and to be satisfied there, then, while much work has been done and is being done now, very much more must be done in the future.

Has not this great work particularly strong claims on the attention of Christian students? True, they cannot all, nor even in any considerable numbers, be expected to go to China. They can, however, prepare for being true Missionary pastors. They can discover and declare the Missionary spirit and principles of the Bible. They can know God's teaching regarding idolatry in the past, and history's verdict regarding its degrading results. They can show the harmony existing between all branches of the Master's work in every portion of the world-wide field. They can make known what the Protestant nations of Europe, as well as Canada, are indebted to Missions for, and how great, consequently; their debt is to the evangelized portions of the world. They can aid in training young men and women to have an intelligent and sympathetic interest in Missions, and aid too in directing some of them to spheres of service on the Mission field. They can assist in getting congregations to respond generously to the claims of Home and Foreign Mission fields, and direct in believing prayer to God the thoughts of multitudes of persons. They can give Christ His peerless place in preaching and teaching, and aid in developing a Missionary spirit after the example of, and on the lines laid down by, Heaven's great Missionary. They can show how His principles are slowly but surely revolutionizing the world, bringing to and keeping at the front the nominally Christian nations, and drawing towards Him the attention of the world. The Missionary spirit, as Dr. A. MacLaren has well said, is but the Christian spirit turned in a definite direction.

and can only be sustained as there is a vigorous Christian life behind it. Give Christ His rightful place in our Christian enterprises, and the methods pursued by some, as well as the hobbies and theories propounded by others, will perish beneath His gaze. The command to evangelize the world has emanated from Him. The power with which to do it will be supplied by Him. His Personal Presence is assured to His servants until the work is done. There is much remaining to be done by Christian students when they occupy the responsible position of ambassadors for Christ.

It remains to be added that the life-long attitude of many students towards Missions at home and abroad will be decided during their college days. It is of the utmost importance then that they decide wisely, in full view of the facts of the case. Many will be called of God to spend their lives in Canada. They should surely know where the need is greatest, and be prepared to spend life where it can be invested for God to the best advantage. The amount of interest taken in the evangelization of the heathen by many of Canada's congregations will depend largely on the work done in instructing them by their pastors and teachers. A Church that is blessed with a truly evangelical ministry cannot fail of being evangelistic in its methods and purposes. The study of modern Missions in some of their aspects will well repay the Christian student. He will be able to add to his apologetics many convincing arguments drawn from the Mission fields. The Church of the twentieth century will surely do more to win the world for Christ by giving Christ to the world than that of the nineteenth has done. This has been a preparatory century. Missionary results have amply vindicated the wisdom and faith of their founders. We have a right to expect greater things, however. The students of to-day may live to see the time when the Gospel will be preached in every language of earth. They may live to take part in the final stages of the great conflict of the ages. Christianity is in the world to stay. It is here to vanquish every false faith, every shallow philosophy, and all the

obstacles which Satan, through man's pride, prejudice and sin, puts in its path. God's eternal purpose cannot fail of accomplishment. We may, however, lose much of priceless value to ourselves by not being prepared to assist in carrying it forward. To you, my fellow-students, will be assigned a fair share of the great work of the Church in Canada during the earlier decades of the country now at hand. See to it that it will be done so as to tell in the far distant Chinas as well. Looking back to Canada, I thank God for College companions, for wise and able teachers, for formative and strengthening influences. Looking forward to China, I look for greater work to be done there than any God has yet done by our Mission in the past. Looking upward to Heaven, we see Him, whose we are and whom we serve, beckoning us onward to the greatest work on earth to-day.

MURDOCH MACKENZIE.

Victoria, Oct. 11th, 1897.



## Poetry.

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### A THANKSGIVING HYMN.

“ Bless the Lord, all His works, in all places of His dominion ;  
bless the Lord, O my soul.”

Thanks to the Lord ! let us all come confessing  
Gladly His goodness, sincerely His praise !  
Thanks to the Lord ! for the springs of His blessing  
Wide He hath opened and flooded our days !  
Thanks to the Lord, the Provider and Keeper,  
Slumberless, sleepless, compassionate, near !  
Thanks to the Lord for the spoil of the reaper !  
Thanks to the Lord for the peace of the year !  
Thanks to the Lord ! Thanks to the Lord !

Thanks to the Lord, let the heart of emotion  
Offer, impressed with His kindness and love !  
Thanks to the Lord let the lips of devotion  
Utter in prayer to be wafted above !  
Thanks to the Lord, let the sacred hymn tender,—  
Full-volumed chorus and heart-felt refrain !  
Thanks to the Lord let the organ's voice render  
Through the high vaults of the consecrate fane !  
Thanks to the Lord ! Thanks to the Lord !

Thanks to the Lord ! let His Spirit's anointed  
Call on His worshipping saints to adore !  
Thanks to the Lord, in the season appointed  
Let the whole Church Universal outpour !  
Thanks to the Lord ! let earth's uttermost regions  
Lift the glad tribute of races on high !  
Thanks, let the choirs of the heavenly legions,  
Angels, archangels, redeemed ones, reply !  
Thanks to the Lord ! Thanks to the Lord !

Thanks to the Lord ! let His wondrous creation,  
Spaces of heaven and deeps of the sea,  
Planet-girt stars of the loftiest station,  
Suns and world-systems of lesser degree,  
Earth with each continent, island and river,  
Mountain and valley, lake, forest and field,  
Join in extolling the bountiful Giver,  
Thanks to their Maker and Governor yield !  
Thanks to the Lord ! Thanks to the Lord !

Thanks to the Lord ! let the trump of the thunder,  
Drum of the earthquake, and pipe of the blast,  
Atmosphere over us, fire-floods under,  
Snow, rain, and hail, that about us are cast,  
Cataracts falling, and ocean waves swelling,  
Lightning and clouds, the great anthem upraise.  
Tell near and far of His goodness excelling,  
Till the whole universe throbs with His praise !  
Thanks to the Lord ! Thanks to the Lord !

W. M. MACKERACHER.

Maisonneuve, Nov., 1897.



## College Opening.

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### THE APOLOGETIC OUTLOOK.

Watchman. what of the night? What of the signs of the times? How goes the battle between faith and unbelief? Are the followers of the despised and crucified Nazarene being ignominiously driven from the field? Will all traces of their existence and manifold works and struggles be swept from the face of the earth before the dawn of the twentieth century?

So some people devoutly wish, and others, through ignorance, constitutional timidity or tyrannous credulity, conclude that this must sooner or later be the issue. The foundations are out of course, and what can the righteous do? The world is growing worse and worse. Unbelief is in the ascendant. Iniquity everywhere abounds, and no man is to be trusted. Those who profess adherence to the Bible and to creeds and confessions are liars and hypocrites. A moral and religious cataclysm is at hand, in which ethics and theology and all forms of priestcraft and ecclesiasticism will suddenly disappear. So it is predicted.

But I venture to think that the exultant sceptic who confidently delivers the prophecy and the timorous saint trembling for the ark of God are both wrong.

We shall not speedily see the end of Christianity any more than the wreck and ruin of God Almighty's government. The indications are strongly in the opposite direction. The universal triumph of Christianity and the final overthrow of the enemies of God is what we are warranted to expect. All along the line of conflict victory is on the Lord's side. He has never been defeated, and never can be. Men rashly imagine that His long-suffering forbearance, the slow majestic movements of His providence, means defeat. They forget that there is

no need of haste with the Almighty in accomplishing His purposes, because a thousand years with Him are as one day, and one day as a thousand years. They ignore the wonders He hath already wrought as the pledge and guarantee of what is to come. "The Lord hath built Zion. He hath appeared in His glory." And not one of the strongholds of His truth has been shattered or impaired by the persistent and concentrated efforts of destructive criticism.

What article of the Christian faith has been shown to be false? Not one. Human superstitions, misinterpretations and perversions of the truth have been exposed as they deserved to be; and lovers of the Word should be thankful to those who have set themselves to this work of purification, which possibly is not yet fully accomplished. This is not defeat, but reformation and victory. We claim that amid all the din of modern controversy the fundamental articles of faith upon which Christendom is agreed are undisturbed. The evidence in support of what is really essential to Christian life and doctrine has accumulated with overwhelming force by the unparalleled discoveries and growth of knowledge during this nineteenth century. To make this apparent, and that we may understand the present apologetic outlook, I propose to glance along some of the lines on which theological science has recently made advancement, and our embarrassment here is the vastness of the field that ought to be surveyed.

1. There has been progress in the textual criticism of the Old and the New Testaments.

Some things in this great work are intricate and extremely difficult, demanding the ripest scholarship and calmest judgment on the part of those who handle them: but others are simple and easy, and should be made known to all. Its object is the restoration of the exact words of the original biblical writers whose autographic manuscripts have all been lost. This obviously fundamental task has been in hand with distinguished scholars for many centuries; and by great and painstaking labors they have traced minutely the wonderful

providential process by which the Word of God has come into our possession, and we have to-day more ample means than ever before since apostolic and early post-apostolic times of making sure that in accepting the Bible we have not followed cunningly-devised fables. How is this ?

In the case of the Hebrew Scriptures, we have numerous manuscripts consisting of Synagogue Rolls, Lectionaries, and manuscripts for private use, most of them dating from the tenth century, and some of them recently discovered in India and China. They all show a remarkable measure of agreement, the variations among them being of very trifling significance ; so that there are good reasons to conclude that we have in our hands substantially the sacred text edited by the two inspired prophets Ezra and Nehemiah, and " the men of the Great Synagogue."

This text was used by the Jews down to the Christian era, and from that date to the sixth or seventh century is known to have been characterized by the utmost fixity and uniformity. Its purity was guarded by the Rabbis with most jealous care. And the means at our command for the critical study of the Hebrew text cannot be regarded as meagre when it is remembered that Doctors Kennicott and De Rossi at Oxford in 1785 collated about nine hundred manuscripts. Besides these we have numerous translations into different languages, such as the Peshitto or Syrian, and the Latin Vulgate, both made direct from the Hebrew, the Septuagint, and the three Greek versions of Aquila, Symmachus and Theodotion, and many others of secondary importance.

Our appliances for dealing with the Greek text of the New Testament are still more abundant. We have over 100 MSS. in Unical or capital letters, and 2,800 cursive manuscripts. Several of the former, such as the Codex Vaticanus, Codex Alerandrinus and Codex Sinaiticus date as early as the fourth and fifth century. The last named, the Sinaitic MS., was discovered by Dr. Tischendorf in 1859, and is regarded by many scholars as the most valuable of them all. It was not, of



course, accessible, neither was the Vatican MS., to those who made our authorized English version in 1611, but was made use of along with many other sources of information in settling the text of the Revisers in 1870-1884.

Add to all these many ancient and modern versions which I have not referred to, and innumerable quotations and critical comments by Greek and Latin Fathers, along with stores of matter furnished by recent scientific explorations in the Orient. and you can form some adequate idea of the vast and varied apparatus at the command of scholars for the purposes of textual criticism.

You may ask, What is the outcome of it all? Has the Church during this Victorian era furnished scholars of sufficient learning and skill to handle all this material successfully? Certainly.

Do I need to remind you of Tregelles, Tischendorf, Delitzsch, Fürst, Alford, Ellicott, Wescott, Hort, Scrivener, Ginsburg and many others?

It is, therefore, no vain boast to say that during the last fifty years we have made decided progress in eliminating from the original text errors arising from transcription and other causes—thus establishing more firmly the very foundations of our faith by making sure that we have in every case the words at first delivered by holy “men who spake from God being moved by the Holy Ghost.”

2. The apologetic outlook is cheering owing to the accumulation of evidence confirmatory of the historical character of the Old Testament in opposition to those who treat its narratives as distorted traditions and myths.

Progress in this respect is mainly due to the scientific and critical study of ancient records, and especially to discoveries in Oriental countries during the present century. Egypt has been searched as never before. Previously our knowledge of this wonderful land, of its people, their customs and religious beliefs was derived from Greek writers such as Diodorus Siculus and Herodotus, and from brief biblical statements. These

were meagre and insufficient sources of information. Native records were long locked up in absolute secrecy. From the sixteenth century to the end of eighteenth scholars in all parts of Europe made many unsuccessful attempts to read Egyptian inscriptions: but the key to them was not found until the discovery of the "Rosetta Stone" by a French officer in 1799, and the decipherment of its trilingual inscription in Greek, hieroglyphics and demotic, or the language of the common people. In the course of military events the stone was surrendered by the French to the English, and finally presented to the British Museum, where it deservedly occupies a conspicuous place. The Greek inscription which is a translation of the hieroglyphics furnished the means of reading them.

The distinguished names that stand connected with this most valuable discovery are Silvester de Sacy, Akerbald the Sweed, and Thos. Young, who published the results of his labors in 1827. But the honor of being the first to read hieroglyphics accurately belongs to Champolion. German and English scholars afterwards tested and verified his method, and now hieroglyphic inscriptions are read as easily as if they were written in English.

This great achievement stimulated the Governments of Britain and Europe to make excavations in search of the buried ruins of Egyptian cities, and to collect antiquities of all sorts. Wealthy private travellers also embarked in the same enterprise: and the result of their combined efforts is that we understand the social and political life, and the religious beliefs of ancient Egypt as never before. We have also abundant confirmatory evidence of the truth of Bible history. We can only mention a few instances. Take, for example, the history of Joseph and of the cruel and protracted oppression of the Israelites under the Pharaohs. The inscriptions tell how Rameses II. boasted that all his great buildings were erected by captives and not by native Egyptians. His Semitic slaves built him store-cities, the ruins of which have been discovered. One of them, Pithom, which signifies "the abode

of Tum," the god of the setting sun, has been fully identified. Its store-chambers are constructed of sun-dried bricks answering exactly to the Mosaic account of those made by the Israelites, some being Nile mud alone and others containing straw stubble and reeds.

Menepthah II., the Pharaoh of the Exodus, came to the throne shortly before the return of Moses to Egypt after his sojourn in the land of Midian, and the account given by monumental inscriptions of his tyranny, treachery, vacillation and cowardice agrees thoroughly with his character as delineated in Scripture. Many more similar instances might be cited; but the limits of this address oblige me to give only specimens.

The great library of Nineveh, founded by Sennacherib, Esarhaddon and Assar-bani-Pal, was discovered by Sir Henry Layard in 1845. Twenty-two thousand of its bricks and terra cotta tablets inscribed in cuneiform letters are now in the British Museum. This form of writing is as old, at least, as B.C. 3800, and continued in use down to B.C. 80. The decipherment of it by the labors of Lassen, Norris, Hincks, and especially Sir Henry Rawlinson, has thrown open to us the treasures of this wonderful library and has shed a flood of fresh light upon the history of Babylonia and Assyria, and established the accuracy of Old Testament allusions to the sovereigns, the people, the political institutions, the wars and conquests, the social customs and religious beliefs of these countries.

