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WHAT FAITH IN GOD THROUGH JESUS CHRIST HAS DONE FOR THIS PRESENT LIFE.

REV. W. D. REID, B.A., B.D.

There are some who tell us, that as soon as a man becomes a Christian, in the evangelical sense of the term, his usefulness is done as far as this world is concerned; in other words, that as soon as a man exercises a living personal faith in God through Jesus Christ, other worldliness causes him to neglect the improvement of his environment in this present life. I wish at present to deal with this claim from a purely historic standpoint.

In dealing with this subject, let us disencumber it of all ideas and questions as to the "Church." While the Church is the place where the principles taught by Jesus should be embodied and lived, no candid man will deny that too often

the so-called Church of Jesus Christ has been characterized by intellectual narrowness and bigotry. Too often she has opposed science and freedom of thought. Too often she has been devoid of that charity and love that characterized her Master. Too often her history has been one of bitter opposition to His teachings. Yea, too often the garments of the historic Church have been dyed in the blood of the innocent. Therefore I would ask you to allow the lines of churchdom to drop out of sight for the moment and to consider the subject from the view point of history. Let us sweep the horizon of the last 1900 years, investigating shortly what has been done for this present life through the agency of Christian faith.

(1) IT HAS BROUGHT ABOUT THE RECOGNITION OF THE EQUALITY
OF ALL, IN THE EYES OF LAW.

When Jesus Christ came proclaiming the doctrine of human equality, he found confronting Him and His teachings apparently insurmountable barriers. In the then Roman Empire, woman was treated little better than one of the lower animals. She was bought and sold as a mere piece of merchandise. As a mother she had no legal right to her children. She could not legally hold property in her own name. Her husband held for her the keys of life and death in his hand, and could enslave her or kill her as he saw fit. Polygamy was practised to such an extent that Seneca, the old Roman Consul, in his scathing indictment of the corruptions of the times, accused some of the aristocratic Romans of having 1000 wives. Concubinage was the fashion of the times, and divorces the order of the day. In short, woman was but a chattel, to be bought or sold, freed or enslaved, killed or kept alive, according to the caprice of her lord and master, man. When we compare the then social conditions with the teaching of Christ, we see at once that a collision between the old order of things and the new doctrine was inevitable. It required no seer to see that war must be waged between the old system and the new until either Christianity should be extinguished or woman should take her place on a perfect equality with man. The

early Christians at once set their faces like flint against polygamy and divorce, and in fact against everything that tended to degrade woman, and at once in accordance with the teachings of Jesus placed her on an equality with man. One of the reproaches continually hurled at the early Christians by their enemies was, that they had placed woman on a standing equal with man. The battle was long and bitter. Did time permit I might show you how the heaven worked. I might tell you how it began to show itself in the legislation of Constantine, Justinian and Charlemagne. I might describe to you the councils of Arles and Treves, where the battle royal on behalf of woman was fought by men of faith. I might recount to you the story of the battle which Christianity fought for the weaker sex among the semi-barbarian tribes of Northern Europe. I might relate to you the almost incredible story that in England, in the reign of Edward 1st, there was a regular form of contract, to be used by a man when desiring to sell his wife. I might tell you the story of Ann Stebbins, who was led to the market place in a halter and delivered to her purchaser by her inhuman husband in 1782. But I shall lightly pass over the harrowing history of the terrible burden under which woman struggled from the day, when she was driven out of a darkening Paradise, until she was found and rescued by the Gospel of Jesus Christ. The emancipation of woman is one of the greatest and grandest triumphs won by the Christian faith. Christianity has purified the morals of woman, emancipated her from the tyranny of barbarous social customs, recognized the true domain of her powers, given her scope for her endowments, and forever rolled away the stone from the social sepulchre in which she was entombed.

NOT ONLY HAS CHRISTIANITY LIBERATED WOMAN, BUT IT HAS
ABOLISHED HUMAN SLAVERY.

The teachings of Jesus Christ are shot through and through with the principles of human brotherhood. The enunciation of the Golden Rule struck the death knell of slavery. Jesus scattered the seeds of absolute freedom, and equal justice to

all, and the conflicts of the ages reveal the germination of that seed. When the Master proclaimed his Magna Charta to an enslaved world from the hill top of Galilee, slavery was one of the most strongly entrenched customs of the Roman Empire. In his legal position the slave was the property of his master, to be let, sold, exchanged, or killed at the sweet will of his owner. He had no civil rights, no legal parentage, and could hold no property. All who could afford to do so held slaves and they were used the same as the lower animals. Tacitus tells of a slave who killed his master, and in order that proper revenge might be taken, all his fellow slaves to the number of 600 were put to death. Plutarch tells of a guest of Flaminius who happened to remark that he had never seen a man die. To prove his hospitality, his host immediately called in one of his slaves, and killed him by slow torture in order to satisfy the curiosity of his guest. Thousands were sent into the amphitheatre to fight one another, or to be devoured by the lions. When Alaric attacked Rome he was assisted in the siege by 40,000 escaped Roman slaves. Such was the institution which Christianity was destined to abolish. An institution which appealed directly to avarice, an institution enshrined in the customs of the world, an institution hoary with antiquity. The early church went forth to the battle with slavery, strong in the conviction that this evil must fall before the onward march of the Gospel, and her first demand was that no Christian should hold slaves. In the early days St. Theodore gave this command to Christians: "Thou shalt hold no slaves either for domestic use, or for the labor of the field, because man was made in the image of God." In 119 A.D., Hermes, a Roman Prefect, became a Christian and immediately liberated 1250 slaves. Time would fail me to tell of the thirty-seven church Councils, in which men of faith fought out this battle, and of the humane legislation passed by Constantine, Justinian and Lee as the result of pressure brought to bear by Christianity. Whenever Christian faith in a living Christ grew dim, slavery advanced. During that period of Egyptian night which preceded the Reformation, it began to show its hydra-head even in the Church. When

Martin Luther proclaimed the doctrine of "Justification by Faith," the dignity of the individual in the sight of God, the universal brotherhood of man, and his eternal equality as a joint heir with Jesus Christ, the teaching fell like a benediction upon the poor groaning serfs of Europe, who were being ground under the iron heel of an ecclesiastical aristocracy, and kindled a hope in the breast of the poor slave which culminated in a struggle for liberty and ultimate emancipation.

In Britain this diabolical institution had gained such a foothold, that it seemed as if nothing but the power of God could shake it. In the England of the 11th century children were reared for the slave market, and sold into perpetual bondage. In some counties the number of slaves exceeded the number of freemen. During the 16th and 17th centuries Britain led all the nations in the disgraceful work of plundering one Continent of its inhabitants, for the purpose of selling them in another. Even the Church engaged in the slave trade. In England a "Society for the propagation of the Gospel in heathen lands" was formed by men who owned thousands of slaves in the Barbadoes. In one century Britain wrenched from the bleeding heart of poor Africa 4,000,000 of her dusky sons and daughters. Of these, 250,000 perished in the awful voyage, and were hurled into the sea, leaving behind the slaver a track of blood. But mighty men, men of Christian faith, men who understood the mind of the Master, men whose eyes were keen enough to pierce the shallow hypocrisies of the church, were on the watch tower of Zion, and launched forth their thunders against the horrible iniquity. Foremost among those were Baxter, Warburton, Paley, Wesley, Whitfield and Porteous, all men of the changed heart, men sworn to abolish the slave trade from Britain. The great Evangelical Revival that swept over Britain in the 18th century took hold of three men—Wilberforce, Clarkson and Sharpe—who were in God's hands, perhaps more than any others, the means of bringing to an end in Britain the accursed traffic. The struggle was long and severe, but applied Christianity prevailed. The slumbering conscience of Britain was aroused, and in 1807 all slaves in the British Isles were liberated.

But this was not enough, and after a long bitter fight, Britain, to her everlasting credit be it said, in 1833 issued the Emancipation Bill to all her colonies. This mighty step forwards cost her \$100,000,000, but we rejoice that ever since no man living under the folds of the Union Jack dare call another slave.

This is perhaps the greatest, the noblest, achievement of modern Christianity and is doubtless the direct result of vital religion in the world. Upon the United States this national blight rested long after Britain had cleared her skirts of the iniquitous traffic. But the leaven of the Gospel was working, and produced Garrison, Beecher, Lovejoy, Harriet Beecher Stowe and Lincoln. Garrison in one of his emancipation addresses said: "The liberation of the slave must be the work of Christianity." In another of his impassioned appeals he said: "I call upon the spirits of just men made perfect, upon all who have experienced the love of God in their hearts, to sustain me in the assertion that there is power enough in the religion of Jesus Christ to melt down the most stubborn prejudices, to overthrow the highest wall of partition to break the strongest caste, and to elevate the most degraded. From each one quoted expressions of the same kind were uttered in abundance. This shows us the type of men who buckled on the armor in the United States, and who, inspired by the spirit of Jesus Christ fought, and fought, until the end came in the fearful cataclysm of the civil war and the breaking of every captive chain. We rejoice to-day that in all the nations that have been true to the principles of Christianity there is freedom, and the moment the stranger sets foot upon Christian land, that moment the captive chains fall off, and the cowering slave walks forth redeemed, disenthralled by the spirit of universal liberty, even the Spirit of Christ. "Where the Spirit of Christ is there is liberty."

(2) FAITH IN GOD THROUGH JESUS CHRIST HAS BROUGHT INTO ACTIVE OPERATION IN THE WORLD THE "LAW OF LOVE."

There never was a world with less love in it than the world to which Christ came. Human sacrifices were customary. The most beautiful daughters of the nation were

frequently murdered upon altars, as sacrifices to the gods. Nothing reveals the brutality of the times more clearly than the gladiatorial contests in the arena. We are told that at a great festival Caesar put 320 pairs of men into the arena and forced them to fight to the death, to please a cultured and bloodthirsty Roman audience. Trajan once captured 10,000 prisoners, and for 123 days the desire for blood was satiated by seeing these poor wretches kill one another, in the amphitheatre. Thousands were frequently thrown to the wild beasts that the audience might gloat over the death struggles of the poor victims.

The religion of Jesus Christ entered unflinchingly into a determined battle with all these inhuman exhibitions. It condemned human sacrifices as murder, and excommunicated any who would attend a gladiatorial show. Under the mighty pressure of Christianity these brutal sights gradually faded away, and to-day the old Colloseum in Rome, where nearly 100,000 Christians perished, is in ruins, the wind shrieking through its old lion cages, a silent witness to the power of the law of love. But the "law of love" has not yet accomplished its work. The abominable and disgraceful sight, which may well make every Christian blush for his land and people, may still be seen of civilized men, from all over the land, gathering to prize fights to see two animals in human shape pound one another to death amidst shrieks of delight from the applauding audience. Ride on oh Gospel of love till all such abominable customs shall be relegated to oblivion.

I might tell you of the fearful tortures invented by men in the olden days, of how they roasted prisoners over slow fires, how they would dislocate every limb of the body, how they used to crush the feet in the diabolical boot. About the beginning of this century Rome boasted that she had 900 different instruments of torture. I merely mention these things in order that you may have some idea as to how much you owe to this law of love that has been working in the world during the last 1900 years. I know well that a degenerate church used these very weapons, and went on her wild "dance of death" in the very face of the plain teachings of her

professed Master, but thank God those days are over, and we are beginning to understand His principles better. We rejoice that under the benign rays of the Sun of Righteousness these horrible tortures have forever been abolished, and that now in no Christian nation may men be tortured or burned at the stake. Did I say in no Christian nation? I am wrong. One Christian nation, that in some respects leads the world, permits such barbarous act of cruelty to be perpetrated with impunity within her borders. The burning and torturing of men in some of the States of the American Republic, is a blasphemous insult to Almighty God and a reproach to 19th century Christianity.

Another department in which this law of love has been working, slowly but surely, is in the domain of war. The spirit of the teaching of Christ is directly opposed to war. The early Christians so interpreted Him, and for two centuries not a Christian could be found in the Roman legions. In the early days, a Christian named Maximilian was enrolled as a soldier, but he refused to fight. He was brought before the Roman Emperor. He said: "I am a Christian, I dare not fight." Said the Emperor: "You must either fight or die." Maximilian replied: "I cannot fight but I can die," and immediately he was executed. Marcellus, of the legion of Trajan, a mighty warrior, became a Christian, and immediately throwing down his belt before his officer he exclaimed "I am a Christian, I cannot fight any more." He was put to death without trial. Thus did the early Christians interpret Christ. Thus do the Doukhobors and the Quakers of the present day interpret Him, and I believe they are right. For 1900 years the teaching and spirit of Christ have wrestled with this monster, war, but the end is not yet. Still it remains one of "the open sores of the world," and because of it Christianity still "bleeds beneath the armor." But although the voice of war is still heard in the land, Christianity has done much to humanize the barbaric cus'om. In the olden times prisoners of war were either sent into perpetual slavery or summarily slaughtered. In battle quarter was neither given nor taken. William Rufus, king of England, cut off all the hands and feet

of his Welsh prisoners. Not until the treaty of Münster in 1648, when vital religion had begun to influence the nations deeply, did it become international law that all prisoners should be released at the close of war. The humanizing effect of Christianity may be seen in the care of the wounded as compared with their treatment in the olden days. After the terrible battles of old, prisoners were allowed to languish and die on the battle field. In the Genevan convention in 1864 the nations decided "That in war every facility is to be given to those attending the wounded, and ambulances, military hospitals, and doctors are to be considered as neutral, and are to be protected alike by both sides." I am glad to notice that in this struggle now going on in South Africa, British and Boer wounded are alike cared for by both sides, and that after a battle, the men who have been engaged in deadly conflict vie with one another in the work of caring for the wounded and dying men. I might also speak of the abolishing of privateering, and the protection now afforded to women and children during war. All these mitigations of the terrible horrors of war are related to Jesus Christ as the oak is related to the sun. Whether the world at this stage of its evolution could do without war is a question difficult to answer, but "truth is mighty and must prevail," and the day is coming when

"The war drum will throb no longer and the battle flags
be furled,
In the parliament of man; the federation of the world."

It was no mere dream of an overwrought imagination when the Hebrew Prophet saw the time of universal peace, when "men would beat their swords into ploughshares and their spears into pruning hooks, and nations would learn war no more." The tide is rapidly rising, and the time is not very far distant when national disputes will be settled by the arbitrament of international law, rather than by the arbitrament of the sword. During the last twenty-five years, twenty-two cases of international disputes which one hundred years ago would have caused war have been settled by arbitration. And the time is surely coming when under

the influence of Christianity, this horrible curse, this gigantic evil, this foul travesty on the religion of the "Prince of Peace," will go down into the bottomless pit of eternal oblivion unwept, unhonoured and unsung. May God hasten the day.

