

THE
Presbyterian College Journal
MONTREAL.

Vol. XII.



1892-93.

EDITORIAL STAFF :

E. A. MACKENZIE, B.A., *Editor-in-Chief.*

K. MACLENNAN, B.A., J. R. DOBSON, B.A., G. C. PIDGEON, B.A., *Associate Editors.*

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

All business communications should be addressed to the Manager, N. A. MACLEOD, B.A., and all other correspondence to the Editor-in-Chief, E. A. MACKENZIE, B.A.

ADDRESS—67, McTAVISH STREET, MONTREAL; QUEB.

JOURNAL OF COMMERCE PRINT,
MONTREAL.

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Our Graduates' Pulpit.

THE ROD OF THE ALMOND TREE.

A SERMON,

BY REV. A. B. MACKAY, D.D.

"I watch over my word to perform it."

Jeremiah 1, 12 (R.V.)

In these days different opinions in regard to the natural character of Jeremiah are entertained. I believe the old opinion is correct, that he was very diffident, a man of no self-confidence or self-assertion, of a shrinking and sensitive disposition. But whatever opinion we may have on this subject, it cannot be denied that he felt himself utterly unqualified to be God's messenger to Israel. He said, "I am

a little child, I cannot speak," and shrank from carrying out the divine commission. God reproved him for this. He can make the weak things strong, can make a worm thrash mountains. He would so strengthen Jeremiah that he would be able to face the most stubborn, and utter without flinching all God's words. "Behold I have made thee this day a defenced city and an iron pillar and brazen walls

against the whole land." "Thou therefore gird up thy loins and arise and speak unto them, all that I command thee; be not dismayed at them lest I dismay thee before them."

And to strengthen his faith God touched his mouth and said, "Behold I have put my words in thy mouth." Also He gave him a vision of the rod of an almond tree, that is "the wakeful," because it is the first tree to awaken after the sleep of winter. It blossoms when all other trees are bare. So God is wide awake in regard to all His words. Not one of them will fail to the ground, all will prosper in the thing whereto He has sent them. The word of man is like the bare branch without bud or blossom. The word of God is the rod of the almond tree, full of life and beauty, its sunlit blossoms shaking in the wild winds of early spring, sure prophecy of the advent of God's summer. Then when the eye of the prophet had been filled with this fair vision, God gave him the grand assurance, "I watch over my word to perform it." Let us listen to this assurance, for in speaking thus to Jeremiah He announces to all the unvarying relation He bears to His word. It is a general principle which is here enunciated, as applicable to us in our days as to Jeremiah in his; and it is a principle of supreme importance to the Church of Christ at the present hour, and well worthy of the best attention of such a gathering as this. Notice several things that are here established.

I. THERE IS A MESSAGE WHICH GOD CALLS HIS WORD.

It is on the lips of man, but it is the word of God. It is not Jeremiah's word though his lips uttered it, though his mental consciousness, his emotional nature, his will, his conscience were all employed in the utterance of it, and not the least violence was done to any of them. It was not an evolution of Jeremiah's thoughts. Its fountainhead was not Jeremiah's spiritual and mental faculties playing on the facts of providence. It was God's word.

There is a great deal of talk about inspiration in these days. We are often reminded that the Church has committed herself to no theory of inspiration; and there is a sense in which this is perfectly true. She has no more committed herself to a theory concerning the way in which there has been brought forth the Word of God written, than she has committed herself to a theory concerning the way in which there has been brought forth the Word of God incarnate; but she has committed herself to the position that the Scriptures of the Old and New Testaments are in very truth the Word of God, even as she has committed herself to the position that Jesus of Nazareth is in very truth the Son of God; and any separation of the human from the divine in either, she can no more tolerate than could the mother the division of her living child. She answers with an emphatic yes these four questions. Is there a God? Can God speak? Has God spoken? Are these God's words? Yes. This is God's

word on human lips. "Men spoke from God, being moved by the Holy Ghost." "Every Scripture, inspired of God, is also profitable." This is the burning question of to-day. I once had a conversation with Dr. Wm. Taylor of New York in his study on this subject, in the course of which he said, "All these things are answered in the question, 'What think ye of Christ?' Is he God? How does He treat the Scriptures?"

Many tell us that the thought is inspired, but the words are not, but mark how God speaks. Does He say, "I have put my thoughts into your mind?" No, but, "I have put my words in thy mouth." Which is the harder for God to do? to put thoughts in a man's mind or words in a man's mouth? He who could do the one could surely do the other. Is this verbal inspiration?—divine words put into man's mouth. What is it, if it is not? Call it mechanical, absurd, foolish, anything you please, this is the divine declaration, and the folly of God is wiser than men. As another has said, "We confess that there is a certain seeming clumsiness about the phrase "verbal inspiration." It appears to combine something mechanical in the free and living action of the Spirit of God. But even were this so, the phrase is invaluable. It is a resting place for a faith which else must fly to and fro over a dark and heaving sea of speculation. No one has ever read the Bible and failed to feel that God speaks in that book as in no other. Almost all confess that in some way or other the Bible is divine. Critics high and low, cautious and wild,

talk of inspiration, and talk of it the more, the less their theories leave us of aught to which without a blush ordinary mortals can attach the term. Yes, we find many people ready to admit that the Bible is inspired, but when we ask to what extent it is inspired, and what it is that the Bible actually gives us, it is then that the value of this much calumniated phrase is seen. Men may juggle with the words "plenary inspiration" but the words "verbal inspiration" defy their every art. They form a touchstone. Their acceptance is the sign of a standing, their rejection the token of a falling faith."

II. MARK HOW GOD TREATS HIS WORD.

A great many critics are quibbling and nibbling at the word. They don't feel like Jeremiah. No one could imagine Professor Briggs crying, "I cannot speak. I am a little child." They seem fit to settle everything. In reading G. A. Smith's volumes one feels—what a pity this clever young man was not at the elbow of the writers of the book called Isaiah. If the reduction had only been done by him it would have been put before us in something like decent order. And he is by no means the most confident. There are many prepared to tell you when one writer put in his little bit and another his. They will shew why this part should be cut out and why that. They will prove, to their own complete satisfaction, why this must contradict that. They will tell you that the record is full of mistakes, though strangely enough they have never prepared a list of them.

Thus they treat the Scriptures, and many Christians are greatly troubled. They do not know what to believe. They are not sure whether they have a Bible or not. They cannot tell how big it is. What are we to do?

1. Remember these men are not infallible. They have not yet agreed among themselves; and even if they did, when they are most unanimous and most confident they may be furthest from the truth. A friend once told me of an incident which occurred in the Free Church Assembly, Scotland. Some supremely clever men were greatly interested in a speech made by a man from St. Heliers, Jersey. It was not his argument that interested them so much as his language. With that keen critical scent which distinguished them they were pointing out to each other this and that trace of the French idiom which was cropping up so noticeably in his phrases. This Frenchman's English was quite an interesting critical study. Alas! It was brought to an abrupt and ignominious conclusion when the person who overheard them told them that the speaker was no more a Frenchman than they were, but was born and brought up in Edinburgh. So when all the truth concerning the way in which the Old Testament Scriptures have attained their present form is known, the folly of those clever critics shall be made evident to all men.

2. Remember what God is doing with His word. What man is doing is very obtrusive. We cannot help noticing it. But we are apt to forget what

God is doing with it. He is watching over it. If He had not watched over it, do you think that we in this distant continent and in this far removed day would have been walking in its light? This book is the miracle of literature, and the explanation of the miracle is found in the fact that God watches over it. No book has been so hated and so badly treated. Often have men wished to exterminate it. Have they succeeded? Never were there so many copies in circulation. Never has it reached so far in its dissemination. Never was the form in which we have it so perfect. Never was unbelief in its claims more irrational. Every stone that is dug up in the East confirms it. "Nor has the widest learning and acutest ingenuity of skepticism ever pointed to one complete and demonstrable error of fact or doctrine, in the Old or New Testament.

Some of the precious seed has no doubt been dropped on the long route by which it has come to us, but that is as nothing. In bringing wheat from the North West across the Canadian Pacific Railway, to Montreal, no doubt some grains have been lost on the way, but these are as nothing compared with what has been stored in our elevators and has crossed the Atlantic in our ships. And so is it with God's word. All that has been lost in transcription or translation is as nothing. Why this wonder? God watches over it. Therefore there is no need to be troubled, no need for our hearts to tremble for the ark of the Lord. As the divine majesty asserted itself when the ark seemed to

be at the mercy of the Philistines, so the Word of God, unsupported, can cast down every critical Dagon in this day as in the past. Ingersoll's "Mistakes of Moses," Briggs' "Dithyrambic raptures," all the attacks of the scholars in Christendom will fail. He that keepeth Israel slumbereth not, and He that watches over His word waketh ever.

Meanwhile let us not be so foolish as to be taken in by the tricks of clever men. "We hear the cry in the streets, 'Who will barter an old lamp for a new one?' In Eastern story this was the trick of an evil magician to get from Aladdin his lamp of priceless value and so compass his ruin. We know something of the worth of this lamp of ours. It has brought us riches of unsearchable value. It has placed us among the princes of God. Let us beware. If once we surrender the old belief in the Bible and barter it for a new lamp of a complicated interweaving of legends by some skillful Macabean impostor, we may find when too late that we may be overtaken by a ruin more terrible than in the Arabian story."

III. MARK THE PURPOSE FOR WHICH HE WATCHES OVER IT.

For what purpose does God watch over His word? To perform it. In reading the life of our Savior one is greatly struck with His attitude towards it. He placed Himself under it. He studied it to perform it. So God all through the evolution of history in the course of times watches over His word to perform it. He who looks at the

word and at history aright, will find many striking evidences of this. A minister sat on a summer's day gazing for a long time on the sea. A friend asked, "What do you see in looking so long?" The answer was, "I see God." Looking over the world, studying the signs of the times, the characteristics of this and other days, what do you see? I see God. I see God performing His word. I see the words of Isaiah concerning the servant of the Lord fulfilled in Jesus of Nazareth. I see Israel scattered to the ends of the earth, and trodden under foot. I see the visions of Daniel sculptured 'n history. I see the revelation given to John evolving itself. I see the prophecies of Paul and of Peter as to the state of the Church fulfilled to the letter. The very attacks of unbelief outside and inside the Church, are the strongest proof that God is watching over His word to perform it. He will bring it all forth in good time. With him there is no failure and no perplexity. He is never at a loss. "Heaven and earth shall pass away, but one jot or one tittle shall in no wise pass from the law till all be fulfilled." Clever men in these days say the very reverse. They speak strongly of the stability of nature and the instability of revelation. "Since the fathers fell asleep all things continue as they were," is their cry, must continue, to give scope to their theories. "Stored up for fire" is the testimony of the Spirit, "but the word of the Lord endureth for ever." God watches over His word to perform it. He will perform all its words of mercy. "Let the

wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord and He will have mercy upon him, and to our God for He will abundantly pardon." He will perform all its words of judgment. "When they are saying peace and safety, then sudden destruction cometh upon them, and they shall in no wise escape." What are we doing with this word? What is our attitude toward it? Our responsibilities in these days are very great. Let us seek to realize them.

1. A great responsibility rests upon us in relation to Him whose ministers we profess to be. Again and again He has spoken concerning the Scriptures. There can be no doubt that in so speaking He has committed Himself to what is called the traditional view of revelation. To evade the force of His testimony, men with little consciousness of the limitations of their own knowledge, talk much about the limitations of Christ, and have invented a new theological term, kenosis, to try to explain His position; but it is vain thus to manipulate facts and words. Our faith may stand in the wisdom of men who claim to be critical experts, or in Him who is the wisdom and the power of God, it cannot stand in both. We have to make our choice. Listening to the claims of very learned, acute and confident scholars, amazed by their marvellous industry and ingenuity, impressed by their unmistakable earnestness and seeming loftiness of purpose, do we feel ashamed to differ from them? Does it not look like an

acknowledgment of mental narrowness and irrational self-conceit? Why should those who are not experts refuse to accept the conclusions of those who are? Why shou'd we who are no match for these men in the line of their special studies set ourselves against them? We answer: Because it is to us a matter of life and death. Because it is a question of fidelity to the Great Head of the Church from whom we have received our commission. He has spoken one word which is framed exactly to suit such a condition of things as now exists, "Whosoever shall be ashamed of Me and of My words, of him shall the son of man be ashamed when He cometh in His own glory and the glory of the Father and of the holy angels." (Luke 9:26.) It may be hard to bear the shame of being branded with the name of narrow minded, unscholarly bigots and heresy hunters, but what is that to the shame and everlasting contempt in store for all those who are ashamed of His words. The certainty of that awful shame of to-morrow makes us despise this shame of to-day.

2. A great responsibility rests on us in relation to those over whom He has placed us. He has appointed us as undershepherds of that flock which He has redeemed with His own blood and which is very dear to Him. There are great differences among the several members of that flock—the young and old—the strong and feeble—the great and small, but they have all one common characteristic, they believe in Him, they hear His voice. And concerning such, yea the very feeblest, He has

said, "Whoso shall offend (or cause to stumble) one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depths of the sea." Is there anything more fitted to cause stumbling to the little ones who believe in Him than to be taught that His word is not to be implicitly trusted, that modern scholars know more than He that modern science proves His ignorance of subjects on which He has spoken. The unsettling influences of the questions of the higher criticism are acknowledged on every hand. Indeed, the cold blooded way in which this is sometimes spoken of is simply appalling. Listen: "There is a crisis, and there can be no doubt that there will be need of much wise and patient meditation, before the popular mind can be brought to rest in any form of the critical view. . . . It is also certain that in the transition time some will make shipwreck of faith." Mark the statement. Some will certainly make shipwreck of faith. Recall the Saviour's words. Little ones who believe in me made to stumble. Their confidence in Him, which is their strength and safeguard, will be undermined, is being undermined, by those who do not accept as final the word of Christ on any subject on which He speaks. He who died for the little ones who cling to Him in faith will soon reckon with all who have caused them to stumble. His words of warning are very plain and very terrible, "It were better for that man that a great millstone were hanged about his neck and

that he were drowned in the depths of the sea." God save us undershepherds from the condemnation of the Chief Shepherd when He appears.

3. A great responsibility rests on us in regard to the work our Saviour has given us to do. On the day that He ascended He said, "Ye shall be witnesses unto me both in Jerusalem and in all Judea, and Samaria, and to the uttermost part of the earth." From that day to this, many have arisen who have devoted themselves heart and soul to the work of carrying out this high commission. They have done great things in His name. They have fought a good fight. They have won famous victories. How? Listen to the acknowledgement of one of the critics, "The whole magnificent spiritual outgrowth of Christianity came from the Old Testament understood in a pre-critical manner. How can any critical re-construction of it now bring with it any large spiritual profit to Christians? In the nature of the case we cannot expect it, and it would seem as if the best critics could hope to do when their work is finished, is to give the Bible back to the average man with undiminished power." Mark the words. All the past victories of the Church have been won through the power of the word used in a pre-critical manner. Used thus it has proved itself in many a tough encounter, the sword of the Spirit, and "mighty before God to the casting down of strongholds." But the higher critics have got it into their hands to reconstruct. Are we to wait ten, fifty, a

hundred years till they have settled all their disputes and come to a consensus of opinion in regard to this reconstruction? Or are we to embrace the ever-changing views of these experts, and if so, which school are we to accept? In any way of accommodating ourselves to these men we must be hindered in our work. Moreover, what will the practical result be? These views are comparatively new, but they are old enough to enable us to apply the test our Saviour has given, "By their fruits ye shall know them." What have these views done for the Churches where they have prevailed? Destroyed them. Kucnen nearly emptied his class room of students, and his students nearly emptied the churches of worshippers. By the prevalence of these views Dr. Stalker has shown that the Dutch Church has been laid waste and sown with salt, and asks the pertinent question: "If we are reckless in circulating the views which have crushed other Churches, what right have we to presume upon immunity from the misfortunes that have befallen them?"

God in His providence has laid on this Church a great work. Is it to be done to our praise, or left undone to our shame? As well attempt to navigate the St. Lawrence in midwinter, as hope to overtake this work under the freezing influence of those criticisms which make the Bible the most sophisticated book that was ever written. If such views prevail among our professors, and students, and ministers, and congregations, the work of the Church can never be done.

Fathers and Brethren! We are standing at a great crisis in the history of the Church. God open our eyes to see its gravity. God help us to realize our responsibility; our responsibility in regard to the work given us to do; our responsibility in regard to all the flock in which the Holy Ghost has made us bishops; our responsibility in regard to our Master and Chief Shepherd, Jesus Christ, the same yesterday and to-day and for ever. Amen.

Symposium.

WHAT MAY BE DONE FOR THE MUTUAL APPROACH OF CHRISTIANS OF DIFFERENT DENOMINATIONS.

BY REV. PROFESSOR SCRIMGER, D.D., M.A.

The hindrances to the reunion of Protestant Christendom are manifold, but may for the most part be classified under a few heads:—

(1) National differences and State alliances dividing the churches of one land from those of another by legislation.

(2) Differences in types of piety which find it hard to understand each other and harder still to sympathize with each other.

(3) Differences in doctrine that seem antagonistic and mutually destructive.

(4) Differences in government and modes of administration which are apparently irreconcilable.

(5) Differences in worship and in the mode of administering the sacraments.

Of these the first two would probably present no very serious difficulty if they were the only ones. However formidable they may appear under present circumstances, they would melt away like barriers of snow in springtime if once a genuine union feeling were brought to bear upon them. Even if they refused to disappear altogether, they would remain only in such modified form as would offer no bar to virtual union. The real problem is to overcome the hindrances arising from differences in doctrine, government and

worship. Are those insuperable? If not, how can they be successfully dealt with?

In stating my views briefly on these points I propose to speak quite frankly. The time seems opportune for doing so. There are no delicate union negotiations on at the present time such as are likely to be hindered by free speech, nor any prospect of such in the immediate future; and in view of recent discussions in ecclesiastical synods and elsewhere, it is clear that the true cause of union will be best promoted by saying out plainly what is in our minds all around. If some illusions are dispelled we shall the more speedily discover what is really worth trying for.

In order to make my position clear, it may be as well to say at the very outset that there are some of these differences which I do not believe can ever be so composed as to secure any kind of harmony, and if by any skillfully contrived scheme of union they could be embraced within one organization, evil would be the result rather than good. Any bridge that might be thrown over the chasms would offer only a more convenient point of conflict. There would be no peace save by the extermination of one party or the other.

On the one hand I do not think that a united Protestantism can, or ought, ever take in any party holding the sacerdotal theory as to the position and work of the Christian ministry. The sacerdotal idea is the fruitful mother of superstition, and has given birth to many of the most serious errors and abuses which have ever grown up in the Church — transubstantiation, baptismal regeneration, auricular confession, the tyrannous pretensions of the papacy and so forth. It forms the real barrier between Protestantism and Romanism, and it must always form an insuperable barrier between the great mass of true Protestantism and any branch or section of it which has allowed this idea to gain a foothold in its system. Happily there is no section of the Protestant church which is irretrievably committed to sacerdotalism, but there is more than one which has never altogether rid itself of this leaven of mediaevalism. Until they purge themselves there can be no hearty or profitable union with them even though they should eagerly court it. Sacerdotalism sooner or later means spiritual death not only to itself but to the entire body of which it forms a part. It is like a mortifying limb. The wise treatment is not fuller incorporation but excision. Not that there are no true Christians among those holding sacerdotal views. I am glad to think there are many such—men and women whom any Protestant church might be proud to claim as members, and whom a reunited Protestantism might gladly welcome to its ranks if they came as

individuals. But there can be no safe recognition of their sacerdotal principles. Protestantism might as well commit suicide at once, as deliberately take this slow poison into its system. The result would be the same in the long run.

In speaking thus strongly I do not ignore the fact that the revival of sacerdotalism has sometimes appeared to produce a revival of piety and of Christian activity, as in the case of the High Church party in England during the past generation. But the student of history is not to be deceived by short-lived spurts of zeal made in the face of a critical public. He looks to the effects of sacerdotalism in those churches and in those countries where it has had free play, and he knows what the outcome of it will be elsewhere as well, except in so far as it is counteracted by other influences. Sacerdotalism is like wine. It first stimulates and then enbrutes or paralyzes. The wise man will have none of it.

But if on the one hand it be impracticable to include the sacerdotal party in a reunited Protestantism, on the other hand it is equally impossible to include the Socinian party which reduces the supernatural element in Christianity to the lowest dimensions or even denies it altogether. No doubt there are pious Unitarians as there are pious High Churchmen, but Unitarianism as a creed has ever proved fatal to spiritual life in general. Here again to incorporate this element so as to give it a recognized place in the Church would be simply a courting of ruin.