But Palestine, above all Oriental countries, is that upon which Christian interest has been always concentrated, and yet how ignorant of it were even educated people at the beginning of this century. What a marked change in this respect has been wrought within our own lifetime. We are no longer dependent upon Josephus and the romantic stories of the Crusades for our information about the Holy Land. The Palestine Exploration Fund, formed in 1865, set on foot a movement, still in progress, by which excavations were started at Jerusalem and prosecuted elsewhere with gratifying results

in the face of formidable difficulties. The ethnology, geology, and natural history of the country, south, east and north have also been carefully studied, and a trigonometrical survey has been made of Western Palestine, accurately localizing towns, villages, etc.

A company of English scientists and engineers in 1868 undertook the survey of the Sinaitic Peninsula, the report of which in five large folio volumes, containing a great mass of valuable matter and three thousand copies of inscriptions, was published by authority of the British Treasury in 1872. Thus stores of thoroughly authentic information are daily accumulating and furnishing incontrovertible evidence of the truth and historical accuracy of Scripture, theologians and scientists of all classes being united in this good apologetic work.

But here it may be asked, What of the Higher Critics? Have they not unsettled everything? Certainly not. That they have evinced considerable folly and done abundant mischief and some good goes without saying.

It is not necessary, however, to denounce them indiscriminately as wicked unbelievers. Some of them are pious men of pure intentions and high attainments; and some are singularly destitute of judicial calmness and the true scientific spirit. But their very rashness and glaring blunders, historical and ethical, have drawn competent scholars into the fields they traverse, and the results of their labors are clear gain to theology and religion. We must not forget that the exposure of reckless theories and assertions is ultimately helpful to Christian people who are not qualified to investigate for themselves abstruse and complicated subjects. It makes them stronger believers to find that God's truth always prevails. They learn to possess their souls in patience, and not to be panic-stricken as if the world were turned upside down, or the Almighty were being dethroned by the noise of the newspapers and a little wild controversy among coteries of learned men. They suspend judgment in regard to the conclusions of advanced thinkers, and quietly wait the final issue. They remember how

Moses, for example, was pooh-poohed by some of them as neither able to read or write, because it was alleged that writing was unknown in the barbarous age to which he belonged.

Scientific savants, as you know, are accustomed to talk of primeval man as a sort of savage instead of having been created in the image of God ; and, consequently, his descendants rose slowly out of barbarism and late in their career invented writing, but not till long after the days of Moses. So it was said, and it seemed fatal to the Mosaic authorship of the Pentateuch.

But, lo ! only a few years ago, a mass of writing in cuneiform letters was disintombed from the mound of Mukeyyer in Southern Babylonia on the western bank of the Euphrates, dating back to the days of Abraham, or more than four hundred years before Moses was born.

Thus, once more, stern facts, clearly impressed on these bricks and tablets, come to the rescue, and all rational men yield to them, hasty and sceptical theorizers are put to shame, and our faith is strengthened in the inspiration of the writers of the Bible, and we are warranted in regarding the Apologetic Outlook, from this point of view, bright and cheering.

3. We argue the same thing from the progress made in solving moral difficulties of the Old Testament.

We cannot here, of course, refer to all that has been done ; but it may be said generally that the progress made is largely due to the adoption by theologians of the inductive method of investigation. The fundamental question with us now in examining any subject is not what are the decrees of Synods, Councils, and other ecclesiastical courts, or what are the opinions of Fathers and commentators—what do the creeds say ? but what are the facts ? Let us, first of all, have these fully and accurately, and then we shall form our own generalizations. In other words, we refuse to be any longer blindly ruled by arbitrary authority, and insist upon going to original sources for ourselves. It is necessary to say this because the impression is industriously given out by interested parties that we are

ruled and fettered in our inquiries by the creeds and confessions of the historic past. On the contrary, we are fully abreast of the scientific spirit of the age, which argues so well for the freedom and enlightenment of the world.

The difficulties we have now in view are of two classes, generic and specific. We have to deal with sweeping universal assertions and with particular cases. It is alleged, for example, that there are many things in the Old Testament—instances of individual and national conduct—which outrage the moral sense, and cannot therefore have been approved of God.

In dealing with this allegation we keep to the inductive method, and ask, What are the facts? Whose moral sense is appealed to as the standard in the case of this complaint? Is it that of the Greeks or Romans or Anglo-Saxons, or of the ancient Jews, among whom the transactions objected to occurred? If it be that of the last named, then we must, in order to a correct judgment, ascertain the degree of moral enlightenment to which they had attained at the time referred to. It may be that their consciences, allowed to pass unchallenged what ours definitely condemn. We may, with our clearer light and advanced moral culture, pronounce abominable what they approved; but, to do them justice, we must place ourselves in their position and amid their environment. Not that right, or the standard of it which is the Divine nature, is mutable, but that human apprehension of what is right has varied infinitely among different races and through successive ages. That the Bible incorporates a record of such variations in its narratives is surely not, *ipso facto*, to its discredit. This much is necessary to a truthful account of human conduct, and is rather a commendation of God's Book than a slur upon its character and purity.

We must not forget that it professes to treat both of God and man. It is a revelation of the nature and doings of both, and none can deny that men still continue to hold opinions as incorrect and immoral, and to do things as bad, and even worse

than those recorded in the Bible. Why should it not give an accurate account of them ?

The vital question underlying our inquiry, however, is, did God—the God of the Old Testament, as some prefer to say—although for myself I know only the one eternal and immutable God—did He sanction what was contrary to true morality, or do the decisions and actions of the Jewish people at certain stages of their development constitute the sum and substance of the difficulties we are dealing with ?

Certainly the latter. We draw a sharp and clear line of distinction between the judgment and conduct of men and what God approves ; and we confidently maintain that a discriminating reading of the Bible enables us on this principle to avoid the blasphemous folly of making Him responsible for human wickedness. We may correctly enough speak of human and divine elements in the Bible, and these should never be confounded. God should be credited only with what belongs to Him, and so with man.

It may be asked here, however, Did not God, in primitive times, tolerate what He afterwards disallowed ? This is not precisely the best form of putting the matter. It would be more strictly in accordance with facts and less liable to be misunderstood to say that God from time to time wisely adapted His legislation and teaching, His enactments and lessons, to the intellectual and moral condition of the people He was training for Himself—a method typical of what should always be done in the education of the world, and what, as matter of actual practice, is being done by missionaries in our own day in dealing with heathen populations. Hence He gave that people His truth not all at once, but as they were able to receive it, and to be profited by it—in “diverse portions and at sundry times,” stretching over many centuries. What was suitable or allowable in one age and state of society, under one dispensation—to use a somewhat hackneyed theological term—was not necessarily carried into the next. The movement was onward and upward toward perfection. Thus Judaism,

as such, was in due course laid aside, its whole outward cult being characterized by a New Testament writer as an intolerable yoke. Jesus Himself, you recollect, speaks of Moses the servant of God permitting or suffering certain things because of the hardness of the hearts of the people ; and the Apostle Paul declares that "the times of ignorance God overlooked." (Acts 17 : 30, R.V.) And John, referring to the increased volume of revelation and improved moral and spiritual perception of saints in his day, exultantly exclaims, "the darkness is passing away and the true light already shineth." (1 Jno. 2 : 8, R.V.)

Taking into account these statements, and what becomes transparently obvious from a critical analysis of the several books taken in chronological order from Genesis onward, we are bound to recognize the principle of gradual development and progress in the delivery of revelation until it reached its highest forms in the person and ministry of Christ and His Apostles. Not that the earlier revelations were less true than the later, but that they were followed by fuller disclosures of the truth concerning God and man.

The recognition of this principle and of the low moral conceptions and conduct of very many of the Israelitish people in the distant past does not compromise the character of God and His Word, while it greatly helps in the solution of difficulties otherwise perplexing and anomalous.

And here you may expect me to deal with specific cases in the light of the principles laid down, but the scope of this address and the time at our disposal hardly admit of my doing so. The class-room is the proper place for such work. I select, however, one or two specimens with which you are all familiar.

In the book of Exodus God is said to have hardened Pharaoh's heart.

This is repeatedly stated in the Old and the New Testament, and is felt by some to be utterly indefensible upon ethical grounds. Now, the statement complained of is abstract or



general, but what are the facts in detail? What are the items of what God actually did to Pharaoh? Is there anything wrong in this category? If so, what is it?

To begin with, I presume it will be granted at once that this Menephtah II., the Pharaoh of the Exodus, was a first-class tyrant, that he practised the most cruel and murderous oppression, we know not how long; that he was a free agent and personally responsible for persisting in this voluntarily chosen course of wickedness. The testimony of Scripture to this effect, confirmed, as we have seen, by the inscriptions of the monuments, cannot be disputed.

After postponing mercifully the infliction of the righteous penalty of such conduct, God at length interfered with this monster of iniquity—but how? By instantly inflicting the death penalty upon him? By causing him to be tortured by cruel enemies, and made to endure protracted agonies such as he had forced upon multitudes of his slaves? No, nothing of the sort. On the contrary, God selected the meekest man in the world and associated his eloquent brother with him, and sent them as his missionaries to the court of the tyrant with no weapon in their hands but a shepherd's rod, and charged them to make this request and to plead it earnestly—"Let my people go."

And when Pharaoh heard it he said—"Who is the Lord that I should obey His voice to let Israel go?" In other words, he set the Almighty at defiance and thus "his heart was hardened." (Exo. 8:9.) Who is the wrong-doer? Certainly not God but Pharaoh. He immediately increased the oppression of his slaves, added to their burdens in the most vexatious manner. The taskmasters refused to give them straw for their brick-making, and compelled them to go afield to gather stubble. They laid the lash upon their backs, saying, "Fulfil your works, your daily tasks, as when there was straw." And Moses and Aaron continued to plead, God directing them, again and again, to use more and more persuasive methods to move and to melt the heart of the oppres-

sor. But the effect was the very opposite. Pharaoh's heart was hardened, not because the Lord's treatment of him was wrong, unkind, or unwise, but because depraved human nature becomes worse and worse by the voluntary and persistent rejection of God's commands and His overtures of infinite mercy and love. Pharaoh's case is not exceptional in this respect, it is only a great and conspicuous example of what is now going on and has all along taken place under the government of God, whose absolute sovereignty, infinite justice and unfailing tender mercies are manifested in all His works.

The problem at bottom is not peculiar to Pharaoh's case ; it is the generic question, how to reconcile Divine sovereignty and human freedom ? Both facts, that God is sovereign and that man is free, are illustrated in the story of this monarch, and we are bound to accept them, however perplexing to our finite intelligence.

The utter extermination by the Israelites of the Amalekites and other tribes of Canaan, along with their wives and little ones, is by many pronounced unjust and cruel. Their only explanation of the matter is that the descendants of Pharaoh's slaves were so brutalized and destitute of a sense of the sacredness of human life and of individual rights that they delighted in such work.

This view, however, does not really touch the core of the difficulty, which is, that God commanded his chosen people to exterminate these tribes. How is this injunction to be justified? By the method already indicated of taking all the facts into account. We must keep in view the profound and inveterate depravity of the Canaanitish nations. The cup of their iniquity was full. They were a moral plague upon the face of the earth.

It is conceded by all sound moralists that such atrocious sins and crimes as theirs should not go unpunished. It is therefore a righteous thing in God finally to bring down the long-deferred stroke of justice upon them. Why should the fact that men were to be the executioners create any difficulty any

more than we by Divine authority inflict capital punishment upon murderers.

Besides, there were mercy and goodness, elements of salvation, mingled with this awful instance of retributive justice.

The chosen people, as the custodians of the knowledge of the true God, which they were to disseminate through succeeding ages, were to be saved from contamination and ruin by contact with the horrible pollutions of these nations. They, and all the world were to be taught the solemn lesson that the way of transgressors is hard, that the wages of sin is death, and that although hand join in hand, the impenitent ungodly shall not go unpunished. It is impossible to eliminate punishment from the Divine government of a sinful world, whether viewed from the standpoint of revelation or physical science and natural theology.

If it be here objected that it was unrighteous to involve, unoffending infants and other creatures in the doom of the wicked, then I refer you to the law of heredity so strongly insisted upon by medical science, and so clearly incorporated by God long ago in the second commandment, by which He is visiting the iniquities of the fathers upon the children, upon the third and fourth generation of them that hate Him ; and showing mercy upon a thousand generations of that love Him and keep His commandments.

I remind you, also, that God in our own day, through what we call forces of nature, for example, earthquakes, volcanic eruptions, pestilences, tempests, and such like, overwhelms fathers, mothers and infants in the same common destruction.

The strain upon our faith in the love, the wisdom and justice of God, in view of these undeniable facts, is independent of what Moses tells us about the conquests of Joshua and the extermination of the Canaanites. We gain nothing in this connection by rejecting his record. And let it be distinctly understood that it is no part of apologetic work to defend the cruelties of Biblical wars. We simply view them in the light of the conditions under which they were carried on, remember-

ing that in many instances there were no organized governments with powers of taxation to provide means to minimize the horrors inseparable from warfare.

In maintaining the truth of the Bible, it is not necessary for us to excuse or extenuate the sins of the saints. Let Noah and Abraham, and Jacob, and Moses, and Samuel, and David and the rest bear the full responsibility of their bad conduct. This is the way God deals with them and makes them beacons of warning to us, and not models for our imitation. There is only one, the Son of God and Son of Man, whose example is held up to us in scripture as the perfect pattern we should follow. We heartily reprobate the deceit, the impurity, the cruelty, the polygamy and injustice of men in olden times. These vices were always wrong and to be avoided, but men did not, and do not now, always see them to be so. And surely it is no blemish in God's Book that it puts on record the fact that men have thought and acted in this manner, with specimens of such conduct, and at the same time emphatically condemns it by the lips of His messengers.

4. We are making satisfactory progress in adjusting the relations between theology and other sciences.

I do not mean to say that all physicists have become pious, although it is grossly unfair to characterize the bulk of them and the best of them as irreligious. Nor do I say, on the other hand, that all preachers and theologians study the verified results of physical science as they ought, or speak always advisedly of the able and scholarly men who are searching for truth in the great realms of nature. The dogmatism of both parties, however, has become less intense and a better understanding prevails between them. Theologians have learned to recognize the great benefits conferred by scientists in illustrating the natural history of the Bible, and the arts, the commerce and agriculture of the Hebrews.