We also see the humanizing power of the Gospel in the prison reforms that have been inaugurated. Degrading and unnecessary punishments are now abolished, and imprisonment is largely reformatory rather than punitive. Prisoners are now graded, libraries have been introduced, and religious services are held in all our prisons. How has all this come to pass? There is but one answer. The Spirit of Jesus Christ working in and through men of faith has done the work. The greatest prison reformer in this century was Howard, a man of the deepest piety, who on his death bed was heard to pray "Do thou O Lord visit the poor prisoners and captives, and manifest thy strength in my weak efforts." But we have not yet attained the goal even in this matter of punishment. Capital punishment, where the law commits one murder to offset another is, I believe, contrary to the Spirit of Christ. This Gospel which has brought equality to all men in the eyes of law, which has broken the chain and set the captive free, which has humanized war, and softened the hard lot of the prisoner; this Gospel of Christ which is drawing all men together with the bands of love, and is teaching us the great value of the individual life, will blot out this awful custom of launching a man, made in the image of God, from the scaffold with with a rope around his neck, into a dark and Christless Eternity. "And what more shall I say: for the time would fail me to tell of," the Hospitals, the Insane Asylums, the Homes, the Reformatories, the Schools, the Colleges, the Literature, the Art, the Heroism, the Sacrifice, the Patience, the Love, the Hope, all of which have come from faith in God through Jesus Christ. Shall we apply this law of love to commercial life also? The religion of Jesus Christ has done great things even here of which we are glad. It has placed restrictions upon robbery, and has brought much sympathy into man's dealings with his fellow. And yet while all this is

true we cannot close our eyes to the fact, that the ethics of business as we find it to-day is unchristian. Whether in physical or commercial relationships, bitter relentless competition that drives the weak to the wall, and then climbs over the prostrate bodies to higher positions is unchristian, unchristlike, is of the devil. All intelligent and sympathetic men feel that the inequalities of human conditions, the immense wealth of the few and the bitter biting penury of the many, the greedy graspings for money, the intense selfishness of competition, the frauds and deceits of trade, the death struggles for the prizes of life are not in harmony with the mind of the Master. Co-operation is the Christian law of Christian business. As in war and in punishment, the principles of Christ have not yet been fully worked out, so it is with commercial life. In the future high noon-day of Christianity, property will be held for the good of all, and not for mere selfish enjoyment. In that day man will understand that in order to succeed in business it is not necessary to crush the life out of his fellow, but that his own and his neighbor's interests are identical. While Socialism, Communism, Single-Taxism, and all the other isms, have their germs of truth, yet the Christian holds the key to the solution of our present day economic problems. The Kingdom of God is coming, and when it is here the light that shone from the hills of Galilee 1900 years ago, shall be reflected by a God-fearing man-loving humanity.

(3) FAITH IN GOD THROUGH JESUS CHRIST, IN INDIVIDUAL AND NATIONAL LIFE, IS THE ONLY PRESERVATIVE OF A NATION.

While standing upon the highest pyramid in Egypt, looking down upon fourteen other gigantic pyramids, and that mighty marvel of human ingenuity, the Sphinx, and meditating upon the ruins of that once world-renowned Empire of 5000 years ago, the question comes to the traveller, what was the cause of the "decline and fall" of this kingdom that once ruled the world? There is but one answer. The nation perished from internal corruption, induced by want of faith in the true God. When walking around the doleful ruins of

Jerusalem, the tourist seems to hear again the voice of the ancient prophet ringing forth from the dismal desolation, "The nation that will not serve me shall utterly perish." While wandering in the wilderness of shattered art on the top of the Parthenon, and looking down upon all that remains of that once mighty kingdom of Greece, I asked myself the same question, and from the dreary devastation come back the same answer: "Perished for lack of faith in God." Had Christianity come 200 years earlier Rome might have been saved, but as it was, the corruption was of too long standing, the cancer had eaten too deeply, the awful rottenness had eaten out her very heart, and she collapsed in eternal ruins. Britain at one time was in the greatest danger from the same cause. In the early part of last century her fate trembled in the balance. The nation seemed to have forgotten God. An eminent historian describes that age as one of "religion without faith, politics without honour, and life without morality." Every department of public and private life seemed to be rotten to the core. "Man's inhumanity to man" was barbarous, and his atheism and blasphemy against God was appalling. London was called "a city of gallows." Almost every street was a lane of gibbets, where the corpses of felons hung rotting and bleaching in the sun. Slaves were advertised in the public press, and nearly every fourth house was a tavern. The church had lost her vital religion. The London Spectator in describing the degeneracy of the times, says, "Scarcely one healthy piece of social tissue could be found, it seemed as if moral and spiritual decadence had set in and Britain was doomed." At this time there began that mighty moral and spiritual revival under Wesley and Whitefield, a revival which brought about a national resurrection. Wesley and Whitefield, by the old doctrine of "Faith in God through Jesus Christ," roused the nation that was "dying in trespasses and sins," and called it to the possibilities of a new life. All prominent historians are now agreed that it was this soul-stirring revival that saved Britain from a revolution that might have been as bloody and prolonged as that which decimated France. When that fearful convulsion of nations

came fifty years later vital religion had done its work and Britain was saved. Only the torn and blackened edges of that terrific storm swept her shores, and whatever Britain is to-day among the nations of the earth is due to her faith in God and to her honest attempt to serve Him. And should she ever lose that faith in her God, according to the lessons we find in the histories of the decayed nations of the past, her sun will set in blood.

(4) FAITH IN GOD THROUGH JESUS CHRIST ALONE CAN SAVE MAN
IN THIS PRESENT LIFE.

Who among us has not at times asked himself the question, Is life worth living? When a man becomes a Christian the question is no sooner asked than answered. The Christian realizes that the *summum bonum* of life is to glorify God and save his fellow man. In doing this he is happy. What power is there in this world that can lift a man from the gutter and save him from his passions and appetites but the power of Jesus Christ? What power has ever been revealed that can rob death of its terror and the grave of its gloom? What power is there outside of Christ that can enable a man to meet the last grim foe, not with stolid indifference, but with calm joy and holy triumph? When men who declaim against this doctrine of salvation through Jesus Christ can show us any other power that has produced such results, when they can give us some other doctrine that can so satisfy the longings of the human heart, when they can give us anything that will enable a man to live as victoriously, and die as triumphantly, we shall consider it. But until such time we will cling to our faith.

I remember when leaving for a foreign shore our proud vessel sailed out of Montreal and down the broad-flowing St. Lawrence. As we glided down the magnificent river, the course was carefully marked out for us, and our pilot kept a sharp lookout. At times the banks seemed to close in upon us, so narrow became the river. Great torrents came rolling down from the mountainous country, losing themselves in the placid bosom of the St. Lawrence. As we sailed on the river

grew wider and deeper, the banks receded from view, the pilot left us, and the great ocean liners passed each other a mile apart. One evening as the sun was setting we could but see the hills on the the distant shore as they touched the horizon. We bade farewell to Canada and glided out into the immensity of the Atlantic Ocean.

Nineteen hundred years ago a small stream for the moral and spiritual cleansing of the world issued from the hill Calvary just outside the walls of Jerusalem, when a daring young Galileean was put to death by the church. That stream, small and insignificant at first, has been flowing on through the ages. Men have tried to stem the tide, church councils have issued their warrants for its arrest, kings and governments have tried to turn it out of its course, but all of no avail. On it has swept, ever widening and deepening, and increasing its momentum. Everywhere it has come it has refreshed the nations, bringing life and peace and victory. It has swept slavery from its foundations, and has borne the slave aloft on its bosom. It has broken down the barriers of human inequality. It has abolished the old inhumanities and cruelties. It has swept around the fortress of war and already the walls are tottering. It is rolling on into heathen nations and already the superstitions of darkness and death are yielding before this river of light and life. The tide is rising, every day its power is becoming more irresistible. And it will flow on and on and on until it raises man from his old sin-stricken condition up to the very bosom of God. "Then will be brought to pass the saying that is written." "The kingdoms of this world have become the kingdoms of our Lord and of His Christ." "Thy will is done on earth as it is done in heaven." May God hasten the day.

Taylor Church, Montreal.

Poetry.**THE REAPING.**

She stood breast-high amid the ripened corn,
One rare September morn,
When o'er the fields in swaths of duskèd gold,
The rich sheaves rolled.
The great white sun swept upward thro' the sky,
And the wide morning smiled
When poised on high
Unseen a lark piped joyously and wild.
I watched her cross the ridge's brown incline
With lissome, eager tread,
The gleaming robes and a great jar of wine
Poised on her head
Burnt with the colors of the early sky.
When she drew nigh
And from the wine-jar poured a brimming cup
And held it up,
I looked upon her face, and in her eyes
Saw a new heaven rise;
And a new music woke upon her lips,
—The lark's eclipse.—
No more the carols of the wind I heard,
Nor any bird;
But with her speech alone the world was filled,
Till my soul shook and thrilled.
Like some new sun she rose upon my sight
And it was light;
And by her gleam I saw the ancient world
Like a new planet whirled.
The while I drank, her soul's strong wine
Brimmed over all its gates and flooded mine
Till each tempestuous vein
Beat out a joy as mad as any pain.

She passed—as the first kiss of love—too soon;
And thro' the harvest noon
Until dusk came again
My sickle rang against the ripened grain
As swords ring on the shield;
And as the clean swaths broadened down the field
The strong blade sang her name,
While her bright image came
And came again until I saw her stand
Upon the highest circle of the land.
Her hair was like the gold of sun-steeped corn,
And on her head was borne
The wine-jar, while light grew within her eyes
And fell about her in a shining flood
Which took the air with music as it passed
Until at last
It broadened to the space wherein I stood,
And beat again a tempest thro' my blood.
At last the dusk brought with it longed-for rest;
In the red west
I saw the sun flame on the level sheaves,
And kindle that bright net the spider weaves.
The last row at the field's sheer side was bound
And laid along the ground,
And as I straightened from its heavy close,
Like a bright thought she rose
Against the darkest of the eastern wood,
And swift to where I stood
She crossed the ridged field; my hand she took,
And o'er her supple arm she laid the hook.
Then those clear eyes from which my light was drawn
At the rathe dawn
Looked into mine, and saw the deathless glow
Their fires had kindled, and her head bent low,
While o'er her face
The color came and went a brief thought's space;
Till with swift words I told
All that my heart did hold

Of love and pain and the great hope that flamed
 Across my life when her dear name was named.
 With eyes that sought the west
 And smiling lips, she heard;
 Then turned without a word,
 Laid her dear hand in mine and let it rest;
 And we passed eastward thus
 In a great peace that round encompassed us.

ROBERT MACDOUGALL.

Harvard University.

Our Friend, our Brother and our Lord,
 What may Thy service be?
 Nor name, nor fame, nor ritual word,
 But simply following Thee.

We bring no ghastly holocaust,
 We pile no graven stone;
 He serves the best who loveth most
 His brothers and thy own.

Thy litanies, sweet offices
 Of love and gratitude;
 Thy sacramental liturgies,
 The joy of doing good.

In vain shall waves of incense drift
 The vaulted nave around,
 In vain the minister turret lift
 Its brazen weights of sound.

The heart must ring thy Christmas bells,
 Thy inward altars raise;
 Its faith and hope thy canticles,
 And its obedience praise!

— *Whittier*.

THE SELECTION AND TRAINING OF THEOLOGICAL STUDENTS.

PRINCIPAL MACVICAR, D.D., LL.D.

The selection of men for the Christian ministry is primarily the act of God. Both the call and the title to the sacred office, *in esse*, are from Him. In this sense God alone makes ministers. By the sovereign energy of His spirit He constrains and qualifies men to become His servants as teachers of the truth. It was so in the days of the apostles, and it is so still. "As they ministered to the Lord, and fasted, the Holy Ghost said: Separate me Barnabas and Saul for the work wherunto I have called them."

But it belongs to the Church as an organized body in which the Spirit dwells to seek from her Head the right sort of men, and to discriminate wisely in determining who should be regarded as divinely called. It is unsafe to leave this matter wholly to be decided by the individual, because there are many visionaries and enthusiasts who are ready to obtrude themselves into positions for which they are not qualified, and whose temerity should be restrained by the common sense of others. Hence the Reformed Churches have always exercised this right of restraint in various ways. And it seems to me that to-day the trend of sober religious thought and the clamant needs of the Church and the world demand resolute adherence to this practice. It is an injurious delusion to suppose that any devout person, regardless of capacity and education, is fit to preach the gospel. The teaching and the practice of Christ and his apostles sanction no such thought. They acted upon the principle of selection. He chose twelve, and they also gave very special instructions regarding the choice of those who should be counted worthy to be their associates, and who should afterwards continue their mission. "The things," said Paul to his son Timothy, "which thou hast heard from me among many witnesses the same commit thou to faithful men, who shall be able to teach others also." And to Titus, another of his co-workers, he gave a more comprehensive summary of the qualifications of head and heart

which should be found in the man worthy of holding the office of elder or bishop. "He must be blameless as the steward of God; not self-willed, not soon angry, no brawler, no striker, not greedy of filthy lucre; but given to hospitality, a lover of good, sober-minded, just, holy, temperate; holding the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine and to convict the gainsayers." (R.V.)

These categories are still in force, and they peremptorily exclude weaklings, and fully warrant the conclusion that men should be chosen for the ministry mainly on the ground of exceptionally high character, well attested piety, warm and generous sympathies, missionary zeal and intellectual ability. These great essentials, along with definite evidence of aptitude to teach, and to organize, and govern men, should co-exist in every candidate. Piety alone is not enough. There are very many pious creatures, whose sincerity and fervor we should never venture to question, who are wholly unfit to be leaders in parishes and public teachers of the Gospel and of Christian ethics.

On the other hand, mere intellectuality of the highest order, apart from love of souls, love of truth, a broad and firm grasp of it, and the Spirit of God in the heart, does not qualify a man to be an ambassador of Christ. What is needed for this exalted service is intellectuality and spirituality united, strong sanctified common sense, enriched by ample stores of knowledge and wisdom, secular and sacred, and the exercise of a true spirit of self-abnegation, which is more arduous and more commendable than the efforts of genius. The productions of a brilliant imagination may dazzle the senses, and social standing based upon large possessions may elicit the admiration of multitudes, but it is only those who immolate self upon the altar of lofty principle that command real and lasting influence for good.

Given in the pulpits of christendom men of the type indicated by these few sentences, and we shall soon hear less about non-church-goers, empty pews, and the adoption of sensational devices for popularizing the gospel.

And just here it may be asked, Why, with the universal diffusion of education in our day, should there be any lack of such men for the churches and mission fields? Various answers are given to the question. Some, accustomed to determine all things upon what they call business principles, allege that the emoluments offered by voluntary or non-established churches are inadequate to attract first-class talent. Men of social elevation and brilliant gifts are drawn in other directions—to law, medicine, politics, and mercantile pursuits, and refuse to doom themselves to the embarrassing financial conditions and exacting toils and worries of the average minister.