Unity is a good thing if it can be fairly gained, but it is altogether too dearly purchased at the cost of life. With these deductions however, I see no insuperable difficulty in the way of bringing the various sections of Protestantism together so that they shall all virtually form one Church.

To some it may seem that after these deductions are made, the rest of Protestantism would hardly be worth uniting. Sacerdotalism and Socinianism seem to represent large parties that appear to be ever growing larger. But though they are both very noisy, they are by no means so large as they seem, and the great mass of Protestant Christendom still marches within the Evangelical lines, including the Presbyterian, Methodist, Congregational and Baptist Churches of almost all shades, likewise the laity, if not the clergy, of the Episcopal and Lutheran Churches in both worlds. It may be safely predicted also that the Missionary Churches of India, Japan and China in the twentieth century will be Evangelical. If the Evangelical Churches can plan wisely for union now, the future of Protestant Christianity is in their hands. There seems to be no sufficient reason why they should not come together.

Doctrinally there is no doubt that the main difference which separates them is that between Calvinism and Arminianism. All others sink into insignificance in comparison with this, and one has but to mention the two systems in order to call up the remembrance of many a stern conflict of logic and sometimes with more material

weapons as well. If this difference can be healed we need not despair of any other.

Now in one sense that difference is irreconcilable. It goes down to the very foundations of human thought. Both cannot be true if our reasoning faculties are to be trusted at all. Nor is there any ground to hope that the one party will ever convert the other to its views. The battle between them has always ended in a draw. The truth is they represent two diverse tendencies of the human mind which have always existed and will always continue to exist. Some men are born Calvinists and never can be anything else; others are born Arminians and are unable to understand how anybody can hold to Calvinism. But inasmuch as the adherents of both may be very good Christians, and are agreed on almost all the points which are distinctive of Christianity, it ought not surely to be an impossible thing to find some *modus vivendi* under which they may agree to differ. As a Calvinist I believe that Calvinism is at least nearer the truth than Arminianism, and has produced a higher type of Christian character on the whole. But I see no sufficient reason why they should excommunicate one another. Owing to the accident of sharp conflict between the two systems within the Reformed Church in the beginning of the 17th century, the importance of the points of difference has been enormously exaggerated and accentuated beyond all reason. In the Lutheran and Episcopal churches the two have for the most part lived to-

gether in great good will, sometimes the one prevailing and sometimes the other. There is no good reason why the same degree of harmony should not exist elsewhere as well. Even already there are indications that the emphasis is being laid rather on other things in the Reformed Churches, so that these differences may be allowed to sink to their proper level. The Cumberland Presbyterian Church, for instance, is at least one Reformed body which without becoming altogether Arminian, has agreed to allow full standing room for Arminianism within its ranks, and perhaps others may be encouraged by its phenomenal success to follow the example. It was a good omen for the future when the application of this Church for admission into the Pan-Presbyterian Alliance, on the recommendation of a committee of which Dr. MacVicar was the convener, was favorably entertained at the Belfast Council in 1884. This is by all odds the most significant incident which has occurred in the history of this controversy since the rising of the Synod of Dort in 1619. If this precedent were followed in other cases it would produce some astonishing results. It is hard to see on what principle the Wesleyan Methodist Church of England, which is Presbyterian in its government, could be refused admission if it were to apply. The day may not be far distant, when it and others in a like position, will be invited to send representatives to the Council. When it does come the problem of reuniting Protestant Christendom will have

moved forward a long way towards its solution. In the meantime let us endeavour to maintain goodwill, cultivate appreciation of one another's good qualities, and encourage as much co-operation as possible in all good works.

The matter of Church government is a little more complicated and more difficult to deal with satisfactorily, for the reason that it cannot be left an open question. The united Church must have a government of some kind and the question at once presents itself as to which of the three great historic systems shall be adopted, Episcopacy, Presbyterianism or Congregationalism. I am inclined to think it will be found to be no one of the three, to the exclusion of the rest, but a fusion of them all.

I confess I see no hope along the line of the "historic Episcopate" insisted upon by the Lambeth Conference of 1888, at least if I understand aright what that somewhat vague phrase was meant to imply. The Protestant Reformation of the 16th century was very largely a revolt against the historic Episcopate, which had long outlived its usefulness and degenerated into an almost hopeless tyranny. It was retained in England, and afterwards re-imposed on Scotland, but the result has not proved encouraging for the Episcopate. One section after another of English Protestantism has slipped from under the yoke, until its authority has come to be recognized by a good deal less than half the English-speaking world. The whole trend of Protestantism has been away from the historic Episcopate,

and it is hardly likely to reverse its instinctive movement. Moreover, the historic Episcopate has become almost inseparably bound up with the claim to apostolic succession. And though the thing itself would do no harm, all the experience of the past makes us suspicious of the claim. It has almost invariably been used as the linch-pin to retain the wheels of the sacerdotal go-cart with its load of silly superstitions. And whatever other concessions are made, so long as this is kept there would always be the danger that a sacerdotal party would arise holding this claim in reserve, like a trump card up a gamester's sleeve, to be produced at a critical time in support of the old pretensions. This has occurred more than once already and might easily occur again. The non-Episcopal Churches are not disposed to run any such risk and will guard against it if they can.

Furthermore if sacerdotalism be wholly discarded, the ordinary diocesan form of Episcopacy very largely loses its "raison d'être." It becomes a sort of fifth wheel to the coach, discharging duties which can be as well and much more economically discharged by small local synods such as are now being organized almost everywhere, even within the Episcopal Churches themselves. It fails to justify its continuance on the score of utility and can hardly escape being set aside.

There is, however, one form of Episcopacy which will almost certainly be found in the re-united Church and will be more fully developed with every advance which it makes in aggressive

work. It is found already extensively employed in both the Presbyterian and Congregational systems, wherever these prevail, in the persons of their mission secretaries, superintendents or conveners. These men wear no special vestments and are not elevated to any superior class above their brethren, but they are true overseers of the Lord's work, created as they are needed and ceasing to exist when that work can be done without them. That is an Episcopacy which will justify its existence by its efficiency, and will not need any shadowy claim of divine right. Alongside of this, the Presbytery might still retain its full powers and every congregation its full liberties. Such a fusion of the three systems retaining the essential features of all, would furnish at once a fair basis of union and a practically effective government for the future Church.

The conduct of public worship and the mode of administering the sacraments do not seem to me to present any serious obstacle to union. All that is needed is liberty and mutual toleration. If free from sacerdotal implications, I, as a Presbyterian, have no objection in the world to a liturgy for the use of those congregations which find it edifying, so long as it is not imposed upon others which prefer a simpler and freer mode of worship. I attach no importance to attitudes in themselves and would be willing to receive the eucharist standing, sitting, kneeling, or even lying down, after the fashion of Christ and his disciples at its institution, if that should be found

to be most convenient. Certain attitudes may be used to suggest erroneous conceptions as to the nature of the ordinance, and then it is wiser to avoid them. But in themselves they are wholly indifferent. Then again I have never been able to understand how the quantity of water used in baptism, whether a few drops or a whole tankful, could make any difference in the value of the symbol of purification. By all means let those be immersed who wish it, so long as they do not unchurch the rest who see no need for insisting on this form of the rite. On this point the Baptists of America have been disposed to take somewhat exclusive ground, but their brethren in England for the most part feel no hesitation in fraternizing with those who adopt the simpler form of the sacrament. In the city of London, a leading Baptist has become the successor of Newman Hall, Congregationalist, and it is announced that Spurgeon's pulpit will shortly be filled by a Presbyterian. The two modes were practised side by

side in the early Church apparently without friction. A little forbearance would make it equally possible now.

Yes, a little more forbearance and mutual toleration, those are the things which are mostly needed, in order that Protestantism may become united. But these are precisely the things which it is most difficult to secure. On account of the foolish rivalry which disgraces the Protestant denominations, the advocates of each feel the temptation to depreciate others, in order to win adherents to themselves. If the several Churches had grace enough to recognize the good work being done by others and keep out of fields where they are not needed, goodwill would speedily grow and union come on apace. As it is I am not sanguine as to any organic union in the immediate future. But happily what movement there is, is in the right direction, and we can at least prepare the public mind for something further by free discussion of methods and plans for accomplishing it.

Contributed Articles.

THE PREACHER FOR THE AGE.

INAUGURAL ADDRESS,

BY REV. PROF. ROSS, M.A., B.D.

Mr. Moderator, members of the Presidency, Gentlemen of the Senate, of the Board of Management, Fellow Students, and Christian Brethren:

It hath seemed to me appropriate, on an occasion of such importance to myself and to all who defend and cherish the welfare of this institution, that I should for the time try to forget my own weakness and the extreme timidity with which I have suffered myself to be called from a congenial sphere of labour, and from amidst the grateful tears of a bereaved people, and that I should address myself to the discussion of some of the characteristics of the Christian preacher which will fit him for successfully carrying on his work amid the conditions of life to-day. This is a theme closely connected with the department which has been so solemnly committed to my care and of some interest to every minister of the gospel, every lover of the souls of men. When we use the term "preacher" we do not generally include the wide variety of the pastor's duties under it. We think of that single function to his ministry which he discharges when in the presence of the worshipping assembly he delivers his message. But we can hardly disassociate that act

from all the mental and spiritual preparation which enables him to obtain and hold the attention of men and to wisely influence their hearts and consciences by the truth.

By "this age" I mean not only to-day but to-morrow, so far as it is given to us short-sighted mortals to imagine what its character shall be.

It is no easy matter to apprehend aright the spirit of our own time. The features of modern life are so complex, the departments of knowledge so manifold, the fundamental ideas of the different schools of thought so radically different, that it is almost impossible to understand and truly estimate them all. Moreover our point of view is so close to the things of to-day that there is no room for the right perspective for fully measuring their tendencies and consequences.

In the mighty seething world in which our lot is cast, there are many who think that the trend of thought is going clean away from the Church and all her concerns, and that soon she will be left sitting on some moss-covered rock a mere archaeological curiosity. To many wielders of the editorial pen who feel their influence and magnify

their office, the preacher seems a very small man indeed, utterly insignificant in the mighty social, industrial, and political turmoil in which they bear so large a part. So they often introduce him with an apology and dismiss him with a sneer. To many abstract thinkers, church services are a wearisome repetition, and the sermon an anachronism. They conceive of the preacher as "tolling through his narrow round of systematic dogmas, or creeping along some low level of schoolboy mortality, or addressing the initiated in mystic phraseology," but totally destitute of all originality or practical power. At best they regard him as marking a stage in the development of humanity, as a pile of chips and rubbish indicates where the ebbing waters once stood. Even some defenders of the Christian faith speak with ill disguised contempt of the feeble performances of the pulpit in the onward march of moral life and advanced thought to-day.

But the preacher does not really need to apologize for his appearance among men. He is vindicated by the call of the Eternal burned deep on his own soul; by the anguish of perishing humanity crying out for the gospel of truth from many a city slum, and darkened tribe, and distant isle; by the public iniquity and private vice of nominally Christian nations which loudly demand that the prophet's voice shall be lifted in stern denunciation of the wrong; by the truth itself which surges within him like the pent up fires of a smothered volcano refusing to be confined.

It is not enough to feel that he has of good and substantial right, a place among the influences which are moulding men. To reach the full limit of his power, he must believe that he holds the office which was ordained from all eternity, in the fulness of the Divine wisdom, that men thereby might be saved. He is an ambassador from the court of Heaven, to offer to his fellow children of clay, the wealth of God's love and the riches of the eternal glory, and to expound to them the manner of life by which this happy consummation may be attained.

I. THE CHRISTIAN PREACHER FOR THIS AGE
MUST BE A MAN OF WIDE ACQUAINT-
ANCE WITH TRUTH.

I pause not to speak of a deep personal trust on the Son of God and a growing likeness to him. Such an experience has been a fundamental requirement of the gospel ministry since the day of Pentecost. After this, his pre-eminent qualification is a full and sympathetic knowledge of God's revealed will. He ought to have a deeper and more critical knowledge of the Scriptures than the average member of his congregation, for otherwise it will not be very inspiring for them to listen every Sabbath to what they have known by heart for years. The standard of Biblical knowledge is rising among the Christian workers of every congregation and to maintain his position the preacher will need to work.

In addition to this he must needs lay all spheres of investigation under tribute to furnish him for his calling. Time

was when he needed to know only the mysteries of scholastic theology and he might move among his parishioners as ignorant as a babe unborn of their callings, their trials, their hopes and fears. He was often a man of another world than theirs. The average hearer among them might have used the language of Tennyson's "Northern Farmer" concerning his experience in church:—

"I 'eerd 'um a bummin' awaay loike
a buzzard-clock over my 'ead, &
An' I niver knaw'd whot a mean'd, but
a thowt a 'ad summut to saay,
An' I thowt a said whot a owt to 'a
said an' I coom'd awaay."

But to-day the barriers of ministerial caste have been broken down by the rising tide of general culture, and the preacher must hold his audience more by the power of truth and less by the force of traditional respect. No mere professional knowledge is sufficient to qualify him for his arduous tasks. Although he must still be the man of One Book he will not do it, or his calling justice unless he is far more. He must grasp the conditions of life under which every one of his people lives and earns his bread; and he must know something of what is passing through the minds of all classes of men.

To be more specific, the philosophy of an age is too closely connected with its theology to allow the preacher to remain ignorant of its leading characteristics. Besides the fundamental arguments of Christian apology lie to-day in the transcendental realm.

In the region of science a new world has been unfolded to this generation.

I was glad to read the statement of a leading bookseller of the United States that most of the copies of the new books of science were sold to clergymen. These books contain a mine of illustrations of spiritual truth, they are usually models of style, and their matter is most stimulating to thought. Especially does the preacher need to have a clear idea of all the ramifications of that giant offspring of nineteenth century thinking, the mighty idea of development. It was a subject of much laughter twenty-five years ago, but to-day the merriment is rapidly dying away. Although in the realm in which it originated it is hardly more than a working hypothesis; it is now influencing philosophic, scientific and theological thought much more than almost any single mind can understand. Many of its far reaching conclusions are evidently destined to become part of the permanent mental possessions of mankind. The very men who argue most strongly against it think in its terms, use the speech it has framed, and have obtained a new conception of the universe by its means.

Its outcome in one direction appears in those critical theories of the origin of our Scriptures whose warp and woof every preacher of the Presbyterian Church ought to know, not that he may inflict them from the pulpit on a simple minded people, but that he may satisfy his own mind, and the minds of any intelligent inquirers, and especially best at no distant day he may be constituted a judge of what is the true position in regard to them.

IN THE DEPARTMENT OF SOCIAL SCIENCE many vexed questions emerge, most closely connected with public morals, and no pastor can rightly divide the word of God to-day without occasionally touching on them. The young artisans of his congregation will come to him for advice about the attitude they should take towards certain labour organizations which are now found in almost every community; and he will need to be able rightly to estimate their code of morals, and their ultimate tendency. Perhaps it will sometimes be necessary for him to advise his people about the use of those extremely dangerous weapons which we call strikes. A grave responsibility rests on him amid the issues of to-day lest, on the one hand, he become a narrow demagogue, or on the other, the mere watch dog of the monopolist against the inalienable rights of man. Nor can the preacher ignore the literature of unbelief. It is not wise to be frequently assuming an apologetic tone in the pulpit but it is almost a necessity to know what our young men are reading, and to know what they, who have no sympathy with Christianity, think of it, and of the problems of duty, and futurity. Especially is this necessary if, as many believe, we are on the eve of the greatest conflict with scepticism that the church has ever seen.

As an antidote to the depressing effect which the widespread and able unbelief of to-day may have upon him, I would recommend the history of Christian Missions and Evangelistic effort. He will find it a most profitable and in-

spiring part of his equipment to follow the great movements of Christian activity all over the earth, and to observe how fully Jehovah hath implemented his promises to the faithful church, in the power of the truth and the plenitude of the Spirit among the heathen abroad, and the lapsed and careless at home. And if the history of these present movements be instructive the narrative of the past is not less profitable. He who knows the mind of the Church Catholic from the beginning of her history will not be guilty of propounding some rejected heresy with all the gravity of a new discovery of truth. Nor will he suffer himself to be seriously alarmed by the New Theology or the Higher Criticism. Many similar movements have been met and incorporated into the Church's life. In this age also she will easily absorb all the truth which these investigators have to offer and blow the chaff into oblivion.

The preacher of to-day must be a student of the signs of the times. I do not mean by this term that method of interpreting the Scriptures which finds a third rate French politician on a white horse in the Apocalypse, or which gleams from the language of Daniel a knowledge the last things not attained by the Son of God. But I mean cultivating the power to grasp the tendencies of modern thought, the ability to see whether the main current is flowing that we may be able to influence it, and to use it in the service of the Lord.

It has been well said, "The world moves and we must move with it if we are to be of any use in it as preachers.

Truth no doubt is one and unchanging: the gospel knows no variation; but the changes which have come on men, through the countless variety of influences that affect them may necessitate alterations in our mode of presenting the truth. Human language changes; modes of thought change; human convictions change; and all this must be taken into account by those who would be wise in winning souls."

For example, we need to be able to understand the rise of a movement like Salvation Army; to apprehend what elements were wanting in the Christian Church which the labour of this new organization supplies; and what there is in human nature among the lower classes of society to which it can so powerfully appeal.

It might be objected to all this that its acquisition would make every minister an Admirable Creighton and that there is no time for it amid the pressing and multitudinous duties of modern pastoral life. Then it is the more necessary that all the years of preparation for the ministry should be crowded with diligent and wisely selected reading, and not wasted in other pursuits however pious or apparently useful.

Again we in the pastorate ought to consider whether we are not suffering ourselves to be saddled with innumerable social and executive trifles which do not so closely pertain to our work as the investigation of the themes I have mentioned. There is ample scope for reflection whether we might not profitably make room for some of these

things by refusing to continue a number of those tributes which the religious Mañam Grundy exacts of us under pain of her displeasure but which yields us no adequate return. And besides we need to study the art of mastering the principles of a subject without burdening ourselves with all its complicated details; we need to be able to tear the vitals out of a book with precision and dispatch; and to cultivate the faculty of discovering epoch making books that we may grasp the meaning and attitude of our age through them.

II. THE CHRISTIAN PREACHER OF TO-DAY MUST BE A MAN OF UNSWERVING LOYALTY TO TRUTH.

This means that he must preach from his own experience and according to its interpretation of the word. He must be as far as possible from tampering with his moral or even with his intellectual conclusions. If he speaks it must be because he believes with all the force of a clear conviction and feels with every fibre of a sensitive heart. Amid the many subtle temptations to disregard this obligation with which we are assailed to-day the preacher needs a high endowment of that moral energy which we call manliness.

In that delightful book "The Preacher and his Models," which almost every minister and theological student has been reading this last year, Dr. Stalker says: "The polish given by education tells no doubt; but the size of the primordial mass of manhood tells still

more. People do not now respect the cloth unless they find a man inside of it."

The common conception of the ministry, especially among irreligious young men is, that it is not a manly vocation. They seem to have the impression that there is an element of mean, sneaking, effeminate insincerity about it; that it is a calling whose members form a third sex, so that the human race is composed of men, women, and clergymen, (enumerated in the descending scale.) They have imbibed the notion that the preacher must be coddled by a different method of treatment from that which they accord to other men. They imagine that he is a soft, putty kind of a man on whom every passer by can leave the mark of his knuckles if he be so minded, but whose unspeakable weakness it is generous to treat with the very greatest consideration. They fancy him one who lives on public charity and who rarely gives a quid pro quo, who requires a special rate when he travels, and when he buys goods, and over whose property the State must suspend its right of taxation because it is a decent and religious thing to do so. It is only a short step from all this to regard the preacher as subscribing a creed which he no longer believes, and preaching doctrines repugnant to his own reason for a morsel of bread. If there have been individuals whose character evidently belied this conception their critics said, "What a pity such a fine fellow should be a preacher."

Now although there may have been

here and there, some grounds for such an opinion, it never was a true picture: and it ought to be, and really is, an anachronism to-day. No man is readier to endure hardness than the good soldier of Jesus Christ. But he must, more than ever, be prepared to stand before all men on the ground of his true manhood and receive the same treatment as all others. He must have in him such a keen sense of honour, such a sensitive chivalrous spirit that he will decline any special advantage accorded to him on the ground of some mediæval conception of his office.

The Preacher's loyalty to truth must not only be a manly fairness, the soul of honour; but also a fearless, heroic bravery which dares everything for God and the highest interests of mankind. We need now a higher order of courage which is not only the instinct of battle which nerves itself to do and endure when some conflict draws near; but also with calm enduring patience stands by an unpopular cause in its weakest hour; which resists the domination of narrow prejudices and traditionalism within the Church as well as her common foes without; and which perseveringly saps and mines at public opinion until the unwelcome truth is universally acknowledged and appropriate action follows. The Presbyterian Church will always expect a high order of courage in her ministers. The traditions of her martyrs, confessors, and covenanters, ought to inspire all her children to stand by their convictions though the heavens fall. Her pulpit is no place for poltrons.