Generally speaking, the reconciliation between theology and science is being effected by determining precisely the legitimate province of each. Salvation from sin, the building of a

pure and noble character, the living of a life of practical faith and holiness upon earth, and the attainment of eternal glory in the world to come—all this through the life, the obedience, the atoning sacrifice and intercession of Jesus Christ, and the effectual working of His truth and Spirit—these are the great themes of theology, and it is now coming to be well understood that the other sciences cannot vitally touch them. The Chemist in his laboratory, the astronomer with his telescope, the geologist among his rocks and fossils, the doctor with his scalpel and microscope, and *materia medica*, may all work with the utmost harmony and freedom without meddling with these fundamental themes. And vice versa. There is no occasion for theologians obtruding upon the legitimate domain of the physicist, and the disposition to do so and to settle by dogmatic authority grave problems that belong to him is pretty much a thing of the past. This is satisfactory and as it should be, because there is no necessary hostility between physical science and theology. There has often been needless alarm over the tentative theories of naturalists. This was the case, for example, with evolution as taught by Darwin and others. Time and the labors of naturalists themselves have sufficiently shown what of truth and error were combined in the theory. It has failed to account for the origin of the universe and of man with the two factors in his constitution, the physical and the spiritual. It cannot explain away the great miracle of creation. The existence of matter is taken for granted in order to give evolution a starting-point, and from matter it has been found impossible to derive mind or spirit. The properties of the two are essentially different, and none of those that belong to mind have been found in matter. Materialism scientifically tested is an utter failure. Still more. Evolution runs counter to the fundamental miracle of Christianity, the Incarnation of the Lord Jesus Christ, and to what has occurred ten thousand times, viz., the sudden elevation by the power of the Gospel of degraded idolators and cannibals to the rank of and purity and dignity of true manhood.

As to the principle of gradual development in God's method of working and revealing Himself, theologians were familiar with it hundreds of years before Darwin and Herbert Spencer were born. From the days of Augustine they have traced through all the pages of revelation the steady unfolding from the one primordial germ, the Edenic promise of the seed of the woman bruising the head of the serpent, God's great redemptive work by the agency of Jesus Christ and His Holy Spirit.

They have at the same time successfully contended against the futile attempts of some physicists to eliminate all supernatural elements from the Bible and to explain everything by natural laws. It is now conceded by all fair-minded thinkers that miracles are the natural sequence of Deism and the rational accompaniment of Christianity. Considering its supreme importance, its beneficent and glorious design touching, as it does, the highest interests and destiny of our race, they are its appropriate attestation. They meet the cry of the human heart, "Show us the Father and it sufficeth us"—let us see Omnipotence, the living personal God at work that we may believe. Accordingly, Jesus said to the sceptics of His day. "If ye believe not Me, believe the works," and hence He not only spoke of the resurrection of the dead, but also "brought life and immortality to light" by the actual resurrection before their eyes of Jairus' daughter, the widow's son and Lazarus, and, especially, "by showing Himself alive after His passion by many infallible proofs, appearing unto them by the space of forty days, and speaking of the things pertaining to the Kingdom of God."

Probably the aversion of physicists to miracles has been intensified by gross abuses in connection with them in the middle ages, and still continued in certain quarters. Lecky's "History of Rationalism in Europe" gives abundant evidence of how on this account the Bible and theology were brought into disrepute and contempt. Exegetes, too, have been to blame for lack of straightforwardness and grammatical precision in handling difficulties. What they have found perplexing and

beyond their skill has been too readily passed over or pronounced metaphorical.

Without further enlargement, my conclusion is that in spite of faults on both sides, with theologians and scientists, there is a growing and cheering improvement in the relations between them.

5. We are making progress in determining the true functions of creeds and formularies, and thus lessening opposition to Christian truth in certain quarters.

The testimony of history conclusively shows that progress has uniformly been along the line of definitely formulating all the truth of which we gain the mastery. It is nonsense to say that any fact or truth in the universe stands alone. Isolation in this sense is impossible. Every truth is related to all other truths, and the perception and precise definition of these relations is essential to real advancement in any department of human investigation and belief.

To yield to the ignorant cry for no creed is to yield to unbelief, and to abandon scientific or systematic thinking, and what is worse, to give up the statutory enactments and ethical principles of civilized nations. These enactments are of the nature of creeds or confessions evolved from national experience and enforced by common consent. It is too much to say of them, as the work of man, that they admit of no improvement. We may say this of the Decalogue, which is from God, and is the foundation of the best of them, but for the rest they are susceptible of revision ; and as a matter of fact, enormous progress has been made during this century in removing crudities and barbarities from the criminal code of Britain and other civilized countries. But there is no movement, except among anarchists, in favour of abandoning the code altogether. Neither are creeds expressive of religious truth doomed to be cast aside as useless. They exert a most powerful moulding influence for good upon the character and conduct of millions of our race. As a man thinketh in his heart so is he. As he sincerely believes so he acts. If his creed, honestly held, is

pure, strong and comprehensive, his character corresponds ; and if it is corrupt, feeble, immoral, it is also the index of what is really in his heart and life whatever fair exterior he may put on.

I know that creeds have been abused. So has every good thing within the reach of men. They have been dishonestly subscribed. They have been substituted for holy living by deceitful profligates. They have been used to quench the spirit of freedom and true catholicity, to cultivate sectarianism, and as instruments of persecution. They have been given by some the place and functions of Jesus Christ, and regarded as their Saviour.

This is all wrong and utterly deplorable ; but it comes of human frailty, and is not sufficient reason for throwing away all accurately defined articles of faith. What it suggests is the need of better spiritual education in the case of the parties concerned, and the most careful revision of such articles that they may be brought into fullest conformity to the mind of God. This is what is silently working in the minds of many good people in the various denominations, while they are drawing nearer their Divine Head, and therefore nearer to one another. They are growing in practical catholicity. What I said in the Council of the Reformed Churches at Philadelphia in 1880 is being more and more realized, "that the strongest part of every man's creed is that which he holds along with all Christendom, and the weakest part that which he holds alone."

And in spite of the efforts of novelists, secularists, and dreaming philosophers to propagate a sort of disguised Socinianism, the grand rally is now around the Christ of God as the Divine Saviour of men. The records of His life and lessons are being studied as never before. He is the sum and substance of our creed. He is our Philosopher, our Theologian, our all in all. We accept without hesitation His views of the inspiration of the Word, and of the profoundest mysteries of theology. We regard His doctrine, rightly under-



stood and applied, as furnishing the final solution of the perplexing problems of present-day Sociology, and of national government and international relations.

I do not say that all men are ready to adopt this view, or that unbelief is well nigh banished from the world. No, no. There are more believers and more unbelievers than ever before ; and yet I end as I began, with the expression of my firm conviction that the apologetic outlook is cheering—"The foundation of God standeth sure." And one of the most inspiring indications is the fact that we are testing, as never before, the reality of Christ's mission and the truth of the Gospel by the experimental method, and when thus tested among the most obdurate and degraded heathen populations at home and abroad, it is found to be "the power of God and the wisdom of God unto salvation to every one that believeth." Our home and foreign missions are our best apologetic, and who does not see that the outlook in this respect is brightening—"The day breaketh." The crowning glory of the Victorian era, with all its mighty advances in commerce, in wealth, in education, in scientific discoveries is its missions and Bible circulation. Tidings come to us from all parts of the world of the signal triumph of the Gospel.

Let us push forward the victories of the Cross, until every sceptic's mouth is stopped, till the hands of fainting believers grow strong and their hearts are moved to pour out their intellectual, spiritual and financial treasures at the feet of the Master.

Till o'er our ransomed nature,  
The Lamb for sinners slain,  
Redeemer, King, Creator,  
In bliss returns to reign.

—Amen.

## IMPRESSIONS OF THE INSTITUTE.

By the PRESIDENT.

Our Graduates' first Re-Union and Institute has been a success. The doubts and fears of its promoters when their plans were laid, were dispelled by the numbers in attendance and the excellence of the conferences. It has given an intellectual and spiritual stimulus to us all.

There were in all thirty-seven Graduates in attendance. From Prince Edward Island in the East, and from London in the West, they gathered back to their Alma Mater.

During their stay here, many of them were guests with friends in the city, but they all took dinner and tea together in the College, and the social element thus introduced was one of the most pleasing features of the gathering. On one occasion the professors dined with us, and the feast of fat things then provided by our host was followed by "a feast of reason and flow of soul" that was greatly enjoyed by all.

The programme in which the Graduates took part was excellent in every way. There was scarcely a weak effort among all the papers read. They did not present old opinions or theories; they presented the latest thought in the newest light. And the most recent conclusions on each subject were not only stated, but were weighed and criticized, and their relation to our doctrine and polity defined. Each paper was the product of long study and careful research, and the fact that our professors and graduates were willing to give so much of their valuable time to prepare such strong, original addresses is the surest guarantee of the success of our yearly Re-Unions.

This feature was prominent in the doctrinal and critical papers read. Prof. Ross's address on "The Work of the Holy Spirit" was a masterly review of all the recent discussions on this subject. The sacerdotal, mystical, perfectionist, and

higher life views were explained and examined, and the teachings of Scripture and of the experience of the Church were clearly stated. At a time when so many vague and erratic ideas are entertained about this fundamental doctrine, it was refreshing to hear this statement of the position of the different schools of thought and this convincing presentation of the Scriptural grounds on which our belief is founded. The majority of our pastors are too busy to follow the details of the conflict now raging around the books of the Old Testament. To them Dr. Scrimger's paper on "Recent Discussions in Old Testament Criticism" was a veritable boon, for it shewed the standing of the different parties, and the results they have reached along the most important lines. We cannot all be specialists, but we are all interested in the conclusions that specialists reach, and these were stated at that meeting so clearly that all could understand, and so concisely that all could remember. The Principal's opening lecture on "The Apologetic Outlook," contained in this number, was a review of the whole field of apologetic thought, describing the present relations between Christian truth and the various branches of science, philosophy, and criticism, as well as of positive unbelief, and marking the progress made by the truth along all these lines. The prospect is certainly encouraging, and the ground is now open for a forward movement in the preaching of the Gospel. "The Parousia" is one of the most difficult problems in all exegesis. The passages bearing on it are highly figurative in language, and varied in character, so that it is only by comparing Scripture with Scripture, and penetrating to the literal meaning through figurative descriptions, that a consistent view of the matter can be obtained. In the discussion of this subject by the Rev. D. J. Fraser, the writer analyzed the principles of exegesis employed by our Lord and His Apostles in their interpretation of prophecy, and applied them to the teachings of the New Testament on the second coming. He adhered to the post-millennial view.

No less ably was the practical side of our conference main-

tained. Popularly, a "practical address" means one from which broad views and profound thought are excluded, and in which present-day problems are viewed in the light of merely local interests. Our leaders, however, held different opinions as to what is truly practical. In the paper on "The Minister and his reading," by the Rev. D. Currie, there was a careful consideration of the methods and subjects of our reading, of the supreme importance of this side of our work, and of the results that should flow from it. That great question: "The Church and the Young," was discussed in its different phases by the Rev. Robert Johnston, its difficulties were presented in all their perplexing greatness, and the various ways of overcoming them were expounded with all the eloquence for which the leader is celebrated. In the Rev. Prof. Campbell's paper on "The Place of Evangelists in the Church," the defects and dangers of ordinary evangelizing methods were pointed out, and the need of pastors taking more of this work into their own hands was emphasized. "The Preparatory Course" was a local theme, arousing a strong local interest, but yet the Rev. R. Eadie considered it in view of the needs and feelings of the whole Church, and made some recommendations, which, if adopted, would materially increase the efficiency of our ministry. "The Course of Study in Theological Colleges" was treated by the Rev. Dr. Bayne in a manner befitting its great importance. The success of our College and the power of the ministers it produces, depend on the thoroughness and spirituality of such training. The aims of this teaching and the best ways of reaching them, the lines of study to be followed, and the momentous issues involved, were presented in this paper, and the discussion which followed. This conference will, we hope, result in the strengthening of our theological course, without adding to the burdens of our overwrought professors, and in inspiring our graduates to persist in the lines of study which they began in College.

The paper on "The French Problem" was about the best we have ever heard on that subject. As one eminent hearer

put it : " It was not only wonderfully able, but also wonderfully wise." The opposition encountered, the methods and means employed, the success gained, and the prospects before that great work, were described, and the pleas for more interest and energy in it were powerfully urged. We hope the paper will be read in every home in our Church. " Foreign Missions " is a living issue to-day, and while our Committee is retrenching, when every natural and spiritual motive presses us to advance, any light on the subject is eagerly welcomed. Its claims were presented by the Rev. Norman Russell, of Central India, who stands in the forefront of the battle, who not only has been successful as a missionary, but is now devoting his year of furlough to awakening our waning interest and covering our retreat. He pictured the great need, the wonderful progress already made, and the call for rapid extension: and, through the ministers present, his appeal for deeper interest and stronger support should reach every section of our Church.

"The Relation of the Church to Social Problems," led by the Rev. Dr. Barclay, was a fitting climax to the discussions of the Institute. The language of the paper was a remarkable combination of incisiveness and force and beauty. The acute stage of the labor question, and the causes and remedies suggested by scientists, politicians and socialists, were all described and disposed of. Then the Christian remedy was set forth as removing these injustices through the regeneration of the individual.

An excellent feature of the Institute was the frankness of the discussions following these papers. Students, Graduates, and Professors all took part, and freely expressed their opinions. The merit of the discussions, however, was not always what might have been expected. It occasionally happened that many of the members were unprepared to speak, and that the best men kept their seats while the discussion was allowed to drag. Or else the speakers ran off on a side issue, and left the central thought of the address untouched. Now, the con-

sideration of each paper by the members should be as interesting and thoughtful as the paper itself, and it can be made so if each graduate will think out the subject for himself, and be ready to state his views in a condensed and forcible manner.

At the same time, we do not insinuate that the discussions were failures. On the contrary, they were the best we have ever heard. The most of these papers will be published in the "Journal," and thus the absent graduates can judge of their literary and intellectual merit. But the power of their delivery by men to whom they were burning thoughts, the warmth and fulness of most of the discussions, and the inspiration and strength gained from uniting with so many earnest and able men in grappling with these great questions, cannot thus be conveyed, and can be known only by those who were present.

The relations between the professors, alumni and students, were most gratifying. It was delightful for the graduates to re-visit familiar scenes, and to renew old friendships or to form new ones with the students of earlier or later days than their own. More than one student expressed his pleasure in the acquaintances he made among the alumni. The attitude of the Professors was about the most pleasing part of the Institute. Their warm welcome, their interest in the graduates, their magnificent papers and helpful speeches, their manly stand on questions in which they were interested themselves, commanded the admiration of everyone present. If college loyalty be sustained by love for and confidence in the leading men of our Institution, we are convinced that the future will see a still stronger and more united support given to our Alma Mater. And thus one of the chief ends of our Re-Union will be realized, and our College's prosperity will become still more prosperous.