Others, again, blame theological Seminaries for introducing weak men into the pulpit. It is said that they are lax in receiving students. The terms of admission, viewed from the standpoint of character and scholarship, are too easy, and the subsequent demands made for energetic and honest effort are not sufficiently severe. Students who, after fair trial, fall below the proper standard are not excluded; and, what is worse, monetary aid is sometimes given to inferior men who are simply ambitious for official dignity and an easy life. Possibly there are errors of this sort committed. But I must say, in passing, that Presbyterian students in Canada are not subsidized in the manner complained of. They are left to fight their own financial battles. We believe in the survival of the fittest. We provide a limited number of competitive scholarships awarded solely upon the ground of meritorious attainments, and we would gladly have Fellowships established to enable men of superior piety and talent to prolong special studies at home or abroad. Whether more than this should be done is well worthy of consideration in view of the acknowledged falling off in the number of candidates for the ministry. Eminent men have gone further, and have forcibly urged that it is as much the duty of the Church to meet the entire expense of educating her ministry as for the State to provide for the training of a standing army or the maintenance of civil officers. In this connection it should be remembered that Presbyterian churches generally furnish theological

training free, or at a nominal cost, so far as fees for lectures, libraries, examinations. etc., are concerned. It is not during this part of their career, however, that students experience the severest financial struggle, but in their preparatory studies, and, therefore, if aid is to be granted it should be at this stage. The form it should take deserves the most careful consideration. My conviction is that our universities, so largely indebted in many ways to the churches, would greatly promote their own best interests and render eminent service to the country by either abolishing fees in Arts for all students or making them almost nominal, and exacting them for only strictly professional studies. This would gradually elevate the general literary standing of the country, and render its best talent among all classes available for the national good. It cannot be doubted that business men, teachers, lawyers, doctors, and ministers should receive such training as preparatory to professional studies, and therefore every possible obstacle to their pursuing this course should be taken out of the way.

And yet, in relation to the gospel ministry, what appears to me to be a more serious matter than any of those referred to is the spiritual langor of the churches. This manifests itself in various ways, and especially in a low estimate of the value and efficacy of the gospel as an instrument for the betterment of men in time and in eternity. Hence, persons claiming superior intelligence are reluctant to become its heralds. They deem secular education, science, literature, art, and the agencies of modern civilization and commerce greatly preferable for the uplifting of our race. Thus unbelief touching the gospel as "the power of God and the wisdom of God unto salvation" unquestionably diminishes the number of those who "count all things but loss for the excellency of the knowledge of Christ Jesus," and are ready to bear the cross in making known his saving grace. It cannot be denied that there is a widespread impression that preaching is a poor business. The ruling conviction of many is that piety is incompatible with the exercise of the highest business capacity, and that godliness is not profitable unto all things.

They have confidence in Mammonism, and do not hesitate to believe that a man's life consisteth in the abundance of the things which he hath. Now, it is neither surprising nor to be regretted that such are not drawn into the ministry. It is good, and something for which to be thankful, that the Church escapes the injury they would inflict by holding an office for which they have not the right spirit. It is infinitely better that, by the voluntary elimination of such persons, the number of candidates should be diminished than that the flock of Christ should fall into the hands of unfaithful shepherds.

We come now to the training of the men. Presbyterians have always rightly insisted upon its being of a high order both in secular and theological learning. For the former we may accept, with some safeguards, the course prescribed by reputable colleges for the degree of B.A. And yet, owing to the almost unlimited freedom of options now permitted, it is necessary to indicate certain subjects which we regard as absolutely essential and which should receive more attention than is at present customary.

In linguistic studies we need set no limit to the extent they may be pursued, but it may be well to fix the minimum to be exacted. "The man," said a royal critic, "who knows four languages is worth four men." Be this as it may in statecraft, there can be no doubt that theologians find it advantageous to be familiar with as many languages as possible, and the least that should be expected of them is ability to make ready use of their text book, the word of God, in the languages in which it was first written. To gain this facility why should not the study of biblical Hebrew and Greek be made prominent factors in the Arts curriculum of men whose main life work is to be the practical exegesis of the sacred text? I know that it is usual to talk of their being made familiar with classic Greek, but how many attain to this eminence? And, after all, will a critical study of Socrates, Plato, Demosthenes, etc., in the original, specially fit a man to deliver the message of the Saviour, or will he not do better for this purpose to master the Greek of the New Testament

and to enrich his mind from the treasures of truth which the sacred writers record? In saying this I offer no excuse for indolence or ignorance, nor do I object to those whose early education qualify them to do so, indulging, as they may find time, in literary recreation by perusing the pages of cultured heathen writers who flourished two thousand years ago. What I plead for is a competent knowledge, first of all, of what is absolutely essential to a man's vocation.

Next to this specific training in the biblical languages I would place a thorough knowledge of the English language and its literature. It offers opportunities for mental training and culture second to none within reach of the average student. It must always be the vehicle of instruction to his future parishioners, and his success or failure will largely depend upon the ease, precision, and beauty with which he makes use of the rich resources of our language. Profound thinking loses much of its legitimate influence through lack of skill in framing the sentences by which it is expressed. A barbarous, involved and turgid style lessens the practical force of the most original train of thought, while very ordinary thinking is effective and listened to with delight and profit when conveyed with the clearness and fascinating elegance of which our language is capable.

How immensely, for example, would the comfort of students and the value of Butler's Analogy be increased did some one translate it into the terse and telling English of the late Professor Huxley or Drummond. These celebrated men gained a hearing from millions as much by the character of their style of writing as the nature of the subjects they discussed. Why should not the literary training of theological students fit them to emulate such examples?

Equally important is it to insist upon the study of oratory. The minister is necessarily a speaking man—a teacher; and yet how often is this overlooked in his training. The late Principal Caird, of Glasgow, in one of his university addresses justly remarks: "Of all intellectual agencies the faculty of public speaking is perhaps that which, in proportion to its practical influence and importance, has received least atten-

tion in our educational system." This remark is probably more applicable to Scottish than American institutions. The Principal further urges that the press, by its enormous multiplication of books, pamphlets, magazines, political and religious organs has not rendered oratory unnecessary. On the contrary, it has created a demand for a higher order of public speaking. The Principal therefore adds: "There never was a time, in modern history at least, when it constituted so important a factor in the national life as in our own day. There never was a time when the gift of oratory or the talent for debate brought so much influence, social, political, and ecclesiastical, or when he who is endowed with it finds the power of ready utterance so much in demand."

With Dr. Caird, I am inclined to think that we are too tolerant of slovenly common-place oratory on the platform and in the pulpit. Why should not public speaking, as with the ancient Greeks, and even conversation, take rank among the fine arts, with painting, sculpture and poetry? And why should not colleges and seminaries adopt some more practical and effective methods of testing young men in this respect, and thus save them from loss of influence and painful humiliation in cultured social circles, and the possibility of final rejection by intelligent congregations? In helping them to gain proficiency in this difficult art we should do something more than cram them with knowledge of all sorts and oblige them to pass written examinations. We should give them abundant practice under critical supervision in reproducing what they know in the proper forms of oral address. The artifices of the mere elocutionist are not enough. They have their place in correcting certain natural and acquired drawbacks; but intellectual discipline in knowing and feeling the subject, and in expressing it vividly,—discipline in steadiness or self-control, is infinitely more important. With this, and the mind and heart inspired by an irrepressible conviction of the supreme value of the truth that is being inculcated, the right tone and manner will be employed without any mechanical imitation of a teacher.

From all this it may be inferred that I would strongly

emphasize the necessity of students being thoroughly conversant with the principles of psychology, ethics, rhetoric, and logic pure and applied. But if such a course is to be insisted upon how are we, in the four brief sessions of an arts curriculum, to find time for chemistry, botany, mineralogy, geology, astronomy, and other sciences? My answer is, that with the rank and file of preachers these studies, at best, can only be elementary, and it is not necessary that it should be otherwise, because Christ does not send his messengers to preach science. Their commission does not run, Go ye into all the world and preach science to every creature, but rather, preach the gospel. Men are not regenerated, justified—christianized by science. It is not thus that they receive the peace of God that passeth understanding. And the chief concern of His servants should be to master, in all its length and breadth and height and depth, the message they are sent to deliver. It is enough for them to have such acquaintance with the vast field of science as will enable them to avoid foolish conflicts with the masters of it, and to make use of their facts, discoveries and conclusions for the instruction of the people. They should be sufficiently intelligent to be ready to receive truth without hesitation or alarm from all quarters, seeing it all comes ultimately from the one divine source, and is profitable for the specific purposes it is designed to serve.

It seems to me high time to abandon the delusion that in educating men for the ministry we should aim to make them all scientific specialists, having a sort of commission—a divine right—to solve the problems and settle the disputes and controversies of eminent physicists. Why should we think it a reproach or a drawback in their high vocation if they are not all, and only a small percentage of them, profoundly versed in the boundless realms of secular learning? Other professional men are in a similar condition. The fact is that the knowledge of the best of us is finite and our ignorance infinite. It has been well said by Principal Caird, that "the world's work would not be done, the demand would far exceed the supply, if it did not content itself often with second and third rate lawyers, physicians and preachers."

While I therefore decidedly oppose, as a general rule, to shortening the course of study, lowering the standard, or ordaining to the ministry any but thoroughly educated men, I see reasons for a fresh consideration of what that education should be, that is to say, what precise subjects in the unlimited fields of knowledge should be embraced in our curriculum, and whether the same course should be rigidly exacted of all. Practically this is not now done. Would it be better formally to acknowledge this fact, and to recognize two classes of ministers viewed from an educational standpoint? This would not be inconsistent with official parity. The office is one, but, confessedly under present rules, the ability and attainments of those holding it greatly vary.

One class might be accepted with comparatively limited technical acquaintance with branches of learning which are only collateral to their professional requirements. Taking into account natural aptitude, age, and other circumstances, some students might be directed at the outset, or at an early stage in their career, to follow this course. What it should embrace is a matter of detail upon which it is not necessary here to enter

The other class, likely to be a comparatively small one in the event of proper tests being faithfully applied, should be required to give evidence of thorough literary culture and wide scientific and theological attainments. These would really be the men qualified to handle the vexed problems of textual and higher criticism, exegesis, and apologetics in all departments.

The granting of diplomas bearing upon their face such distinctions would be nothing more than extending to the domain of theology what universities are now doing in other departments by systems of options and by conferring a variety of specific degrees based upon this principle.

We pass now to the work of the Seminary as distinguished from that of the secular college. Here it is frequently alleged that there are many traces of mediævalism. Old creeds, that should have been deemed obsolete long ago, are still adhered to. The conservative spirit is unduly potent. The shadow

of the great historic Latin Church rests upon our theology at many points. This, it is said, is true both as to methods of investigation followed and conclusions adopted. The laws of induction are not faithfully observed, and hence, as with physicists, so in many instances with theologians, sweeping generalizations are formulated before all relevant facts are in hand, as shown by subsequent research and discovery. In many quarters the spirit of unreasoning dogmatism and complacent reliance upon ecclesiastical authority is far too common.

Now, there may be a measure of truth in several of these allegations. And, at any rate, we should make sure that students by the daily drill of the class room acquire the power of independent thought, and form the habit of following the true scientific method in all their researches. This is of supreme importance, because the benefits derived from college and seminary are not to be estimated so much by the mass of information imparted as by the quickening of mental faculties, the infusion of a truth-loving spirit, the formation of a strong godly character, and the kindling of undying enthusiasm in the Master's service.

As to the order in which subjects should be taken up an early and prominent place should be given to the mastery of the fundamental principles of hermeneutics and dogmatics. The rules which govern our study of scripture, and what may be called the axioms of systematic theology, should be clearly understood and honestly believed. With these truly incorporated in the student's consciousness he is prepared to go afield with freedom and safety in regions of original and speculative research. He should next be grounded in the elements of Introduction and Apologetics—historical and polemical, including questions of the Canon, and of the authenticity of the books of the Old and the New Testament, the integrity of the Text, and the cumulative evidence furnished by Assyriology, Egyptology, and Palestinian explorations. Thus fortified in his belief of the truth and divine origin of the Bible, he should be led through a general analysis of the contents of its books in the order of their historical

development, noting carefully the progress of revelation towards completion in the person and ministry of Christ and his apostles. Concurrent with this comprehensive survey of the matter of the whole volume there should be practice in minute critical exegesis, and in the preparation of Homiletical sketches and discourses. The outcome of all will be the enriching of the preacher's message, which should consist not of a recital of the opinions of learned men about the word of God, but a clear and convincing presentation of what God himself has said in his word. To add power to the pulpit of to-day we do not require to trace and to explode all the hoary errors of past centuries and theological vagaries now current, and thus to swell the already cumbersome mass of historical and metaphysical disputations.

It is not thus that we can most effectually stem the tide of popular unbelief. To renovate society, to make missions prosperous, and to save the people from the spreading blight of scepticism nothing is so potent as the pure and living truth of God. But to learn it successfully and to teach it with power—to discover and set forth that truth from the two records of His works and His word, students need more than seminaries can give them—they need to have “their eyes anointed with eyesalve that they may see.”

“Earth's crammed with heaven,
And every common bush afire with God,
But only he who sees takes off his shoes.”

Men full of faith and of the Holy Ghost are alone fit to contend with the Agnosticism, Materialism, Pantheism, Secularism, Socinianism, Indifferentism, and Atheistic Socialism that are now so zealously propagated by itinerant lecturers and novelists, and by the press in a hundred different forms. The conflict between truth and error is daily growing keener. The apostles of evil are becoming more energetic and persistent in scattering doubts and enveloping themselves and others in mystic clouds and darkness. But we need not be dismayed. “He that sitteth in the heavens shall laugh: the Lord shall have them in derision.”

“ Behind the dim unknown
Stands God within the shadow,
Keeping watch above his own.”

What we are to do is to send forth our theological students mighty in the scriptures, trusting in the power of God's Spirit and the promised presence of the glorified Redeemer, delivering His message with the unfaltering confidence that, just as He never fails or suffers defeat, so victory is sure to be on the side of His truth which they proclaim.

BIBLICAL INTERPRETATION AS AFFECTED BY LITERARY FORM.

REV. PROF. SCRIMGER, D. D.

When the writings of the Old and New Testaments came successively to be gathered up into authorized collections and made the canonical standards of religious faith and practice for the church, it was one of the almost inevitable disadvantages that they should cease to be appreciated as literature. Their ecclesiastical recognition caused them to be much more widely read and known than would otherwise have been the case, but they were read almost entirely for the religious instruction they contained by multitudes of people who rarely read anything else and had no acquaintance with any other literary form than the plainest prose. With all such readers the natural tendency was to take everything in the most literary way and to insist that the Bible always meant just exactly what it said—that and nothing else.

Now, of course, for the greater portion of the Bible, or at any rate for the most important parts of it, this position was entirely correct, and must always remain so. Most of it is written in prose and does mean exactly what it says. All attempts to make it mean anything else will only distort it and pervert it from its true teaching. Hence, for the most part, the simplest and most illiterate readers of the Scriptures have generally been right in their understanding of its teaching on all the great themes of religion. Their very simplicity prevents them from going astray. And in this fact lies the permanent justification for placing the Scriptures in the hands of the common people without note or comment of any kind.