Seldom did the preacher need a more definite faith, a stouter hearted courage of conviction, or a more unswerving loyalty to truth than at the present time. Most powerful and hostile forces are around us neutralizing our influence, and undoing our work; and in weak moments we will be often tempted to abandon the unequal strife. What mean the echoes of a conflict like a civil war which have scarcely died away from some of the States of the neighboring Republic? Are these the first throes of a gigantic social struggle in which the class degradation, and the political and economic abuses of all Europe will be painfully atoned for by every land?

What means the march of our Churches up among the habitations of the wealthy and away from the dwellings of the poor in almost all our large centres of population? Is the gospel of Jesus Christ to become a perquisite of the cultured and well-to-do, and for that reason an offence to him who most needs its consolation and its inspiration to righteousness?

Has the honest artisan been soured and made the enemy of God's truth, by the careless contempt of an aristocratic Christianity? If so, it will be largely in vain for us to try to reclaim him by the city missionary after he has been alienated in spirit. We had better make heroic efforts to maintain the primitive ideal of the house of God, where the rich and the poor meet together before the Lord who is the Maker of them all.

The most cultured and radical scepticism the world has ever seen is quarry-

ing the foundations from beneath our most holy religion and some of the ablest exponents of scientific thought are marvelling that any honest man of fair intelligence can still avow himself a Christian. The list of eminent men who have ceased to believe in Christianity as a Divine revelation is a long one.

The worship of material things has in many quarters wholly superceded the worship of God. Unscrupulous methods in public life are applauded by a large part of the population as consummate statesmanship. A black dismal stream of poverty, anguish, and crime is flowing all over the land, from the organized iniquities of the liquor traffic. Gambling is still the amusement of many and the serious employment of not a few. Conscience and self respect are foreign ideas to a vast number of men.

Within the pale of the Protestant Church there is much well fitted to make a timid man uneasy. The great question with many able scholars is, Have we a supernatural revelation at all or have we simply a sacred literature, which is so far the highest expression of the religious faculty in man, but which in its turn will be supplanted by something higher and better in the great evolution of humanity under the influence of the *Zeitgeist*. Among some believers in a revelation the Atonement is repudiated at least in its old historic sense, and the appeal is once more to the Covenant of works. That sacerdotal system which connects all grace with a figment of apostolic succession grows daily more arrogant and uncom-

promising. Sacramentalism is once more rearing its head where we should least expect to find it. The methods employed for reviving the Church's life are too often mechanical and their results transitory.

The preacher may shut his eyes to these tendencies and keep on his own way. But it is better for him to look through them and beyond them if he can. Surely in all these things there is a loud call for loyalty to truth on the part of him who hopes to lead men to God in Christ. Sometimes his difficulty will be to maintain that courageous faith in truth and righteousness which is so necessary for grappling successfully with his work.

He may be greatly helped by considering the adaptation of the gospel to the deepest needs of man, by remembering its past triumphs over the lore of the wise and the might of the strong, by grasping the confident predictions of the Holy Scriptures which outline a certain victory for the truth, but most of all by close communion with the Holy One. He who maintains an unbroken fellowship with the Eternal will find that before the light and majesty of that Benign Presence the mists of earth will clear away. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." He will catch something of the dignity, stability, and imperturbable calm of the Infinite One. Obtaining some glimpses of the future from the Divine point of view he will not allow himself to be consumed with impatience, nor petulant anxiety about

results. "He that believeth shall not make haste."

Not only will such a spirit be far from quailing before the impending conflict, but it will exult in the thought that the Unchangeable determined before all the ages that it should stand for the honour of his name in a post of special trial, and in an age surcharged with hostile influences.

III. The Christian Preacher for to-day needs to be a man of skill and power in using truth. He ought not to be what is called in Scotland "an o' God's gowks," an encyclopedia of knowledge, or a moving conscience, or both combined. He must be a man of action, a clear headed, quick witted whole souled Reformer! His mental endowments, and especially his wealth of heart and vigour of devotional life will indeed be useful in a high degree as he lives an earnest holy life among men, for in so doing he reproduces the life of the Great Exemplar, the Son of God. Character in the preacher is of vast importance.

But in addition to this he is the active champion of truth, an outside conscience to the sinner, the awakener of new and higher life throughout the whole community in which he dwells. He must not only be armed with the sword of truth, but he must know how to wield it in courageous and successful battle for the Lord. To obtain the love and respect of a Christian congregation and to minister to the needs of its members for a lifetime is no very difficult task with ordinary grace. But to conquer the Kingdom of evil, to

reclaim the devotees of vice, to counteract the spirit of worldliness, to bring the whole community nearer to the Spirit of Christ than we found it, is hard heart-breaking work. To accomplish it more than instruction is needed; instruction is a means to an end, viz., spiritual quickening. While it is wise to make every injunction to duty, or to the enjoyment of privilege, rest on a firm doctrinal basis, the great need of man is not knowledge but life. The worst man in Montreal knows more than the best man can do. Hence the crying need for power in the preacher, to arouse the dormant conscience and awaken the whole higher man. Almost every writer on preaching, has tried to analyze that element of ministerial efficiency which we call "power" and has failed. It has been pointed out that every kind of power is in its own nature indescribable. What is gravitation? Or magnetism? Or life? Do these forces not always elude a sensible and exhaustive definition? So does the preacher's power, yet it is a terribly real thing notwithstanding its mystery. One man says certain words and they are merely decent commonplace, another says them and they electrify an audience and awaken unquenchable desires after holiness and God. This spiritual energy may be present in a high degree along with very imperfect views of truth and the utter absence of all graces of speech. And it may be conspicuously absent from the most perfect and finished discourse. The Salvationist vehemently repeating his one idea at the street corner often

arouses to newness of life some utterly impervious to the appeals of the regular ministry. Have we not known students advised by their professors to turn aside to other callings because of their lack of gifts! But they persisted and behold some of them proved their Divine call by developing wonderful facility for moving men and rousing and organizing vast armies of workers. Again and again among our acquaintances we have seen illustrations of the sovereign grace of God which clearly indicated that, when the Holy Spirit is a factor in the case, we can never predict what the results may be. Therefore it well becomes us all to seek the Divine blessing of power by prayer, by reflection on the truth connected with it, by entire consecration to the service of God in helping men.

I have mentioned skill in adapting the truth, as an important qualification of the preacher in a complex age like the present. I can only hint at one or two directions in which there is scope for the application of this.

This age seems to demand

SPECIAL FRESHNESS AND VARIETY IN PULPIT TEACHING.

From the topics of those who advertise them beforehand, we learn the effort which is made to comply with this desire. While a very large number of these topics are chaste, appropriate, and timely, there seems to be scarcely a crime, or an execution, or a social scandal, or a prize fight which is not used by some sensation monger to pander to a vulgar taste and to swell his reputation and his church revenue

at the same time. While we have no doubt that the very mention of some of these things in the pulpit is a degradation of its mission there is a possibility of using the events about which our hearers are thinking in the way of illustration, so as to find a readier point of contact with their thoughts and lodge a higher truth in their minds. The temperance movement, the conflict between labour and capital, socialism, gambling, dishonest methods in business and all forms of Sabbath-breaking are allowed by the most conservative, to be well within the sphere of occasional pulpit treatment. But these must not form the staple of our preaching by any means, nor is it wise to allow any outside organization to dictate to us how often we shall treat them. And when we do discuss them, it must be clear that the moral and spiritual reconstruction of men is the end sought through them.

But the best method of securing both freshness and variety is to follow closely the language and the arrangement of Scripture. There we have the freshness of nature, the exhaustless variety of the Divine mind. In the discourses of Alexander Maclaren of Manchester, we have beautiful examples of the forcible and profitable results of allowing every phrase, mood and tense to deliver its message in the speech of to-day.

As another adaptation of our message to the spirit of our time it seems to me that we need more than ever to present the bright and joyous side of the truth. I venture this suggestion that this is a somewhat sad

and pensive age. If you doubt this, consider how our children are pushed from stage to stage of study far beyond their years; how the hours once appointed for play are filled with music, painting, or calisthenics; and how early on this continent they are little old men and old women.

Even the University student has wonderfully changed since I first knew him. No longer does he tear along the street like a hind let loose leaving a row of battered doors, and a group of breathless policemen far behind him. He now walks quietly along with a comrade gravely discussing the Unknowable. The business man tries to do in twenty-five years amid special difficulties what it took our fathers fifty years in easier circumstances to accomplish. He risks much in single ventures, and he has to study far reaching complications. Consequently he is a man of many cares. He needs no lugubrious preacher to tell him that this world is a wilderness of woe and to send him from Divine service sadder than he came. We have all listened to preaching which seemed to rattle a mouldering skeleton in men's faces and to make the Divine government of earth a reign of terror. But the very purpose of the gospel is to fling the bright bow of God's consoling promises on the dark cloud of human grief and care. "Comfort ye, comfort ye my people saith your God. Speak to the heart of Jerusalem." No weak sentimentalism which emasculates the gospel will really comfort the sin sick heart. The conscience will instinctively repudiate a forgiveness which is not

founded on righteousness. Without in the least minimizing or concealing the sterner truths which need to be told, I have felt more and more the inspiration and the blessing of preaching the glad tidings of great joy which have been given us for all people; the possibility of absolute certainty regarding our standing in Christ; the tender affectionate interest of the Living God in every individual man; the infinite wisdom of his procedure with us in the ordinary course of his providence; and the unquestionable peace, glory, and power of service, in which, if we are good and obedient, His training shall ultimately end. We need to carry with us something of the brightness of our Lord's ministry and his absolute freedom from despondency concerning man's condition, dark as He knew it to be. This to spread before the weary and careworn, a refreshment sadly needed and sometimes deeply desired.

From every review, however brief and fragmentary, of the preacher's duties,

difficulties and responsibilities, we turn with the question of Paul, "Who is sufficient for these things?" But when this cry is wrung from the soul, it is the sign of being lifted into fellowship with the sufferings of the Son of God; and there is revealed to him privileges of ministering peace and consolation which an angel might envy, and whose crown no man can take away.

It is my earnest hope and prayer, as it shall be my steady effort, that this chair may be owned and blessed of God in helping to mould a ministry of wisdom and power, to carry the banner of Christ's Crown and Covenant into many a distant clime; and to permeate this land with the spirit of holiness and true devotion to God and to the highest interests of man.

If this be granted to us in any considerable measure, the generous founder of the chair and the humble occupant thereof, shall rejoice together when the shadows have passed away.

DR. BARCLAY'S ADDRESS.

In discharging the duty entrusted to me to-night, which I esteem as an honor assigned to me by the Presbytery, I will endeavor to be very brief. Your career as a student and your subsequent career in the ministry are the grounds of your appointment to the chair to which you are being inducted to-night, and as these are such as to warrant us in forming high expectations of the results that are to flow from your appointment. I do not presume to say anything to you in the way of admonition or even advice as to how you are to discharge your important work. I speak simply in the way of expectation. I need not remind you of the deep responsibilities and the holy privileges of your new position. You are to have a share in the training of students of theology, a share in the forming of the character and the moulding of the teaching of men who are to become Christian forces throughout the land, and hence also of the hundreds and thousands who will come under their direct personal influence. It is a solemn thought, awakening I am sure in your mind, mingled feelings of holy awe and sacred joy. We look to you through God to equip them for their future service—to help to furnish them to every good word and work. The religious situation of the day in which you are called to your work, like that of every day, has its own peculiarities—its own special difficulties—the proclamation and maintenance of the faith is no easy,

simple thing to be learnt out of text-books and formulated into systems—the faith has been challenged—the forms in which we have held it have been assailed—some of them swept away. It has been attacked from many sides, and in many ways. Its truth and its power are being tested by new social needs—by new developments of culture and civilization—by new discoveries of science and new methods of thought—by cries that it has not hitherto heard—and claims which it has not hitherto had to meet. So fierce has been the onslaught and so severe the trial that men are found who speak of religion as undergoing a process of decay—who say that the revelations of science and discoveries of scholars in different branches of study have made the basis of our faith utterly insecure and untenable; this at least, we must admit it is an age of arrested belief, dangerous to all, fatal to many. It is in this situation that you are called upon to teach the young men who are to be upholders of the faith and promoters of it. I need not tell you—what study—what care—what prayer—what wisdom from above are needed for this work. The young men who come to this college to study in other classes and in yours will look for guidance, for instruction as to what attitude they are to take towards the forces and the questions of the day. The theological student of to-day knows, as those who went before him did not, what a wide,

vastly comprehensive subject is the theme of his teaching. He is to teach theology and religion, the basis and the fabric, the doctrine and the life, and there is not a field of nature or of mind, whence he has not to draw material for his lessons. His main duty is to make God known, and for revelations of God he must go to his Bible—to the material Creation—to the pages of history—to old philosophies and ancient creeds. He must travel in thought and inquiry throughout the whole length and breadth of human life. The most prominent feature, the most marked development of our day is the growth of material science, the attitude it assumes and the claims it asserts. The student of theology—the future minister of the church—wants to know what he is to do here—how he is to regard it—how to meet it? We are bound to recognize that we stand in a somewhat new relation to it—not however in any relation of antagonism. To suppose this or assert this would only create insuperable difficulties and abolish all possibility of solution alike of creation and of life. There can be no real—however much apparent—antagonism between science and revelation; they are both voices of God: both revelations of God. Nothing has yet been discovered—nothing can be discovered—to make us abandon our belief—to hand ourselves over to natural science, take its one category of matter and its one invariable force as the explanation of the Universe, with its one kind of knowledge “that solves no question that weighs the health of man, answers no

question he much cares to ask, throws not one glimmer of light on his origin his nature, his destiny.” We accept thankfully what it has to tell us of the material universe, but we cannot regard its teachings as adequate to fathom or explain the higher world of mind and spirit, will and conscience. There are other and higher forces than those lodged in matter; there are other truths and those the highest that come to us through other avenues than those of induction from material facts and forces.

The student of theology will want to know what attitude he is to adopt, towards what has assumed to itself the name of the higher criticism in regard to such questions as Revelation, Inspiration, Interpretation. He will need to be taught; for this age much needs to be taught to distinguish between revelations from God and revelations of God. Revelations from God are unchangeable, but revelations of God change and keep changing from less to more, from darker to clearer; the teachings of which are gradually evolved in the history of the world, a light that warms and brightens as the ages roll. Science can add nothing to and take nothing from the revelations from God, but it may throw and has thrown new light on the revelation of God, it has itself given us new revelations of God.

And so with inspiration. Here there are many questions to ask as there even have been many questions asked. Were the books of the Bible inspired or were the men who wrote them and the men

who gathered them into one. Is the inspiration verbal, dynamic, plenary? And so with interpretation. In what spirit and with how much liberty may we interpret words written by men in other ages and of other habits of thought and speech. How shall we interpret so as to keep the Bible a living book vital with the warmth and in touch with all the needs of humanity. How shall we interpret so as to catch the spirit of the men who wrote and be apprehended by the same spirit that inspired them. How shall we interpret so as not to lose or hinder the continually unfolding revelation of God, and keep the Bible an ever-opening book, throwing fresh light from day to day on the will of God and the life of man. These are fields of thought and enquiry into which the student of theology of our day must go, and it is from you and your fellow professors he must learn in what spirit he should go. May I venture to say, that if his own faith is ever to be real and strong, and his own teaching convincing and converting it must be in a spirit of fearless acceptance of truth on the one hand and fearless proclamation of truth on the other. He must be ready to read as God writes, whether the writing be in the book of nature, or in the book of history, or the book of revelation. He must have an open eye, an open ear, an unbiassed mind; above all an obedient will; for we have one revelation from God through Christ which stands infallible—that he that doeth the will of God shall know the doctrine. He must be humble and submissive to God's

will and hold himself ever ready to receive all of His truth which is to be found by single-hearted search after it, not discouraged by difficulties. What high knowledge was ever won without toil and pain, not hampered by scruples, not hindered by prejudices, not trampled by traditions, nor authorities nor public, even religious, public opinion. We must not give up, and we can allow no one to muzzle our rights as students, our rights to think and reason and inquire. The worst of all faithlessness is to shirk truth and be afraid of facts. And as he is fearless in the acceptance of truth, so must he be fearless in the utterance of it; but careful as well as fearless, he cannot be too solemnly warned not to do his speculating in the pulpit. The study is the place for that, the pulpit is the place for the utterance of matured convictions, and for positive rather than negative teaching, for confirming, not for unsettling faith. It is no duty of a minister, on the contrary, it is a heinous wrong to destroy old foundations, to sap faith, to weaken motives, especially when he has nothing better, perhaps nothing at all to substitute for what he is trying to take away. And if there be questions on which he has not been able to reach conviction, let him wait in silence for further light; without touching on those he has plenty to preach about. He is safe with the "Thus Saiths" of the law, and the verily, verily of Christ. There can be no doubt or difficulty about the weightier matters of the law. Justice and purity and kindness and forbearance and forgiveness and

charity, the seeking after whatsoever things are pure and true and just and lovely. Above all and best of all he can preach a personal Christ and love and loyalty to Him; and after all it was on this, mainly, that Christ planted His Kingdom; in this better than in any other way will men find their way to God and good. The stronger power, love, is the only power that can drive out the lower loves. It was Christ himself, not any doctrine, not any system, that captivated men with a divine charm, that revealed to them God's own love. Ideas, however high, thoughts, however pure, precepts, however wise, systems, however perfect, cannot save, but Divine love breathing through a human soul, speaking through human lips, manifesting itself in a human life saved before and can save again. God's love manifest in the flesh, unfolding His Divine beauty in word and deed, it was that that won and that will win men's hearts. From the time that Christ appeared till now, it is around His person that faith has clung, it was personal then, it is personal still, loving Him who loved us and gave himself for us. Not to believe this system or accept that doctrine, is the calling of Christ, but believe me, accept me, the rest will follow. Love follows faith, and the whole nature follows love: And if success is ever to attend his ministry, if his ministry is to be a living power and not a mechanical system, you know well and you will never forget

it in your teaching that the student of theology must learn not only to know Christ, and to preach Christ but to live Christ. No amount of knowledge of the doctrine of the church and ability to expound them, will win souls for Christ unless Christ's truth and Christ's life be manifested in the preacher's character and shine in the preacher's conduct. Only thus can we know and only thus can we impart the doctrine of Him who is the Truth of God. Renewed and inspired personality is the most powerful instrument for advancing Christ's Kingdom, and it was the instrument to which our Saviour Himself specially assigned the work, personal character, personal influence, character moulded after Christ's influence, breathing Christ's Spirit, these, not systems, not churches, not associations are going to purify society, and save the world. "The Christlike soul is power of God with man." God is to be seen through Christ and Christ is to be seen in all that is best and worthiest in his disciples; and unless a man has learned to know something of God Himself, his personal nearness and Christlikeness, how can he preach? But a heart made bright by the hope of Christ shines everywhere upon life. From his own lived by the faith of the Son of God, and breathing the love of Christ, will the preacher's teaching draw its richest inspiration and receive its noblest impulse and accomplish its most successful work.

PRINCIPAL MacVICAR'S CLOSING REMARKS.

In closing the proceedings, Principal MacVicar remarked:—

We open this session under circumstances for which I am profoundly thankful. It is the twentyfifth session since I began my work in the College as its first and sole Professor in the basement of Erskine church. Through the energy and liberality of our many friends, things have greatly changed for the better since that date. We had then little beyond our charter and faith in God and his people to undertake the founding of the institution. At the outset, it fell to my lot to teach nearly every branch of the curriculum, and for twenty-four years I have had three departments in my hands. Gradually we were enabled to make a division of labour; and to-night through the large-hearted munificence of one of our friends, I rejoice in being privileged to place two of my departments and one of Rr. Scrimger's in charge of Professor

Ross. We have now four English and one French Professor, and four Lecturers. We have one hundred and ninety-nine alumni by whom we are most worthily represented on Foreign Mission Fields and in all parts of this Dominion. We have nearly one hundred students; and of our Library, Buildings and other equipments it is unnecessary to speak except to say that we expect their continued enlargement. Our determination is, by the Divine blessing, to keep abreast of the age in all respects—to be thoroughly progressive in the best sense of that term; and I feel confident that we have in Professor Ross, whom I most cordially welcome as a member of our staff, a gentleman who, by his christian character and spirit, his ability and scholarly attainments, will greatly aid us in carrying out this determination and adding lustre to the fair fame of our institution.

THE PRESBYTERIAN COUNCIL.

BY REV. PRINCIPAL MACVICAR.