The following is a complete list of the Graduates who attended the Institute with present address and year of graduation :—

D. D. McLennan . . . . .	Apple Hill, Ont. . . . .	1872
Thos. Bennett . . . . .	Montreal, Que. . . . .	1876
J. R. MacLeod . . . . .	Three Rivers, Que. . . . .	1878
C. E. Amaron, M.A., B.D. . . . .	Montreal, Que. . . . .	} 1879
S. J. Taylor, B.A. . . . .	Montreal, Que. . . . .	
G. D. Bayne, B.A., Ph.D. . . . .	Pembroke, Ont . . . . .	1881
J. P. Bruneau . . . . .	Quebec, Que. . . . .	1882
D. Currie, M.A., B.D. . . . .	Perth, Ont . . . . .	1884
J. L. Morin, M.A. . . . .	Montreal, Que . . . . .	} 1885
J. W. McKenzie, B.A. . . . .	East St. Peters, P.E.I. . . . .	
Murray Watson, B.A. . . . .	St. Lambert, Que. . . . .	1886
S. Rondeau, B.A. . . . .	Montreal, Que . . . . .	1887
J. A. McFarlane, B.A. . . . .	Ottawa, Ont. . . . .	1888
John MacDougall, B.A. . . . .	Holton, Que. . . . .	} 1889
John S. McIlraith . . . . .	Balderson, Ont. . . . .	
Robt. Johnston, B.A., B.D. . . . .	London, Ont. . . . .	
S. F. MacCusker, B.A. . . . .	St. Louis de Gonzague, Que. . . . .	} 1890
D. M. Jamieson . . . . .	Matanatehan, Ont. . . . .	
Guillaume Charles, B.A., B.Sc. . . . .	Tarentum, Pa., U.S. . . . .	1891
D. MacVicar, B.A. . . . .	Montreal, Que. . . . .	} 1892
J. W. MacLeod . . . . .	Howick, Ont . . . . .	
D. J. Fraser, B.A., B.D. . . . .	St. John, N.B. . . . .	} 1893
Thos. A. Mitchell . . . . .	Cote des Neiges, Que. . . . .	
Andrew Russell, B.A. . . . .	Lunenburg, Ont . . . . .	
Geo. C. Pidgeon, B.A., B.D. . . . .	Montreal West. . . . .	} 1894
Robt. Eadie . . . . .	Hintonburgh, Ont. . . . .	
J. E. Charles, B.A., B.Sc. . . . .	Cornwall, Ont. . . . .	
J. R. Dobson, B.A., B.D. . . . .	Montreal, Que. . . . .	} 1896
G. A. Woodside . . . . .	Carleton Place, Ont. . . . .	
W. E. Ashe . . . . .	Farnham Centre, Que. . . . .	} 1897
D. J. Graham . . . . .	White Lake, Ont . . . . .	
H. T. Murray . . . . .	Belleisle Creek, N.B. . . . .	
H. D. Leitch . . . . .	St. Elmo, Ont . . . . .	
W. W. MacCuaig . . . . .	Montreal, Que. . . . .	} 1897
W. M. MacKeracher, B.A. . . . .	Maisonneuve, Que. . . . .	
Rev. D. Patterson, M.A., D.D. . . . .	St. Andrews, Que. . . . .	
Rev. C. Chiniquy, D.D. . . . .	Montreal, Que . . . . .	



## College Note-Book.

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### STUDENT LIFE.

Lest it should be thought that the Local Editor is entering upon his second term of office from sheer love of work, we would remind the readers of this section of the "Journal" that we only consented to remain in office when it was pointed out to us that several Presidents of the great American Republic had deemed it a duty and an honour to remain in office a second term. Certainly, it is a long call from the Presidency of the United States to the Local Editorship of a Theological College Journal, but the principle underlying the matter is, gentle reader, as you will perceive, precisely the same. At any rate, the efficient discharge of our duty is as dependent upon the good-will and co-operation of those who put us in this position as is the efficiency of any officer of state dependent upon the fealty of those who give him authority to govern. Let all and sundry whose little weaknesses and foibles are exposed herein to the light of day, and who, in their wrath, may meditate the chastisement of the Local Editor, beware!

Professors, graduates, city ministers and laymen have been giving their opinions regarding the first Re-Union and Institute in the history of the College. The students themselves who were able to attend the meetings pronounce it to be a good thing, and hope that in future matters will be so arranged that all students will be able to attend all the sessions. It was a rare treat to come in contact with so many of our alumni. It was worth while missing a few lectures in Arts in order to listen to the stately English of Bayne of Pembroke, the merciless logic of Currie of Perth, the pregnant phrases of McDou-



gall, the persuasive eloquence of Robert Johnston, and the accomplished reasoning of D. J. Fraser.

Our gratitude is due the ladies and gentlemen who, during the summer, not only met the expenses of, but also personally superintended the thorough renovation of that part of the College which we call the old building. It is interesting, from a psychological point of view, to note the marked improvement in the deportment of the North Flat aborigines as a consequence of the introduction of ameliorating influences into their surroundings. Nevertheless, some would write "Ichabod" over the portals of the old haunts.

The election of officers in the Dining Hall for the current session resulted as follows :—President, Henry Young, B.A. ; Vice-President, R. J. Douglas, B.A. ; Secretary-Treasurer, Donald Stewart ; Precentor, S. Dawson Jamieson ; Assistant Precentor, H. Gibson Crozier.

On a geological excursion—

1st student.—"What have you in that satchel, old man?"

2nd student.—"My lunch."

3rd student.—"That's so ; you ask him for bread and he'll give you a stone."

A minister who is highly esteemed in the Presbytery of Quebec wanted a student to take his work during a month's vacation. The student was not forthcoming, but a layman informed the minister that a certain probationer would take the work, and that he was "nearly as good as a student."

The ushers of St. James Methodist Church had a brisk time at one of the recent Moody meetings. It was a third year Theolog caused the trouble. This modest gentleman undertook to secure front seats for two of his lady friends (and for himself) before pewholders were seated. But he went to work the wrong way. A certain third year literary man could give the theolog a pointer in these matters.

The new Reading Room Committee was elected recently :— J. M. Wallace, B.A. (Convener), W. T. B. Crombie, B.A., Hugh Ferguson, H. H. Turner, C. Hardy, A. Rondeau, A. B. McLeod.

Two of our men took part in the McGill-Yale-Princeton concert. Mr. A. G. Cameron was second tenor in an excellent quartette, and Mr. H. J. Dubois sang with the McGill Glee Club.

“ Cleanliness is next to Godliness.” We commend our Wild West Missionaries for their solicitude in the matter of frequent ablution, but surely Fraser River mud is not so adhesive as to necessitate a three hours’ soaking before an appreciable effort is produced.

Donald Stewart is laid up at the Victoria Hospital. We are glad to learn he is likely to be back with us soon—the sooner, the better.

The reception to the freshmen on Tuesday evening, the 19th ult., was a very enjoyable affair. Henry Young’s address of welcome was first-rate, except that at one time it nearly degenerated into a sermon (“that last infirmity of noble minds”), and wound up with an execrable pun. Mr. Beaton’s reply was well received. Mr. Henry Turner, in welcoming the Arts men, excelled himself. Mr. Yule, returning thanks, gave us a specimen of Scottish humor. Mr. Menançon welcomed the new French students, and Mr. Cruchox waxed eloquent in responding. Mr. Swinton, speaking for the literary men, was obligingly brief. The Glee Club gave us a couple of original classical selections, and Keith’s reading—well, was a reading by Keith. The proceedings closed with the singing of the National Anthem.

The following query has been sent us ; perhaps someone in second year theology will oblige by answering it—“ What is the relation, if any, between the Apocalypse and Deuteronomy ? ”

All the men who were in second year theology last year have returned with the exception of Mr. M. J. Leith. The graduating class, counting recent arrivals, numbers sixteen.

Messrs. S. L. Fraser, Hugh Ferguson and Peter Mathieson have returned after being away a whole session. Mr. Fraser did good work in the mission field in British Columbia, and Mr. Ferguson worked for some time under the Students' Missionary Society.

## SAGE SAYINGS.

W. P. T.—“Get out of my room.”

G. Y.—“Don't talk to me about zoology.”

S. L. F.—“When I was in British Columbia, etc., etc.”

W. D. T.—“Say, boys, this Hebrew is a fright.”

McGill Lecturer (about to call the roll).—“Let me know, gentlemen, if you are absent.”

J. G. STEPHENS.

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 REPORTER'S FOLIO.

The opening meeting of the Philosophical and Literary Society was held on Friday evening, the 15th, with a good attendance. The President, N. D. Keith, B.A., occupied the chair.

The new students were voted into the membership of the Society. As Mr. Abram has been appointed teacher at Pointe aux Trembles School for this session, and owing to the absence of Mr. Lee, new elections to their offices in the Society and on the “Journal” staff took place. Mr. S. L. Fraser was entrusted with the financial work, and Mr. Yule will help to guide the affairs with characteristic cannyness. Mr. J. Rey was elected as French Editor, and Mr. G. W. Thom as Reporting Editor.

Then Mr. J. C. Robertson gave his report on the financial state of the “Journal,” which was encouraging, and was received with applause.

The question was then brought up of the relation which the

"Journal" sustains to the Society, and of means of bringing them into closer connection with one another. This matter was referred to the Executive Committee for decision.

A letter was read from our popular bookseller, W. B. Baikie, offering \$5 in books to the Society, and his offer was accepted with thanks. This donation of Mr. Baikie's should encourage more of our members to take part in the competitions of our Society.

The President introduced the following programme, which was a most interesting one, and appointed Mr. Hector McKay as critic for the evening :

Messrs. S. Young and S. Fraser gave a violin duet, which was greatly appreciated, as was shown by the hearty encores. Then the Rev. Mr. McCuaig gave us one of his characteristic readings, which violently disturbed the reverie into which the strains of the music had just lulied us. Following, came the discussions : Resolved, that residence in College is an essential element in a complete college training. This is a subject of last year, which shows that it's difficult to say whether or not a student ought to subject himself to the "discipline" of his seniors. The affirmative was upheld by Mr. S. Young, who was supported by Mr. Menançon. They held that the social side of a student's character was developed by residence in College, in a way it would not be under different circumstances. They were, however, vigorously opposed by Messrs. S. McLean and Fraser. Next came the question of the use of manuscript in the pulpit : was it conducive to the best results of pulpit preaching ? The discussion was opened by Mr. Menançon, upheld by Mr. A. McLean. Although their arguments were powerful, there came more powerful ones from Mr. Robertson and Rev. Mr. McCuaig. The latter being a man of wide experience on both sides of the matter, almost convinced us that he was right.

Then followed the critique by Mr. McKay, which was a very able one indeed.

The meeting then closed with the Doxology.

The Missionary Society held its first regular meeting on Friday evening, Oct. 22nd, Mr. R. J. Douglas in the chair. After singing and prayer, the order of business was entered upon.

A note of thanks to Rev. Principal MacVicar and the students from the Matron of the Hospital on McGill College Avenue, was read, expressing her gratefulness to the students for supplies at service during the past winter, and also the hope that we would continue them during the coming session. This matter was left to the Executive for consideration.

The Auditors' report was then received. Mr. J. C. Robertson said that Mr. Wallace and himself had examined the Treasurer's books, and found them correct, and commented upon the satisfactory manner in which the Treasurer's work was done.

It was agreed that the reports from the several fields should be kept over until a future meeting for the receiving of these reports. Then the election of officers for the year took place as follows :—

President, R. J. Douglas, B.A. ; 1st Vice-President, C. Lapointe ; 2nd Vice-President, J. C. Robertson, B.A. ; Rec. Secretary, D. J. Scott ; Cor. Secretary, J. T. Scrimger, B.A. ; Treasurer, D. M. McLeod, B.A.

Executive Committee—S. McLean, B.A., N. D. Keith, B.A., J. E. Menançon, H. Young, B.A., W. D. Turner.

News Committee—W. T. B. Crombie, B.A., E. Curdy, S. McLean, B.A., G. Yule, S. Fraser, and W. Byron.

The meeting closed with the 6th Doxology.

GEO. W. THOM.

## OUR GRADUATES.

Our Graduates will kindly pardon us if our references, in this first number of the "Journal," are chiefly to those who have recently left our Halls. We hope to reach many others during the session.

Mr. J. A. McGerrigle, B.A., who filled the position of Corresponding Editor for the "Journal," last session, is at present enjoying an extended visit with friends in New York, New Jersey and Philadelphia.

Three Calls were extended to Mr. A. A. Graham, M.A., B.D., during the summer. In accepting the one from Petrolia, arrangements were made, and carried out, for his ordination and induction on Sept. 7th. A reception was given in the evening, and a cordial welcome was extended to the new Pastor. Mr. Graham enters upon work in that congregation with prospects which are exceedingly bright.

The congregation of St. Elmo, in the Presbytery of Glen-garry, called Mr. H. D. Leitch to be their Pastor. Soon after his settlement, Mr. Leitch went west and returned with a choice helpmeet. The work is prospering in St. Elmo.

Lanark and Renfrew Presbytery has another of our Graduates. The interesting congregation of White Lake and Burnstown called Mr. D. J. Graham. Out of three Calls before him, Mr. Graham accepted this one, and has entered upon his labors there very hopefully.

Before the close of last session, the people of Burke congregation, N.Y., intimated their desire to have Mr. P. A. Walker as their Pastor. Consequently he went direct to them after finishing his course.

One of the very interesting events in the lifetime of Rev. D. D. Millar, of Taylorville, occurred during the summer months when he was married to Miss Dewar, of Dominionville. They are happy, comfortable, and doing good work in the Taylorville congregation.

From the "London News" of Oct. 12th, 1897, we clip the following regarding Rev. Geoge Gilmore, a Graduate of '96 ; "The Call to the Pottersburg Presbyterian Church was moderated last night, the choice falling on Rev. George Gilmore, who has labored at Pottersburg when the Church was a very modest mission, and who has brought it to its present important position. The stipend will be \$1,000 and four weeks' holidays. The Call was signed by all the members and adherents present. Messrs. Cairncross and Angus were appointed to press the Call at the Presbytery, a special meeting of which will be held on the 24th."

The success of the "Re-Union and Institute," held by the Graduates, is admitted on all hands to be due very largely to the untiring efforts and perseverance of Rev. G. C. Pidgeon, B.D. Mr. Pidgeon is evidently a man who thoroughly believes : "Whatsoever thy hand findeth to do, do it with thy might" His genuine worth is seen in whatever he undertakes. For two years he has been doing work in Kensington, a suburb of the City, in addition to his other charge. We are pleased to see that the families belonging to other denominations have joined heart and hand with him, and have erected a neat and comfortable church.