But it has always been recognized that considerable portions of the Bible are not plain prose, or, indeed, prose of any kind. Whole books, such as Job and the Psalms, are written as poetry and are poetical, both in form, in style and in the nature of their thought. Not a few other portions, including large sections of the prophetic writings, if not poetical in

form, are poetical in their thought and style of expression. Though apparently written in prose, they are, to all intents and purposes, poems, so much so, at least, that they cannot be rightly understood or appreciated unless they are treated as such. The fact that these are written in prose form, somewhat obscures their real poetical character, and makes it more difficult than it would otherwise be to draw a sharp line of distinction between the parts which are really prose and those which are really poetry, so that there is some room for difference of opinion on the matter. But the distinction in general is broad enough, and cannot be denied by any one who cares to look at the subject fairly at all. When, for example, Isaiah in his initial discourse opens with the splendid apostrophe: "Hear, O heavens, and give ear, O earth, for the Lord God hath spoken." We feel that we are at once in the poetical realm and that the difference between it and true poetry is only one of the arrangement of words. There is little need, however, to dwell on this at greater length as it is now pretty generally recognized as true.

What has not been sufficiently recognized, even by learned commentators and scientific theologians, is the bearing of this fact on the interpretation of all such portions of Scripture. One will search in vain through the works on Biblical Hermeneutics for any adequate treatment of the interpretation of poetry as distinguished from prose. The most that one finds are a few brief paragraphs on the treatment of certain figures of speech which might occur in any style of composition, and need not in any way affect the method of interpreting the rest. There is seldom any apparent appreciation of the radical difference between prose and poetry or of the widely different principles by which the interpreter must be governed in the exegesis of the two distinct literary forms.

What then is poetry and how is it to be interpreted?

There is probably no definition of poetry as yet suggested which is beyond criticism, but there are some outstanding features of it which cannot well be mistaken. As distinguished from prose, which is the natural expression of fact

or argument that appeals to the understanding, poetry is the product of the imagination, and appeals first of all to the imagination. It aims to set a picture before the mind for its contemplation, and best fulfils its purpose when the impression created by that picture is so deep and clear as to stir emotion or arouse to action.

In order to reach the imagination the poet constantly substitutes the material for the spiritual, the concrete for the abstract, the particular for the general. If we would get at his real meaning, therefore, we must translate his language into its prose equivalents, discounting everything that is superadded for the sake of effect. It has to be borne in mind that the picture is only a means to an end. It is not intended to be taken as literally true, and, indeed, may have only the slenderest basis in actual fact.

When, for instance, Deborah sings her song of victory over the Canaanites and says that

The stars in their courses fought against Sisera

no one supposes this to have been literally true. It is intended to suggest that the powers of heaven were hostile to the Canaanites and gave the victory to Israel. Possibly there may have been something in the wind or weather on the day of battle to furnish a peg on which to hang the statement and give it additional force for the popular mind. But it would be equally true in its main intention whether there was any such fact or not.

So on a larger scale we must read such a composition as the one hundred and fourth Psalm—a poem of creation. There can be no doubt that the main truths set forth there are the creative power and the providential government of God. Picture after picture is given to make these points clear. But it would be the supremest folly to seek in these pictures a scientific account of the mode of creation at the beginning, or of the method of God's government to-day. Here and there of course we get a touch which is literally as well as metaphorically true. These touches are there, however, not because they are true, but because they give greater verisimilitude to the picture. They hold it, as it were, down

to earth and prevent it from becoming wholly ethereal. They are like the occasional ground wires in the electric system of the telegraph. Most of it is in the air, but these are necessary to complete the circuit. It is utterly absurd to argue that because these occasional touches are literally true the whole of it is intended to be so and must be interpreted accordingly.

What is true of the hundred and fourth psalm is equally true of that other poem of creation in the first chapter of Genesis. The proportion of actual fact that may be discovered in it is probably greater. But to insist on its scientific accuracy or to devise ingenious methods for harmonizing it with science, either ancient or modern, is to mistake the whole purpose for which it was written, and raise imaginary problems through our own stupidity.

There are perhaps no portions of the Bible where these principles need to be more carefully kept in mind than in the interpretation of the prophecies. The prophets were men of poetic mould who were given deep insight into the future through their entire sympathy with the principles of God's moral government of the world. They saw the future, however, not as it was to be in itself but under the forms of things they knew, somewhat as other men's dreams are made out of the stuff of their waking thoughts, though often somewhat fantastically mixed. When stripped of their poetic form the ideas underlying them are few in number—national ruin and disaster as the issue of persistent sin, national repentance as the fruit of their chastisement, national restoration by the mercy of a gracious God, national exaltation through the coming of the Messiah. But just as all the music in the world can be played on the four strings of the violin, so every kind of poetic vision can be built up with these four ideas, through the prophets' imagination. From the very nature of the case some of the details must come literally true. But to insist therefore that all shall be so is simply to miss his point of view, and misunderstand the whole purpose for which he spake. Of course the apocalypses of the New Testament must be treated by the same method as the prophecies of the Old.

College Note Book.

STUDENT LIFE.

How quickly the time flies! It seems but yesterday that we returned from our several duties to resume college work in the autumn; but the fact is, before this number of the JOURNAL will be in the hands of our readers, Xmas will have come and gone, and we will have entered upon a new year. The old year will have closed upon the achievement of many a great work in the wide, wide world, and of one within our college walls, in the form of an essay by the second and third year theologues on the Mosaic Cosmogony. Some of these, especially the latter, will have astounded themselves with their discoveries along traditional, theological, and scientific lines; they will have gratified themselves on coming upon funds of lore which had hitherto been lying unused in the profound recesses of their intellects. The Rev. Professor who promised to read them all will doubtless have wondered from what obscure back lots such material could have been raked.

But doubtless, out of this gathered heap, after it is thoroughly sifted by Hobman, arranged by "D.M.," emblazoned with the copious phraseology of "W.D.," spiced with the humor of Worth, treated to several matter-of-fact strokes by Pat and Fergie, trimmed by the well-kept tools of Mackay and apocopated by Stuart, then dressed by Dr. Reid, and given a final aesthetic touch by MacGregor,—out of that disorder shall have come, by the rivalry of contending powers, such a well-formed and well-organized universe than which there is only one better.

CAULD KAIL HET.

"Our country," roared the Yankee, "knows no north, no south, no east, no west."

"Indeed," retorted Mr. Flippe, of London "what an ignorant country!"

A Scotch Socialist was trying to explain and emphasize the principles of Socialism, when the question was asked him by one of his listeners:

"If you had two horses, would you give me one?"

"Certainly, I wad," was his reply.

"If you had two cows would you let me have one?"

"Certainly, I wad."

"And if you had two pigs?"

"Eh, man! it's comin' ower near hame; ye *ken* I hae twa pigs."

Who is as slow as a Scotchman at seeing a joke?—Another Scotchman.

"O that some the power wad gi'e us
To see oorsel's as ithers see us;
It wad frae mony a blunder free us
An' fulish notion."

A minister of a loving and appreciative congregation, feeling strongly attached to h's flock, promised them that he would never leave them. It so happened, however, that he was tendered a call by the congregation of Scotchtown, which he thought it his duty to accept, seeing there was an additional salary amounting to £400 and a free manse. Before leaving, he went around to pay a last visit to his people, and in his rounds called at a certain widow's house. The good man began questioning her son, a lad of some ten or twelve years. He said: "Well, Johnnie, do ye ken yer catechism?" "Ay, I ken some o't." "What do ye ken?" "It's effectual calling." "Ah, what is effectual calling, then, my laddie?" "Effectual calling is 400 p'und an' a free manse." "Where do a' liars go, Johnnie?" "Tae Scotchtown."

Mother—"Johnnie, stop using that dreadful language. I won't have you use such words." Johnnie—"Well, mother, Shakespeare uses them." Mother—"Then don't play with Shakespeare; evidently he's no fit companion for you."

Fuzzy—"I hear Skinner has become a Christian Scientist, and is successfully giving the absent treatment." Wuzzy—"Indeed! I suppose so, he borrowed \$50 from me a month ago, and every time I call to ask for it he's out."

ALL AMONG OURSELVES.

During the closing days of last month: Cosmogony—Mosaic, Babylonian, Egyptian Modern. Good-bye.

Lect. in Mathematics—"Gentlemen, it is necessary, to a perfect understanding of this problem, to work it out the long way." L-r-n—"But the time is short."

In class in Theology.—Professor—"Will that gentleman who is asleep in the back seat tell me what life is?" Student (waking up)—"Yes, sir. Life is earnest, life is real." Two days later (addressing the class), same Professor, who has a vigorous memory—"Have you ever waked a bad man up? I have."

A former student told us the following: A certain man who had an impediment in his speech, went to a railway station to buy a ticket, and this is the way he managed: "I want a t-t-t-t; give me a t-t-t-t— Ugh! Blame it; I'll walk."

Professor—"So we see that marriage is the normal state of man." G. Y. (after the class)—"Boys, I'm living an abnormal life." But, judging from the significant gifts which he has been expediting to some one far, far away, he will be in the normal state ere very many years will have elapsed.

Professor—"Well, Mr. T—n—r, did Adam do any work in the garden?"

W. P. T.—"I don't think so, professor; it's not in man's nature to work." (Collapse of professor and students.)

Characteristic sayings of some of our great men:

Pidgeon—"I never heard anything so funny in all my life."

Worth (to Loc. Ed.)—"Now, Th—m, you beggar, get away out of this."

X. Y. Z.—"I was better liked than you."

WAR NOTES.

L—ch—d (on hearing the report of the capture of 10,000 Boers)—"That beats the Dutch!"

Boer—"An Englishman will never shoot me in the face."

Kaffir—"Why?"

Boer—"Because I always have it hid behind the entrenchment."

The temptation to fly will not be so strong to a major or lieutenant who has lost a wing.

G. W. T.

REPORTER'S FOLIO.

The Philosophical and Literary Society held its regular meeting on Friday evening, Nov. 24th. The meeting was opened by the President in the usual way. After the minutes of the previous meeting had been read and approved, Mr. A. G. Cameron entertained us with a musical selection on the piano. The reading was given by Mr. H. P. Luttrell. As is usually the case, the debate was the most interesting part of the programme. The subject though often debated never grows old to Theological students, Resolved:—"That a minister should not take an active part in party politics." Mr. Turkington opened the debate and showed in a general way how the minister's active interference in party politics tended to weaken his influence. He was supported by Mr. G. W. Thom and Mr. H. H. Turner, B.A., both of whom showed that the sphere of the minister and politician were essentially different. They also showed that while each should know something of the other's profession they should both be specialists in their own profession if they wished to do them justice.

The negative was opened by Mr. N. V. McLeod, who set forth in a clear speech some of the advantages which, through the influence of a minister as a leader of the people, could be brought into politics. He was supported by Messrs. Greig and Mathieson, both of whom replied to the affirmative. The debate was closed by Mr. Turkington, and on being put to the meeting it was decided in favor of the affirmative.

Mr. Geo. McGregor then gave a criticism, which was interesting to all and helpful to the individual speakers. The meeting closed with the singing of the long metre doxology.

Once more we have had the privilege of listening to another representative of the interests of the foreign field. On Thursday evening, Nov. 16th, Mr. Earl Taylor, successor to Mr. Wilder, who has gone to India, addressed the students of the Presbyterian College. The subject on which he spoke was the importance of choosing the field of labor in which God would have us work. He emphasized the fact that it was not where I want to go, or where man wants me to go, but where does God want me to go. That is the important question for every man to answer. His strength as a speaker seems to lie in his earnestness.

On Friday evening, Dec. 8th, the Students' Missionary Society held its regular monthly meeting. After the meeting had been opened with prayer by the President, the minutes of the previous meeting were read and approved. The President reported on behalf of the committee appointed to secure investment of the money loaned to the congregation at Montreal West. As yet nothing definite has been done, but the committee having communicated with Dr. Warden it is hoped that a suitable investment will soon be secured. Although the musical part of the programme did not materialize the remainder of it amply made up for the lack of music. The representative from the News Committee was Mr. Hector MacKay, B.A., who announced that his subject for the evening was both living and live. That he made it such to us was the opinion of all when he finished his paper on the work of Mr. Adam Purves, Missionary to Central Africa.

The first to report from the mission fields was Mr. N. V. McLeod. The field of Enniskillen is an important one and although this was Mr. McLeod's first summer on a mission he has been very successful in the management of it. Comanda, which was next reported, is a difficult mission. In spite of difficulties, however, Mr. Don. Stewart, with his usual perseverance, did good work during the past summer. The next to be heard from was Killaloe. Mr. W. D. Turner, B.A., who had charge of this field during the past summer, reported that an interest in church work was being revived and that this was a sign of brighter days for Killaloe. Coming to the

outskirts of Montreal, Mr. J. B. McLeod, B.A., reported for Kensington and Verdun. The importance of this mission lies in its steadily increasing population. Mr. McLeod has grasped the importance of the situation, and has strengthened the cause in these two interesting suburbs of our growing city. This interesting meeting was closed by singing the long metre doxology.

The first annual meeting of the Presbyterian College Hockey Club was held in Lecture Room No. 1, Monday, Dec. 4th. The interest taken in the meeting clearly showed that the boys are determined on having some open air exercise and enjoyment before the winter months are over. The election of officers, the adoption of a constitution and hockey uniform, and other important items of business were transacted. The officers for the coming year are as follows:—

Hon.-President, Prof. Campbell, LL.D.

President, J. B. McLeod, B.A.

Vice-President, E. L. Pidgeon.

Sec.-Treasurer, Geo. W. Thom.

Manager, H. S. Lee.

Captain, W. P. Tanner.

Com., H. H. Turner, B.A., and H. J. Keith, B.A.

W. G. B.

OUR GRADUATES.

Rev. Lauchlin Bealton of '98 was inducted at Cape North, C. B., on Nov. 12th.

Rev. M. H. Scott, M. A., of Hull, has just recovered from a severe attack of appendicitis.

Rev. Magor H. MacIntosh, B. A., was inducted a short time ago at Cavendish, P. E. I.

Rev. Andrew Reid of '99 has been ordained and inducted at Grand Mere, Que., since the last issue of our JOURNAL.

The C. E. Society, of Morewood, lately presented their pastor, Rev. J. M. Kellock, M. A., with an illuminated address showing him how much his labors are appreciated by them.

Our graduates still continue to settle in the Northwest and Manitoba. Recently Rev. Samuel MacLean, B. A., was inducted into Moose Jaw and Rev. A. S. MacLean was ordained and inducted at Ninga, Man.

During the last meeting of Presbytery several of our graduates paid us a short visit. We would be pleased to see more of them pay an occasional visit to their Alma Mater. Above all do not forget to look up the corresponding editor.

The Thornhill congregation in Manitoba continues to prosper under the pastorate of Rev. J. J. L. Gourlay. Lately they paid off debts amounting to \$1,500, and have begun the new year with a clean sheet. A few days ago the ladies of the congregation cleared \$39 by a social which was held in the manse.

The JOURNAL sympathizes with Rev. J. MacKenzie, of Roxborough, in his recent illness. We understand he has been able to occupy his pulpit for the last two months, but we hope by this time he has fully recovered. It is not long since Mr. MacKenzie suffered a severe bereavement in the death of his eldest daughter.