The Fifth Council of the Alliance of the Reformed Churches holding the Presbyterian System, met in Toronto from the 21st to the 30th September. It was in all respects a successful meeting—undoubtedly the great ecclesiastical event of the year on the American continent. The members, ministers and elders, came by appointment of their Churches from all parts of the world, from Europe, Great Britain, Asia, Africa, North and South America, the Western Islands, Australia and New Zealand. They represented 91 distinct Presbyterian organizations, 23,951 ministers, 2,594 licentiates, 120,933 elders, 69,805 deacons, 4,169 theological students, 3,020,765 sabbath school pupils, 4,092,965 communicants and 20,000,000 adherents. We venture to think that very many are ignorant of the progress and position of Presbyterianism as thus set forth by figures which are in no way exaggerated.

The question is sometimes asked, what is the use of these great Councils? Do they accomplish anything to justify their existence? They do, judged by a purely utilitarian standard they serve many worthy purposes. They collect through official and reliable channels, a vast amount

of valuable information, which is published in their proceedings regarding the organization, history, religious life, social movements and missionary efforts of the Reformed Churches. They voice the opinions of leading men in these churches, and often the unanimous judgment of the entire assembly upon many of the great questions of the day. They give encouragement in the form of moral influence and financial aid to weak and struggling churches. Bohemia may be named as having enjoyed these benefits. And surely it is a good thing that churches in their corporate capacity as well as individual believers should bear one another's burdens, and so fulfil the the law of Christ.

Each successive Council has taken steps to bring about a wise adjustment of the work of all Protestant churches and Missionary Societies on Foreign Mission fields, so as to prevent conflict and secure cordial co-operation in carrying out the Savior's great commission to his people to evangelize the world. Efforts in this direction require time, patience, perseverance, and much heavenly wisdom, but they cannot fail to be profitable. Great good must result from a careful consideration and comparison of the

experiences and methods of those who are battling with paganism. The more Christians look into these matters the more deeply will the fact be emphasized that the means provided by them for the enlightenment of heathen nations, are utterly inadequate and out of proportion to the magnitude and importance of the enterprise.

The missionary problem is only beginning to be seriously considered, and this Council has shown itself to be well fitted to view it in a comprehensive manner. Practical work of this sort

is sure to develop the unity and catholicity of Presbyterianism, and to banish the tendency to doubtful disputations. It is something for which to be devoutly thankful, that the late Council showed little or no disposition to indulge in polemics. Its earnestness, freedom of speech, and yet almost complete unanimity of thought and feeling were most gratifying. There was no mistaking the honest determination of all to cling to the Bible as the word of God, and to regard the gospel as full of Divine power to save sinful men.

TENNYSON.

What poet would you soonest take with you as your companion, if you were setting out on a journey? An American, I suppose, might take Longfellow; but an Englishman—well, an Englishman has such a number to choose from that perhaps he cannot easily make a choice, but I think most Englishmen would choose Tennyson, and more especially at the present time when we are all mourning the death of our beloved Laureate. Others there are of greater talent in our long list of poets but none we hold dearer.

Tennyson's place in our literature is significant as well as important. He is essentially a poet of our own times, and as such he keeps in touch with the great mass of his fellow men. The field of English literature at the time of George IV has been compared to a field from which the last harvest has been gathered and which must be broken up with plough and harrow and cleared of weeds before it will yield another crop. That renovating process was the New French Revolution of 1830 and the Revolution of 1848, together with the troublous times that intervened in England. This breaking up prepared the soil for a new and better crop of writers; and, without adopting either Carlyle's aristocratic view or the democratic view of Buckle, we can easily see how we are in a large measure indebted to this renovation for the particular attitude of the writers who come before us at that crisis. Tennyson, Gladstone,

Charles Darwin, the Brownings, Thackeray and Dickens were all of nearly the same age. Tennyson, like the others, was largely a product of the times, and yet a moulder of his times as well. He was profoundly influenced by the growing democracy of the age both in church and in state. The spirit of democracy which so influenced him he eagerly welcomed; he hailed it with joy; and in turn lent his own influence to promote the new philosophy, yet without doing damage to either church or state. His aim was to free them from error and all that was injuriously dogmatic, and to bring them nearer to the light of truth, to make everything in the constitution and the church bear fruit.

The newer and better theology had obtained a great hold on him. This is seen in "In Memoriam." "In Memoriam," one of the three living obituary poems in English, is the obituary of philosophy, and in it Tennyson appears as a contemporaneous poet, a poet of the nineteenth century. He keeps among the things of the present. "In Memoriam" "reflects the nineteenth century like a mirror." This is one reason why the poet is so popular, so near and so dear to the hearts of the people. Arthur Henry Hallam, the nominal subject of the poem, is kept in the background and the poet and the nineteenth century are set in the foreground. Throughout the whole course of the poem, we hear very little of Arthur Henry Hallam, but we can

easily trace the steps by which the poet leads up to that new and better theology which so influenced him. Here we see God as a practical God, a God who heals and blesses and not one who damns and curses. Nor is man so very bad after all. Man is moving on from good to better, but on earth can never reach best. It is here that we recognize in Tennyson the literary son of Wordsworth, but the son outshines the father. The steps we trace in "In Memoriam" are three. First, we see the emphasis laid on the living friend and the dead body. In the second place we see the duality of life emphasized. There are brought before us the living friend and the living spirit, and the question that comes to us is, "Can they commune with one another?" In the third place we see the poet broaden out beyond the individual, and the emphasis is laid on mankind in general. This is the point in which he approaches Wordsworth. To him life is simply a variety of sensations. Man passes on from good to better, growing continually. Just at what stage he is we cannot tell, but growth does not stop with death. Death does not end all. Perfection can come only after this mortal change, and so the poem which begins with a minor note of despair ends with a note of hope and triumph.

Tennyson's first period was one apparently calm and peaceful and serene. Men thought him a dilettant. Compared with the poetry of those who preceded him, the poetry of Tennyson has been likened to a lovely summer evening when the outlines of the land-

scape are the same as in the day-time, but the dazzling splendor has been softened and dulled, and the flowers with their vigor restored, lift themselves up and all is refreshing. To this period belong his portraits of women, and it was these that first attracted people. Tennyson was deeply interested in woman, and his interest continued to live. We see it beautifully brought out in "The Princess," where he teaches that woman is the helpmeet and companion of man. These early portraits of women may be said to form a sort of picture gallery. Here is the frolicsome, child-like, flirting, little, "airy, fairy Lillian," there the beautiful and chaste Isabel who makes a model wife; here is Adeline the thoughtful, the dreaming, the spiritual, there is the "ever varying Madeline," at one time smiling, at another frowning, and still again uncertain whether to smile or frown. It is said that Adeline, Lillian, Eleanore and the May Queen were keep-sake characters.

Fame came quickly to Tennyson. At thirty he found himself already famous, and in 1850, being then forty-one he was made Laureate by the Queen who thus justified the public estimate of his powers. He lived in the country, chiefly in the Isle of Wight, amongst his books and his flowers, free from the annoyances of society. His life was outwardly so calm that men imagined it to be nothing but a beautiful dream. But though apparently a mere dreamer, he was more than a dilettant. Under the smooth surface burned the fire of passion. He feels too acutely to be at

peace. We get a sight of his real feelings and recognize the voice of the man in those lines in "Locksley Hall" beginning :

"Then her cheek was pale and thinner than should be for one as young."

In "Maud" the passion and the rapture burst forth again and the correct poet gives himself up to their sway; he weeps aloud. These, however, are the only two occasions on which he thus gives way to his feelings. After "Maud" we have the "Idyls of the King" and there Tennyson returns to the calm style, which he never afterward abandons. In the "Idyls of the King" we have the Arthur Story spiritualized. The degree of spirituality imparted by Tennyson to the Arthur Story is much higher than that given by Map, higher even than that which Spenser gave it. Arthur represents Magnificence, the sum of all the virtues. He is the perfect and blameless king, the human side of Christ, or more properly the spiritual conscience; and as the beginnings of the spiritual sense are doubtful, so also is the birth of Arthur; and just as the spiritual sense cannot die, so Arthur does not die but sails away.

In 1851 Tennyson married Miss Emily Sellwood and almost immediately settled down in the Isle of Wight. He became a land-holder, a magistrate and a politician, and exercised a paternal authority over his parish and his estate as well as over his family. He founded societies, looked after the schools and introduced improvements, all for the benefit of his tenants and his neighbors.

He does what he can to make them honourable and useful members of society. In view of all this we cannot help thinking of the opening of "The Princess," where, in the character of Sir Walter Vivian, the poet has given us a picture of the beneficent landlord, and we wonder if Sir Walter, though perhaps having no real existence, may not have been an ideal that Tennyson set before him, that he might attain unto it. However that may be, we are struck by the similarity that exists between Sir Walter Vivian and the poet himself as a landlord.

Tennyson was quite an old man before the "Idyls of the King" were completed, the last being that which stands at the beginning. "Gareth and Lynette" stands where it does because it represents the spirit of the "Idyls" in miniature. The date of this piece is 1872. Other poems followed, and he continued to write at intervals almost up to the time of his death. With advancing age, however, his powers failed and his productions gradually became less frequent and less vigorous. But he could look back upon a long and successful career. His fame came early and continued with him, and now, that he is gone, let us cherish his memory, remembering that his course, both as a poet and as a man, was an honourable one, and feeling grateful for the flowers that he has strewn in our way. Let us also cherish the hope that he is now enjoying sweet communion with that friend of his younger days whose early death was the occasion of one of the choicest treasures of our literature.

Tennyson's place in literature is assured. Among the poets of his time "he, too, has won his laurels as a 'blameless king'."

The closing scene of the life of this truly great man, as described by Sir Andrew Clarke, was one eminently fitting such a life:—There was no artificial light in the room, and the chamber was almost in darkness save where a broad flood of moonlight poured in through a western window. The moon's rays fell across the bed on which the dying man lay, bathing him in their pure pellucid light and forming a Rembrandt-like background to the scene. All was silent save the sighing of the Autumn wind as it gently played through the trees surrounding the house, a fitting requiem for the gentle poet, who sang of love and the beauties of nature. Motionless Lord Tennyson lay upon his couch, the tide of life gently and slowly ebbing out into the ocean of the infinite. No racks of pain or sorrow checked its course or caused a ripple upon the outgoing tide. As peacefully and gently as he had lived, so he died, looking until the end into the eyes of those dear to him. He did not show a trace of suffering to distress his sorrowing relatives and friends. Once or twice during the night he lifted his eyes

to the face of the watchers by his bedside and a beautiful smile played over his features. No doubt as to the future was in his wan face, and as the end came he appeared to fall asleep. So restful was he and so calmly did he respond to the beckoning angel of death that those who stood beside him scarcely knew he had passed away.

This calm exit, a veritable poet's euthanasia, recalls the remarkable stanzas with which he concluded a new volume two or three years ago after he had passed his 80th birthday.

'Sunset and evening star,
And one clear call for me!
And may there be no moaning of the
bar
When I put out to sea.
'But such a tide as, moving, seems
asleep,
Too full for sound or foam,
When that which drew from out the
boundless deep
Turns again home.
'Twilight and evening bell,
And after that the dark!
And may there be no sadness of
farewell
When I embark.
'For tho' from out our bourne of time
and place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crost the bar.'"

W. M. TOWNSEND.

Presbyterian College, Montreal.

Poetry.

SAMSON.

From far and near is gathered
In one assemblage gay,
With boastful pomp and revelry
To hold high holiday,
Of wealthy, noble, beautiful,
All that Philistia hath
In Ekron, Ashdod, Ascalon,
In Gaza and in Gath.

After the feast, as they who goad
The Lion in his cage,
They bring the man of Israel forth
To gloat upon his rage.
But proud he stood, as Lucifer
Upon the Stygian lake,
Or Saturn when his realms were lost :
And to himself he spake.

'Ye bring me forth to make you sport,
From grinding at the mill :
My strength is shorn, my eyes are out
But yet, ye fear me still.
Ye bring me forth to make you sport
Were I what once I was,
Fine sport it were !--But mine the trust,
Jehovah's is the cause.
Ye bring me forth to make you sport -
Beware the Avenger's rod.
Lest, while ye sport with Israel's Prince
Ye sport with Israel's God !'

'The strong man, striving from his
birth,
With love, like chains, is bound,
But finds the hope and love of earth
As vain as I have found :
But, when his life's one love is o'er,
He finds some noble deed,
To crown his name for evermore
With glory, virtue's meed ;

And I, though perishing, will seek
Vengeance for Israel's wrong ;
If love hath made the strong man weak,
'Twill make the weak man strong'--

My country, Israel, could'st thou give
The life that's been awry !--
For thee 'tis now too late to live,
But not too late to die.'

His proud tormentors point and nod
And mock and laugh right well ;
And when he prayed, 'Jehovah God,
Avenge thy Israel,
And let thy strong right arm be
shown.'

They saw his changing mien,
They saw him clasp the massive stone,
They saw him forward lean ;
And with loud scorn and mirth defied,
And spat upon his brow--
Next instant on their gods they cried :
But where is Dagon now ?
And where are all Philistia's gods,
Those things of wood and clay ?
Jehovah breaks them like the clods
And wipes their names away.
For, quivering, tottering, far and wide,
Walls, galleries, columns, floors,
Then crashing down from every side,
The mighty structure pours
To earth her vain and miscreant hordes,
Her giant bars and stones,
Her shrieking women, cursing lords,
Her idols and her thrones.

He, radiant with triumphant will,
'Neath the great fabric fell--
'Jehovah, Thou art mighty still !
Avenged, O Israel !'

WILLIAM MACKERACHER.

The Mission Crisis.

MISSIONS NO FAILURE.

The following facts from recent Missionary literature show how abundantly successful the Missions of the Church are. We trust that the perusal of them may encourage and stimulate those who are earnestly engaged in this work, and forever silence the oft-repeated, but wholly ungrounded assertion that modern Missions are a failure. Canon Farrar in a sermon published not long ago, has this remarkable paragraph :-

For what, in a few words, is the history of the Christian propoganda? It began with one hundred and twenty poor Galileans, secretly gathered in an upper room, and preaching a Messiah crucified between two robbers. What does it mean to-day? It means to-day the faith of some three hundred millions of all the greatest and the noblest of the human race. That despised faith conquered the Romans, it conquered barbarian, it conquered nearly the whole civilised world of ancient days. And the total result is that whereas at the beginning of the fourth century after Christ, probably only one man out of every one hundred and fifty in the human race was a Christian, now it is probable that were the whole human race to sweep past us in its long yet brief procession between the darkness of the two eternities, nearly one in every three would own the Holy

Name by which we are called. That is the bright and the encouraging side. The dark and mysterious side, the side which proves that it is part of God's providence for man to do his work for man, and that man too commonly and too shamefully neglects it, is that if we number the whole living mass of the children of men roughly at thirteen hundred millions, it is reckoned that one-eighth of those are still fetish-worshippers; that one hundred and sixty millions are Brahmins; that one hundred and fifty millions are Mohammedans; that five hundred millions are Buddhists; that in spite of all the splendid work which has been done, in spite of the vast growth of Christianity in Japan, in Meianaesia, in New Zealand, in Fiji, in Hindostan, in China in North and South America--from the bleak coasts of Hudson's Bay to the rain-swept desolation of Tierra del Fuego, in spite of the fact that this our Victorian era has been the most splendid era in the re-awakening of missionary enterprise since time began, yet from the natural growth of population the number of heathen is probably increasing and not decreasing in the world. If we feel any love for our brother man for whom Christ died, if we attach any value to the "day-spring from on high" which has dawned on us, if there be in our heart the faintest

pulse of pity for the benighted and the perishing, are we not bound by every consideration of duty, by every touch of compassion, by every impulse of generosity, to fulfil the command and final behest of Him who died and rose again for us, to "go into all the world and preach the Gospel to every creature?"

Dr. Pierson, another authority on the subject, in a Carey centennial sermon deals with the question as follows:--

Have you noticed what missionaries have done in different localities? Look at what the hundred years has accomplished, just a few specimens. Take the ninety-five years of their history from 1797 to 1892 in the South Seas. Fourteen years without a convert! Then, two converts in Tahiti, that had been impressed in the missionary's family during the absence of the missionary from desolating wars on the island, were found praying for the evangelisation of their own countrymen. Those two converts of 1811 were leaders of a band of 850,000 converts, and Western Polynesia is evangelised. Take the seventy-five years of the American Baptist Union. Judson went to Burmah, the sole representative of the Baptist Union, and Burmah was the sole field of labour; and he laboured for ten years, and had nothing to show for all his work. They wrote to him from America: "Well, Judson, how about prospects?" "Prospects! all right," said he, "bright as the promises of God." And now looking back over those seventy-five years what do you find? Taking into account those first ten years of comparative failure,

there has been established a new Baptist Church for every three weeks of the entire time, day and night. And there has been a new convert baptised for every three hours of the entire time, day and night. My friends, would not you like to see a little of a similar failure here in Great Britain? Supposing we look at the fifty years and what they have accomplished in various fields. Take the fifty years in Turkey, for instance. The result of those fifty years was twenty-one versions of the Bible in the languages of living people. And among other great achievements Charles Wheeler dotted the Euphrates with actually self-supporting churches; and how many people do you think it took to constitute a self-supporting Church? Ten. Can you show anything like that in Great Britain? These ten disciples said, "We will all give one-tenth of our income, and we will call a pastor to serve us who is willing to live on a level with us, and he will have the ten-tenths with one-tenth to give away like the rest of us." So they had self-supporting Churches of only ten members. Then we have Dr. Barnum who told me that in fourteen years they had established fourteen preaching stations and raised up a native ministry, and the entire cost of the fourteen years scarcely equalled the cost of the Church that I preached in in Detroit for fifteen years. That was worth about £40,000, so that you know what the field cost. Then supposing you look at fifty years among the Karens. In 1828 the first Karen convert was baptized. In 1878 the Jubilee, kept by the erection of the

Memorial Hall with its Temple, audience-room, and its various rooms opening out for teaching and dispensary purposes - sixty thousand Karens, either living by Jesus or living to testify of Jesus, as the fruit of those fifty years. Sir Charles Bernard says to-day there are 200,000 Karens in the Christian community, and five hundred self-supporting Churches. Take the fifty years in China between 1842 and 1892. A little band of a few converts in 1842 when missionary labours really began, and in 1892 nearly fifty thousand converts in China, and the ratio of increase during the twenty-five years starting in 1863 was eighteenfold - mark it! 1,800 per cent. Take the fifty years in Fiji, from 1835 to 1885. When one of our missionaries went to the Fiji Islands he said his first duty was to bury the skulls, finger-bones and thigh-bones, of eighty different people who had been sacrificed at one feast. He lived to see the very people who had taken part in that atrocity gather about the Lord's table celebrating His death. In 1885 there were 13,000 Church members in the Fiji Group alone, and out of a population of 110,000, 104,000 were habitual attendants at places of worship. Suppose we look a little further. Look at the twenty-four years of Dr. Geddes in Ancyum, from 1848 to 1872. It is recorded on a tablet in the Memorial Chapel there: "When he landed here in 1848 there were no Christians; when he left in 1872 there were no heathens." Take the twenty-two years of John Williams, from 1817 to 1839, when he fell as a martyr at

Erromanaga. Hear him when he wrote, in 1834, five years before his death, that the Gospel had been carried to a radius of two thousand miles in every direction from the Island of Tahiti, and not only had every considerable group of islands been evangelized, but every considerable island in the group had turned from their idols and brought them to the missionaries, while the balustrades of his pulpit were composed of the spears that had been used in their former warfare, and the great war-gongs were used as wooden rafters to sustain the roofs of the houses. Come still further down - I have been diminishing the time that you might see what great things God has done. Take fourteen years among the Telegus, from 1878 to 1892, and I reverently say, there was nothing in the original Pentecost to compare with what fourteen years has seen among the Telegus. In one day in 1878 there were 2,222 baptized. In six weeks there were 5,000 baptized, and in ten months, 10,000, and in the last current year 10,000 more. The largest Church on earth to-day is not the Metropolitan Tabernacle in London; it is the humble Church in Ongo amongst the Telegus, for that has between 30,000 and 40,000 members; and yet missions are a failure! Go and read the story of those seven years with William Johnson in Sierra Leone, and of the thirty-seven tribes of slaves rescued from slavery in that colony. See him labouring there to preach the Gospel among these people that had no facility as they conversed with each other, unless it was a little

bastard English; living in promiscuous concubinage; warring on each other; committing every crime; having no respectable trade. He died in seven years, and left a model state, with no remains of heathen origin, with every trade and respectable calling represented; just as William Duncan, among the North American Indians, established his model state, and one of your most accomplished statesmen, a Governor General of Canada, the master of eight different languages, went over there and said he

could not find any terms in any language he knew to describe the greatness and glory of the Gospel among that people. My friends, you can come down to closer quarters even than these. We can find within one single year in the history of missions, triumphs to transcend the triumphs of the Day of Pentecost and the days immediately succeeding. Oh for a believing Church! Oh for a Church that knows the facts, and is inspired by the knowledge of them?