## TALKS ABOUT BOOKS.

Summer books are like summer girls. They and their charms are forgotten when one gets back to the serious business of life. The Talker has had his summer girl days on land and water in the years that are past, and now contentedly watches the second generation repeating the story ; but he does not only watch, nor does he, like the summer young man, forget. He has memories that will last all winter through, and till in God's good providence we meet again, of little maids of twelve and five, and less and more, in whose delightful company he has strayed after blueberries, and harvested August apples, and played tip-cat, and told riddles, and sailed petunia boats with many-coloured floral ensigns. And, out of the summer books he has read at lonelier times, some things that are pure and good, and bright, and entertaining, like them have come into his memory to lodge for a while, long enough at least to enable him to share some of them with the readers of the "Journal." Some of the books read have left but a name behind, others a dim shadow too filmy for reproduction, and, as for the volumes themselves, they are in the hands of those who I trust may be made happy for a time by them, lonely settlers and lake captains of the north, whom in the long winter evenings they will bring nearer to the great outside world. Since good money was paid for these books, the Talker is under no obligation to thank publisher or bookseller for them, nor does their price, any more than their size or number of pages, call for comment.

Among the volumes that were and are not was one I wished to read because many people talked about it and because it was considered Hall Caine's most thoughtful and finished novel. It is called "The Christian." The two leading characters in the book are the beautiful and sprightly Glory Quayle, the grand-daughter of a simple-hearted old clergyman of the Isle



of Man, with a taste for antiquarian research, and John Storm, the son of a Manx nobleman and nephew of a prime minister, whose aim is to speak the truth and care for God's poor as a follower of Jesus Christ. Separately they gravitate to London to take up their diverse tasks, in opposition to the wishes of their friends. The light-hearted, sweet-voiced and clever Glory fails as hospital nurse, and, under the patronage of somewhat doubtful friends of wealth and rank, becomes a music-hall singer, a drawing-room entertainer, and finally a noted actress. John Storm fails as a charity chaplain in a fashionable parish, the rector and most of the leading people of which are destitute of the first principles of Christianity. Then he betakes himself to a High Church brotherhood as rigorous as that of the Trappists, from which he mercifully escapes, a broken man in mind and body, and ready for any religious extravagance. He goes about slumming with varying success, all the time loving Glory Quayle and fighting against his love. He leases a building and makes a refuge of it which is a blessing to many poor, but Glory's false friends, who are his enemies, lease it over his head and convert it into a playhouse for her. In his madness of religious enthusiasm, he first seeks to kill her and thus save her soul from temptation, and then to take her away, as a lay sister, to minister with him to far distant lepers. Glory retains her integrity, and, in spite of all her apparent lightness, loves John Storm, the Christian, with a great love. At last the climax comes. John's enemies inflame his proteges and the public generally against him. Riots take place, his work is demolished, himself mortally wounded. On his death-bed Glory marries him, and, as he expires in her arms, she promises to carry his life work on.

Hall Caine's Christian has been criticized as an unreal character. He is not; there have been and are many such. His aims were noble, but his performance was mean. His soul was great but ill-balanced. He had many of the solid characteristics of a brave, manly, chivalrous, truth-loving Briton, but his ecclesiasticism, degenerating into monkery and ritualism,

spoiled him, and his enthusiasm became down-right incipient madness. One admires him as one might admire the wreck of a noble vessel, not because it is a wreck, but because of what it once was, and for all it has gone through even by bad handling. John Storm's personality was such a gallant ship, beset indeed by many a tempest and hostile influence, but badly handled by himself in the voyage of life. He lacked simplicity and common sense, hence his magnificent self-denial only produced a life bordering on the burlesque. Nevertheless, the book hints at the cardinal lesson of practical Christianity, namely, the self-denial that shall not end in ourselves nor centre in any thought that our suffering can be well-pleasing to God, but that shall lead us to spend and be spent for the good of others. This is what John Storm did not fully apprehend. In the extent to which he did apprehend the lesson, he was a Christian. I wonder what Glory was like after her briefly-wedded husband's death.

A very different writer from Hall Caine was Du Maurier, the well-known author of "Peter Ibbetson" and "Trilby." Of his last book, "The Martian," I see that Messrs. Drysdale have sent to the "Journal" Harper's 477-page edition in cloth, with fifty illustrations by the author, price \$1.50, but I had a copy of my own by me all summer, bound in simple paper. "The Martian" is the story of the life of Barty Josselin by his friend and quondam schoolfellow, Robert Maurice. Bartholomew was the illegitimate son of a certain Lord Runswick and an actress named Antoinette Josselin. The story begins with the Institution F. Brossard, a typical French boarding-school in the suburbs of Paris. Its account of French school life, with descriptions of Brossard senior, his son Merovee, Bonzig, Dumollard and the other tutors, constitutes the best part of the book, and contains some humorous writing. Barty is the idol of the school, the handsomest, strongest, cleverest, cheerfulest and most engaging boy that ever lived. When he leaves school, a noble relative gets him a commission in the Guards. As an idle soldier, he sows his wild oats, but is com-

pelled to sell out through the loss of his patron's favour. He tramps about on the continent, doing a little painting, loses the sight of an eye, and is taken up by his aunt, Lady Caroline. While at Malines seeking the aid of oculists, he suddenly discovers that an old innate faculty, he had exercised at school of instinctively knowing the north has returned to him, and after a night of dreams, he finds on his table a long letter from a guardian angel calling herself Martia, written on his own paper by his own hand. Henceforth Martia becomes his constant correspondent. He returns to England, marries a certain Leah Gibson, and at once becomes famous and wealthy as the author of 'Sardonyx' and several other books, said to be the most remarkable ever written, but which appear to have been of decidedly atheistic tendency. A life of unalloyed happiness followed until Barty was between sixty and seventy, when his daughter Martia, called after the guardian angel, died, and with her died Josselin and his wife.

The somewhat tediously-told *raison d'être* of the book is the expressed belief that, in the cold planet Mars there is a human race descended from a species of seal, possessed of marvellous senses and high moral and intellectual development. The souls of these beings are not confined to the human form, but can inhabit all sorts of animal bodies through innumerable incarnations. They sometimes seek other worlds, Martia herself having come to our earth in a meteoric shower. She had taken up her abode in the bodies of the Rohan family to which Barty's father belonged. Thus she took possession of him and became his inspiration, annexed his wife Leah, and finally became incarnate as their daughter Martia. Anxious to assume for herself and them a higher position, she died and took them with her beyond the stars. Like the rest of Du Maurier's books, the Martian is utterly void of religion, and thus of the high thought which accompanies it alone. Barty Josselin is the ideal of a good-natured evolutionary Bohemian, who had no need of God in the world or anywhere else. It is not clever enough nor well enough written to do much harm

save to the atheistically superstitious class of spiritualists, which can hardly be made worse. If any man or woman has a familiar spirit, it is high time to question it regarding its origin. Beloved, believe not every spirit.

A very good historical novel of the class originated by Sir Walter Scott is "The Chivalier D'Auriac," written by Mr. Levett Yeates. It is placed in the stirring times of the League and Henry of Navarre. The Chevalier begins as a strong Catholic and a Leaguer, but at the very outset of the story delivers the heroine, a Huguenot lady of high rank, from the brutality of a brother officer. Thereafter, through the changing scenes of war, conspiracy and peace, his sword is devoted to her service, but it is long before the new king, Henry IV., by his courage and generosity, overcomes his scruples and makes of him a loyal subject. His enemies, those of the heroine, and the conspirators against the king, are overcome and meet their just reward, and the curtain falls upon a happy marriage. The book is well written and the interest of the story is unflaggingly maintained from start to finish. It is well worthy of a place with the best of Conan Doyle's and Stanley Weyman's novels.

Quite a modern tale in comparison is "Soldiers of Fortune" by Richard Harding Davis. The chief soldier of fortune is an American engineer, who meets a New York society belle and falls in love with her in her native city. Her father, a millionaire, employs him to open up mining lands in South America. Then follow accounts of the development of the mines and the surrounding country, of troubles with local politicians, of the arrival of the millionaire with his two daughters on a visit, of entertainments with the president of the republic and his court, of a revolution with disastrous consequences, of a counter-revolution, and finally of a happy union of the gallant engineer, not with his first love, but with her more heroic and appreciative younger sister. The qualities of a strong man from an American standpoint are well brought

out in the story, which is life-like, entertaining and thoroughly pure in tone.

Another piece of light literature, which takes the reader back into last century, is "The Red Sultan," by J. Maclaren Cobban. Cosmo MacLaurin, a young man, is left without title and estate by the conduct of his grandfather, who, having been out in the '45, had forfeited them. By accident he turns into a booth in which foreign-looking jugglers are performing, and hears some wonderful revelations. These lead him to follow up the jugglers, and he discovers that the chief of them is a Scotchman named Kenneth Lorimer, recently escaped from Morocco, whither he had unwillingly gone in company with Cosmo's grandfather, whom he supposes to be still there as general to the Sultan under the title of Ingliz Basha. The young heir to the baronetcy thereupon resolves to go to Africa in person, find his grandfather, and establish his title to the paternal estate. Accompanied by Lorimer and his attendant negro, he arrives at last on the Moorish coast between Sallee and Rabat. Soon after their arrival, they are captured by the followers of Muley El Yezeed, the Red Prince, now in revolt against his father, the Sultan, and whose mother afterwards turns out to be the Irish wife of Cosmo's grandfather. Leaving his camp, the wanderers meet with many adventures on their way to the Sultan at Mequinez, but the resemblance of Cosmo's red beard to that of El Yezeed more than once saves him and his party, and at last he and they are well received by the reigning monarch. Then comes the story of Kiamil Basha, the governor of the fortress, who is a transformed Jock Campbell, from whom young MacLaurin learns the story of his grandfather's treacherous doing to death. Intrigues centre round about the people of foreign blood, who, besides the characters mentioned, are Kiamil's motherless daughter and the disgraced and aged wife of Cosmo's grandfather. Delineations of character, descriptions of scenery, characteristic conversations, with plots and counterplots, marvellous escapes, battles, rescues and many horrors up to the time when

the Red Prince becomes the Red Sultan, and beyond it, till Cosmo, Kiamil and his daughter escape beyond the sea, make up a dish of imaginative food that should satisfy the fiercest intellectual craving for meat of this kind. Cosmo gets his baronetcy, and the daughter of the Basha reigns with him in peace.

Another revolution of the Kaleidoscope gives a totally different picture in "The Sowers," by Henry Seton Merriman, save in so far as both books are concerned with despotisms. Mr. Merriman's despotism is the Russian Empire, and grimly he depicts it. Prince Paul Howard Alexis, the son of a Russian heiress and an English diplomat, is lord of the principality of half the government of Tver, which is managed for him by Karl Steinmetz, a well-known man of the world of fine character. The aim of prince and agent is the amelioration of the condition of the wretched peasantry, among whom the prince goes in disguise as the Moscow Doctor, doing much good and receiving superstitious homage. At the outset of the story, the Charity League, in which Alexis was deeply implicated, has been broken up by the treachery of an English adventurer and his beautiful wife, the latter having sold the papers stolen from Count Stepan Lanovitch for a large sum to an agent of the Russian Government. This led to Lanovitch's exile in Siberia and the downfall of other benevolent lords, whose only crime was that of seeking to elevate their recently enfranchised serfs. The English adventurer perished in Russia, a secret known only to Steinmetz, and the prince, meeting his widow in London, falls in love with and marries her. The chief villain of the story is the Baron Claude de Chauville, who wished to gain Mrs. Sydney Bamborough for himself, and continues to persecute her after her second marriage, holding over her head his secret of the Charity League papers. After many dastardly attempts to injure the prince and Steinmetz and secure his prey, he sends agitators of the Nihilist order among the ignorant brutalized peasants of Tver. These succeed in effecting an uprising which would have ended in wholesale

massacre, had not the prince assumed the disguise of the Moscow Doctor, and arrested the mob. After the assailants retire, the dead bodies of the princess and Baron de Chauxville are found at the foot of a secret stairway by which they had been seeking to escape when surprised by the mob. Prince Alexis makes provision for carrying on his good work of sowing the seed of a higher life among his peasantry, and then retires to England, where subsequently the story leaves him, about to marry his dead wife's cousin, a noble woman who had lived through all the trying experiences of the recent years. Apart from the exciting plot, the tale is a deeply interesting one from its graphic descriptions of Russian scenery, life, and character, and is one of the strongest and best written among works of fiction of the day. The high ideal of benevolence which runs through it cannot fail to be stimulating to the appreciative reader, upon whom it will act more powerfully than the majority of charity sermons. Steinmetz is an especially fine character, admirably drawn.

David Christie Murray took S. R. Crockett to task, in the pages of "The Canadian Magazine," for a slip in one of his stories, which represented a minister as very heroic for refusing to eject his homely mother from the manse at the demand of some vulgar parishioners. The mistake is a real one, and deserves blame, but all Mr. Crockett's work is not to be condemned on account of one instance of lack of judgment. Jupiter himself sometimes nods; so does Mr. Murray even. "Lads' Love," by S. R. Crockett, is a charming Scottish prose idyll, full of bright youthful life, and humor, and here and there a bit of pathos and intentional bathos. The three fair maids of Nether Neuk, especially Nance and the Kempie, with their cantankerous father Peter Chrystie, the autobiographical hero, Alec McQuharr of Drumquhat, Rab Anderson, lazy taed, and the Hoolet, together with minor characters of various shades, make up a bright, almost rollicking story of Scottish rural life such as few will care to put down till they have read to the end. There is no plot to speak of, but there are many little

devices in the main comedy of the courtship of Alec and Nance, and a little tragedy links the names of the Hoolet and the packman Nathan Murdoch.

Messrs. Drysdale send "The Reds of the Midi," translated from the Provençal of Felix Gras, by Catharine A. Janvier. It contains 264 octavo pages, is bound in red cloth, illustrated, and is published by Heinemann, of London, price one dollar. This episode of the French revolution was written originally in the Provençal tongue, supposed by many to be dead, and its author was first known as a poet in that language. M. Gras, justice of the peace, tells his story as Joel Chandler Harris tells the tales of Uncle Remus. His Uncle Remus is a real character, namely, Pascal, son of La Patine, who had been through all the adventures he relates, and had followed the arms of Napoleon Bonaparte. M. Gras represents himself as a boy sitting in the village cobbler's shop listening with many older people to the veteran Pascal's narrative night after night. The first part of that narrative which constitutes the book is the story of Pascal's youth, and especially of his sixteenth year, when, with the men of Marseilles, he marched to Paris and precipitated the French Revolution. The story is full of horrors, but full also of courage and endurance, wild enthusiasm and love of liberty, and adorned with many a trait of friendship and humanity. The terrible oppression of the peasantry by the nobility and the agents of the government is well described in all its revolting cruelty, including the bloodthirsty tyranny of the Populists of Avignon. The men of Marseilles, instead of being the cut-throat outlaws of many writers, M. Gras shews to have been men of character, inspired with an ardent thirst for liberty. He makes their march to Paris the turning point in the Revolution, and lays the blame of its excesses on the Parisian mob, which the Marseilles' battalion strove in vain to restrain. As a history, as well as a romance, "The Reds" is well worth reading, as it may correct many a false impression concerning one of the great movements of



the world. The work of the translator is admirably performed.