The annual thank offering of St. Andrew's W. F. M. S., of Carleton Place, was held in the church a short time ago. In addition to the usual programme Rev. G. A. Woodside, M. A., delivered an interesting address on Mission Work. The offering amounted to the handsome sum of \$140 and was the largest in the history of the society.

Again we are forced to publish the removal of one of our French pastors from Canada to the United States. Rev. L. R. Giroux, of Joliette, has accepted a call to St. Anne's, Ill. Many of our readers will remember the historic congregation as the one in which Father Chiniquy labored for a number of years, and where his labors were abundantly blessed.

On Sabbath morning, Dec. 10th, Rev. T. A. Sadler, B. A., of Russell, Ontario, preached to I. O. F. from the 1st verse of the 11th Psalm, on the "Folly of Unbelief." Mr. Sadler's

discourse was listened to with great pleasure and profit by all present. The members of the lodge were greatly pleased that Mr. Sadler had arranged the service especially for them.

Principal MacVicar received a short letter the other day from Rev. Hambartsoom Dseronian, of Tabriz, Persia. Since graduating in '97, Mr. Dseronian has been laboring in Persia under the American Missionary Board. At present he is teaching in a school and is meeting with good success in his work. He still retains warm recollections of his stay in Montreal, and charges Dr. MacVicar to remember him to all "the boys."

We are glad to be able to state that the people of Taylor Church, Montreal, are not going to lose their pastor. Rev. Mr. Reid received a unanimous call to Cowcadens Church, Glasgow, Scotland. This congregation is a very large one, containing 1200 members and having 60 elders composing the session. The Sacrament of the Lord's supper was dispensed in Taylor Church last Sabbath and over 30 new members were added to the roll. This speaks well for Mr. Reid's work in this part of the city.

Rev. T. A. Nelson is settled down to work in the Moose Mountain Mission, Manitoba, and likes the place and people very much. This is quite a change for Mr. Nelson as it is not long since he left Bristol, Que., for Manitoba. Mr. Nelson recently lectured to a crowded house at Clare, on "The Age we Live in." The proceeds were in aid of the repair fund of the Presbyterian Church. Mr. Nelson finds the people appreciative and kind-hearted. His son, who is with him, is delighted with the North West.

Rev. E. A. MacKenzie, B. A., B. D., of Chesley has received a unanimous call from St. Matthew's Church, Point St. Charles. At the last meeting of the Presbytery of Montreal it was announced that he would accept the call. We feel sure that Mr. MacKenzie is just the man for that charge. His success with his young people warrants us in making this statement, and this will be one great feature of his work in

Point St. Charles, as we understand St. Matthew's is largely made up of young people who are very earnest in upholding their minister in all his work.

Rev. Donald Guthrie, D. D., was inducted into the First Presbyterian Church, Baltimore, U. S., on Dec. 18th. The services of the day were very impressive. Rev. Geo. T. Purves, D. D., of Princeton Seminary, preached, while Rev. Joseph T. Smith, D. D., delivered the charge to the Pastor, and Rev. E. H. Robbins, D. D., the charge to the people. Twelve ministers took part in the installation services. Dr. Guthrie enters upon his work under the most encouraging circumstances and we can only wish for him a long and happy pastorate in Baltimore. While regretting that he is not in the Canadian Church, still we congratulate our American friends on the acquisition of such a man as Dr. Guthrie

We are glad to be able to report the steady progress of the united congregation of Howick and English River under the pastorate of Rev. J. W. MacLeod. Since Mr. MacLeod's settlement there three years ago, a new manse has been built and paid for. Our readers of two years ago will remember the interesting account which was given in our columns regarding the opening of the manse, at which Rev. Principal MacVicar, L. L. D., presided. A short time ago Prof. Ross paid a visit to Howick and re-opened the church, which had undergone extensive repairs, and which now presents a beautiful appearance. The cost of all repairs has been promptly met by the congregation. This congregation is now making preparations for the visit of the church delegate regarding the Century Fund.

GRADUATES IN BRITISH COLUMBIA.

Rev. D. MacRae, of the class of 1875, is the senior representative of our college in the Pacific province. He is minister of St. Paul's Church, Victoria, and Clerk of Victoria Presbytery, whose deliberations he guides with a wisdom and skill begotten of long experience and close observation of the doings of the "fathers and brethren" in council. In the same Presbytery, and closely related with Mr. MacRae in the

general work of the church, is the Rev. W. Leslie Clay, B. A., '90, minister of St. Andrew's, Victoria.

At Kamloops, in the interior, whose salubrious climate has made it a noted health resort, the Rev. J. C. Stewart is carrying on the work of the church with much energy and gratifying success. Mr. Stewart's predecessor at Kamloops was also a Montreal man, the Rev. Arch. Lee, B. A., of Prince Albert.

In the new Presbytery of Kootenay, erected by the last General Assembly, our college is ably represented by the Rev. R. Frew, at Nelson, who with characteristic suavity discharges the dual functions of master and mistress of the manse. The Synod of British Columbia is to meet in Nelson in May, 1900.

At Sandon, in the same Presbytery, the Rev. J. A. Cleland has labored for two years. The fervent spirit of this young Irishman has accomplished much in establishing righteousness in one of Kootenay's "toughest" mining camps. Calls have come to Mr. Cleland from Connor, in Victoria Presbytery, from Greenwood, in Kootenay, and from across the line. Unhappily for our church the last has been accepted, and in Eugene, Oregon, the next years of his ministry will be passed. Query—Why are so many of the bright young men, trained in Canadian colleges, filling pulpits in the United States to-day?

Rev. Henry Young, M. A., and the Rev. J. M. Wallace, M. A., of class '98, are both laboring in this Presbytery. Our readers will remember that we took notice of these in our November issue.

Mr. F. J. Barron, of the class of '86, who has had considerable experience in Home Mission work, has been exercising the pedagogic profession in Donald and latterly in Sandon.

Rev. D. A. MacRae, who, although not a graduate, was at one time a student of Montreal College, now pastor of the Third Presbyterian Church, of Los Angeles, California, visited his old congregation of St. Andrew's, Nanaimo, last month.

The following, taken from the Montreal Daily Witness, will interest many of our readers:—"Westmount was the

scene of a very interesting event on Monday evening last, Dec. 18th, at Ardehoille, the residence of Mr. Wm. Greig, an ex-Councillor of the town, the occasion being the marriage of his daughter, Janet Morrison, to the Rev. Daniel Leslie Oliver, pastor of the Presbyterian church at Moosomin, N. W. T. The ceremony was performed by the Rev. T. W. Winfield, of Melville Church, Westmount, and about sixty guests were present. The bride was attired in Egyptian muslin over cream silk, handsomely trimmed with lace, and carried a large bouquet of white roses and maiden hair ferns, tied with white satin ribbons. The bridesmaid, Miss Margaret R. Greig, twin sister of the bride, was also attired in Egyptian muslin over pink silk, trimmed with lace, and carried a bouquet of pink roses, tied with pink satin streamers. The groom was supported by his college friend, Mr. D. M. Macleod, B. A. After the ceremony the company sat down to a table liberally furnished with good things, in the centre of which stood the bride's cake, a veritable work of art. The toast of the evening, 'The bride and bridegroom' was proposed by Mr. D. M. Macleod, B. A., and after the usual accompaniment of 'For he's a jolly good fellow,' sung by the company, the groom replied for himself and his bride. He concluded by inviting all the guests to visit and see them in their happy distant home in the Northwest Territories, where he assured them of a hearty Irish welcome from himself and Mrs. Oliver. Before sitting down he proposed the 'Health and prosperity of Mr. and Mrs. Wm. Greig,' his father and mother-in-law. This was responded to by Mr. Greig on behalf of his wife and himself. Vocal and instrumental music succeeded until the parting time arrived. Before the departure, the young men seized the groom and gave him an old-time 'bouncing.' Showers of rice and slippers followed Mr. and Mrs. Oliver, as they drove off, and good wishes for their future happiness followed them to their distant home. The wedding gifts were numerous and valuable." The JOURNAL joins in extending congratulations to Mr. and Mrs. Oliver.

D. S.

THE RELIGIOUS ELEMENT IN THE POETRY OF WHITTIER.

The word "poet" means "a maker." It has a large significance. If you have the making of the songs of a nation, you can easily form its laws. Poetry has a vast influence upon the intellectual class which has so much to do with shaping the nation's destiny. The American Republic, in its brief literary history, has had four poets of the first rank. Longfellow, Lowell, Whittier and Bryant are worthy to be considered among the great teachers and inspirers of thought in this century. They were all men of lofty moral aim. The tendency of their writings is elevating. They had no sympathy with the Voluptuary School. They represent the formative period of American literature. Poets are impressed by the condition of affairs in which they find themselves. While they impress their age, their age also impresses them. Think of the rapid rise of the American people since the period of Whittier's youth. Modern inventions have changed the face of the country. Important public institutions have sprung into being with incredible rapidity. Whittier was a typical American. He believed in his country and sought her good. He had a great admiration for the sovereign people. He recognizes that the Almighty is powerful in the moral constitution of man. He is the poet of Liberty. His whole life and thinking are marked by freedom from constraint. On the Slave Question, he gives no uncertain sound. Many would consider him a bitter extremist. He viewed the subject from the standpoint of an earnest religious life. His view is accepted by all devout men to-day. The image of God must not be sold. He freely denounces ministers of religion who use their high office to buttress slavery. He regards them as untrue to their Divine commission. His whole being is thrilled by a mighty moral indignation. With Lowell, he believes

"They enslave their children's children
Who make compromise with sin."

One cannot but admire the tremendous moral force of the poet. He possesses the courage of his convictions. He has a message to his generation, and he will tell it. No body corporate can suppress the utterance of the truth which he holds dearer than life itself. He possesses the spirit of those faithful men who, in dark and trying days, contended earnestly for the faith once delivered unto the saints. He has the true spirit of the Reformers.

He was a member of the Society of Friends, and retained through life the effect of early religious influence. We can forgive many oddities when we see a man faithful to the body of religious truth which is the common possession of all the saints of God. Although not an ecclesiastic, he might say, "I belong to the church of all the saints, and all the saints belong to my church." With him, conduct far outweighs creed or ritual. Yet such a man cannot discard doctrine, which must have its fruit in the ennobling of life. Whittier nobly enunciates the supremacy of the Divine Being in the control of the individual life. This is one of the sublimest themes which can occupy the attention of the religious teacher, whether in prose or verse. Man, apparently insignificant, enjoys to the fullest degree the benefit of Divine Superintendence. The grandeur of fidelity in the common duties of life is brought well to the front. There is nothing so beautiful to see as one whose life is homely and whose surroundings are unheroic quietly serving God in his day and generation. There is no publicity. There is no loud popular applause. There is the enriching consciousness of duty done as in the sight of the Eternal.

In all Whittier's poetry there is an overmastering belief in the final and glorious triumph of truth and right. The world is under the authority of the Eternal. The wicked may flourish for a time. Their victims may be sadly crushed. But the day of doom of wickedness shall surely come. Terrible will be the overthrow of those who have held God's true children in grinding oppression. While fully recognizing

the sin and sorrow of the world, there is a hopeful looking to a brighter era. The illustrious poet is determined that he shall not lag in the midst of the baggage in the conflict between righteousness and iniquity. It is not for him to take a camp-follower's place. He will be in the very forefront, where the fight is hottest.

He revels in the beauty of the world which God has made. He finds more joy in green fields and purling brooks than in the most magnificent creation of the human architect. The spirit of his life is that of a great master who seeks to reveal to his fellow-men how much of gladness may be found in the handiwork of God. He is, in no sense, a member of the Artificial School.

He delights in depicting the noblest spirits of his time. He is capable of appreciating the best that is to be found among his contemporaries. To him, man is the most wonderful object in the creation of God. His poems on individuals are among his very best productions. We do not consider him a genius of the type of Homer, Virgil, Dante, Shakspeare, or Milton, but we are sure he will long hold an honored place in American literature. Mr. W. M. Rossetti well says: "Yet Mr. Whittier, by elevated simplicity of mind, truthfulness of perception and feeling, an earnest desire after excellence, and a superiority to every sort of artifice, including the trick of magniloquence or obscurity, has often realized a genuine artistic success. The grace of sincerity hangs about all that he has done; in his early writings this is mostly a moral grace, but, as he proceeds and progresses, it becomes a grace of art likewise. His *antæ* continue to be *antæ*, but they acquire in their maturity a strong family likeness to the Charites."

We trust the subjoined extracts will lead many to read and study Whittier, and that they will find genuine pleasure in the exercise.

FROM " VOICES OF FREEDOM "

TO FANEUIL HALL

Up, and let each voice that speaks
 Ring from thence to Southern plains,
 Sharply as the blow which breaks
 Prison bolts and chains ;
 Speak as well becomes the free :
 Dreaded more than steel or ball,
 Shall your calmest utterance be,
 Heard from Faneuil Hall !

Have they wronged us ? Let us then
 Render back nor threats nor prayers ;
 Have they chained our free-born men ?
 Let us unchain theirs ;
 Up, your banner leads the van,
 Blazoned " Liberty for all !"
 Finish what your sires began !
 Up, to Faneuil Hall !

LEGENDARY.

EXTRACT FROM THE GIFT OF TRITEMIUS.

" Give me," she said, " the silver candlesticks
 On either side of the great crucifix.
 God's will may spare them on his errands sped,
 Or he can give you golden ones instead."

Then spake Tritemius, " Even as thy word,
 Woman, so be it ! (our most gracious Lord
 Who loveth mercy more than sacrifice,
 Pardon me if a human soul I prize,
 Above the gifts upon his altar piled !)
 Take what thou askest and redeem thy child."

But his hand trembled as the holy alms
 He placed within the beggar's eager palms ;
 And as she vanished down the linden shade,
 He bowed his head and for forgiveness prayed.

So the day passed, and when the twilight came
 He woke to find the chapel all aflame,
 And, dumb with grateful wonder, to behold
 Upon the altar candlesticks of gold !

FROM " ANDREW RYKMAN'S PRAYER."

" Lord, be merciful to me !"
 Nothing of desert I claim,

Unto me belongeth shame !
 Not for me the crowns of gold,
 Palms and harpings manifold ;
 Jasper wall and golden street,
 What thou wilt, O Father, give !
 All is gain that I receive.
 If my voice I may not raise
 In the elders' song of praise,
 If I may not, sin defiled,
 Claim my birth-right as a child,
 Suffer it that I to thee
 As an hired servant be ;
 Let the lowliest task be mine,
 Grateful, so the work be Thine ;
 Let me find the humblest place
 In the shadow of Thy grace ;
 Blest to me were any spot
 Where temptation whispers not.
 If there be some weaker one,
 Give me strength to help him on ;
 If a blinder soul there be,
 Let me guide him nearer Thee.
 Make my mortal dreams come true,
 With the work I fain would do ;
 Clothe with life the weak intent,
 Let me be the thing I meant ;
 Let me find in Thy employ
 Peace that dearer is than joy ;
 Out of self to love be led
 And to heaven acclimated,
 Until all things sweet and good
 Seem my natural habitude.

PERSONAL AND MEMORIAL.