HOW TO ENCOURAGE A STUDENT IN THE MISSION FIELD.

There are different ways in which to do this.

(1) On his arrival at the station be sure that there is no one to meet him. Then he will have to look out for himself, and thus a quality much needed in the work will be developed.

(2) On the first Sunday do not fail to shew by your conduct and general attitude that you are there to see how the young man does.

If you are at all given to indulging in a nap during service, it would be in place to do so on this occasion. The young student will thus be made to put forth greater efforts to arouse his sleepy hearers.

(3) There are two questions which you must not on any account forget to ask your student, and these are, (a) how long he has been in College, and (b), how much experience he has had in the work.

If it so happen that this is his first mission field it will be your duty to force upon his mind the fact that he has taken upon himself a great and solemn responsibility.

It would be well to enlarge on the vanity and weakness of youth, and to exhort him to make sure that he is "called" to the work.

(4) Another way in which to encourage students in the mission field is to frequently remind them what excellent men their predecessors were.

If your present student is a young

man, and his predecessor was somewhat older, then it would be expedient for you to speak of the sobriety, gravity, and stability which characterise older students, and vice versa. If the student is rather advanced in years, you ought not to forget to praise the young man who was in the field the year before him.

The young ladies also should express themselves as being delighted with him. "He was just lovely" they ought to say.

(5) If your preacher is very young and you are beginning to be afraid that he "may think more highly of himself than he ought to think" one way in which to stimulate his ardor is to have on hand a few select stories about "boy-preachers." He will thus realise what an atrocious crime it is to be a young man.

(6) When the student visits you be sure to impress on him the fact that you have a great deal of work on hand at present. The effect of this will be that the visit of your missionary will be shortened, and he will go away feeling that he has made a poor impression, and that in order to be successful he must work more diligently in the future than he has done in the past.

(7) Remember to attend church only when the weather is fine. Your student will thus become "instant in season and out of season." Besides, he will learn in this way not to despise numbers, and

to be thankful for the day of small things.

(8) When the student is leaving in the fall, see to it that he is behind in his salary.

He will thus be made to question himself as to his motives for going into the ministry. Moreover, he will learn not

to allow the "filthy lucre" to have any place in his thoughts, and to count the giving up of all things as nothing compared with the great joy he derives from the good work.

Many other ways of encouraging students might be mentioned, but the above will suffice for the present.

A. C. REEVES.

SONNET.

Rarely, O rarely, bloom the stained
roses
Over the cool banked thickets on the
down;
Beyond the hot, dry, dusty-streeted
town
The birds pipe blithely mid sweet-
flowering closes
Merrily flows the brook that glooms
and dozes
Around the birchen stems, athro'
whose crown
Carol the wandering breezes, scatter-
ing down

Dream-song that sweeter than all
the water known, is.
O Nature, happy are they all, thy
daughters,
Under the sun and stars, in shine
and showers,
Gathering and giving joy unto all
others!
And we, O Mother, bless us too,
their brothers!
Let us be glad with birds and winds
and waters—
Let us be happy with the happy
flowers!

ROBERT MACDOUGALL.

Partie française.

JESUS-CHRIST ET LA CRITIQUE NEGATIVE.

O Christ ! je ne suis pas de ceux que la prière
Dans tes temples muets amène à pas trem-
blants ;
Je ne suis pas de ceux qui vont à ton calvaire,
En se frappant le cœur, baiser tes pieds san-
glants.

Ainsi chante, au début d'une fiction lamentable, le poète adoré de la jeunesse. Dans ces vers bien connus et souvent redits, où l'on sent la douleur plus encore que la révolte, Alfred de Musset jette aux échos de son siècle le cri d'une âme blessée par le doute, parce qu'elle était rongée par les mauvaises passions. Sa doctrine a trouvé des sectateurs, comme sa conduite des imitateurs. Les affranchis de la loi morale se sont aussi déclarés libres de la foi religieuse. Rien d'extraordinaire à cela. Il ne faut pas plus s'en étonner que s'en effrayer.

Ailleurs est le péril. Des hommes de mœurs austères et d'un réel savoir tiennent un langage analogue. La tristesse même, qui fait le charme des négations poétiques, en est souvent absente. On dirait qu'ils éprouvent une sorte de joie triomphante et sereine à rejeter tout élément divin de la personne et de l'œuvre du Christ, heureux quand ils ne vont pas jusqu'à déclarer le ciel vide et conclure au néant.

Le nom auguste de la science, sous lequel ils s'abritent ou dont ils se parent, impose le respect et excite l'attention. On se demande avec inquiétude si ces hommes justement honorés n'auraient pas raison. Qu'opposer en effet à la "science?" Serait-ce la foi, la foi aveugle, sans examen, traditionnelle, c'est-à-dire, peut-être l'illusion qui se refuse à être dissipée, la superstition qui se complait en de puérides pratiques ?

Nous n'en ferons rien. Nous sommes de ceux qui admettent l'harmonie de la foi et de la science, et qui nient l'antagonisme qu'on prétend instituer entre elles. Différents sont leurs domaines. A l'une le monde de la nature et de l'esprit avec leurs lois et leurs forces ; à l'autre, le monde de la vie religieuse et morale avec ses expériences et son épauvrouissement plus admirables encore. Autre donc est leur objet, autre leur méthode, autres mais non contraires leurs résultats.

Je voudrais montrer par des faits frappants et incontestables, que la question religieuse,—et, en particulier, pour me tenir dans de justes bornes, la question de la foi au Christ—se ramène en dernière analyse à une question *d'expérience personnelle*, à la portée des plus humbles

et des moins lettrés. Ce point établi, il en résultera par voie de conséquence immédiate, que la vraie science n'enfante pas plus la négation de la foi chrétienne qu'elle ne fait naître la foi elle-même et, qu'en réalité, elle leur reste complètement étrangère.

Au mouvement critique négatif se rattachent trois grandes écoles : l'école critique spéculative, l'école critique historique et l'école critique religieuse. Le docteur Strauss peut servir de représentant à la première, M. Renan à la seconde et M. Pécaut à la troisième. Ils ont tous les trois nettement formulé les principes qui les dirigent dans leurs recherches, et qui déterminent ou expliquent leurs conclusions. Nous remonterons, pour plus de clarté, des résultats de la critique négative aux principes qu'elle pose à son point de départ.

I

Selon le docteur Strauss, l'histoire évangélique n'est qu'une mythologie, produit du travail inconscient de l'imagination populaire.

Le Christ rentre dans la catégorie des individus doués de hautes facultés, dont la vocation est d'élever le développement de l'esprit à des degrés supérieurs. Il dépasse tous les autres fondateurs de religions. Mais il ne sera possible de s'élever au-dessus de lui... Il est unique et sans égal dans l'histoire du

monde... En un certain sens, Dieu s'est manifesté en lui...

Cependant Jésus n'est qu'un homme, un rabbin que l'imagination du peuple revêtit des attributs messianiques et mit au rang de Dieu. Ce que l'église dit de lui, c'est à l'espèce humaine qu'il faut l'appliquer. « Placées dans un individu, dans un Dieu-homme, les propriétés et les fonctions que l'église attribue au Christ se contredisent, elles concordent dans l'idée de l'humanité. L'humanité est le Dieu fait homme... Elle est celui qui fait des miracles... Elle est l'impeccable... Elle est celui qui meurt, ressuscite et monte au ciel... Par la foi à ce Christ qui s'appelle l'humanité, l'homme se justifie devant Dieu. Voilà le fond absolu de la christologie. »

M. Renan trouve le docteur Strauss un peu trop théologien, et tout aussi préoccupé de détruire le dogme que d'autres le sont de l'établir. Pour lui il ne veut être qu'historien... Il se compare à un oiseau libre, à « un fils de l'air, » tandis que, à ses yeux, le théologien libéral est un oiseau à qui l'on a coupé quelques plumes de l'aile, et le théologien orthodoxe, un oiseau en cage. D'après lui le talent de l'historien consiste à faire un ensemble vrai avec des détails qui ne sont vrais qu'à demi.

De Jésus, M. Renan trace le portrait le plus étrange qui se puisse imaginer. D'un côté, Jésus est l'honneur commun de ce qui porte un nom d'homme.

L'histoire entière est incompréhensible sans lui. Il posa le point de départ de la religion future de l'humanité. Il a fait faire à la religion un pas auquel nul autre ne peut et probablement ne pourra jamais être comparé. La plus haute conscience de Dieu qui ait existé au sein de l'humanité est celle de Jésus. Il dit pour la première fois le mot sur lequel reposera l'édifice de la religion éternelle, absolue, et si d'autres planètes ont des habitants doués de raison et de moralité, leur religion ne peut pas être différente de celle que Jésus a proclamée près du puits de Jacob. Quels que puissent être les phénomènes inattendus de l'avenir, Jésus ne sera pas dépassé. Tous les siècles proclameront qu'entre les fils des hommes il n'en est pas de plus grand que lui.

D'un autre côté, Jésus n'était qu'un homme. Doué d'un génie extraordinaire, médiocrement instruit, d'une beauté ravissante, il commença par prêcher de délicieuses pastorales sur les bords du lac de Génézareth, puis, on ne sait comment, il se crut le Messie. En présence de l'opposition croissante de la hiérarchie juive, il s'exalta, il s'affirma avec mauvais goût, il essaya de relever son crédit par des miracles simulés. Le charmant berger devint un géant sombre, Le début de sa carrière fut une idylle, et la fin une tragédie. L'impression que fit sa personne sur un monde de femmes,

d'enfants, de têtes ardentes ou égarées, se changea en adoration, d'autant plus qu'on s'imagina l'avoir revu après sa mort.

M. Pécaut passe à bon droit pour l'un des meilleurs, des plus sérieux, des plus scrupuleux représentants de la critique religieuse. Sa pensée sur la personne et le rôle de Jésus, il la résume dans les lignes suivantes : " Jésus restera de plein droit, non l'unique, mais le grand instituteur de notre race. Jamais personne ne pourra prétendre à l'honneur d'avoir aimé ses frères et le Père céleste plus qu'il ne l'a fait. Le théisme et la vie théiste garderont son nom. Quoique pécheur, il ne sera jamais inutile à la vie spirituelle, parce qu'il fait partie de la tradition la plus haute. Il est utile comme Socrate, mais d'une manière plus élevée. Il ne cessera jamais d'être pour les hommes le médiateur, non pas unique et absolu, mais éminent entre tous, de la vie divine. " S'il n'est pas mon Dieu, s'écrie enfin M. Pécaut, il est mon Maître par le double droit de l'enseignement et de l'amour : je confesse d'être, non son adorateur, mais son disciple."

Les diverses écoles négatives aboutissent donc à la même conclusion : Jésus de Nazareth, quelque grand qu'il soit, n'est qu'un homme pécheur comme nous : il faut l'honorer comme Maître, mais non l'adorer comme Dieu.

II

Comment expliquer ce résultat ?

Strauss a soin de nous l'apprendre en ce qui le touche. « Le miracle, dit-il, est impossible. Il n'y a pas de sentiment nettement historique tant que l'on ne comprend pas l'indissolubilité de la chaîne des causes finies, et l'impossibilité des miracles. . . . » Il ne faut pas croire qu'un homme ait senti, pensé, agi, autrement que ne font les hommes, ou autrement qu'il ne fait lui-même d'ordinaire.

M. Renan part lui aussi de la négation du miracle. Il ne dit pas : Le miracle est impossible ; mais : Il n'y a pas eu jus qu'ici de miracle constaté. Pour qu'un miracle fût constaté, il faudrait qu'il s'opérât devant une commission scientifique, et dans les conditions déterminées par elle. . . . « Jusqu'à nouvel ordre, nous maintiendrons ce principe de critique historique, qu'un récit surnaturel ne peut être admis comme tel, qu'il implique toujours crédulité ou imposture. » Appliquant ce principe à la vie de Jésus, il ajoute : « Le fait qu'il s'agit de raconter a été conforme à la nécessité des choses, naturel, harmonieux. »

M. Pécaut part également de la négation du miracle. Il en admet la possibilité, mais non la réalité. « A vous de prouver, dit-il, si vous le pouvez, le témoignage irrécusable de faits surnaturels. A nous de supposer le naturel jusqu'à

preuve du contraire. Jésus a accompli des actes extraordinaires qui ont paru surnaturels. . . . Quant à y voir des miracles, nous n'y saurions souscrire. » Ce principe, appliqué à la personne de Jésus, le porte à dire : « Ce qui me surprend, c'est qu'on ait à quelque degré le sentiment du réel et de l'histoire, et que l'on persiste à voir dans le prophète galiléen l'incarnation du Dieu infini. . . . »

Notons ces aveux. Ils nous font saisir les procédés, dits scientifiques, de la critique négative. On pose au point de départ des recherches historiques cette proposition : « Jésus n'est et ne peut être qu'un homme, » et il se trouve au point d'arrivée que Jésus est un homme, qu'il n'est point le fils de Dieu.—C'est la vieille méthode des alchimistes à la recherche de la pierre philosophale ; ils découvraient toujours au fond de leur creuset, après de laborieuses expériences, ce qu'ils y avaient mis au début de l'opération.

III

La négation préalable du miracle explique donc parfaitement les résultats de la critique négative sur la personne de Jésus. L'appareil le plus imposant de l'érudition la plus lourde ne saurait nous donner le change là-dessus. Les naïfs seuls s'y trompent, les savants ne l'ignorent pas et ils en conviennent. Mais cette explication en provoque une nouvelle. Pourquoi la critique négative repousse-t-elle le miracle ?

Le docteur Strauss avoue sans hésiter que sa philosophie l'exige. Disciple de Hégel, au moment où paraît sa *Vie de Jésus* (en 1835 et 1836), il professe le panthéisme. Plus tard dans ses *Confessions*, il se déclare franchement matérialiste. Il nie donc l'existence d'un Dieu personnel, c'est-à-dire doué comme nous, mais à un degré infini, d'amour, d'intelligence, de volonté libre. Or, sans un Dieu personnel et vivant, il est dérisoire de parler d'intervention divine, de miracle.

M. Renan, il est vrai, se défend de rejeter le miracle au nom de telle ou telle philosophie. Il ne veut être qu'historien. Mais c'est chose certaine, qu'au milieu des contradictions souvent voulues de sa pensée, il professe toujours le panthéisme, une sorte de panthéisme sentimental. Il ne craint pas de dire que Dieu (qu'on nous pardonne de répéter ce blasphème !) est « un bon vieux mot un peu lourd peut-être, qui ne désigne que la catégorie de l'idéal, l'imaginaire, selon lui.—Et alors, comment interviendrait-il ? Comment y aurait-il des miracles ? La philosophie de M. Renan implique la négation du surnaturel.

Quant à M. Pécaut, il est théiste convaincu. Il croit au Dieu personnel et vivant, et accepte en théorie la possibilité du surnaturel particulier. S'il n'admet pas « l'intervention de l'absolu au sein d'un monde relatif, » c'est, dit-il,

qu'il n'en a pas la preuve.—Parlons plus exactement et allons au fond des choses : il en rejette la preuve, parce qu'il n'en voit pas l'utilité. La misère de l'homme ne lui paraît pas de nature à exiger un « Réparateur, » comme le dit Pascal. Le péché n'a rien d'assez grave à ses yeux pour nécessiter une Rédemption. Il n'est donc nullement besoin d'un médiateur unique et absolu entre Dieu et l'homme. La plus importante des idées que son livre ait mises en relief c'est, dit-il, « l'incompatibilité flagrante qui existe entre les conditions essentielles de la vie religieuse et morale, et l'office d'un médiateur absolu entre l'homme et Dieu. » Tout cela est fort clair, et il est facile de retrouver le chemin qu'a parcouru l'esprit de ce critique. Si la médiation de Jésus-Christ n'est pas nécessaire, si elle est plutôt nuisible, comment Dieu l'aurait-il voulue ? Et si elle n'est pas voulue de Dieu, comment les livres sacrés qui l'attestent seraient-ils historiques ? Et si ces livres ne sont pas historiques, comment établir la réalité des miracles évangéliques ? Malgré qu'on en ait, en pareil cas, l'histoire devient l'esclave de la philosophie, et les faits se plient aux exigences des principes.

On le voit, pour le docteur Strauss et pour M. Renan, la négation du miracle tient à la négation de la personnalité de Dieu ; pour M. Pécaut elle résulte de sa notion des rapports de l'homme avec Dieu ; pour tous les trois elle provient

d'une fausse conception de Dieu. De sorte qu'il nous est permis, après les développements qui précèdent, d'affirmer la proposition suivante : L'idée qu'on se fait de Jésus dépend de l'idée qu'on se fait de Dieu, puisque l'idée qu'on se fait de Dieu entraîne l'admission ou le rejet des preuves historiques du surnaturel.

IV.

Nous avons montré, par des exemples remarquables et incontestables, que les résultats de la critique négative sur la personne de Jésus découlent de la négation du miracle, et que la négation du miracle tient à une fausse notion de Dieu. Il nous reste un autre principe à mettre en lumière: D'où vient à son tour cette fausse notion de Dieu ?

N'accusons nos contradicteurs ni d'ignorance, ni de perversité, ni d'orgueil... La justice, comme la charité nous le défend. Mais, ces réserves faites, n'hésitons pas à signaler la source cachée de leur erreur. Nous nous convainçons que la « science » n'en est point responsable.

L'idée que nous nous faisons de Dieu résulte habituellement de notre communion avec Dieu. Ici la science naît de l'expérience, l'idée sort de la vie. Les splendeurs de la « vie cachée avec Christ en Dieu, » dissipent les nuages que, semblable au Jupiter de l'antiquité, la critique négative se plaît à assembler autour de l'âme. Dieu prouve sa per-

sonnalité et son amour en se donnant au cœur qui s'ouvre pour le recevoir. Jésus-Christ justifie son rôle dans la vie chrétienne en le remplissant.

Pour admettre les preuves relatives à la divinité de Jésus et à la personne de Dieu, il faut avoir fait, au préalable, une double expérience : il faut avoir senti la présence et l'action de Dieu, et il faut avoir sondé la profondeur de la misère de l'homme. La première expérience met hors de doute la personnalité de Dieu, la seconde éveille le besoin d'un Médiateur absolu.

C'est à ce double fait d'expérience intime et non de science proprement dite, certain quoique non démontré, que doit se suspendre tout le travail de la pensée religieuse. Ce sont les principes que la critique positive doit substituer à ceux de la critique négative. Que le Dieu de Jésus éclaire votre esprit, touche votre cœur, incline votre volonté, que votre âme ait soif de rédemption, et l'histoire évangélique, loin de vous repousser, vous attirera. L'intervention d'un Dieu plein d'amour en faveur de créatures sujettes à la souffrance, à l'erreur et au péché n'aura rien qui vous scandalise. Vous accepterez sans hésitation les témoignages sincères, éclairés, unanimes qui certifient la vérité historique des Évangiles. Vous sentirez dans ces documents le souffle de l'inspiration divine, comme vous reconnaissez dans les ouvrages littéraires, ou dans les œu-

vres d'art l'action du génie de l'homme. La vie, la mort, l'œuvre du Sauveur et des Apôtres ne vous paraîtront intelligibles que si elles sont marquées d'un sceau miraculeux. La régénération, la foi, la vie dont vous faites tous les jours l'expérience vous expliqueront la foi, la vie, la puissance morale de l'Eglise chrétienne.

Si, au contraire, vous ne trouvez dans votre âme aucune trace du Dieu personnel ou du besoin de rédemption, qu'en résultera-t-il ? Il est facile de le prévoir, et l'histoire nous le montre.

Dans le premier cas, vous nierez la personnalité de Dieu, vous ne croirez point aux expériences qu'on en peut faire, parce qu'elles vous sont étrangères, vous les regarderez comme de pures illusions. Ni l'existence du monde et de l'homme, ni l'ordre et la sagesse qui règnent dans la nature en dépit du mal qu'il y faut aussi constater, ni les lois qui régissent l'esprit humain et la société, ni la claire conscience de notre personnalité, ni la notion du devoir, ni l'obligation de la loi morale, aucun de ces faits éclatants qui, par une induction nécessaire, nous élèvent à l'idée d'une volonté, d'une puissance, d'une intelligence créatrice et ordonnatrice, d'une activité juste et bonne, quoique souvent mystérieuse, aucune de ces preuves de l'existence d'un Dieu personnel et vivant ne vous frappera. Vous leur préférerez des hypothèses étranges, invérifi-

ables, déraisonnables. Vous admettrez, par exemple, que la matière est éternelle, comme si elle pouvait avoir en elle-même sa cause, comme si sa nature aussi bien que son origine n'était pas d'ailleurs un mystère pour la vraie science. Vous lui attribuerez à la fois l'inertie et le mouvement, la passivité et l'activité, l'insensibilité et la sensibilité, la pensée et l'étendue, comme si des propriétés opposées pouvaient convenir à une même substance. Vous supposerez des générations spontanées, comme s'il y avait des phénomènes sans cause adéquate, comme si l'on avait jamais vu la vie sortir de l'inanimé, et le monde inorganique engendrer le monde organique. Tout vous paraîtra possible, acceptable, évident plutôt que l'existence d'un Esprit doué d'intelligence, de sagesse, d'amour, de liberté, d'où tout vient, de qui tout relève, à qui seul appartient la gloire, la majesté, l'indépendance et la force aux siècles des siècles.