Messrs. Drysdale also send us "The Sister Martyrs of Ku Cheng," which was noticed in last year's "Journal," and a French-Canadian English dialect poem, which, with illustration, covers 18 pages, entitled "Sir Wilfrid's Progress through England and France in the Jubilee Year," by A. M. R. Gordon, illustrated by J. C. Innes. Verses and illustrations are not without cleverness, and at the sum of five cents, are not exorbitant.

Messrs. Drysdale are the publishers of "Camp and Lamp," by Samuel Mathewson Baylis, a neat octavo volume of 320 pages, in cloth, top gilt, and a frontispiece. It is hard to characterize this olla podrida of a book, which mixes up fishing sketches and accounts of Canadian winter sports with three groups of poetry and as many short stories. Mr. Baylis writes well and entertainingly, and there is music in his verse, with considerable scope in metre and subject. His three stories are not the strongest part of the composite volume, which must rather be looked for in the poetical collections. The author's work, however, is almost purely Canadian, with a grand patriotic home flavor about it that ought to be pleasing to his compatriots and fellow-townsmen. His writing is, as a rule, careful and conscientious, although he does spell the French Philippe with two ls and one p; yet there is dashing boldness and hearty enthusiasm in many of his verses. This is a decided addition to Canadian literature of the polygraphic order, and as such merits a good reception.

Last but not least of the volumes sent by the same firm is "The Lady Ecclesia," an autobiography by George Matheson, D.D., etc., minister of the parish of St. Bernard's, Edinburgh. It has 332 pages, neatly bound in cloth, with gilt top, and is published by Hodder & Stoughton, of London. In this elaborate allegory, Dr. Matheson, in lofty yet natural language, tells the story of the Church emerging from Jewish thralldom and many subse-

quent temptations, until she becomes the great servant of humanity, and earth is linked to heaven. The story of the Christ of course bulks largely in it, and is told with reverence and dignity. In his preface the author gives the key to the allegory. His Ecclesia is that inner life of Christianity which was originally the flower of Judaism ; Hellenicus, that phase of the Greek mind which came into brief contact with the flower of Judaism ; the Lord of Palatine, the Roman Emperor in general ; Caiaphas, the Jewish priesthood ; Phoebe, the ministrant influence of the new faith ; the Captain of the guard, the imperial system ; and the son of the star, the false Christ everywhere. Most allegories, when lengthened out, are very wearisome, but this is not. It lacks the quaintness and homely incidents of Bunyan's "Progresses" and "Holy War," but is far from being void of pleasing interest. Dr. Matheson's theology, like that of the best thinkers and writers of the present day, centres in Christ. Sin is a pestilence leading to exclusion and separation ; in healing it Christ took it upon Himself ; love is better than light ; the Christian life is one of service ; these are a few of the many thoughts that fill the book. Many minds that turn away from didactic treatises will enjoy taking their theological pill in the sugar-coated allegory.

My valued friend and correspondent, M. Henri O'Shea, sends me from Biarritz two "Essais de Dechiffrement," or attempts at translation, the one of the Iberian inscription of Castellon, and the other of that of Calatayud, both by M. V. Stempf. The first I translated some years ago, but the second is new to me. M. Stempf makes it out to contain directions as to the cultivation of beet-roots, and these are very amusing. In reality, it tells how, subsequent to the overthrow of the Roman General Mancinus, whom it names, by the Numantians in 137 B.C., an Iberian, or as we should now say, Basque, chieftain called Demotu, the brother of Tunoma, gave the town of Mona to the state of Tuku, and received in return the town of Kutudu, now called Calatayud. Dr. John Fraser, of

Sydney, N.S.W., has favoured me with his treatise on Folk songs and Myths from Samoa, containing the Samoan text, with translation and notes. The poem on the Creation, by the great god Tangaloa, is of special interest, and is a very dignified production of the native muse. From Mr. Harry Piers, of the Legislative Library of Nova Scotia, I have received his "Relics of the Stone Age in Nova Scotia," a copiously illustrated paper dealing with aboriginal stone implements, and evincing very considerable research.

To the Bureau of Ethnology at Washington, I am indebted for three small folio volumes of 1136 and 637 pages, being the annual reports of the Bureau for 1892-93 and 93-94. The first contains "The Menomeni Indians," by W. J. Hoffman; "The Coronado Expedition," by G. P. Winship; and "The Ghost Dance Religion," by James Mooney. The second, in one volume, contains "Stone Implements of the the Potomac-Chesapeake Tidewater Province," by W. H. Holmes; "The Siouan Indians," by W. J. McGee; "Siouan Sociology," by J. Owen Dorsey; "The Tusayan Katchinas or Dances," by J. W. Fewkes; and "The Repair of Casa Grande Ruin, Arizona," by Cosmos Mindeleff. All of these papers, of which nearly every one would make a respectable volume in itself, are profusely and elaborately illustrated, and constitute a treasury of no mean value for the American anthropologist.

Finally, from our own Royal Society of Canada comes the volume of "Proceedings and Transactions for 1896." In the French section, M. Benjamin Sulte leads off with "The Military Organization of Canada (1634-48)." The Abbe Gosselin follows with "Some Observations on the Voyage of Pere le Jeune to Canada in 1660, and the Pretended Voyage of M. de Queylas in 1644," also with "A Soldier of Frontenac become a Recollet." M. Leon Gerin writes on "The French Nobleman and the Conquest of Canada;" M. F. G. Marchand contributes a poem, "Nos Ridicules;" and M. Sulte again appears in an article on "Pierre Boucher and His Book." The section of English Literature, History, etc., has Dr. S. E. Dawson on

"The Voyages of the Cabots in 1497 and 1498." Dr. D. Brymner's paper is on "The death of Sir Humphrey Gilbert;" "The Talker's," on "The Ancient Literature of America;" Mr. A. Harvey's on "Aerolites and Religion." Mr. William Wood writes "Footnotes to Canadian Folk-song," and Dr. Patterson, of New Glasgow, N.S., "Last Years of Charles de Biencourt." Three other papers are Mr. E. T. D. Chambers' "Philology of the Ouananiche," Dr. Bourinot's "Constitution of the Legislative Council of Nova Scotia," and Dr. W. F. Ganong's "Monograph of the Place Nomenclature of the Province of New Brunswick." The Scientific Sections contain contributions from Sir William Dawson and Professors Bovey, MacLeod, Cox, Callendar, Penhallow and Wesley Mills, with other Canadian men of science. The volume contains over 1,000 pages and many illustrative plates, shewing that the Royal Society is something more than a name. It is fitting this heavy material should come at the end of the Talk as a sort of anchor for the abundance of light material that has preceded it.

*J. M. Campbell*



## Editorials.

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How quickly the summer has passed ! Such is the exclamation of the students who left the examination rooms behind to spend the summer in the country, by the seaside, or wandering at will in foreign lands.

Nor is the remark questioned by the many others who have spent the intervening months in faithful work for the Master in the mission-fields of Ontario and Quebec or the far-distant North-West and British Columbia. They too have found a happiness in meeting their fellow-men in the humbler walks of life, and in appealing to emotions which are

“ chiefly those  
Essential and eternal in the heart,  
That 'mid the simpler forms of rural life  
Exist more simple in their elements,  
And speak a simpler language.”

Least of all will the Editors of the “ Journal ” deny that from the time when its officers were duly appointed, until the first number of Vol. XVII. should be before its readers, there has been scarcely more than a breathing space.

But now that all are back again—all but the eighteen of the graduating class of '97—we are at once conscious of the fact that much has been done in the College during our absence.

The Old Building has been thoroughly renovated, and much taste has been shown and no expense spared in order that the rooms might be comfortable and attractive to the students. For all of which we are under deep and lasting obligations to those kind friends whose interest in the students has once again been shown in this practical manner.

Whether it is the brightening of the rooms, or the inspiration received from meeting our old Graduates at the Re-Union, or seeing the Principal again at his accustomed post after a

session's absence, or whether it is all these combined, there is a general and prevalent feeling that the outlook for the present session is a very bright and hopeful one. And sharing in part this encouraging outlook, the Editors go forward to their duties with the resolve that at least time and labour will not be wanting in order that the "Journal" may continue to hold its enviable position among College magazines.

During the session we hope to publish most of the papers read at the Re-Union, with the special desire that our Graduates who were unable to be present may know something of the work done, and we also believe that these papers will be of very general interest to all our readers.

Dr. Campbell will continue his interesting "Talks about Books," and we expect to begin in the next number a series by Dr. Scrimger, which we feel sure will be equally popular with those of the past sessions. Other subjects of a purely literary character, which were crowded out of the present number for want of space, will be begun without further delay.

We also look forward to hearing from many of our Graduates, to whom we take this opportunity of saying that the columns of the "Journal" will always be open to them for the discussion of any subject which they believe would enable the "Journal" more than ever to serve its original purpose in "advancing the interests of truth and of the College."

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This first number of the "Journal" is naturally somewhat general in character—at least, so far as the editorial column is concerned. Therefore, we may be excused any wanderings our pen indulges in.

After six months' vacation, we are careful not to use the name holiday too lightly, we find ourselves gathered together for new work. Naturally our thoughts are toward the future, still we think it well to give a glance at recent events, were it only to shew we have not forgotten them. Quite a number of things have happened since our last number appeared.

The Greco-Turkish war has blown up and out since then.

Of course, like all other students, we hoped Greece would win. But she didn't, and our only consolation is that the enemy did not get a chance to bombard the Parthenon as they did once before. But enough of that ! It has not been our habit to deal much with international events, or political affairs of any kind, so we pass on to something of more local interest.

During the summer Canada has been honoured by the visit, first of the British Association for the Advancement of Science, and later of the Medical Association. Each body was composed of men of learning and reputation in their several branches of study, and their visit cannot fail to awaken interest in Canada and kindly feeling towards her. McGill played a prominent part in their entertainment.

Delegates from the University met the members of the British Association off Rimouski, and on the way up the St. Lawrence to Montreal, pointed out the many places of historical interest. As the meetings of the Association were held in Toronto, the members could only be entertained in passing. The most was made of the opportunity, however, for they were shown through the University buildings and dined in the Museum. To many of the guests Canada was quite new, and they expressed themselves surprised and delighted at the progress we had made in education. They had not before realized the importance of McGill.

The members of the Medical Association were not such strangers to us, the majority of them being from Canada and the United States.

Their stay here was a comparatively long one, and during it they were the guests of the University. The many friends of the College generously placed their homes at the disposal of the Committee, and the visitors were loyally entertained with illuminations, luncheons and garden parties. Last summer, then, is to be especially remembered in University circles as the time of two very important visits, and the Alma Mater is to be congratulated on receiving them and also on the enthusiasm and success with which she entertained her guests.

Another event calls for notice from us. We have to congratulate the students and staff of the Congregational College on the installation of their new Principal.

Our readers no doubt remember the sketch of Dr. George's life which appeared lately in the city press, so we need not refer here to his career further than to say it has been a very successful one. We take this opportunity of congratulating the Congregational College on their choice and of expressing our hope that under Dr. George's care it will continue to prosper.

We wish the new Principal every success in his efforts to accomplish that aim.

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### AIMS AND CLAIMS OF THE INSTITUTE.

In this utilitarian age, every movement must be ready to justify itself by practical aims and results. And if the Alumni Association of our College is to meet any response when it appeals to the graduates to attend its annual Institute, it must give good and sufficient reason for these gatherings.

Now, its purposes ought to provide these. They are three, mainly :—

(a) The personal benefit of the graduates and the improvement of their work. The Re-Union is a relaxation from the pressure of our daily toil. It is an intellectual stimulus to us all. We are all specialists in our own line, and we all think independently. This gives us more strength but less breadth, for in devoting our attention to one line of thought or work, we withdraw from the others. But in a conference the best results of each man's work is made the property of all. The Institute should also be a moral and spiritual strength, broadening our sympathies, teaching us new methods, and inspiring us to new lines of activity, deepening our devotion, and raising our spirituality, as we catch the inspiration and see the principles with which our best men serve God.



(b) The welfare of the College is another of the aims of the Institute. The graduates are represented in the Senate, and should take a deep interest in the management and curriculum of the College. We must advocate its interests in our spheres of labor, securing contributions, sending students to her halls, and extending her usefulness in every way. No institution can prosper unless it be loyally supported by its Alumni. We need a yearly Re-Union to secure united and vigorous action. This question of fees in the Arts course is calling for attention. We can accommodate still more students. We want more professors. And to reach these ends we must have union and fervid loyalty, and when we believe that the teaching, principles and graduates of our college are the very best in the land, we have strong grounds for urging its claims.

(c) The papers of our Institute should be a substantial contribution to the religious thought of the year. No doubt our graduates do much toward solving the great problems that face our Church, but hitherto their efforts have been scattered. By such an Institute their best thought will be concentrated on great themes, and the whole Church will be profited thereby.

If these be the aims of the Institute, its claims on the graduates are very strong.

We should arrange our work so that we can spare that week to attend its meetings. This may be hard for many, especially for those whose holidays close shortly before, and whose winter's work is just beginning. But some of our busiest men overcame that difficulty this year, and others can do likewise. After careful consideration of all the interests involved, the society concluded that the week of the College opening was the best time available for the Institute, and we hope that next October many more of our Graduates will be present.

We should keep that week clear of all other engagements. There are many conventions in session then, and this year these kept several of our Alumni away. Now, even if we have to choose between the two, we shall do more good, and receive

more benefit here than elsewhere, and, besides, the claims of our College should have the first place. But if we let local organizations know that this week is reserved for our meeting, they will arrange to hold their meetings at a more convenient season.

We should try to attend *all* the meetings. Several of our best meetings at the opening and close of the Institute were weakened because many of our graduates had either to come late or go early. They lost some of the best papers of the conference. It will be a great benefit to ourselves and others if hereafter we come as early and stay as late as possible.