CONDUCTOR BRADLEY.

Conductor Bradley (always may his name
 Be said with reverence !) as the swift doom came,
 Smitten to death, a crushed and mangled frame.
 Sank, with the brake he grasped just where he stood
 To do the utmost that a brave man could,
 And die, if needful, as a true man should.
 Men stooped above him ; women dropped their tears,
 On that poor wreck beyond all hopes or fears,
 Lost in the strength and glory of his years :
 What heard they ? Lo ! the ghastly lips of pain !
 Dead to all thought save duty's, moved again :

“ Put out the signals for the other train ! ”
 No nobler utterance since the world began
 From lips of saint or martyr ever ran,
 Electric through the sympathies of man.

We bow as in the dust, with all our pride
 Of virtue dwarfed the noble deed beside,
 God give us grace to live as Bradley died !

IN WAR TIME.

EXTRACT FROM “ THY WILL BE DONE. ”

And if, in our unworthiness,
 Thy sacrificial wine we press ;
 If from Thy ordeal s heated bars
 Our feet are seamed with crimson scars,
 Thy will be done !

If, for the age to come, this hour
 Of trial hath vicarious power,
 And, blest by Thee, our present pain,
 Be liberty's eternal gain,
 Thy will be done !

Strike, Thou the Master, we Thy keys,
 The anthem of the destinies !
 The minor of Thy loftier strain,
 Our hearts shall breathe the old refrain,
 Thy will be done !

ABRAHAM DAVENPORT.

Men feared that the last day had come. The hero, a member of the Connecticut State Legislature, is determined that business shall go on as usual.

“ This well may be
 The day of judgment which the world awaits ;
 But be it so or not, I only know
 My present duty, and my Lord's command
 To occupy till he come. So at the post
 Where he hath set me in His Providence,
 I choose, for one, to meet Him face to face,—
 No faithless servant frightened from my task,
 But ready when the Lord of the harvest calls ;
 And therefore, with all reverence, I would say,
 Let God do His work, we will see to ours.
 Bring in the candles. And they brought them in.”

The hero then speaks on an act to amend an act to regulate the shad and alewife fisheries in the presence of his awe-struck colleagues. The poet regards him as

“ A witness to the ages as they pass,
That simple duty hath no place for fear.”

THE CRUCIFIXION.

That Sacrifice! The death of Him,—
The High and ever Holy one!
Well may the conscious Heaven grow dim,
And blacken the beholding sun.
The wonted light hath fled away,
Night settles on the middle day,
And earthquake from his caverned bed
Is waking with a thrill of dread.

And shall the sinful heart, alone,
Behold unmoved the atoning hour,
When Nature trembles on her throne,
And Death resigns her iron power?
O, shall the heart—whose sinfulness
Gave keenness to his son distress,
And added to his tears of blood,—
Refuse its trembling gratitude.

THE WISH OF TO-DAY.

A marvel seems the universe,
A miracle our life and death;
A mystery which I cannot pierce,
Around, above, beneath.

In vain I task my aching brain,
In vain the sage's thought I scan,
I only feel how weak and vain,
How poor and blind, is man.

And now my spirit sighs for home,
And longs for light whereby to see,
And, like a weary child, would come,
O Father, unto Thee!

Though oft, like letters traced in sand,
My weak resolves have passed away,
In mercy lend thy helping hand
Unto my prayer to-day.

ASTRACA.

Perish shall all which takes,
 From labour's board and can,
 Perish shall all which makes
 A spaniel of the man.

Free from its bonds the mind,
 The body from the rod ;
 Broken, all chains that bind,
 The image of our God.

Just men no longer pine,
 Behind their prison bars ;
 Through the rent dungeon shine
 The free sun and the stars.

Earth own, at last, untrod
 By sect, or caste or clan,
 The fatherhood of God,
 The brotherhood of man.

Fraud fail, craft perish, forth
 The money-changers driven,
 And God's will done, on earth,
 As now in heaven !

THE PANORAMA.

THE OVER-HEART.

The world sits at the feet of Christ
 Unknowing, blind and unconsol'd,
 It yet shall touch his garment's fold,
 And feel the heavenly Alchemist
 Transform its very dust to gold.

The theme befitting angel tongues
 Beyond a mortal's scope has grown,
 O'heart of mine ! with reverence own
 The fulness which to it belongs
 And trust the unknown for the known.

THE ETERNAL GOODNESS.

I know not what the future hath
 Of marvel or surprise
 Assured alone that life and death
 His mercy underlies.

And if my heart and flesh are weak,
 To bear an untried pain,

The bruised reed he will not break,
But strengthen and sustain.

No offering of my own I have,
Nor works my faith to prove ;
I can but give the gifts He gave,
And plead His love for love.

And so beside the silent sea
I wait the muffled oar ;
No harm from him can come to me
On ocean or on shore.

I know not where His islands lift
Their froned palms in air ;
I only know I cannot drift
Beyond His love and care.

O brothers ! if my faith is vain,
If hopes like these betray,
Pray for me that my feet may gain—
The sure and safer way.

And then, O Lord ! by whom are seen
Thy creatures as they be,
Forgive me if too close I lean
My human heart on Thee !

MY TRIUMPH.

Others shall sing the song,
Others shall right the wrong,—
Finish what I begin,
And all I fail to win,
What matter I or they ?
Mine or another's day,
So the right word be said
And life the sweeter made ?

Parcel and part of all,
I keep the festival,
Fore-reach the good to be,
And show the victory.
I feel the earth move sunward,
I join the great march onward,
And take, by faith, while living,
My freehold of thanksgiving.

A SPIRITUAL MANIFESTATION.

For truth's worst foe is he who claims
To act as God's avenger,
And deems, beyond his sentry-beat,
The crystal walls in danger !

Who sets for heresy his traps
Of verbal quirk and quibble,
And weeds the garden of the Lord
With Satan's borrowed dibble.

To-day our hearts like organ keys
One Master's touch are feeling ;
The branches of a common vine
Have only leaves of healing :

Co-workers, yet from varied fields,
We share this restful nooning ;
The Quaker and the Baptist here
Believes in close communing.

Forgive, dear saint, the playful tone,
Too light for thy deserving ;
Thanks for thy generous faith in man,
Thy trust in God unswerving.

Still echo in the hearts of men
The words that thou hast spoken ;
No forge of hell can weld again
The fetters thou hast broken,

The pilgrim needs a pass no more
From Roman or Genevan ;
Thought-free, no ghostly tollman keeps
Henceforth the road to Heaven !

TALKS ABOUT BOOKS.

A gentleman of Hibernian extraction celebrates, in American music-hall verse, occasionally sung by college students, his personal exploits in the baseball field, and remarks with modest satisfaction, "My wants be few and small." How far the ambitious desires of the editorial staff of the JOURNAL extend, the Talker cannot tell; but he is in a position to know that its realizations, in the shape of literary spoil from publishers' shelves, are of the nature of Mr. O'Hoolahan's wants. The third Talk of the year is called upon to notice the second volume received from a publishing house during the session. This is "The Land of Israel," a text book on the physical and historical geography of the Holy Land embodying the results of recent research, by Robert Laird Stewart, D.D., professor of Pastoral Theology and Biblical Archaeology in the Theological Seminary of Lincoln University, Pa. A duodecimo of 352 pages, 17 maps, and 21 illustrations, plainly bound in maroon cloth, it is published by the Fleming H. Revell Company of Toronto, etc., and sold for a dollar and a half. The literature on the geography and topography of Palestine is of vast extent, and is gaining additions continually. On the paper wrapper of Dr. Stewart's book the publishers advertise "The Holy Land in Geography and History," by Townsend MacCoun, M.A., and "Jerusalem the Holy," by Hon. Edwin S. Wallace. Almost every literary resident and traveller in the Bible land feels himself bound to record his knowledge and his impressions; and the Palestine Exploration Funds, British, American, and German, are sending forth, at least quarterly, wealth of geographical and topographical material, the results of the most recent exploration. The shelves of the Talker's modest library contain at least twenty volumes, and many more smaller publications on the subject, old and new, but these are but sands upon the margin of its ocean of published matter.

Dr. Stewart has himself travelled in Palestine, and is besides familiar with the writings on that country of Robinson, Ritter, Stanley, Thomson, Tristram, and the literary contri-

butors to the Palestine Exploration Funds. In teaching his students Biblical Archaeology, he has felt the need of a text-book that should gather into small compass most of the information available on the subject, and set it forth in a lively and realistic manner. His own words are: "A desideratum, in view of the growing importance of this study, is a text-book or manual, abreast of the latest explorations, in which the student may find a summary of the characteristic features and historical associations of every place of importance mentioned in the Scripture whose site has been definitely located;" and he modestly adds, "The present volume, while doubtless imperfect in many respects, is a contribution toward this end." It would be simple work to mention a large number of geographical names referring to Palestine that are recorded in the Bible which find no place in Dr. Stewart's book, especially among those whose ancient sites lay east of Jordan; but the author's saving clause, "whose site has been definitely located," would make such mention a piece of ungenerous and carping criticism. Dr. Stewart has done his work remarkably well, and has furnished, within comparatively small compass, a very complete and entertaining survey of the Palestinian field, useful to the student, and to the minister who seeks completeness of Bible knowledge, but also worthy of being read by all intelligent Christians, lay as well as clerical, who would realize the relative localities and special features of sacred scenes.

The pages of Lamartine, De Sauley, Porter, and the Picturesque Palestine, and of the American Osburn and J. L. Wilson, would not perhaps add much of novelty to such a work as that of Dr. Stewart, but as each traveller notes the features that are in sympathy with his own temperament, and so best describes them, a variety of authorities lends more than mere literary interest to a compilation. Thus Lamartine furnishes the poetic element, and J. L. Wilson the photographic. Dr. G. Adam Smith does not disdain the aid of Lamartine, De Sauley, and Porter, but Osburn and Wilson he apparently does not know. The English translator of Ritter was, at least in the edition of 1866, too early to be able

to include in his great bibliography Finn's "Byeways in Palestine!" and, strange to say, Dr. G. Adam Smith has no reference to it. Now, Mr. Finn was for years British consul for Jerusalem and Palestine, and his little book, dedicated in 1867 to Lord Napier, then governor of Madras, is one of the most valuable of its time. His brief description of Banius is worthy to light up any work dealing with that region. It is not Dr. Stewart's fault that his ethnological information is vague and unscientific, for here all his guides fail him, so that "*ex nihilo nihil fit.*" Without entering upon a dissertation, the Talker may briefly indicate the divisions of the Canaanitic family as he has set them forth in many reviews and other publications. In the Toldoth Bene Noah (Gen. x, 15) we read, "And Canaan begat Sidon, his first-born, and Heth." These were the two divisions; and Sidon, as the first-born, continued the Canaanitic name, which was afterwards replaced by the later titles, Horite, Hivite, Amorite, Cadmonite, Jebusite, Zorite (or the hornets), and Gibeonite. They were the first historic people of Egypt, and called themselves "Hor shesu," the successors of Horus. A branch of them, exiled to Arabia Petraea, took the semitic name, Bene Yaakan, and dwelt in Beeroth (Deut. x, 6). These semitized Canaanites or Horites migrated to the Mediterranean sea-coast, and became the Phœnicians. Other Horites, Hivites, Amorites, or Canaanites also adopted a language akin to the Hebrew; but their original tongue was Egyptian, or, to give it a modern name, Malay-Polynesian or Kaffir. These names tell what were the features of the Canaanite proper. The head of the other family or division was Heth, or Cheth. The Hittites descended from him fought the elder branch of Canaan in Palestine, Egypt and the adjoining countries. Their divisions were more numerous than those of the Horites, including the Zuzims, Beerothites or Hamathites or Kenites, Temenites or Amalekites, Rephaim, Einims or Shuhites, Cherethites, Geshurites, Maachathites, Naamathites, Garmites, Avim or Kenezzites, Anakiim, and many more. Their descendants are the Finns, Lapps, Majiars, Basques, etc. of Europe, the hill tribes of India, the Japanese and their congeners in eastern

Asia. We have both types in Canada: the Canaanite, Horite, or Amorite, in the Algonquin (Ojibbewa, Cree, Micmac); and the Hittite in the Huron-Iroquois and Dakota, or Sioux. To treat of the Japhetic Philistines, Perizzites, Joramneelites, Buzites, etc., and of the Celtic Zimri, Gileadites, Midianites, etc., would be to encroach unwarrantably on review space. The ethnology of Palestine is the ethnology of the historic world, and should be better known. It may merely be added that Abraham's wife Keturah was a Perizzite princess, so that in the patriarch's descendants the three lines of Shem, Ham and Japheth find representation.

The most striking book sent for notice by Mr. A. T. Chapman, of 2407 St. Catherine St., is Dr. Goldwin Smith's "The United Kingdom. A Political History." It is in two 8vo volumes of 650 and 482 pages, neatly bound in cloth, with gilt top, and contains, in addition to the text, a list of authorities and a copious index. It is published in Canada by the Copp, Clark Co., of Toronto; in England and the U.S. by the Macmillans; and is sold by Mr. Chapman for four dollars. Dr. Goldwin Smith devotes a few pages to Old English Polity, and then proceeds to the Norman Conquest, continuing the history down to 1841, although, in his review of the Empire, India and the colonies are given a more extended sketch. Though writing with the pen of what he calls "the hand of extreme old age," in which he surely exaggerates, Dr. Goldwin Smith gives evidence that that hand has not forgotten its cunning. His English is as pure, his sentences are as short, crisp and effectively lucid, as ever. English history, even political history, is a well-worn theme, but his treatment of it is fresh, vigorous, stimulating. He knocks down a few idols by the way, turning the Scottish Wallace into a savage bandit, and Robert Bruce into a treacherous Norman adventurer. They should not, he holds, have put obstacles in the way of the unification and pacification of the whole island. The same holds good in regard to the Welsh and the Irish, and, on this continent would logically annex Canada to the United States, while in Europe it would partition Switzerland among France, Germany and Italy. Dr. Goldwin Smith has

his own views of political economics, which would appear to sanction proceedings similar to the division of Poland, and the abolition of buffer states. Petty patriotisms and national enthusiasms that will not look the way of the general good he fails to appreciate, yet he must not on that account be deemed deficient in sympathy, nor himself void of enthusiasm in a worthy cause. He is not indifferent; he does not cry "*Point de zèle*," for he can be really zealous; but he says, husband your zeal for the rational cause of the common good. Yet he is a paradoxical, as most wide thinkers must needs be. He sees no beauty in William and his Normans, being as Saxon as Kingsley. He loves the revolt that wrested the Great Charter from John, and every subsequent movement which pleaded and struggled for liberty, civil and ecclesiastical. Whatever his personal creed may be, he is, in this book, a Protestant of the most pronounced type, showing no quarter to the Papacy and its sacerdotal imitators. In his chapter on Henry VIII he writes: "The birthday of protestantism is the day which put the scriptures into the hands of the laity. The Bible in English is the sheet-anchor by which the Reformation will henceforth ride out all reactionary storms"

Dr. Goldwin Smith recognizes the virtues and the defects of early Presbyterianism, especially the latter. The loyalty of Scottish Presbyterians to the name of monarchy, with its real limitations under ecclesiastical control, he admits; but regarding those of England, who were little otherwise, he writes: "Over the fall of the Presbyterians, considering the intolerance which they had shown, their blasphemy and heresy laws, and the general part which they had played, it is not easy to shed a tear." Nevertheless, as the original Puritan party in the Church of England, and, as later in Scotland, the opponents to death of Stuart ecclesiastical tyranny, our author must include them in the following eulogy: "Of Puritanism we hear no more. That mould nature breaks as she had broken the mould of the Roman Stoic, of the Crusader, of the Huguenot, not without working something of each character into the abiding fibre of humanity. In its place came political non-conformity, having its

seat chiefly in the middle or lower middle classes; sober-hued, staid, and comparatively unambitious; lacking culture, since it was excluded from the universities, lacking social refinement, since it was out of the pale of high society; uncongenial, therefore, to apostles of sweetness and light; yet keeping the tradition of a sound morality, as we still acknowledge in speaking of the non-conformist conscience; not rebellious or revolutionary, but struggling from age to age by purely constitutional effort for the removal of its disabilities, and as an oppressed body fighting always on the side of freedom. Its annals are not poetic and picturesque; but England might have been an Anglican Spain, less the Inquisition, if the non-conformists had not been there."