Et si vous n'éprouvez pas le besoin d'un Rédempteur, vous déclarerez suspects ou faux les témoignages les plus respectables et les plus positifs sur la nature divine de Jésus. Les preuves les plus concluantes, celles qui se rapportent à sa résurrection, par exemple, vous laisseront indifférents. Des moindres divergences de l'Evangile vous ferez des contradictions formelles, loin de chercher de préférence la conciliation,

comme vous le faites quand il s'agit d'auteurs profanes. Vous admettrez que le plus grand génie religieux du monde, celui que nul mortel ne saurait dépasser et que vous vous plaisez à appeler votre Maître, n'a pas toujours été de bonne foi ou de sens rassis. Vous n'hésitez pas à supposer chez ses disciples l'illusion et même la fraude, plutôt que de voir en eux des témoins sincères et éclairés. Quand Saint Paul, savant rabbin, d'abord ardent persécuteur puis propagateur infatigable de l'Évangile, vous dira avec tous les Apôtres et plus de cinq cents frères : « Nous avons vu le Seigneur ressuscité, » vous répondrez en souriant : « Cela n'est pas vrai, » vous vous trompez ou vous nous trompez, vous qui avez tout sacrifié pour suivre Jésus, et dont les écrits alimentent la vie religieuse la plus haute que le monde ait jamais connue ! « L'Église chrétienne, nourrice et institutrice de tant d'âmes qui ont aimé la justice et cherché la vérité, qui ont haï l'iniquité et flétri la ruse, vous en montrerez l'origine dans l'erreur ou dans le mensonge. La régénération morale elle-même, fait qui se manifeste tous les jours sous nos yeux, vous paraîtra suffisamment expliquée par une illusion universelle ou par une imposture séculaire !

Parvenus à ce point, il ne nous reste plus qu'à mesurer du regard l'abîme qui nous sépare de nos contradicteurs . . . et à marcher dans la voie de nos expé-

riences intimes. Aucune discussion ne saurait aboutir avec eux, puisqu'ils nient jusqu'aux axiomes métaphysiques et moraux. Il ne s'agit plus ici de science plus ou moins vaste, de sujets plus ou moins obscurs, mais de bon sens et de sens moral, ou, pour mieux dire, de sens religieux. Dieu sensible au cœur, Jésus la lumière de l'âme et du monde, ce sont là des faits de l'ordre spirituel que le plus humble chrétien peut connaître en les éprouvant. Que répondre à ceux qui les nient, parce qu'ils ne les connaissent point par une expérience personnelle ? « Tout savant que vous êtes, vous ressemblez à des aveugles paralysés qui nieraient l'existence du soleil, parce qu'ils ne le voient ni ne le sentent.

Pourquoi ne voient-ils point et ne sentent-ils point ? Il ne nous appartient pas de le dire. Notre regard, trop faible ne peut descendre dans les profondeurs de l'âme où s'aiguise le sens moral, où se purifie le sens religieux, où enfin les croyances se forment et les expériences se réalisent. Il nous est toutefois permis d'affirmer—et c'est pour nous une joie de l'affirmer—que quiconque fuit le mal et poursuit le bien de toute sa force, verra s'accomplir en sa faveur la promesse du Maître : « Si quelqu'un veut faire la volonté de Dieu, il connaîtra de ma doctrine si elle est de Dieu, ou si je parle de moi-même. » (Jean 7-17)

Il nous suffit, pour le présent, d'avoir mis en lumière les principes de la critique négative, les opinions qui lui servent de point de départ et de jalons sur sa route ; il nous suffit d'avoir établi que la négation du caractère surhumain de Jésus chez ceux qui se rendent compte de leur pensée, tient à la négation préalable du miracle, laquelle à son tour provient d'une fausse conception de Dieu, et que celle-ci implique l'absence d'expériences religieuses aussi certaines qu'indémontrables. C'est, on le voit, une généalogie de négations qu'il est facile de retrouver et de juger. Redoutables parce qu'elles paraissent s'appuyer sur la science, elles se ramènent toutes à des faits que les moins instruits peuvent éprouver et trouver en eux-mêmes. Qu'il est heureux et qu'il est fort celui qui a de ces faits, par sa propre expérience, une invincible certitude !

Est-ce là notre privilège ? Rendons-

en grâce à l'Auteur de tout bien, mais gardons-nous de l'égoïste satisfaction qui faisait dire à un poète de l'antiquité : « Il est doux, quand on est à l'abri du péril, de contempler le malheureux qui se débat au sein de la mer orageuse ! » Prions, nous qui croyons à l'efficacité de la prière, prions pour ceux qui, sur un océan de ténèbres et de doutes, sont menacés de naufrage quant à la foi. Tendons-leur une main secourable. Soyons forts pour les soutenir. Que notre assurance repose sur l'inébranlable fondement d'une communion intime de tous les jours, de tous les instants avec le Père et le Rédempteur du genre humain. Et tous ensemble formons, en le complétant, le vœu du pieux auteur de *l'Imitation* : *Fac me unum tecum, Deus, æterna veritas ?* Unis-nous à toi, ô Dieu, vérité éternelle, et à Jésus-Christ ton Fils, le Sauveur du monde !

D. COUSSIRAT.

L'ESPERANCE.

Il est une étoile qui brille
D'un éclat pur et séduisant,
Cet astre qui toujours scintille
A tous les cœurs pour firmament.

Entraîne l'esprit du jeune âge
Au pays des illusions,
Et quand vient à gronder l'orage
L'éclaire encor de ses rayons.

Elle projette sa lumière
Et règne partout sous les cieux.
Dans la misérable chaumière
Comme sous le toit somptueux.

Quand tout nous quitte sur la terre
Quand la mort prend ceux qu'on aimait,
Cette sublime messagère
Vient veiller à votre chevet.

Surtout aux heures de souffrance
Nous nous tournons vers ce flambeau...
Ah ! jusqu'aux portes du tombeau
Qui n'a pas chéri : " l'Espérance ? "

Réné.

ENTRE NOUS.

OUVERTURE DU COLLÈGE.

Les vacances sont terminées.

Le cinq octobre fut un des jours les plus mémorables, et des plus joyeux pour tous les cœurs dans l'enceinte de notre Alma-Mater. Le drapeau flottant annonçait quelque chose d'extraordinaire..... c'était l'ouverture du collège Presbytérien.

De toute part, dans ces vastes murs, nous entendions souhaiter la bienvenue par une poignée de mains chaleureuse, un rire égayant aurait pu rajeunir l'homme abattu ; une hospitalité courtoise invitait les anciens condisciples à commencer une nouvelle activité. Les corridors, silencieux depuis six mois, semblaient sourire à la vue de ce nombre considérable d'étudiants, tous heu-

reux de leurs vacances, et d'un courage sans borne pour reprendre vigoureusement leurs études.

Ce collège de théologie si bien situé, assis aux pieds du Mont Royal, d'une hauteur assez considérable, flanqué de deux tours qui s'élèvent dans les airs, d'une architecture gothique modernement coquette ; ce vaste bâtiment, entouré de tous côtés de riantes verdure, attire l'attention du visiteur.

Toute jeune d'existence, cette institution théologique de l'église presbytérienne, divisée en deux sections française et anglaise, a acquis, aujourd'hui, par l'éminence de ses professeurs, une renommée marquante parmi les autres collèges du même genre dans notre église. Elle

possède un journal dont la rédaction est exclusivement sous le contrôle de ses élèves. Vous savez, lecteurs, qu'une revue en deux langues est d'une haute importance ; et quand il s'y ajoute une grande circulation, elle devient, par cela même, plus intéressante.

Notre revue se renouvelle chaque année, parce qu'elle cesse sa circulation durant les vacances de l'été. Les abonnés sont toujours plus nombreux, et si la liste est plus considérable encore cette année, nous le devons aux innovations apportées au format et à l'impression du journal. Voyez-vous, lecteurs, notre revue a ses goûts, elle veut marcher avec son siècle

* *

Aux premières lueurs de la civilisation, les différentes peuplades barbares n'étaient point toujours d'avis de marcher avec leurs temps. Aussi leurs méthodes gouvernementales se gardaient bien de favoriser tout ce qui était de nature à développer le progrès. Il est certain que si ces barbares avaient eu l'honneur de voir quelques mois de notre XIX^{me} siècle pour observer l'activité des peuples civilisés et leurs inventions si ingénieuses, telles que le phonographe, le téléphone, la lumière électrique, le télégraphe, nos voies ferrées, etc ; ces hommes à forte trempé, au torse rustique et sévère, se seraient écriés : c'est le diable qui a fait tout ça ?... Aussi, sous

leurs pas, tout demeurait dans une stérilité déplorable.

Pour ces hommes fiers de leur liberté animale, les jours de fêtes que nous adoptons, tout spécialement, nos fêtes nationales, nos jours de récréation, tels que nos pique-niques, etc., étaient d'une même longueur et d'une même valeur. Commencer l'année avait une singulière signification.

Enfin chez d'autres peuples on s'était prononcé en faveur de la réforme grégorienne, laquelle faisait dater le nouvel an le premier janvier. Dans bien des lieux on le faisait commencer d'après le solstice d'été, chez d'autres c'était le premier de mars, ou encore le jour de Pâques, ou bien le jour de l'Epuinoxe, etc , etc.... Je dois dire qu'en Europe, la France, de 1792 à 1805 ne s'était pas conformée à la règle grégorienne. Je vous le demande, le mois de janvier est-il meilleur que le mois d'octobre ?

* *

Notre revue a adopté pour nouvel an l'ouverture des classes, c'est parce que les étudiants en théologie, en belles-lettres et en philosophie entrent dans une nouvelle sphère d'activité. En effet après avoir passé six mois dans la chaire à prononcer des discours, souvent peu goûtés, après avoir trempé nos lèvres à la coupe des difficultés, la vie d'étudiant est si paisible et si douce, que l'ouverture du collège est pour chacun de nous

une espèce de nouvel an. Aussi nous le considérons comme légitime !

* * *

Vous savez plus ou moins ce que c'est qu'un voyage? Quand on parcourt une province anglaise, on s'attend à faire, tout naturellement, peu de connaissances sur les trains. Par bonheur j'ai fait la rencontre, et c'est la seule fois en pareille circonstance, d'un de ces bons Anglais qu'on aime à voir, homme cultivé, gentil, affable et courtois. Nous conversâmes sur plusieurs sujets et avant tout sur la politique actuelle, le caractère et les différents types européens ; c'était un de ces hommes qui connaissent un peu de tout, et il avait fait de minutieuses observations sur la nation française. Il avait visité la France.

Comme il avait été lui-même étudiant, il me raconta les usages de son temps analogues aux nôtres. Il avait étudié à

Édinbourg et rappela devant moi avec un plaisir visible les naïfs amusements athlétiques des universités de la Haute-Ecosse. Il se souvenait de ce proverbe, si populaire parmi nous aujourd'hui, que ses professeurs se plaisaient, sans doute, à répéter: "Travaillez, travaillez, c'est le fond qui manque le moins"... Il n'y a rien de plus vrai que ce proverbe-là, mais, pour plusieurs, souvent, très souvent ce sont les fonds qui manquent le plus.

J. A. SAVIGNAC.

P.S.—Nous serions très obligés au comité de publication de la société philosophique et littéraire, de notre collège, si l'on daignait nous accorder un imprimeur initié à la langue française, cela éviterait une foule de fautes typographiques que la rédaction déplore. En attendant nous prions nos lecteurs de bien vouloir les excuser.

J. A. S.

NOUVELLES.

La plupart des étudiants français qui ont occupé des champs missionnaires pendant l'été sont de retour au collège. Tous sont revenus avec le sentiment d'avoir fait quelque chose pour le triomphe de la lumière sur les ténèbres, de la vérité sur l'erreur, du bien sur le mal.

* * *

Après avoir passé un long hiver au collège Morrin, M. L. Giroux est revenu pour continuer avec nous ses études théologiques. M. N. McLaren a suivi son exemple. Nous les avons reçus tous deux à bras ouverts.

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M. A. Massicotte vient de se faire disciple d'Hippocrate. Nous l'en félicitons.

* * *

Nous regrettons d'apprendre que nous serons privés de l'aimable compagnie d'un de nos meilleurs condisciples. M. J. B. Sincennes passera l'hiver à Port-au-Persil, pour continuer la bonne œuvre qu'il a commencée l'été dernier.

* * *

Ceux de nos lecteurs qui connaissent M. A. Sauvé, seront heureux d'apprendre qu'il poursuivra cet hiver ses études en droit au McGill. Succès à l'aspirant au barreau.

* * *

MM. Delporte, Genova et Menançon viendront remplir le vide fait dans nos rangs par nos gradués du printemps dernier. Nous ne leur disons pas : « Courage ! » car du courage ils en ont ;

ils ont déjà fait suffisamment leurs preuves.

* * *

M. S. P. Rondeau vient de suivre le séduisant exemple que nous ont donné pendant l'été MM. T. S. St Aubin et C. Vessot. Après avoir échangé l'ennui du célibat contre les douces joies de l'hymen, il est allé à Marlboro, Mass., où, aidé de sa chère moitié, il exercera le saint ministère. Nos félicitations et nos meilleurs souhaits aux deux jeunes époux.

* * *

M. L. R. Bouchard a fait récemment une courte visite à sa chère... patrie. Il a prouvé qu'en quittant le Canada, il n'a pas oublié la Canadienne. Un bel exemple à suivre.

* * *

Les amis de l'œuvre seront heureux d'apprendre que les protestants français de Belle-Rivière, aidés de quelques familles anglaises, viennent de faire à leur église des réparations qui sont de bon augure pour l'avenir de leur champ. Ils ont maintenant le plaisir d'adorer Dieu dans l'une des plus belles églises protestantes françaises de la Province de Québec.

* * *

Nous félicitons le *Canada-Review*, *L'Echo des deux Montagnes* et *La Patrie* de la lutte qu'ils soutiennent avec tant de courage contre l'oppression cléricale et ses admirateurs.

M. M.

College Note Book.

STUDENT LIFE.

We extend a cordial welcome to the "new men."

The "Journal" wishes Mr. and Mrs. St. Aubin much happiness.

We all miss the pleasant face and cheery voice of our old companion, Mr. Jas. Taylor, B.A., who has gone to the North West to engage in mission work there during the winter.

We also miss our genial friend Mr. W. T. D. Moss, B.A. who, we are sorry to learn, has been stricken down with typhoid fever. We hope, however, to hear soon of his complete recovery.

On our return to college we found Mr. T. A. Brown filling the office of steward and bedel. This position, for the last few years, had been occupied by Mr. G. H. Young.

Mr. G. Gilmour, a native of the "Emerald Isle," who was with us last year, has left us for a season to revisit the "old sod." It is thought he accompanies Mr. Blake, to settle the Home Rule question. We wish him "bon voyage."

Our numbers have been so swelled by the addition of a large class of freshmen that every available place in the college is occupied by the students and several men have to find rooms elsewhere in the city.

During the summer one of our number took it into his head to visit the "old country." Whatever his conduct may have been while there, it is quite evident that, when crossing "the briny," he offended Old Father Nep who, to punish him, deprived him of about forty-four meals. Then, too, at Grosse Isle he was stopped until it was ascertained whether he was fit or not to associate with Canadians.

The election of the college officers for the year came off on the 7th ult. Mr. W. D. Reid, B. A. was unanimously elected president of the dining hall, with Mr. E. A. McKenzie, B.A. as vice-president. Mr. T. Mitchell was elected chairman of the reading-room committee, while Mr. R. Eadie was chosen precentor, with Mr. P. D. Muir as assistant.

The college is to be congratulated upon the acquisition of so much profound theological talent as is from time to time displayed among some of the first year men.

On Friday, Oct., 7th, the allocation of rooms took place, and accordingly the following day was a busy one for most of the boys. Immediately after breakfast the stir of moving began and it was not till late in the afternoon that the "rat tat" of the tack-hammer and the rumble of moving trunks finally died away.

An absent minded student meant to write: "I sent you the book some time ago with Mr. C., and the letter in it;" but what he did write was; "I sent you the book some time ago with Mr. C. and the letter in it."

The dignity of the Editor in Chief has lately been quite enhanced, and now as one passes along the hall his eye is caught by the sign, "COLLEGE JOURNAL," in great gilt letters, which adorns the entrance to the editorial sanctum.

Mr. W. E. Beattie, who has been attending this college for the last two years, is not with us this year. He has gone to South Carolina to attend Columbia College of which his brother is one of the professors. Mr. Beattie's presence is greatly missed in the college as well as in certain quarters outside.

On the evening of the 19th ult, the freshmen were tendered a reception by the other students. After the fleshly part of this tabernacle had been satisfied by feasting on the good things that were spread before us we made ready to enjoy the feast of reason. The speeches were all good, some of them excellent, and if the speakers did not succeed in making the new-comers feel welcome it must have been on account of the latter's unbelief. Just here we would remind our readers that we are a people of many languages, as was shown by the speeches on the night in question. Besides those in our own manly English, we had speeches delivered in "la belle langue Francaise,"

in the musical tongue of "sunny Italy" and lastly in "the language of Eden." There were several among us who could have addressed us in German while one of our number speaks both Hebrew and Russian.

Of the scholarships and exhibitions competed for in McGill in September last five were captured by Presbyterian College boys. Mr. A. Graham of the third year secured the Natural Science scholarship worth \$250; Messrs. M. MacIntosh and J. M. Wallace of the second year won exhibitions each worth \$125; and Messrs. W. A. Snyder and J. C. Robertson of the first year each won an exhibition valued at \$125.

The McGill sports, which had been postponed for a week on account of Sir Wm. Dawson's illness, came off on Friday Oct. 21st. The great event of the day was, of course, the tug-of-war. The Arts team, the team which has now been victorious for three successive years, carried all before it. It was constituted as follows: J. S. Gordon (anchor), A. E. Gordon, W. C. Sutherland, A. McGregor, G. D. Ireland all of this college, and Mr. Brown of the Congregational College. Mr. J. R. Dobson, B.A., who captained the team, is also of this college. The victorious team was in fact a team of Theologs.

ECHOES FROM THE HALLS.

I'll take a little lamb.

Where is our mutual friend and admirer?

I'll choose number 47.

Come up and see my carpet.

Wise Junior (to Sophomore).—"All you fellows are oviparous."

Soph. (who has not studied Zoology).—"You bet we are!"

A reward will be offered for the apprehension of the man who has appropriated another man's B.A. Apply to the Treasurer of the "Journal."

Theolog (to medical freshman).—"Well, how do you like dissecting, as

far as you've gone? I suppose you haven't much stomach for dead bodies."

Med.—"O, we don't have to eat them."

"Date pudding and apple fritters today, gentlemen. Apple fritters are excellent."

"I'll take date pudding."

"Well, don't blame me if you can't find the date."

WM. M. TOWNSEND.

OUR GRADUATES.

In tracing our graduates, the medallist of last session should first claim our attention. Mr. Sutherland has not been lost sight of during last summer since echoes from the pulpits of many churches have reached us. Before setting out for the North West where Mr. Sutherland decided to labor for the Master, he occupied the pulpits of the Presbyterian churches in Lindsay—the Congregation of Rev. Robt. Johnston B.A.—and in Lachute, where he had made many warm friends during the course of two summers as the assistant to Rev. Mr. Furlong of that place. He received and accepted a unanimous call to Carman, Man. and while waiting his induction he supplied in Kildonnan and Carbury, Man. with great acceptance. A copy of the Winnipeg Free Press has just reached us containing a detailed account of Mr. Sutherland's or-

dination and induction to his present charge. Carman, Man. is a flourishing town of considerable importance, situated about sixty miles S.W. of Winnipeg. The congregation of which Mr. Sutherland is pastor, is large and active ranking we believe, fifth in importance in the North West. The salary offered, exclusive of a free house, is good, one of its chief features being a grant of a month's holiday every summer. The induction Service was held on Tuesday, Oct. 4th, when the church was crowded. The induction sermon was preached by Rev. Baikie of Miami, Rev. Jas. Farquharson of Pilot Mound, addressing the pastor elect in appropriate terms. The congregation is most flourishing—a new building being proposed. If the good wishes and God-speeds of his fellow students are any encouragement to Mr. Sutherland, they are his.