We should seek to interest other graduates in the Institute. Many have been out of College for a long time, and many things have hindered them from keeping up an active interest in it. They are as loyal as ever, only they have grown careless. One or two enthusiastic Alumni in each Presbytery could secure a much larger attendance than we had this year. Other ministers should be invited too, for our visitors this year were a great help to our meetings.

Each graduate should think of new subjects to be discussed, and new ways in which the Association's work can be made more effective, and write the President or Secretary about them. They will gladly receive any suggestions, and cooperate with all who are ready to work in the interests of our Alma Mater. Themes of vital interest might be thought of by our distant members which the Executive might overlook, and if they would suggest them our meetings would be given greater variety and usefulness than ever. Our Institute appeals to us for our best thought and service. This will not impoverish us in our work, but will be as seed sown which will yield a hundred-fold. It will lift us out of ruts into which we are apt to fall, it will strengthen our thought, it will renew our youth, it will be a source of power to our brethren whose difficulties may be as great as our own.

## Partie Française.

### LA LITTÉRATURE CHALDÉO-ASSYRIENNE.

Par M. le PROFESSEUR COUSSIRAT.

Si un romancier, il y a cinquante ans, au cours d'une fiction plus ou moins ingénieuse, avait parlé d'une littérature considérable, vieille de près de soixante siècles, produit de la civilisation d'un peuple puissant, dont les livres, l'écriture et la langue, perdus avant l'ère chrétienne, avaient été retrouvés dans les entrailles de la terre et déchiffrés avec certitude, on aurait crié à l'in vraisemblance.

Et cependant c'est de l'histoire. La littérature chaldéo-assyrienne, si longtemps enfouie sous les ruines de Ninive, de Babylone et des territoires avoisinants a revu le jour. On en a deviné l'écriture à force de patience. On en a ressuscité et compris la langue qui était non seulement morte, mais inconnue. On en a traduit des morceaux qui sont déjà plus nombreux que l'Ancien Testament tout entier.

Comment on s'y est pris, et ce qu'on a découvert de plus important, tel est le sujet de ce travail.

#### I.

Chardin au XVIIIème siècle, et d'autres voyageurs avant lui (De Figueroa en 1618) (1) avaient vu sur des monuments en ruine à Persépolis et ailleurs des inscriptions en caractères ayant la forme de coins et appelés pour cela cunéiformes. On savait par les auteurs anciens que quelques-uns de ces monuments avaient été élevés par les princes achéménides : Darius, fils d'Hystaspe, (521 av. J.-C.) Xerces, Artaxerces. ...et on sup-

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(1) On dit qu'en 1618 De Figueroa, ambassadeur espagnol, visita et décrit les ruines de Persépolis et appela l'attention sur les inscriptions cunéiformes, et qu'en 1621 Pistro della Valle opina qu'elles devaient se lire de droite à gauche.

posa que ces inscriptions avaient été gravées par leurs ordres.

On y avait aussi remarqué trois systèmes d'écriture cunéiforme, et comme ces trois sortes d'écriture étaient toujours placées côte à côte on conclut à trois versions du même texte, adressées aux trois principales races qui formaient l'empire perse.

On supposa que la première devait être en ancien perse, langue du souverain lui-même. Or cette langue offrait moins de difficultés que les autres. Les caractères employés n'étaient qu'au nombre de trente-six et les mots étaient séparés par un clou en diagonale. Certains mots contenaient tant de caractères qu'il était permis de croire qu'on avait là des lettres, non des syllabes, et que la langue persane s'écrivait avec un alphabet, non avec un syllabaire.

On remarqua de plus qu'il fallait lire ces inscriptions de gauche à droite, puisque les lignes commençaient à gauche exactement les unes sous les autres tandis qu'à droite elles se terminaient fort irrégulièrement. C'est à cet ensemble de résultats qu'étaient arrivés Carsten Niebuhr (1778), Tychsen (1798), Munter (1802).

Grotefend, savant hanovrien, alla beaucoup plus loin (1802). Il observa que les inscriptions commençaient généralement par trois ou quatre mots dont l'un changeait et les autres restaient invariables. Le mot qui changeait avait trois formes, bien que la même forme se trouvât toujours sur le même monument. Il en conclut que ce mot représentait le nom d'un roi et que les mots suivants indiquaient ses titres. L'un de ces noms supposés paraissait plus souvent que les autres, et comme il était trop court pour désigner Artaxerces et trop long pour se lire Cyrus, Grotefend pensa qu'il devait signifier Darius ou Xercès. L'étude des classiques lui apprit que certains monuments où se trouvait ce nom avaient été élevés par Darius, et il chercha d'après cette indication la valeur des lettres dans le mot Darius sous sa forme hébraïque 'Dâr'hé-oush,' lu aujourd'hui en Zend Dârayavaoush. Le voilà donc en possession de la valeur présumée de six lettres. Il s'atta-

qua ensuite au deuxième nom de roi qui avait à peu près la même longueur que celui de Darius. Ce devait être Xercès, Kshershê, lu aujourd'hui Khshayarshâ. S'il avait deviné juste, la cinquième lettre 'r' de ce dernier mot devrait être la même que la troisième dans le mot Darius. Il en était ainsi. Grotefend se trouvait donc dans la bonne voie.

Le troisième nom, beaucoup plus long que les deux autres, ressemblait par sa dernière partie à celui de Xercès. Il fallait lire sans doute Artaxercès, d'autant plus que la seconde lettre était bien une 'r.'

Grotefend procéda de même pour le mot qui suivait toujours le nom propre et qu'il lut Khshajatija, roi. Il avait déterminé treize lettres ; les travaux ultérieurs ont confirmé la valeur de huit d'entre elles. La clef était trouvée, mais il ne put pousser plus avant ses recherches, faute de connaissances philologiques suffisantes.

Ici entre en scène Eugène Burnouf qui avait approfondi l'étude du Zend. Il s'occupa avec succès des inscriptions cunéiformes, mais la mort l'empêcha d'utiliser tous les matériaux qu'il avait amassés. Un de ses disciples, Christian Lassen et Sir Henry Rawlinson (1846) furent plus heureux. La liste des satrapies perses dans l'inscription de Darius à Nask-i-Rustam et surtout la copie de la longue inscription de Darius sur le roc de Béhistoun par Sir H. Rawlinson permirent à ces deux savants, indépendamment l'un de l'autre, de construire un alphabet identique, sauf une seule lettre, et à l'aide du zend et du sanscrit d'en lire la langue.

Il fallait maintenant déchiffrer les versions parallèles. Ce n'était pas chose facile. Point de division entre les mots. Les caractères en étaient fort nombreux et très compliqués. Mais la découverte de Ninive par M. Botta, (1) consul de France à Mossoul (1846), les fouilles de Sir A. H. Layard à Koyoundjik et à Nimroud (1849 à 1851) facilitèrent la tâche en livrant au public une grande quantité de documents nouveaux, qui ornent le musée du Louvre et le British Museum,

(1) Il découvrit le palais de Sargon à Khorsabad (1845-46).

On ne sait encore dans quelle langue a été rédigée la deuxième inscription. Peut-être est-ce dans la langue des Mèdes ou des Scythes. Mais M. Botta constata que les caractères de la troisième inscription parallèle à celle qu'on avait lue à l'aide du vieux perse étaient identiques à ceux que l'on voit sur les monuments trouvés dans les fouilles d'Assyrie. On supposa donc que la langue de la troisième colonne était l'assyrien et une traduction de la première inscription en ancien perse. Les fouilles de Layard confirmèrent cette conjecture. Ce fut le point de départ du déchiffrement des textes assyriens.

Mais on n'était pas à bout de peine. L'écriture cunéiforme assyrienne est très compliquée, nous l'avons dit. Pas d'alphabet, mais des signes idéographiques et syllabiques très nombreux, et les mêmes signes doivent se lire de plusieurs manières, selon les cas. C'est Hincks (1849-52) qui le premier découvrit le caractère syllabique de l'assyrien. Layard retrouva l'ancienne bibliothèque de Ninive qui contenait des listes de caractères avec leurs divers sons et leur sens idéographiques, des tables de synonymes, des catalogues de plantes et d'animaux. M. J. Oppert (1851-1854) en compagnie de Fulgence Fresnel, explora avec succès la Mésopotamie. M. Oppert a exposé pour la première fois, d'une manière suivie, les principes du déchiffrement des inscriptions chaldéennes et assyriennes. C'est lui aussi qui a publié la première grammaire assyrienne. (1860).

Et on continuait à fouiller le sol. En 1873, George Smith découvrit en Assyrie et en Babylonie des milliers de briques couvertes d'écriture, formant la bibliothèque d'Assurbanipal (668 av. J.-C.) et comprenant des syllabaires, des textes juridiques et grammaticaux... et les célèbres tablettes du déluge. Hormuz Rassam (1877-1881) a retrouvé, outre 1,400 nouvelles briques, les portes de bronze de Balawat et l'édit de Cyrus (538 av. J.-C.) M. E. de Sarzec (1876-1881) a rapporté de Tello, dans la Basse-Chaldée, au Louvre à Paris tout un ensemble de statues couvertes d'inscriptions du caractère le plus

antique, ne remontant pas à moins de 3,000 à 4,500 ans avant notre ère.

Ces matériaux, dont la quantité s'accroît sans cesse, ont été et sont constamment mis en oeuvre par une armée de travailleurs infatigables, parmi lesquels il convient de nommer M. de Sauley, Ménant, François Lenormant, Schrader, Fr. Delitsch, Haupt, Sayce, Pinches, Halévy, Strassmaier, Stanislas Guyard, Amiaud, Pognon.

## II.

Quel profit a-t-on retiré de ces études ?

Toute une civilisation très complexe, très avancée à quelques égards, la plus ancienne de celles que nous connaissons s'est révélée aux yeux de notre génération, après un oubli de plus de deux mille ans. Nous savons aujourd'hui assez bien comment vivaient, ce que pensaient, ce que croyaient, ce qu'ont fait les peuples des bords du Tigre et de l'Euphrate de 4,500 à 150 ans avant J.-C. L'histoire d'Hérodote (484-406), de Bérose (IV<sup>ème</sup> siècle avant J.-C.), de Damascius (VI<sup>ème</sup> siècle après J.-C.) est ou à compléter, ou le plus souvent à refaire. Il faut renoncer aux légendes de Ninus, de Sémiramis, de Sardanapale, et à bien d'autres contes dont on nous a nourris au collège. Les récits de l'Ancien Testament par contre y trouvent d'éclatantes confirmations, et plusieurs textes obscurs jusqu'ici, dans Esaïe par exemple, reçoivent une vive clarté des documents assyriens.

Si la littérature chaldéo-assyrienne a pu revivre après avoir été si longtemps ensevelie, si l'on a pu retrouver les ouvrages originaux, et non des copies plus ou moins altérées comme dans les autres littératures, c'est grâce aux matériaux employés par les peuples pratiques qui l'ont cultivée. Les Assyriens semblent avoir voulu écrire pour l'éternité. (Les papyri assyriens sont détruits.)

Ils ont laissé des textes gravés sur le roc, à une hauteur presque inaccessible, comme les inscriptions de Darius, près de Persépolis en Perse et à Béhistoun en Médie,—celle de

Tiglath-Pileser 1er près du Tigre (1130 av. J.-C.),—celle de Nébuchadnezzar (604 av. J.-C.) dans le Liban.

D'autres textes sont gravés sur des briques cuites au soleil ou au four (1) sur des cylindres d'argile, sur des plaques de marbre et d'albâtre, sur des statues, des obélisques, d'énormes taureaux ailés à face humaine, et principalement sur des tablettes d'argile de toute forme.

Ce qu'on en a déchiffré embrasse toute sorte de sujets : guerres des rois de Ninive et de Babylone, leurs chasses, leurs édifices; politique, géographie, listes chronologiques et récits qui remontent à 4500 ans avant notre ère, religion, grand poème épique en douze livres, tablettes astrologiques, remèdes secrets, oracles, calendriers, liste de synonymes, de professions, de personnes, d'animaux, de plantes, de vêtements, d'outils de bois, d'étoiles, syllabaires, paradigmes, lettres, contrats, rapports de généraux et d'astronomes, pétitions, actes d'achats et de ventes, certificats de mariage, legs, testaments, inventaires, reçus.—enfin presque tout ce que l'on retrouverait sous les décombres d'une grande ville moderne, sauf les inventions de la science contemporaine.

Il me paraît, d'après cette incomplète énumération, qu'on pourrait classer comme suit les documents assyriens : papiers d'affaires, c'est-à-dire briques ou tablettes d'affaires—littérature profane et littérature sacrée.

Les documents d'affaires rentrent à peine dans la littérature. Comme ceux de nos jours ils n'avaient d'autre but que de conserver la preuve des transactions opérées.

La littérature profane comprend les récits de guerre, de chasse, d'astrologie et tout ce qui n'est pas spécifiquement religieux. Elle est intéressante, parce qu'elle nous renseigne sur des personnages célèbres, vaguement connus par l'Ancien Testament ou les historiens de l'antiquité, et qui prennent dans les inscriptions un relief extraordinaire. Ils vivent, pour ainsi dire, sous nos yeux.

Voici, par exemple, un abrégé de l'inscription gravée sur le

(1) Au four à Ninive, au soleil à Babylone.



cylindre de Cyrus (Sayce, *Fresh Light on Ancient Monuments*, p. 172 :) )

“ Les dieux quittèrent leurs autels quand Nabonidos (le dernier roi de Babylone) les apporta à Babylone. Mérodach désigna un roi, Cyrus roi d'Elam, dont le nom est connu par toute la terre. (Récit des exploits de Cyrus)...Mérodach, le puissant Seigneur, le restaurateur de son peuple, se réjouit des exploits de son lieutenant, qui était juste de main et de coeur...Vers la ville de Babylone il le fit marcher, se tenant à ses côtés comme un ami et un compagnon. Sans coup férir, il le fit entrer à Babylone... Il lui livra Nabonidos qui n'avait pas la crainte de Mérodach...Je suis Cyrus, le roi des légions, le grand roi, le puissant roi, roi de Babylone, roi de Sumer et d'Accad, roi des quatre zones, fils de Cambyse, le grand roi, roi d'Elam, petit-fils de Cyrus le grand roi, roi d'Elam, arrière-petit-fils de Teispes le grand roi, roi d'Elam, de l'ancienne race royale dont l'empire a été aimé par Bel et par Nébo... En ce temps-là j'entraï paisiblement à Babylone... J'entendis mon empire... Mérodach le puissant Seigneur, réjouit le coeur de son serviteur à qui furent asservis les enfants de Babylone... Dans la bonté de leur coeur puissent tous les dieux que j'ai rétablis intercéder auprès de Bel et de Nébo pour qu'ils prolongent mes jours, qu'ils bénissent mes desseins et qu'ils disent à Mérodach, mon Seigneur : Cyrus, le roi, ton adorateur et Cambyse son fils (méritent ta faveur.)”