In the tenth chapter of the second volume, which deals with the Empire, the author gives a very full account of the constitution of the Dominion and its historical evolution, and, while he characterizes its condition as a nation as imperfect, he gives no hint of any personal desire to alter the fact that "the personal fealty of the colonists to the sovereign of Great Britain remains." There are many features in the two volumes one would like to linger over, did space and time permit, such as Dr. Goldwin Smith's admiration of Edward the First, his estimate of Henry the Eighth, Charles the First, Cromwell, and William the Third. The lover of constitutional liberty, of ethical progress in politics and society, of fair dealing and fair mindedness, which are not always the same thing, will find much to please and to instruct in their well-written pages; and, if his national, party, or religious enthusiasms are at times treated in them as prejudices, he will find that all that is best in the phases they represent, meets with patient hearing and honest acknowledgment. May the declining years of the great master of history and the noble English tongue, who has fixed his home in our Canadian midst, long retain the vigour of his style, and flow as harmoniously as his rhythmic sentences toward their close!

Another book from Mr. Chapman, historical in character, is "The Great Company," being a history of the Honourable Company of Merchants-Adventurers trading into Hudson's

Bay, by Beckles Willson, with an introduction by Lord Strathcona and Mount Royal; Toronto, the Copp, Clark Company. This large 8vo of 541 pages, with over 80 illustrations and maps, in illuminated cloth binding, and gilt top is sold by Mr. Chapman for three dollars, and is good value for the money. Mr. Willson, who is characterized by Lord Strathcona as "a young Canadian," from a careful study of many documents, chiefly English and French, and from previous works dealing with the subject, has compiled a very readable history of the Hudson's Bay Company, from the initiation of its charter in 1670, and even before that time, namely 1659, when the two Huguenot fur-traders, Groseilliers and Radisson, pushed into the North-West, down to the year 1871. Contests with the French of Canada; relations with the Indian tribes; the rivalry of the North-West Company of Montreal; the exploring expeditions of Hearne and Mackenzie; the arrival of the Selkirk and other settlers; the buying out of the Company's rights; the Riel rebellion and subsequent events: are described in a somewhat broken and patched, but, on the whole, in a full and far from unpleasing manner. Mr. Willson's paragraphs are terribly unequal, some consisting of a single sentence, after the manner of French feuilletonists, and others occupying more than a page of the large book. A writer in the *Canadian Magazine* has been at pains to collect the author's infelicitous utterances, in the shape of ungrammatical, obscure, historically incorrect, and contradictory statements. These, it must be said in justice to Mr. Willson, are few, and not at all characteristic of his style, which is lucid enough for all practical purposes, nor of his historical accuracy, for the integrity of which he gives copious references and quotations. But he seems to have been a little loose in his proof reading, as, even in the preface North America is written, Northamerica. "The Great Company" supplies a felt want as a complete record of that institution which still flourishes in the North-West; and its writer has imparted to his record the character of an eminently readable book, by means of biographical sketches, illustrative

anecdotes, and many curious particulars regarding the Indians and other Company habitues. For a young Canadian it is a very creditable performance.

As we are on the subject of Canadian history it is time to glance at "Famous Firesides of French Canada," by Mary Wilson Alloway, published by John Lovell & Son, of Montreal, and sold by Mr. Chapman for a dollar and a quarter. This is a broad margined, small octavo of 217 pages, with eleven full page illustrations, and many cuts, neatly bound in cloth gilt, and very suitable for a holiday present. It contains fifteen chapters of varying length, an introduction dealing with the primitive history of Canada, and a brief preface. The chapters are called after the names of historic buildings in Montreal and elsewhere, in part, bearing such titles as Château de Ramezay, Chapel of Notre Dame de la Victoire, Le Seminaire, Château de Vaudreuil, Interesting Sites, etc.; but they are more than descriptions, containing among them a great part of French Canadian history, as well as the stories of British conquest and American invasion. Pleasing fragments of information, not contained in ordinary histories, light up this attractive volume; such as that in the chapter on Heroes of the Past, which tells of Champlain's Huguenot bride, Hélène Bouillé, after whom he named Helen's Island, who came out from France to him in 1620, and went back to France, four years later, to live and die an Ursuline nun. The author writes her descriptive and historic sketches in simple lady-like style, without any attempt at the grandiose, yet far from destitute of womanly sympathy, and at times of genuine enthusiasm. The full-page plates are good, but the minor illustrations are not so felicitous, having an ancient and provincial look. Nevertheless, the Talker would not be ashamed to present the volume to a visiting friend as a worthy souvenir of Montreal. He trusts the author may be financially successful in her literary venture. Another of Mr. Chapman's Canadian books, Canon MacKenzie's "Scotland's Share in Civilizing the World," was noticed at some length in November's JOURNAL, but the price was then unknown. Mr. Chapman sells it for a dollar.

A Canadian book and a Presbyterian (for did not the hero learn base-ball pitch at Princeton?) is "The Sky Pilot," by Ralph Connor, whose identity has been fully revealed to the public, whether with his permission or not the Talker does not know, for some publishers and some reviewers have but slight regard for a writer's incognito. The Sky Pilot is a 300-page duodecimo, with gilt top, in an illuminated cloth cover, published by the Westminster Company of Toronto, and sold by Mr. Chapman for a dollar. It is a tale of the foothills in South Alberta, to a ranch in which the author's other self went on the invitation of a distant cousin, Jack Dale. There he found the Noble Seven, a drinking club, meeting on Permit Nights to make beasts of themselves. These, in some ways, degenerate young Britons, the Hon. Fred. Ashley, the anonymous Duke, Bruce, the Edinburgh University man, the Hill brothers, Irish Blake of the Police, and the married and settled Gifford, are well described, as well as Hi Kendal and Bronco Bill, cowboys from the Ashley Ranch, ruled over by Lady Charlotte. Ralph Connor got the position of schoolmaster in the settlement, and to him came Arthur Wellington Moore, the first missionary, or as the oldest inhabitant, called the Old Timer, named him, the Sky Pilot. The Old Timer lived far off among the hills with his little daughter Gwen, wild as an untamed colt, whom the schoolmaster and the Pilot, under Providence, were the means of breaking in, and about whose doings and sayings much of the story revolves. The rough experiences of the earnest but unsophisticated missionary, at first, in Latour's Stopping Place or hostelry, where the service interrupted poker and drinking; his subsequent rise in the esteem of his parishioners, and conquest of the cowboys, the Old Timer, and Gwen; the tragical fate of the sceptical and debauched Bruce, with its reformatory results; Gwen's accident; the church building; all these are told in the most natural and happiest manner. But the extremity of the pathetic narrative is reached in the Sky Pilot's early death at his post, and the universal mourning that follows his death, after a brief life of service that had been a blessing to all.

This book is an improvement on "Black Rock," which is saying a good deal, and it breaks new ground, which some doubted the author's ability to do. It is boldly written, with a wealth of profane wit and western bluff, such as could hardly be manufactured, but could only be acquired by oral experience. Yet the blending of these in natures rude and forcible, with devoted friendship and tenderness of feeling is one of the great features of the book, which breathes throughout a large generous spirit, such as dwellers in the more civilized East would be the better for an infusion of. Its moral of the victory of a gentle, refined, and naturally retiring, but open-hearted, single-eyed, devoted servant of Christ, over apparently overwhelming forces of evil, is a tribute to the mighty power of God, but to that power first in man, the instrument. Also, in spite of the forces of evil appearing invincible, they were not really so; for rude as the ranchmen's code of honour was, they kept it inviolate, coarse as were their modes of showing comradeship, they were true to one another. Where these elements of truth in action are found, there is something not of the devil, something at least of the gentleman to appeal to, and more than that, a spark of the true Light which lighteth, more or less, every man that cometh into the world. Happy Arthur Wellington Moore, to die among the Foothills, lamented as a great man and a prince in Israel, rather than fade away into nothingness, with little achieved in spite of many and earnest labours, amid the petty, selfish bickerings of a civilized congregation! Ralph Connor's book should, and no doubt will, be largely read. Its descriptions are excellent, its humour is genuine and infectious, and its pathos is worthy of a place side by side with the work of the best masters of that touching quality. The man who achieves something in this life, and dies when his work is done, is not to be pitied, hut envied, though his friends may weep and lament. The bitterest tears are to be shed for the well-meaning men who miss their way in spite of high aims and many noble qualities; who by some strange irony of fate accomplish nothing, and end a disappointed life by a death too easily forgotten. Perhaps Ralph

Connor will some day tell us if there are any of that kind out in the North-West. The Talker's heart has bled for far more than one or two; and with many a one who lives, and yet is not ashamed, it swells in indignation. He does not mean that all disappointed men have cause to be ashamed (God forbid!), but that there are disappointed ones who have selfishly gone about the proper way to be disappointed, and so have no right to complain, because they hoped for luck of the gambler has not miraculously put them where they should not be. But the hard and honest worker who gains no recognition or who dies just before the crown of approbation is to be placed on his brows; he is one of the most pathetic objects in nature. Tears for the mute inglorious Milton, whom the world's slight and scorn made mute! Man's inhumanity to man does not seem to have reigned among the Foothills; the rough dwellers there paid homage to merit when they saw it. The chief defect in some otherwise learned, useful, and much distinguished men, at least in Canada, has been their fear of a rival near the throne, and their consequent unwillingness to push rising talent to the front, or to speak the simple generous word that might give currency to the humble but deserving aspirant to the notice of the world of letters.

Since the literature of the imagination has been entered upon, it may as well continue to be the subject of these pages, so far as the material provided by Mr. Chapman permits. Mr. Winston Churchill, son of Lord Randolph, and newspaper correspondent, is in Pretoria or somewhere in the seat of war, but his book is here at my elbow. It is called "Richard Carvel," and is an 8vo. of 538 pages and eight full page illustrations by C. T. Chapman and M. Fraser, published by the Macmillans, and by the Copp, Clark Company, of Toronto, and sold by Mr. Chapman for a dollar and a quarter in cloth binding, and in paper for seventy-five cents. It is a Maryland story of old colony days in its beginning, but it ends with the success of the revolution. The life of Richard Carvel, grandson of Lionel Carvel, of Carvel Hall, planter, ship-owner, and many things beside, is narrated, from boy-

hood to marriage, with what seems at first a tediousness of detail. His early and only love is the beautiful and capricious Dorothy Manners, the daughter of an elderly fop, whose character claims the reverse of respect. Her father takes her home to the London market in search of a noble and wealthy husband, to repair his battered fortunes. Spirited away by the villainous emissaries of his hypocritical uncle Grafton, the Mephistopheles of the story, Richard finds himself on board a pirate craft bound for the West Indies. But the brigantine John, commanded by Captain John Paul, falls foul of the Black Moll, sinks her with her guns, and rescues the kidnapped hero. Captain John Paul plays a conspicuous part in the narrative that follows, for it appears that he added to his title the surname of Jones, and thus became the noted privateer, Paul Jones. This name reminds the Talker of a departed father of the Church, whom even his best friends would hardly credit with the gift of song, but who, overcome by the contagious hilarity of the camp-fire, favored the company, in which were some as grave and reverend as himself, with an old college reminiscence:

" Did you ever hear tell of Paul Jones ?
He was a rogue and a vagabones !"

How we cheered the ancient song from the venerable throat, the spiritual essence of which is now 'quiring to the young-eyed seraphim.'

But to return to Richard Carvel. Arriving with John Paul in London, he meets at first with many mishaps, and then with many friends, including the chief politicians and literary men of the time. Dorothy rejects a duke of foul reputation, with whom Richard does battle, but she is slow to recognize the provincial's merit. News comes of his grandfather's death, and that his uncle Grafton has become his heir. So he sails for home, and institutes proceedings to test his rival's claims. Thereafter, the revolution breaks out, assisted by a small navy of privateers, in which Paul Jones figures largely. Sailing with him, Richard Carvel helps to fight the British vessel Serapis, and, being severely wounded, is taken ashore to Texel in Holland. Thence his friend,

Lord Comyn, brings him to London to be nursed by Dorothy Manners, now in comparative poverty. Her miserable father being about to betray his guest for the sake of reward, Dorothy and Richard escape hurriedly in a ship, which takes them to Lisbon, and thence they find their way to Baltimore. Meanwhile Grafton Carvel has fled to England, a traitor to the new republic, and thus Richard and Dorothy are left to reign in Carvel Hall, and continue the traditions of the doughty Lionel. "Richard Carvel" is a well written novel, replete with valuable historical matter, containing some instructive character sketches, and thoroughly pure and healthy in tone. It is one of the happy results of that Anglo-American alliance which is constantly taking place in the practical form of inter-marriage.