We all hope that success may crown his labors, under the rich blessing of the Lord.

We are pleased to note that Rev. A. S. Grant, of St. Andrew's Church, Almonte, Ont., is enjoying continued success in his work. During the past summer, the interior of the church has been renovated. The whole building has been lighted by electric light. Steady progress in all departments of church work is evident in Mr. Grant's charge.

As far as we are able to ascertain, Rev. S. Rondeau is, "as yet," the only one of last session's graduates who has seen fit to enter the ranks of the noble benedictive army. Congratulations are now in order and we do most heartily congratulate him. Mr. Rondeau spent the past summer in Caraquet, N.B., where good work was done by him among his fellow-countrymen. In the latter part of Sept. he received and accepted a call to the French Congregation in Marlboro, Mass., lately occupied by Rev. P. N. Cayer, one of our graduates. There is every prospect that Mr. Rondeau's pastorate will be a most happy and successful one.

Rev. D. Currie, of Glencoe, Ont., on setting out for a visit to "the land of his fathers," carried away with him the "bon voyage" of his congregation in the substantial form of a purse of \$170. Mr. Currie toured through Ireland, England, Scotland and France, enjoying to the fullest extent his two months' holiday. This purse is another

added to the many marks of esteem, that Mr. Currie has received from the people of Glencoe.

Mr. J. A. Cleland has brought us good news from the West where he passed last summer with his friends. He met Rev. J. A. Townsend, Ph. D., of the class '81, who has been enjoying continued success. He still retains many happy recollections of his "Alma Mater" and distance has served only to deepen his loyalty to her, as shown by the fact, that in all probability we shall have a new student with us next session from Dr. Townsend's congregation. He has been for some time past settled in Turner, Or. where, since his settlement, the Lord's work has prospered. A new church building is under way at present, but Dr. Townsend, having seen the undertaking set on foot, has accepted a unanimous call to Independence, Or. It is always gratifying to hear of our graduates, especially of those who are settled in distant parts, that they have not forgotten either their college or how to give a kind welcome to present students. We wish Dr. Townsend all prosperity in his new field of labor.

After laboring for a few months with great acceptance in Marlboro, Mass., where Rev. S. Rondeau is at present settled, Rev. L. Bouchard of last year's class, accepted a call to Lawrence, Mass. While we grudge yielding our best men to Uncle Sam, we feel confident that Mr. Bouchard will give a good account of himself and his "Alma

Mater" to those across the border. We of the Correspondence Department, when writing to very many of our French graduates, subscribe the two letters, U.S. to their addresses; we would much prefer subscribing the three letters, "Can." But, be that as it may, the work is one and the same whether north or south of the boundary line, and the prayer of all present students is, that the special work of our French fellow-students, whether in Canada or in the States, may be owned and blessed of God.

Rev. R. Henderson, who has labored so successfully in Bayfield, Ont., has removed to the congregation of Manchester and Smith's Hill, Ont. In his new field of activity we feel assured that Mr. Henderson will continue, as in the past, to labor faithfully for the Master, and receive the promised reward.—"Souls for his hire."

Although rather late in the season we have great pleasure in noticing the promotion of Rev. M. L. Leitch, from Elora to Stratford, Ont. As the years go by Mr. Leitch is gradually obtaining a wider field for the exercise of those social and religious qualities which have hitherto made him such an esteemed and useful pastor. A further detailed account of Mr. Leitch's success in Stratford will appear when the desired information, concerning the various departments of church work, reaches us.

We are always pleased to hear of progress being made by our graduates in their work, and it is our pleasant duty to report rapid and substantial progress on the part of Rev. Wm. Shearer of St. Andrews church Sherbrooke, Que. During the past year, forty-one communicants have been added to the roll of this congregation. The Young Peoples Society of Christian Endeavor shows a membership of ninety-five, and their esteemed Pastor has been elected President of the Provincial Union for the coming year. The Sabbath School is in a flourishing condition, a new library having been bought to fill a long felt want. Montreal College has not been forgotten by St. Andrews congregation, and a liberal portion of the annual contributions has been set aside for Mr. Shearer's Alma Mater. On Sabbath, Oct. 9th, the third anniversary of the opening of the new church was suitably observed and the collections at the Services amounted to some \$830. An innovation, in the form of a spicy little congregational monthly Magazine, has been introduced, and if the appearance and general contents of the numbers on our table be average specimens, great will be the usefulness of "The St. Andrews Church Gleamings." May the Giver of every perfect gift continue to bestow His blessing upon this congregation.

REPORTER'S FOLIO.

The opening exercises of the College for the session 1892-93 were conducted in the David Morrice Hall on the evening of the 5th October. The proceedings were of an exceptionally interesting nature, and a large audience, representative of all the Presbyterian Churches in the city, assembled before half-past seven o'clock.

That in which the proceedings differed from that of previous years was the induction of the Rev. James Ross, M.A., B.D., to the new chair of Homiletics, Pastoral Theology, Sacred Rhetoric, and Church Government.

The Presbytery, having been previously constituted, took its place on the platform at 7.45 p.m. Principal MacVicar gave out the 100th Psalm which was sung heartily by the entire congregation, after which the Rev. J. McGillvray, B.D., read a portion of Scripture and led in prayer. The Rev. Mr. Paterson, clerk of Presbytery, then narrated the steps which led up to the election of a new Professor. In a few sentences, he told of the pressing need of an addition to the professorial staff which had been apparent to the members of the Faculty for years, and of the generous friend of the college, who also perceiving this need, made the munificent donation which rendered the fondly-cherished dream a possible reality, and finally at the last meeting of the General Assembly of the Church, the gentleman who was that night to be inducted, and whose high attainments

and natural gifts fitted him for the post, was unanimously selected.

The Rev. Principal MacVicar then put the usual questions, which were responded to by Mr. Ross, after which the Rev. Dr. Patterson of St. Andrews, Que., offered the ordination prayer. The Presbytery completed the interesting ceremony by its members extending to the new Professor the right hand of fellowship.

The Rev. Dr. Barclay of St. Paul's Church, Montreal, then delivered, in eloquent terms, the charge to Professor Ross, being followed by the latter, who received a warm ovation from those present, and who proceeded to deliver his Inaugural Lecture entitled "The Preacher for the Age." A full report of the lecture appears in these pages.

Dr. MacVicar made some interesting statements respecting the present hopeful condition of the College, etc., and the proceedings terminated, the Rev. Prof. Ross pronouncing the benediction.

A special meeting of the Philosophical and Literary Society was held in Lecture Room No. 1 on Saturday Oct. 5th for the purpose of electing a corresponding Editor for the Journal in room of Mr. Gordon, resigned. Mr. Donald Guthrie B.A. was unanimously elected.

The first regular meeting of the Philosophical and Literary Society was held on Friday, Oct. 14th. After preliminary business had been disposed of, the President, Mr. D. J. Fraser B.A., announced that the subject of debate

that evening was a live question, a question which all Theological students must at some time seriously consider, and why not do it now,—“Should ministers wear a distinctive garb.” Mr. MacKenzie B.A. led the debate in an able speech, advancing arguments on the negative side, after which almost every student present followed with pithy speeches not exceeding three minutes in length. The interest was keen throughout, and several views were advanced on the subject. The proposition having been put, it was decided in the affirmative.

The first meeting of the Students Missionary Society was held on Friday evening Oct. 21st, Mr. J. R. Dolson B.A. in the chair. It was very encouraging to see the large number of students present—the new men especially turned out well, and so far have taken an interest in all our meetings.

The business was all of an important character. Mr. Gordon the treasurer of the Society, read his report for the past year which showed the financial state of the society to be in a prosperous condition. The principal item of business however, was hearing the report of our French Missionary Rev. Mr. Charles, in connection with St. Jean Baptiste Mission. This report was certainly the most hopeful to which it has been our privilege yet to listen. (See extracts from it elsewhere.)

If there were doubts in the minds of

any as to the wisdom of inaugurating this Mission, and expending so much effort and means in order to make it a success, the report read must have forever dispelled them. And here it must be remembered that a man of Mr. Charles' talents and missionary zeal could easily secure for himself a much more lucrative and easy field of labor than the one which he has for the present chosen. We are justly proud of him and his devoted partner, who in the face of so many discouragements have loyally remained at their post, and who by God's Grace have accomplished such a noble work in this difficult field. They have our sympathy and prayers for the continuance of the good work.

A letter was read from the Secty. of the “Intercollegiate Alliance” asking the society to appoint a delegate to attend the meetings, which are to be held this year at Woodstock Ont. Mr. Andrew Russell B.A. was unanimously chosen to represent the society.

The nomination of officers for the ensuing year was then proceeded with, and the following gentlemen were elected: Pres. A. Russell B.A. 1st Vice pres. M. Meynard, 2nd Vice pres. J. D. Anderson B.A., Rec Secty. A. MacVicar, Tres. A. Mahaffy, Cor. Secty. R. Tener—Executive Com. Messrs. Giroux, MacKenzie B.A., Smith, Gourlay, Reeves B. A.—News Com. Messrs. Muir, Eadie, MacLennan B.A., J. Meynard, Crombie.

R. TENER.

Editorial Department.

The Journal has made such progress in every direction, that it is with a deep sense of responsibility, and of our own inefficiency we undertake the task of conducting it through this Session. That we shall commit errors goes without saying, but that we shall do our best is equally true. We crave the indulgence of our readers, and ask them when they are inclined to be censorious, to remember that we can devote to this work only the hours snatched from the pressing duties of a more than usually busy Session.

* * *

The Christian Church has had triumphs of which to boast, but also errors over which to mourn. There has been and still is, unseemly internal strife which has engendered cruel words, and relentless hate, and all uncharitableness. "A church in which the drum-beat of civil war never ceases, urges the cause of the Prince of Peace." The sources of these divisions, the possibility and desirability of their removal, as well as means and ways to bring about a better understanding, and if possible closer co-operation among the various Christian bodies will be discussed from month to month in a Symposium on the question, "What may be done for the mutual approach of Christians of different denominations?"

We are back to College. We have come by railroad and by steamboat, and indeed by every known mode of locomotion except by yacht. From every province of the Dominion, from Russia and Belgium, from Scotland and Ireland, from Switzerland, France and sunny Italy have we come. In fact we are a little Pan-Presbyterian Council.

The first year men are here in full muster. They have come in such numbers as to overflow the College. We give them cordial greeting on their entrance, and congratulate them that they have felt called to the holiest work in which men can engage.

The gentlemen of the second year are back again. They are not freshmen any longer, and they want to have it understood. From the cram of the classroom, and the decoctions of the boarding house, they left last Spring with spoiled digestion and shattered nerves. Since then they have been in the country where the legend "Please keep off the grass" is unknown, where the blue of the sky is untainted with the grime of city toil, and where the hens lay eggs that are fresh. Now they are brown of cheek, and clear of eye, and light of heart. That is what the summertime has done for them.

The men who have been in their first mission fields are back. They went out to their appointed fields to preach the first sermon with fear and trembling,

which swelled to positive consternation the following week, when they discovered that they had put almost all their theology into their first effort. But somehow or other they got along. The widow of Sarepta has not been alone in her experience. The reflex influence has broadened and deepened their own spiritual lives, and they have felt the joy of actual work in the Master's service. That is what the summertime has done for them.

The members of the graduating class are back once more. Six or seven years ago they entered, and it seemed to them a very long time until they would be senior men, but

"The summers come, and the summers go.

Whether our lives be glad or no."

And now they are here for the last time. They will soon pass from the examination of the professors to the examination of the people, from training to actual conflict. That is what all these summers have done for them.

What has the summertime done for each one of us? The sun shines in his splendor and brings forth the blossom, but it also brings forth the weed. In the garden of our lives, have we cultivated the fragrant flowers, and pulled out and cast away the poisonous weeds.

* * *

The learned principal of Dr. Queens in an address before the General Assembly said "that the title of Doctor was now becoming so common that he at-

tached little importance to his own." Perhaps there is a certain amount of truth in the remark; there is a tendency in this age to covet titles. Colleges are spoken off as indiscriminately granting honorary degrees for little more than the purpose of enrolling an imposing list of names as graduates, that there is reason for the complaint above referred to, we do not deny; there may be some holding the title of Doctor whose services to the Church are insignificant. In such cases the degree counts but little. Whenever a College bestows an honorary degree for eminent service to the Church, or for profound scholarship and research, it rightly honors him who receives the distinction.

It is well that the Church should take note of her progressive men, and that their work be worthily approved. Sceldom however does the fame of a man pass outside of his own particular denomination; as a rule each branch of the Church is so occupied with its own leaders and master minds, that it has no time to notice marked men in other churches. Last April however at its Convocation, the Wesleyan Theological College of this city, conferred the Doctorate on the Rev. Professor Scrimger of this College. It was a high compliment paid by that institution, to the ability and past record of him whom it selected as worthy to be honored. The Professor had served for many years as a faithful minister of the Church; appointed as a teacher he ably fills the chair of Introduction and Bible Exegesis, in this College our own Church has recognized the

worth of Professor Scrimger, by giving him a position of such trust, but it remained for a sister College to honor itself by placing his name on the roll of its graduates, and so reward him with its honorary degree. We hail this as a sign of the times, testifying that the different branches of the Church are being more closely united, and are pleased to notice progress in other denominations. It was a graceful act of the Wesleyan College, and will be another link in the chain which is binding the two leading denominations of our country in closer fellowship.

* * *

By the addition of Professor **Prof. Ross** to the teaching staff of this College, a great burden has been lifted off the shoulders of two of our Professors, and the College has been raised to a higher state of efficiency. Great and numerous are the disadvantages of crowding a multiplicity of subjects on one teacher in an institution like our own. When a professor's time is wholly occupied with the duties of his office, he is unable to cultivate himself adequately by careful study of the church's literature of the past and present; and no church has condemned its servants by overwork to comparative obscurity in literary and theological pursuits without ultimately suffering from a dearth of learned and powerful exponents of its doctrine and polity.

An age of such restless activity as our own demands specialists. A theological

professor requires, not only to have a general knowledge of his subjects but to concentrate thereon all his mental and spiritual powers, to make by independent thought the results of his investigations his own property, to infuse into his teaching the magic of his personality, that with the principles enunciated, the student may learn their application to his work. Because students do not come to college to learn what might be acquired as well from books, but to be brought into direct personal contact with the church's leaders of thought and action, and to have their powers and characters moulded by great minds and holy lives.

The founding of this new chair in our college, is a great step toward this happy consummation. The subjects taught by Professor Ross now extend through the three years of our course of study instead of being crowded into the first two. Homiletics and Church Government are taught the first year. Sacred Rhetoric in the second and Pastoral Theology in the third. Professor Ross has thus the more practical side of the future preacher's training to attend to, and as may be judged from his past career, he is eminently qualified to take these subjects out of the hands of Principal MacVicar and Professor Scrimger, whose teaching in these departments in the past has stamped itself upon the preaching of every student of our college.

A native of Aberdeenshire, Scotland, Professor Ross came to Canada in 1869. After teaching for some years in Ontario he matriculated into Queen's University.

in 1874, took the degree of B. A. in 1878 and those of M. A. and B. D. in 1881. He held a scholarship every year throughout his whole course. On Sept. 8th of his graduating year he was ordained and inducted into the pastoral charge of Knox Church, Perth, Ont., where he has labored since with marked success. Since then he has declined several calls to other churches, the most noteworthy of which was to St. Andrews, of Ottawa. Besides his pastoral work, he has lectured on church history in Queen's University for the last two sessions, and the wide-spread conviction that a prophet is without honor in his own country finds here an exception, for Professor Ross's services to his Alma Mater were highly appreciated.

With such achievements as a recommendation to us, we are convinced that Professor Ross is a great acquisition to our college. We anticipate many years of pleasant and profitable intercourse with him, and predict for him a brilliant career in his new sphere of life and work.

The victorious team in the **Muscular Christianity.** Tug-of-War contest at the McGill Athletic Games for years back has been mostly composed of students preparing for the ministry. Last year it was entirely composed of such, and this year four out of six men in the champion team, together with the captain, are from the Presbyterian College.

All this may seem to many an ordinary coincidence, but to us it is deeply significant. Whatever grounds may have existed in the past for the popular idea that ministers and theological students are a weak, nerveless, dyspeptic race, there is none to-day. The men who are to carry the banner of Presbyterianism into the forests and prairies of our country are men of grit and muscle, who know how to take a long pull, and a strong pull, and a pull all together.

Students' Directory, 1892-3.

A.—Students in Theology.

Post Graduate Students.

	Room.
Garth, Rev. W. H., B.A.	Montreal.
Grant, D. M.	Montreal.
Martin, Rev. L.	Montreal.
Smith, Rev. G. H., M.A.	Danville, Que 35
Spurling, Rev. W., B.A., B.D.	Montreal.

Special Course.

Newmark, Geo. A.	Montreal.
Delpont, Eli.	Montreal.

Third Year.

Fraser, D. J., B.A.	Alberton, P.E.I. 17
Menard, M.	St. Brigide, Que. 29
McLennan, K., B.A.	Harris, Scot. 31
Mitchell, T. A.	Linden, N. S. 30
Moss, W. T. D., B.A.	Portage La Prairie, Man. 33
Reid, W. D., B.A.	Maple Hill, Que. 27
Russell, A., B.A.	Bristol, Que. 28
St. Aubin, T. S.	St. Philomene, Que

Second Year.

Ballantyne, R.	Dunbar, Ont. 66 Latour St.
Charles, J. E., B.A., B.Sc.	Belgium, St. Jean (Baptiste)
Clark, W. C.	Hornings Mills, Ont. 3
Dobson, J. R., B.A.	Pictou, N. S. 9
Eadie, R.	Sherbrooke, Que 32
Fraser, A. D.	Dundee, Que. 11
Giroux, J. R.	Duclos, Que 13
Guthrie, D., B.A.	Guelph, Ont. 45
McLeod, N. A., B.A.	Lochside, N. S. 8
McKenzie, E. A., B.A.	Lucknow, Ont. 20

McKeracher, W. M. Howick, Que.

Menard, J. L.	St. Brigide, Que. 16
Pidgeon, G., B.A.	New Richmond, Que
Reeves, A. C., B.A.	Ormstown, Que
Savignac, J. A.	Teeluride, Colo. 15
Tener, R.	Donaghmore, Ire-

First Year.

Anderson, J. D., B.A.	Tiverton, Ont. 21
Beauchamp, P. E.	Grenville, Que. 14
McInnes, J. P.	Vankleek Hill, Ont. 49
Morison, W.	Ormstown, Que. (60 Beaver Hall Hill.
MacLaren, N.	Chicoutimi, Que. 7
Muir, P. D.	Scottstown, Que. 6
Patterson, W.	Cantley, Que 50
Stewart, J. C.	Embro. Ont. 56

B.—Undergraduates in Arts.

Fourth Year.

Gordon, J. S.	Alberton, P. E. I. 4
Hutchinson, D.	Brechin, Ont. 12
Mahaffy, A.	Port Albert, Ont. 22
MacVicar, A.	Strathroy, Ont. 24
Muir, P. D.	Scottstown, Que. 6
Patterson, W.	Cantley, Que. 50
Smith, E. F. M.	Hawksbury, Ont. 10
Townsend, W. M.	Travellers' Rest, P. E. I. 5

Third Year.

Bremner, W.	Ottawa East, Ont. 54
Graham, A.	Glencoe, Ont. 55
MacGregor, A.	St. Andrews, Que. 51
Ireland, G. D.	Alberton, P. E. I. 33
Stewart, J. C.	Embro, Ont. 56

Second Year.

Crombie, W. T. B.	Coulouge, Que.	39
Boyd, R.	Russell, Ont.	38
Gilmour, F. W.	Almonte, Ont.	46
Keith, N. D.	Glencoe, Ont.	60
McIntosh, J.	Mount Pleasant, P. E. I.	42
McIntosh, M.	Summerside, P.E.I.	41
Sutherland, W. C.	Woodstock, Ont.	43
Wallace, J. M.	North Gower, Ont.	59
Weir, G.	Eastwood, Ont.	44
Worth, F.	Pictou, N. S.	
Young, S.	Blakeney, Ont.	52
Young, H.	Blakeney, Ont.	52

First Year.

Cleland, J. A.	Enniskillen, Ire- land.	26
Douglas, J. R.	Mt. Lehman, B.C.	65
Gowan, Thos.	Goderich, Ont.	
Gourlay, W. L.	Carp, Ont.	18
Harris, N. B.	Glencoe, Ont.	65
Robertson, J. C.	Robertson, N. B.	53
Snyder, W. A.	Preston, Ont.	58
Thom, G. W.	Appleton, Ont.	63
Walker, P. A.	Camlachie, Ont. (141a Mansfield St.)	