D'autres inscriptions conservent le souvenir des invasions assyriennes en Syrie, en Palestine, en Phénicie, en Egypte. Il y est question de la prise de Samarie en 722 par Sargon, de celle de Jérusalem par Nébuchadnezzar, et de bien d'autres évènements qu'il serait trop long de décrire.

La littérature proprement religieuse est plus importante encore. Elle forme déjà une bibliothèque. On y trouve des livres sacrés qu'on a pu appeler le Rig-Véda chaldéen. Les récits de la Genèse mosaïque y sont reproduits, mais avec une forte teinte de polythéisme. Je suis tenté d'expliquer ce fait, avec François Lenormant, comme une survivance des tradi-

tions primitives de l'humanité conservées purement dans la Genèse biblique et altérées par des légendes postérieures dans la Genèse chaldéenne.

Deux citations feront toucher du doigt la différence.

Voici comment le texte découvert par G. Smith explique l'origine des choses :

“ Jadis ce qui est en haut ne s'appelait pas ciel,  
 Et ce qui est en bas sur la terre n'avait pas de nom.  
 Un abîme (apsû) infini fut leur générateur:  
 Un chaos fut la mer, qui enfanta l'univers.  
 Jadis les dieux étaient sans aucune existence.  
 Un nom n'était pas nommé, un destin n'était pas fixé.  
 Alors furent créés les grands dieux.  
 Les dieux Lahmu et Lahamu existaient d'abord seuls,  
 Jusqu'à ce que s'augmenta le nombre des dieux. . . .

La création comprend, comme dans la Bible, les astres, les plantes, les animaux, l'homme. (Ce dernier texte n'a pas encore été retrouvé.)

Pas d'inscription connue sur l'institution du sabbat, mais le septième jour était observé parmi les Babyloniens comme “ jour de repos pour le coeur ” (en assyrien), et “ jour de l'achèvement du travail ” (en accadien).

On n'a pas non plus trouvé de récit de la chute, mais certaines gravures en supposent la connaissance. On y voit un arbre, d'un côté un homme et de l'autre une femme tendent la main vers les fruits qu'il porte et un serpent se dresse derrière eux.

Le paradis est mentionné. Eden était le nom de la plaine de Babylone où vécurent les premiers êtres créés. Des quatre fleuves qui entouraient le paradis, nous connaissons le Tigre et l'Euphrate. Pishon signifie canal en babylonien, et Gihon rivière en accadien. Les chérubins étaient des taureaux ailés à face humaine gardant l'entrée des palais.

(À suivre.)

## CHEZ-NOUS.

Les journaux quotidiens ont déjà fait savoir que de superbes travaux ont été lus au Morrice Hall par des professeurs et par des gradués de notre collège pendant la semaine qui a précédé l'ouverture des cours. Il serait inutile d'y revenir. D'ailleurs tous ces travaux paraîtront dans le courant de l'hiver sous l'ancienne rubrique "Our Graduates' Pulpit."

M. S. Rondeau, de la mission St.-Jean-Baptiste, y a présenté un essai magistral sur "le problème français." A la demande de M. le Principal, il fut décidé que le travail de M. Rondeau serait publié sous forme de brochure, et distribué à foison chez nos frères anglais de Québec et d'Ontario.

Lors de la rentrée des classes, nos garçons nageaient dans la joie. A côté des figures aimées des professeurs et des camarades, nous avons le plaisir de rencontrer plusieurs gradués de notre collège.

L'élément français y était représenté par M.M. les docteurs Chiniquy et Amaron; M.M. les pasteurs Duclos, (qui se porte maintenant comme le Pont-Neuf,) S. Rondeau, J. L. Morin, I. P. Brumeau, G. Charles et J. Charles. Ce dernier parle avec enthousiasme de sa mission à Cornwall.

V. Genova desservira la mission italienne de Montréal pendant l'hiver, et J. E. Menançon celle de Saint-Henri.

Un de perdu, trois de trouvés ! L. Abram qui était en première de théologie l'année dernière a cru devoir suspendre ses études pour aller enseigner aux écoles de la Pointe-aux-Trembles. C. F. Cruchon, ancien maître aux mêmes écoles, se prépare actuellement à l'étude de la théologie. La saison a aussi amené H. Dubois et H. Joliat au cours préparatoire.

Pauvres petits, ils sont éparpillés dans la ville ! Le vent de l'émigration s'est déchaîné avec impétuosité sur quelques chambres et a emporté dans ses flancs presque toute la classe

préparatoire. Les théologiens ont été épargnés pour en apporter la nouvelle et, comme par le passe, c'est au collègue qu'ils reçoivent leurs amis.

E.C.

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### RETOUR AU BERCAIL.

Vous est-il jamais arrivé durant vos courses missionnaires de traverser la solitude d'un bois, alors que commence l'agonie de la nature ? Cà et là, le bruissement monotone des feuilles tombantes vous pénètre d'un sentiment de tristesse dont on ne peut toujours se défendre ; c'est du moins ce que doit éprouver le malheureux qui attend du hasard le pain du lendemain. Mais celui pour qui un abri confortable est assuré pendant l'hiver, et qui surtout aura le bonheur d'orner son esprit de connaissances utiles, cette mélancolie ne tarde pas à se changer sinon en allégresse, du moins en une profonde gratitude pour Celui qui est la source de toute grâce et de tout don parfait.

Pendant la belle saison nous avons eu l'inestimable privilège de parler des richesses de l'amour divin, et maintenant, l'automne, cet avant coureur des frimas semble nous dire : Le temps s'en va, profitez des nombreux avantages que Dieu vous accorde et retournez au collègue afin d'y trouver de nouveaux matériaux qui vous permettront de travailler encore à la construction du grand édifice, dont Jésus-Christ est la pierre angulaire.

En effet, après la partie pratique des études, chaque brebis, ou plutôt chaque futur pasteur revient généralement au bercail avec le sentiment du devoir accompli, et, il est bien naturel qu'après avoir secoué la poussière de nos souliers pendant tout un été, nous éprouvions le besoin de souffler sur celle de nos livres, afin de classer de nouveau par ordre de grandeur ces vieux camarades sur les nombreux rayons de nos vastes bibliothèques.

Revoir nos professeurs est, on le comprend, une joie non moins grande, car c'est par leur habile concours que nous dé-

couvrons de nouveaux trésors dans cette mine inépuisable, la Bible; trésors qui nous permettront de monter toujours plus haut dans l'échelle spirituelle qui conduit jusqu'au ciel. Aussi combien ces pensées nous encouragent et nous portent en avant, puisque nous pourrons parler de Dieu encore avec plus d'ardeur.

Oui, nous poursuivons un but, le plus beau, le plus digne d'envie; car il consiste à développer les facultés que Dieu donne à tous, afin de faire valoir les talents que le Maître voudra bien nous confier.

Comment y parviendrons-nous? La Parole répond: Ayez la foi en Dieu!

Ah! sans doute, au collège les obstacles sont nombreux, mais non pas infranchissables, et puis Dieu n'est-il pas là? Nous avons la volonté, Il nous donnera l'exécution; car enfin notre but est bien celui que devrait avoir pour devise l'humanité entière: Faire le bien, en suivant le chemin qui conduit au Père!

Du reste, la pensée que Dieu nous appelle à prêcher les richesses de son amour et la grandeur de ses merveilles; ou, la foi profonde que bientôt peut-être nous atteindrons le port céleste, suffit pour transporter les montagnes qui semblent parfois vouloir entraver notre course.

Ayons donc la foi en Dieu! Travaillons pendant qu'il fait jour, et alors nous serons ouvriers avec Lui!

JEAN REY.



## STUDENTS' DIRECTORY, 1897-98.

## I.—STUDENTS IN THEOLOGY.

## THIRD YEAR :—

Name.	ADDRESS.	
	Home.	City.
1. Beaton, L. ....	Boulardarie, C.B. . . . .	Room 22.
2. Coburn, D. N., B.A. ....	Melbourne, Que. ....	" 1.
3. Curdy, E. ....	Port Valais, Switzerland. . . .	" 32.
4. Elmhurst, J. R. ....	Peterborough, Ont. ....	" 33.
5. Genova, V. ....	Casacalenda, Italy. . . . .	244 St. Elizabeth St.
6. Jamieson, S. D. ....	Inverness, Que. ....	Room 26.
7. Keith, N. D., B.A. . . . .	Glencoe, Ont. ....	" 30.
8. Leith, M. J. . . . .	Orillia, Ont. ....	" 13.
9. Menançon, J. E. ....	Stoke Centre, Que. ....	" 31.
10. Nairn, J. ....	Strathaven, Scotland. ....	" 17.
11. Scott, D. J. ....	Martintown, Ont. ....	" 27.
12. Shaw, E. J. ....	Avonmore, Ont. ....	" 21.
13. Wallace, J. M., B.A. . . . .	North Gower, Ont. ....	" 29.
14. Young, H., B.A. ....	Blakeney, Ont. ....	" 28.
15. Young, S., B.A. ....	Blakeney, Ont. ....	" 23.

## SECOND YEAR :—

16. Bon, M. W. ....	Wakefield, Que. ....	Room 7.
17. Brunton, J. N. ....	Marvelville, Ont. ....	" 5.
18. Crombie, W. T. B., B.A. . . . .	Fort Coulonge, Que. ....	" 18.
19. Crozier, H. G. ....	Grand Valley, Ont. ....	" 11.
20. Douglas, R. J., B.A. ....	Earlton, N. S. ....	" 20.
21. Haughton, C. ....	Montreal, Que. ....	" 46.
22. MacKay, H. ....	Ripley, Ont. ....	" 45.
23. MacLean, A. S. ....	Scarp Harris, Scotland. ....	" 14.
24. MacLean, S., B.A. ....	Bolsover, Ont. ....	" 19.
25. Rey, Jean. ....	Chalon sur Laone, France. . . .	" 3.
26. Robertson, J. C., B.A. ....	Robertson, N.B. ....	" 24.
27. Scrimger, J. T., B.A. ....	Montreal, Que. ....	24 Summerhill Ave.

FIRST YEAR :—	Name.	ADDRESS.	
		Home.	City.
28.	Cleary, R. S	Montreal, Que.	Room 4.
29.	Ferguson, H.	McLaren's Depot, Ont.	" 44.
30.	Fraser, S. L.	Hawkesbury, Ont.	" 5.
31.	MacLeod, D.M., B.A.	Springton, P.E.I.	" 12.
32.	McGregor, Geo.	Mauchline, Scotland.	148 St. Luke St.
33.	Stewart, D.	Dunbar, Ont.	Room 56.
34.	Stuart, J. A.	Montreal, Que.	39 Mayor St.
35.	Tanner, W. P.	Windsor Mills, Que.	" 8.
36.	Turner, W. D.	Appleton, Ont.	" 55.
37.	Worth, F. J.	Wellington, B.C.	84 Cathcart St.
38.	Yule, Geo.	Perthshire, Scotland.	Room 49.

## II.—UNDERGRADUATES IN ARTS.

FOURTH YEAR :—	Name.	ADDRESS.	
		Home.	City.
39.	Stephens, J. G.	Swansea, Wales.	Room 9.
(34.)	Stuart, J. A.	Montreal, Que.	39 Mayor St.
40.	Turner, H. H.	Appleton, Ont.	Room 52.
(36.)	Turner, W. D.	Appleton, Ont.	" 55.
(37.)	Worth, F. J.	Wellington, B.C.	84 Cathcart St.

THIRD YEAR :—	Name.	ADDRESS.	
		Home.	City.
41.	Brown, W.	Athelstane, Que.	12 Mayor St.
42.	Keith, H. J.	Smith's Falls, Ont.	143 Mansfield St.
(22.)	Mackay, H.	Ripley, Ont.	Room 45.
43.	MacLeod, J. B.	Springton, P.E.I.	" 35.
(33.)	Stewart, D.	Dunbar, Ont.	" 56.
(38.)	Yule, Geo.	Perthshire, Scotland.	" 49.

SECOND YEAR :—	Name.	ADDRESS.	
		Home.	City.
44.	Hardy, C.	Fortune Cove, P.E.I.	Room 41.
45.	Luttrell, Percy.	Montreal, Que.	126 " "
46.	Rowat, T. A.	Athelstane, Que.	158 Drolet St.

FIRST YEAR :—	Name.	ADDRESS.	
		Home.	City.
47.	Lohead, A. W.	North Gower, Ont.	Room 54.
48.	MacLeod, A. B.	Springton, P.E.I.	" 35.
49.	Mathieson, P.	Forrester's Falls, Ont.	" 10.

## III.—STUDENTS IN LITERARY COURSE.

## THIRD YEAR :—

Name.	ADDRESS.	
	Home.	City.
50. Anderson, F. . . . .	Montreal, Que . . . . .	128 Paris St.
51. Cameron, A. G. . . . .	Montreal, Que. . . . .	Room 26.
52. Campbell, J. D. . . . .	Toronto, Ont. . . . .	“ 16.
(32.) McGregor, Geo. . . . .	Mauchline, Scotland. . . . .	148 St. Luke St.
53. Thom, Geo. W. . . . .	Appleton, Ont. . . . .	Room 51.

## SECOND YEAR :—

54. Allen, A . . . . .	Kemptville, Ont. . . . .	Room 62.
55. Demole, J. E. . . . .	Montreal, Que. . . . .	447 St. Urbain St.
56. Dubois, H. J. . . . .	St. Elizabeth, Que. . . . .	718 St. André St.
57. Greig, J. G . . . . .	Westmount, Que . . . . .	400 Cote St. Antoine
58. Johnston, J. L. . . . .	Galt, Ont. . . . .	Room 50.
59. Lapointe, C. . . . .	Terrebonne, Que. . . . .	217 Drolet St.
60. McInnis, F . . . . .	Harris, Scotland. . . . .	Room 58.
61. Rondeau, A. G . . . . .	Hull, Que . . . . .	“ 29.
62. Tanner, A. H. . . . .	Joliette, Que . . . . .	“ 38.

## FIRST YEAR :—

63. Coulin, J. E. . . . .	Neuchatel, Switzerland. . . . .	473 St. Lawrence St.
64. Cruchon, C. F . . . . .	Druillat, France . . . . .	744 St. Lawrence St.
65. Joliat, H. . . . .	Beaucourt, France. . . . .	217 Drolet St.
66. MacLeod, N. V. . . . .	Granby, Que . . . . .	Room 61.
67. Swinton, Jas. . . . .	Rocton, Ont. . . . .	“ 57.