C.—Students in the Literary Department.

Third Year.

Armstrong, S.	Milo, Que.	
Biron, M. W.	Wakefield, Que.	62
Gilmour, G.	Ottawa, Ont.	
Lamert, J. O.	Montebello, Que.	40
Gourlay, J. J. L.	Carp, Ont.	18
Brandt, E. H.	Montecheroux (Douls) France.	61

Second Year.

Allan, F.	Point St. Charles (Brittania St.)	44
Graham, D. J.	Ashton, Ont.	64
Jamieson, S. D.	Inverness, Que.	35
Lamoise, V.	Shawbridge, Que (St. Beaudry St.)	365
Millar, D. D.	Port Elgin, Ont.	19
MacCuaig, W.	Bryson, Que. (Mansfield St.)	14a
Murray, H. T.	Belleisle, N. B.	53

First Year.

Carmichael, H. E.	New Glasgow, Que.	
Fraser, N. F.	Moncton, N. B.	4
Genova, Valentine	Naples, Italy.	63
Menancon, J. E.	Sherbrooke, Que. (113 St. Louis St.)	
Shaw, Ernest	Avonmore, Ont.	63

Talks about Books.

I observe that the September number of the Knox College Monthly, published by the J. E. Bryant Company, contains no book reviews. For the Journal's sake, I used to regard with a feeling akin to envy the wealth of solid Literature that lay piled, month after month, upon the broad and busy editorial shelf of the Toronto Contemporary. Certainly, we of the Journal are very far from rejoicing in this changed state of affairs in the Monthly; yet the Talker feels a sort of melancholy satisfaction in knowing that he is not the only college reviewer whom authors and publishers are slow to propitiate. If these people don't know a good thing when they see it, that is not our fault. In various quarters, however, during the summer, review material has been accumulating, which I proceed to take up in detail.

There are 296 large octavo pages in the Official Report of the Eleventh International Christian Endeavor Convention, and portraits so numerous that I have not time to count them. Those of Dr. Wells, formerly of Montreal, of the Rev. J. A. R. Dickson of Galt, of the Rev. Edgerton R. Young, and of G. T. Ferguson of Toronto are good; but, unless they are men of very meek and quiet spirit, Mr. E. B. Clark of Denver, the Rev. J. C. Krause, Mr. L. F. Lindsay, and some others, will carefully conceal the Official Report from the scrutiny of

their friends. I say this from experience, for it is what I did with an ancient copy of the Journal that contained a portrait of Cetawayo with my name attached to it. So far as my house is concerned, it is like Moses' sepulcher; no man hath seen it to this day. The Convention must have been a very inspiring affair, and the Report is by no means dry reading. Many of the speeches were very fervent and eloquent, and several were witty. One of Mr. Chauncy M. Depew's sayings is worth repeating. "Now, young ladies and gentlemen, the one thing to do in every organization is to believe that it is the best organization in the world, and that you are the most efficient and the best member of it. Nobody accomplishes anything in this world unless he has a good opinion of himself—and Mr. Wannamaker agrees with me on that point. In every organization you should have the same thought in regard to it that a Boston man whom I once met had in regard to Boston. He came up to Peekskill where I was born,—Peekskill, the centre of the world!—and he addressed a Sunday school picnic. He said: "Ten years ago I was here, and in my audience was a beautiful flaxen haired boy, who looked like an angel he looked like one of Raphael's cherubs. Where do you suppose he is now?" The children cried out: "In heaven." "Oh, no," he said, "better

than that—he is in Boston, a clerk in a store. Ontario carried off the banner for the largest gain during the year, and Manitoba that for the greatest proportionate gain, and the Canadian delegates sang “Blest be the tie that binds” so often, that the Convention must have regarded them as in league with the Twine combine. They would have shown more originality by singing “From ocean unto ocean,” than that ancient, hackneyed, and somewhat dolefully sentimental ditty. Perhaps, however, they had only one tune, like two friends of mine, the one being able to compass Artaxerxes, and the other, departed honored friend, making a fair show at New St. Ams. I should like to have seen a report of work done along the line of Christ’s welcome to the Christian Doer: “I was an hungred and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked, and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me.” There are societies that could make a good showing along this line, and others, I fear, would not. The matter of Personal Christian Helpfulness should be pressed upon the next Convention.

Mr. Baers, the Secretary’s report shows that much has been done by the societies for the cause of missions. Every endeavorer should be a missionary, personally. By all means get the report and read it, putting a pencil mark over against the funny paragraphs for week day reading.

A neat pamphlet of one hundred pages

has been sent to me from the Students’ Publishing Committee of Queen’s University, Kingston, containing the Sunday Afternoon Addresses delivered in the Convocation Hall during the session of 1892. The first is by the well known Dr. Briggs, of Union Theological Seminary, New York. It is on the Bible and other books, and is an eloquent plea for the Scriptures as the Word of God. Principal Grant follows with the Old Testament and the New Criticism, Revelations and Interpretations, Faulty Wrong Interpretations and a Wrong Spirit. These are thoughtful and suggestive addresses, identical in spirit, and moderately conservative. Thus Dr. Grant, referring to the difference of opinion among scholars as to the authorship of the Pentateuch, says: “While two sides are taken on the question it becomes us not to decide hastily, but rather to hold our judgments in suspense.” As Peggoty said: “You can’t say no fairer than that; yet it will not satisfy those of our friends, who, without scholarship, know the history of the Bible by intuition.” Admirable practicable addresses are those of our own graduate, Mr. Herridge on Personal Responsibility, of Dr. Dyck on the True Life, of Dr. Hume on Think on These Things, and of Mr. Milligan on Man, God’s Interpreter. Professor Short’s subject is Art as an element in Spiritual Life, a Plea for Christian Glory and Beauty; and Dr. Murray of McGill, on Christian and Unchristian Agnosticism, exhibits the limitations of Theology, while declaring the sufficiency of the Divine Revelation in Jesus.

Christ. Any carper could find detached sentences in most of the addresses on which he could rear an "auto da fe," but critics, properly so called, do not read books in that way, nor do they judge of addresses save as a consistent whole. The brochure is worthy of Queen's and is calculated to do good.

The last numbers of the Proceedings of the Society of Biblical Archaeology received by me are those for April and May. The most important articles in them are Mr. Le Page Renouf's Translation of the Egyptian Book of the Dead, with notes. The Society seems to me to be going down hill fast. Either its members have been pumped dry, or they no longer send their best work to be read at its meetings. Like many associations of the kind, it has probably fallen into the hands of a clique, and even that not a very harmonious one. This is much to be regretted, as one naturally looks to it for the latest information on matters of Biblical Archaeology, instead of for Egyptian trifles and Euphratean Stellar Researches. Money has something to do with the declension. While magazines and reviews pay handsomely for new information, scholars hardly care to pay the Society for the privilege of having their articles read at its meetings and printed in its proceedings. Yet, surely, some of those, whom it has helped into fame, should throw it an occasional bone to save it from scientific starvation.

The Quarterly Register of the Alliance of Reformed Churches holding the Presbyterian System is always full of in-

terest, and the May and August numbers are well up to the mark. The May number deals with Trouble in Turkey, The Evangelical Church in Greece, Educational Parties in Holland, Notes from Bohemia, Jottings from Italy, France and the Papacy, Clippings from the German, the Churches in Victoria, New South Wales, and England, the Kanaka Question in Queensland, and many other matters of importance. That for August is taken up largely with the Scottish, Irish and American Churches, as well as prospectively with the recent Council of the Alliance in Toronto. Every Presbyterian who takes a pride in our wide spread Church should get his bookseller to procure the Quarterly Register for him, or order it directly from the Rev. Dr. Mathews, 25 Christ Church Avenue, Brondesbury, London, N. W. Its price is one shilling or twenty-five cents a year.

A friend in Cote St. Antoine, where the Rev. Commander Roberts has been lecturing, sends me the Quarterly Statements of the Palestine Exploration Fund for January, April, and July. Baurath, or Building Commissioner, C. Schick has been exploring and excavating about Jerusalem, and his discoveries of buildings must be interesting to architects. F. J. Bliss B.A.'s work of excavation has been carried on at Tell el Hesi, the ancient Lachish, where he has found many ancient arms and utensils supposed to be Amorite, and where finally he came upon the cuneiform clay tablet, recently translated by Professor Sayce and shown by him to

belong to the series of tablets found at Tell el Amarna in Egypt. It is a letter written to Zimrida about 1400 B. C. (so says Professor Sayce, but it must have been at least a hundred years earlier) and the Tell el Amarna tablets state that Zimrida was governor of Lachish. This is but the beginning of written material for the pre-Israelite history of Canaan. Major Conder gives an analysis of Dusratta's so-called Hittite letter found at Tell el Amarna, to which reference was made in last year's last Journal. As Major Conder has not published the text, (the cuneiform and its transliteration), I cannot say whether he is right or not. So far, he has been very wrong; and his statement that the Sinaitic inscriptions are Nabathean of the 3rd and 4th Christian centuries is as wide of truth, in spite of what some German scholars say, as well could be. Mr. Bliss pads out the Quarterly Statements with a long dissertation on The Maronites of Syria, who are pretty well known. There are in the three numbers many more useful items of information, such as Dr. Post's Journey to Palmyra, Mr. Glaisher's Meteorology of Palestine, and Mr. Lortet's Researches on the Pathogenic Microbes of the Dead Sea, which include those of gangrene and tetanus.

From the same source comes *The Thinker* for June, July, and August, the second of which immortalizes Professor Scribner's article in the *Treasury* on the continuity of the Pentateuch. Sir William Dawson's *Recent Acquisitions in Biblical Knowledge*, and the Rev. J.M.

Hirschfelder's *Messianic Prophecy* are noted in the August number; and the Rev. E. B. Ryckman's *Justification and Regeneration* in that for July. *The Thinker* is published by the Nisbets of London. Its first group is *The Survey of Thought*, then *Biblical Thought*, *Expository Thought*, and *Theological Thought*. Thereafter come *Scientific Thought* and the *Book Critic*, followed by *Current English Thought*, *Current American Thought*, *Current Canadian Thought*, and *Current German, French, and Swiss Thought*. The contents wind up with *Sunday in Church* and *Sunday in School*. Professor Cheyne is there, fighting over Zoroaster, who was an arrant humbug; and many more theologians of note contend in the arena. The survey of the Tell el Amarna tablets perpetuates the error that the Babylonian Hammurabi was Amraphel, king of Shinar. He was nothing of the kind. Hummu-rabi or Khimta-rapastuv is the same name as the Hebrew Beth-Rapha (1 Chron. : 11, 12), and Beth Rapha was two generations later than Amraphel. To students of German Theology, Dr. Orr's review and criticism of that of Ritschl will be specially attractive. The Rev. A. Jenkinson has a sketch of *Principal Caird*, but to set forth the matter in *The Thinker* would be to write a long index.

Next comes the *Magazine of Christian Literature* from May to October. It overflows with Professor Briggs and *Revision*, with Drs. Northrup and Watts on the *Sovereignty of God in Predestination*, with Driver, Cheyne, Robertson Smith, and Huxley, with *Church Folk*

Lore, and a review of the various American Churches. It has also some readable articles. Professor Sayce is out in the September number with *The Latest Discovery in Palestine*, already set forth in the *Palestine Fund's Quarterly Statement*. He concludes, "To dig up the sources of Genesis is a better occupation than to spin theories and dissect the Scriptural narrative in the name of the "higher criticism." A single blow of the excavator's pick has before now shattered the most ingenious conclusions of the Western critic." The *Magazine of Christian Literature* culls from all the religious journals and papers, and thus concentrates a vast amount of valuable information in its monthly issues.

My old friend, Mr. John King, O.C. of Berlin, Ont., sends me his fifty page pamphlet, *A Decade in the History of Newspaper Libel*, a paper read at the annual meeting of the Canadian Press Association, held at Ottawa, March, 1892, and published by the Association for general circulation. This paper, beginning with the definition of newspaper, proceeds to cite cases of libel and to define the changes in the law begun in Ontario in 1882 and amended in 1887, and carried on in the Dominion Parliament in 1888 until they reached their present and improved condition this year. Mr. King has his facts well in hand, writes lucidly, and, being a jurist of no mean order, his work must command attention. My knowledge of law is about on a par with my mathematical lore, so that I can do little more than chronicle the receipt from Dr.

Johnson, the Dean of the Arts Faculty of McGill, of his valuable contributions to the *Transactions of the Royal Society of Canada*, entitled *Newton's Use of the Slit and Lens in forming a Pure Spectrum*, and *Faraday's Lines of Force* (Suggestion of a name). I have already drawn attention to Dr. Sandford Fleming's political views as contained in a supplement of the *Queen's College Journal*. A more elaborate treatise of 176 large Svo. pages is published by the Council of the Canadian Institute, and is entitled *An Appeal to the Canadian Institute on the Rectification of Parliament*, together with the conditions on which the Council of the Institute offers to award one thousand dollars for Prize Essays. Dr. Fleming advocates the abolition of party government, the representation of minorities, and other improvements on our present system. There is no doubt that he has the welfare of Canada at heart.

The last fasciculus of the *Transactions of the Canadian Institute* contains ten papers which present a great variety. The first is the Hon. Justice Proudfoot's on *Some effects of Christianity on Legislation*, followed by Mr. Arthur Harvey's *Celtic, Roman, and Greek type in France*, Dr. W. R. Shaw's on *Peach Yellow*, Dr. Macallum's on *Studies on the Blood of Amphibia*, the Talker's on *Siberian Inscriptions*, Captain Cruikshank's on the *Administration of Lt. Gov. Simcoe*, Mr. W. H. Merritt's on *Iron and Steel Production in Ontario*, Dr. Sandford Fleming's on *Electoral Representation*, Dr. David Boyle's on *The Discovery of the Great Falls of*

Labrador and A List of Contributions to Geology and Mineralogy published in the transactions of the Institute. This society has lost none of its pristine vigour, but holds its own with all other Canadian institutions of learning. From the Geological and Natural History Survey at Ottawa comes Mr. Macoun's Catalogue of Canadian Plants, Part vi. Musci. In 295 pages, the distinguished botanist gives the names, authorities, habitats, and many particulars of about 1000 species of Mosses found in Canada, a work in itself calling for great labour and patience, apart from the extensive studies of Mr. Macoun in all other spheres of botanical research. It is somewhat dry reading, like the dictionary, except to a very enthusiastic admirer of the Acrogens. Vegetation calls up poetry even if it be not that of the flowers that bloom in the spring; and, if poetry, why not Songs of a Sophomore by W. M. M. once known as the College poet? W. M. M. is making a mighty effort to wrench himself free from the Spenserian stanza, and has actually succeeded in breaking off two links of no fewer than ten short poems. The poet's attitude towards this stanza is like that of Jack in the war, who cried out to his companions. "I've caught a Tartar." They replied "Bring him along." "He won't come," answered Jack. "Then come away and leave him," to which Jack mournfully responded, "He won't let me." There are some good things in McGill Forever, and, although the theme is not exalted, The Boys in the gods is the best piece in the book.

Evening is pretty and rythmical, but the love pieces an' some others are too melodramatic for the age.

"Maedonald, Molson, Workman and McGill,

Smith, Redpath, and the band whose lesser aid "

is hardly good even as a catalogue, for the benefactors are arranged in no kind of order, alphabetic or otherwise. It is not poetry. Action reminds one somewhat of Tennyson, and I would remind the bard that he must make rapid strides if he wants to fill the Laureate's vacant place.

The Smithsonian Institution sends me Mr. J. C. Pilling's Bibliography of the Algonquian Languages, a wonderful compilation of over 600 large octavo pages and 82 facsimiles of old title pages. Mr. Pilling credits the Talker with seven entries, one being the Affiliation of the Algonquin Languages, which has become so scarce that the only copy seen by him was in the famous collection of the late Mr. Shea of New York. Many names of Canadians are found in the Bibliography. One of the chief is the Abbe Guoq of the Seminary of St. Sulpice. Another is Professor A. F. Chamberlain, Ph. D., of Clark University, whose monograph on The Languages of the Mississagas of Skugog is a valuable piece of original research, filling a gap which a few years might have left vacant for ever. It has been prepared with great care and reflects credit upon its learned and enterprising author. It is an Svo brochure of 84 pages. That well known Canadian writer, the Rev. Dr. George Patterson

of New Glasgow, leaves me in his debt for *The Beothiks or Red Indians of Newfoundland*, now extinct. This monograph of about 50 large 4to pages and four pages of illustrative plates was submitted to the Royal Society of Canada last year. It is an exhaustive study of the Beothiks, written in the author's lucid style, containing a great amount of matter culled from all available sources, and sufficiently popular to be of genuine interest to the general reader. Messrs. Drysdale & Co. of Montreal supply copies of this paper for 50 cents. Those who are anxious to know something of the New Hebrides, where our devoted missionaries are labouring, should see the *Sydney Mail* or *New South Wales Advertiser* of March 12th. This great illustrated paper of 55 large four columned pages contains an ethnological study of the New Hebrideans by J. H. L., illustrated with several engravings, mostly of very respectable looking native heads, and furnishes the welcome information that Dr. John Fraser of Randwick is writing up the *Folk Lore* of this remarkable people. Finally the *Illustrated American* of April and May contains an illustrated article on *Relics of the Mound Builders*, and the story of the *Progress of the Illustrated American's expedition to explore the Pueblos in New Mexico*, with maps, plans, and sketches. The latter article is headed *In Search of a Lost Race*.

Have I been reading any light literature during the summer? Of course I have, *China's Millions*, and *The Christian at Work*, and *Records*, and the

Sunday Magazine, and heaps of things I can't remember, that the northern settlers are gloating over now, as they are over the remains of my flowers, fruits and vegetables, perhaps over the furniture too for all that I know. I wish my friends, the students, especially to understand that I don't go north to read light literature, but to superintend my gardener, to clear away underbrush, to entertain my friends, many of them students and ministers, (I mention the most important first,) to correct proof and answer correspondents, and to preach every Sunday, and travel semi-occasionally many miles by water to administer the sacraments. Still I do read light literature in the Summer. People want a story, not too short, not too long, not too namby pamby, to read aloud. A lady who was a good reader, sat on the verandah with a book in her hand, Robert Louis Stevenson's *Merry Men of Aros* and other tales. She did not read the *Merry Men of Aros* nor *Thrawn Janet*, nor any other of Stevenson's horrors, but she did read *Will of the Mill*, and *The Treasure of Franchard*, and, if you have not read them, get some pleasant voiced woman, or, in default, a sympathetic man to read them to you. Then, there is J. M. Barrie's *Little Minister* who was beguiled by, but who at the same time made a conquest, of the Egyptian. You can read *The Window in Thrums* too, if you like. But, if you have about you one who says "The lips that have touched tobacco shall never touch mine," you had better not read Barrie's *My Lady Nicotine*. Still,

it really is amusing, and you might make believe that you are disgusted with the whole thing for the fun of hearing it. What about Kipling, and his father, mother, sisters, brothers and aunts, who have gone into literature on the strength of his fame? People who know, and whom I have heard of, who have been at Simla and elsewhere, say that Rudyard must have fallen in with a very Bohemian lot, for good society in these places is by no means what he deplets it. It would be sad indeed if it were. *The Light That Failed* is a strong book, too strong for most respectable nerves, and, while heroic in a heathen sense, without an ounce of Christianity. *The Barrack Room* and other Ballads are full of profanity, yet many teach an economic and a moral lesson. I admire Fuzzy Wuzzy in his home in the Soudan, and Tommy Atkins:

: "It's Tommy this, and Tommy that,
and Tommy how's your soul?
But it's thin red line of heroes when
the drums begin to roll."

The Ount is good, and the Road to Mandalay carries you right off into a song, a plaintive Lotus eater's song.

Tomlinson is awful, yet there are lots of Tomlinsons, cowardly wretches, neither brave enough nor fit enough for either heaven or hell. The world is full of Tomlinsons, and there are not a few in the Church. What is to be done with them? Wipe them out, I think.

By the bye, a writer in the *Montreal Gazette* gives Mr. Horatio Hale the credit of comparing the Basque with the Huron-Iroquois languages before anybody else. This is a mistake. The first to do so was M. Julien Vinson, professor in Paris. The first on American soil was the Talker, whose papers on the subject, in the *Proceedings of the Natural History Society of Montreal*, were thought so absurd by the ignorant men of that day that he was no longer asked to contribute to the same. Perhaps, Mr. Hale got his inspiration from those absurd papers. If I did not know Basque a hundred times better than some men who prate so much about it, I would hold both tongue and pen on the subject for ever. It is time to stop, for:

For children you should never let
Your angry passions rise.