"The Lunatic at Large," by J. Storer Clouston, is a 12mo. of 319 pages in cloth gilt, published in Canada by the W. J. Gage Company of Toronto, and sold by Mr. Chapman for a dollar. Dr. Twiddel, a young London doctor with no practice, is invited by a friend, Dr. Watson, to take charge of and travel with a young gentleman of wealth and social position, whom a severe illness has driven into temporary insanity, offering him therefor a fee of five hundred pounds and all expenses besides. Dr. Twiddel, who is afraid of homicidal lunatics, concocts a plot with the aid of his friend, Robert Welsh, in which the latter is to simulate the patient, Mr. Mandell Essington, while that victim of mental alienation is securely placed in a private lunatic asylum, under the name of Francis Beveridge. This being successfully accomplished, the roguish pair betake themselves to the continent, and enjoy a most hilarious time of good-living and general amusement. The spurious Mr. Beveridge, a very handsome and well-bred man, conducts himself in a most amusing way at the asylum. They had balls there at times, patronized among others by the Countess of Grillyer, and her fair daughter, Lady Alicia à Fyre. "The Lady Alicia à Fyrè, though of the outer everyday world herself, had, in common with most families of any pretensions to ancient dignity, a creditable sprinkling of uncles and cousins domiciled in Clankwood, and so she fre-

quently attended these dances." She has interviews with the pseudo Beveridge, lends him money, and is the innocent means of his escape from the asylum, after he has almost drowned his medical attendant. In a general way he seems to have recovered his reason, but his memory failed him in regard to his personal identity. Being a highly presentable man, and far from afflicted with false modesty or bashfulness, and also being fond of a joke, he determines to take advantage of his immunity, as a certified lunatic, from social conventions, to give a free rein to his sense of humor. Arriving in London, he puts up at the Hotel Mayonnaise, where he makes himself agreeable to the young Baron Rudolf von Blitzenberg, a wealthy Bavarian nobleman, travelling for pleasure and self-improvement. The baron's broken English is amusing; but more so, after they have made a mutual compact that the ex-lunatic, who now calls himself Francis Bunker, shall provide the bear-leading and the baron the money, are their adventures in society. With the utmost effrontery, Bunker introduces his friend to a most exclusive club, sings a music hall song in the reading-room, to the horror of the staid aristocratic clubmen, and, on retiring rapidly, pitches a heavy satchel through the plate-glass window. In somewhat similar fashion, the two invade a fashionable ball, beginning at the supper-room, where they fortify themselves for the most extraordinary feats of dancing. The city becoming too hot for Bunker, whom an emissary from the asylum is hunting for, the pair retire, after a few more choice adventures, to St. Egberts-on-the-Sea. There they fall in with the Countess of Grillyer, and the baron makes violent love to Lady Alicia, while the pseudo lunatic studies all manner of directory literature with a view to recovering his lost name. The baron and he having quarrelled over an ingenious scheme for fixing Lady Alicia's affections on the former, Bunker forestalls his companion, by carrying off his guns and other useful articles, and presenting himself under the baron's name at the country house of Sir Richard Brierley. When the true baron arrives, he is locked up as an imposter, but Dr. Escott, of the asylum, chances to be there, and changes the face of

matters. Bunker escapes, but not before he has made peace with his German friend, and renounced all claim to Lady Alicia's hand. While he is making his way to London, Twiddel and Welsh return to it, and find, to their dismay, that their caged bird has escaped. Bunker, after posing for a time as a very peculiar clergyman, in a lodging near Dr. Twiddel's house, comes upon him and Welsh at the Café Maccarroni in Holborn. There he hears, from their conversation, the name Mandell-Essington. "With a violent start, the clergyman brought his fist crash on the table, and exclaimed aloud, 'By Heaven, that's it!'" Then there was a scene, and it would have gone hard with the owner of the new-found name had not the baron turned up, to recognize in Welsh a false Mandell-Essington who had visited him in Fogelschloss. The conspirators were put to shame and financial loss, the now virtually sane Mandell-Essington resumed his estate and place in society, and the Lady Alicia became the Baroness von Blitzenberg. This is a book *suí generis*, a wild madcap story amusingly told, with no more moral in it than Alice in Wonderland, but just the thing to relax the mind after severer reading. To obtain the full enjoyment of the volume, it should be read aloud to an appreciative circle that knows how to laugh.

A beautiful book is "A Guide to the Wild Flowers," by Alice Lounsberry, with 64 coloured and 100 black and white plates and 54 diagrams by Mrs. Ellis Rowan, with an Introduction by Dr. N. L. Britton, Emeritus Professor of Botany, Columbia University. It is an Svo of 347 pages, edged in green, and elegantly bound in green illuminated cloth. It is published by the Frederick A. Stokes Company, of New York, and by William Briggs, Toronto, and is sold by Mr. Chapman for two dollars and a half. The principle of classification adopted in this dainty volume is peculiar, and may be called classification by chemical habitat. It begins with five conspicuous plant families, which is a capricious selection, since it includes the Araceæ, Liliaceæ, Papilionaceæ, Primulaceæ, and Compositæ. Surely the Ranunculaceæ, Rosaceæ, and Solanaceæ are as conspicuous. Then it deals with plant

growing in water, plants growing in mud, in moist soil, in rich or rocky soil (all depends on the nature of the rocks), in light soil, in sandy soil, in dry soil, in waste soil, enumerating among the latter the *Rubus odoratus* or flowering raspberry, and the *Apocynum androsaemifolium* or dogbane, which the Talker has found in soil very far from waste. The *Datura stramonium* or Jamestown weed is placed in the dry soil category, while it ought to be classed with waste soil plants. The *Cuscuta*, which is mentioned as a dry soil plant, and the *Epiphegus*, which is not mentioned, are parasites, and should be classed as plants growing on plants. There are several useful indices in this book, one, especially valuable to the unskilled botanist, being Index to Colour. Classification, however, is a very difficult matter, so that one must not be too censorious. The "Guide to the Wild Flowers" is a useful as well as a beautiful book, and is as applicable to Canada as to the northern United States. In the days of his youth the Talker was an enthusiastic botanist. He began by scouring the hills and valleys of the Vosges in the Lower Rhine, and Rhenish Bavaria; adding to his collection specimens from Epping Forest and other Essex and Middlesex haunts; spoils from Long Island and Staten Island; from Toronto and Hamilton, the Caledon Mountains and Muskoka; from Barn-bogle, Roslin, and Kinnoul Hill. He has picked up floral remembrances from the fields of St. Goar, and from the ramparts of Strasburg, and, while under fire, rescued a hitherto unfound *Geum album*, nodding invitingly on the fringe of a little piece of bush at Ridgeway. Niagara has given him the Grass of Parnassus; Orillia, many a rare specimen of the Papilionaceæ; the Canadian Mississippi, its peculiar treasures of the plant world. These were happy days, when, as the poet Wordsworth says:—

"To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears."

Our student missionaries, no doubt, have much to occupy them in their summer parishes, but a little leisure time spent in botanical rambles would do them good and their fields no

harm. The "Guide" would make an elegant holiday gift to such of them as possess the naturalist's tastes, and to others like minded.

Ralph Waldo Trine, one of whose books has already been before the readers of the *JOURNAL*, is the author of "In Tune With the Infinite," an oblong 8vo of 222 pages, bound in light cloth, partially illuminated, with gilt top, published by Thomas Y. Crowell & Company, of Boston and New York, and sold by Mr. Chapman for a dollar and a quarter. Mr. Trine also calls his treatise *Fullness of Peace, Power and Plenty*, because he believes that such will be the recompense of those who study it aright; this is certainly a bold claim to make. He starts with the supreme fact of the universe which is the Spirit of Infinite Life and Power, in other words, God. The supreme fact of human life is the coming into conscious realization of oneness with Him, and the opening of self to the Divine inflow. He then goes on to show that fullness of life, bodily health and vigour, may be preserved, and even acquired, by the peace, faith and courage of him who is in harmony with the infinite source of life; and gives many scientific illustrations to prove it, pointing, among other things, to Christ's appeal to human faith in connection with the miracles. This is not Christian Science, falsely so called, which Mr. Trine repudiates. Higher he rises into a consideration of the secret, power and effects of love, as the moral essence of Divinity; the frames of feeling, word, thought and action opposed to it, arising out of the ignorance of selfishness, being in league with an indwelling devil, and not in harmony with God's all-embracing benevolence. The author does not believe in a good hater, but regards a person in so far as he hates to be under diabolical influence. Love begets love; with it we make our heaven, without it, our hell. The realization of perfect peace comes through oneness with God and His Spirit of Truth, which makes the Scripture's promises of protection valid for every day life. Coming into Fullness of Power applies to all the worthy fields of human activity, and regarding it Mr. Trine says: "The secret of the highest power is simply the uniting of the outer agencies of expression with

the power that works from within." His great precept underlying all successful literary work, for instance, is: 'Look into thine own heart and write. Be true. Be fearless. Be loyal to the promptings of your own soul.' Plenty of All Things—The Law of Prosperity, comes from dependence upon the Spirit of Infinite Plenty. "The old and somewhat prevalent idea of godliness and poverty has absolutely no basis for its existence, and the sooner we get away from it the better." Be faithful in your present position, and God will call you higher, and endow you more fully. There are four more chapters, on Wisdom and Interior Illumination; How Men Have Become Prophets, Seers, Sages, and Saviours; The Basic Principle of all Religions—The Universal Religion; and Entering Now into the Realization of the Highest Riches. But enough has been said to indicate that this is a most suggestive and inspiring book, well worthy of anybody's careful reading. The Talker has long sought to carry its Bible-derived thoughts into the practice of his life, but, as the boy said who was trying to be good, has been "hindered by the other fellows." The world is very full of other fellows, who disturb the peace, return distrust for faith, and reward love with unreasonable hate, still calling themselves by the Christian name, and imagining that their angry passions are doing God service. If you know any such send him a copy of "In Tune With the Infinite."

Last of all, Mr. Chapman sends Part I of The 20th Century New Testament, consisting of the Five Historical Books, 254 pages, 16mo, flexible cloth, price fifty cents, published by the Fleming H. Revell Company. This is a new translation from the original Greek in present day English, and is printed in paragraphs. Mark's gospel is placed first, and Matthew's second, the rest being in the usual order. It is at first rather a shock to miss the familiar forms of the English scriptures, but by no means so great an one as to face translations of parts of them into Lowland Scotch. For less educated people, as the preface states, the simpler present day language and the continuity of the printed narrative will be great advantages. The following is a specimen of Luke xx, 46, 47: "Be

on your guard against the Rabbis, who are fond of walking about in long robes, and like being greeted in the streets with respect, and having the best seats in the Synagogues, and places of honour at dinners. They are the men who eat widows out of house and home, and say long prayers for a pretext. These men will receive all the heavier sentence."

A volume comes from the Drysdale Company, entitled "The Map of Life—Conduct and Character," by the historian, William Edward Hartpole Lecky. It is a small 8vo. of 353 pages, neatly bound, with gilt top, is published by Longmans, Green & Co., of London, Bombay, and New York, and is sold for two dollars. This is an eminently readable, but, at the same time, serious and thorough-going book of ethics, including casuistry, illustrated very fully by historic examples and quotations from many sources. It is a difficult work to present an analysis of, so numerous are the subjects and phases of life of which it treats. It begins, of course, with happiness, its causes, rules for obtaining it, and the relation of morals to it. Then the author treats of various virtues and historic modifications of them, and discusses the question of depravity. His eighth chapter deals with moral compromise as a necessity of life, and proceeds, in it and the following, to review moral compromises in war, in the law, in politics, and in the church. The management of character is a valuable essay, and is succeeded by chapters on money, marriage, success, time, and the end or death. This is a wise and moderate book, at times very non-committal, but on the whole of a high moral tone. In treating of religion, or, as Mr. Lecky calls it, the Church, for he seems to recognize nothing outside of it, unless it be the Church of Rome, his method is largely historical. He does, indeed, contend that it is not decadent, and that it is in touch with educated men; and he likewise regards it, in one sentence of his book, as one of the main sources of spiritual and moral life in the community. Again, in the last chapter, while disclaiming religious controversy, he cannot refrain from some good words on the Christian's faith in immortality and retributions. On page 140, in connection with the relation between legislation and public

opinion on moral questions, he quotes a French writer to the effect, "The great art in politics consists not in hearing those who speak, but in hearing those who are silent." On pages 184-5 he contrasts John Stuart Mill's prosecution of Governor Eyre with the present government's treatment of Jamieson's raiders. On page 200, he writes: "Death," wrote a pagan philosopher, in sharp contrast to the teaching of the Church, "is a law and not a punishment," and geology has fully justified his assertion." And, on page 243, he remarks: "The boy who learns to collect and classify fossils, or flowers, or insects, who has acquired a love for chemical experiments, who has begun to form a taste for some particular kind or department of knowledge, has laid the foundation of much happiness in life." Such are a few chance specimens of this entertaining and many-sided book of morals, which may help us, so far as it is in harmony with revealed truth, to erect a lofty standard for the conduct of the closing year of the nineteenth century. Its triumphant statement that death is not a punishment but a law, must not, however, pass unchallenged. The wages of sin is death. Death passed upon all men, because all have sinned. The natural law, under present conditions, in which man finds himself, is the law of sin and death. Geology shows that death reigned before man's advent to this earth. True theology, which is biblical, shows that sin reigned before man came to this earth, through what countless ages who can tell, and that human sin is the result of temptation by him who has the power of death, that is, the devil, as says the epistle to the Hebrews. God's law is light, love, life, and in Him there can be no darkness, no hate, no death. Where these three are, you may safely say, An enemy is present here. This is just the point at which plausible evolution theories break down.

A handwritten signature in cursive script, reading "John Campbell". The signature is written in dark ink and is positioned at the bottom right of the page.

Editorials.

A Happy New Year! Just now the air is all a-trembling with the oft repeated expression of this appropriate wish. It mingles in joyous harmony with the merry jingling of the sleigh-bells, and in the frosty air and snow-reflected sunlight it contributes its quota to the general gladness of the times. It is not a mere empty form of words, but an expression of a feeling of good-will, a feeling that now seems to spring up naturally within the human breast, and which adds vastly to the joy and satisfaction of life.

Our good-will towards others, and the consciousness that the feeling is fully reciprocated by them, makes life indeed worth living. Its absence mars the pleasure and beauty of life. Ill-will is dark and loathsome, destructive of happiness and an effective barrier to the highest and best progress of man. Good-will is the very core of the Gospel. The advent of the Saviour of men into the world is accompanied by, and indeed is, heaven's proclamation of good-will towards men. It is a legitimate and necessary fruit of Christianity. We may well measure the Christianity of the world by the amount of mutual good-will that is found among men. But what of war and strife? Where is the good-will? How can the carnage on which all eyes are centred to-day be reconciled with the wish and purpose of Christ? What a spectacle for the heathen world to gaze upon! The Empire that boasts itself the torch that bears the light of purest Christianity and "the chosen people of God"—at war with one another. Does Christianity rule in Christian nations? No! The "wisdom of this world" holds the reins of government everywhere, and drives the chariot of state according to its own low ideal. What is our so-called Christianity doing? Talking, it seems, for the most part. It is time that Christianity should move out from the obscurity of back settlements and church parlors and exert a greater influence in the guidance of political and

international affairs. Not until then will the nations of the world, at each return of this season of joy, join hand in hand and swell the universal chorus : " A Happy New Year to all."

One cannot but be deeply impressed with the educational advantages that are offered to the student in Montreal. Our city is famous not only as the commercial metropolis of Canada but also as an academic centre. Immense sums of money have been spent in erecting suitable buildings and in securing the best teachers in order that every facility for acquiring knowledge might be given to the student. This applies not only to students in Medicine, Science, Arts, and Law, but also to students in Theology. Situated as we are under the very shadow of " Old McGill," and having liberal access to all the advantages she offers with such a lavish hand, we should, on leaving her class rooms, enter the Theological classes workmen that needeth not to be ashamed. All students, as far as practicable, should read the Honour work during their Theological course. It supplements and rounds off the lectures given in class. It widens one's horizon of thought, and gives that grasp of the subject which every diligent student craves for. Once you have become acquainted with it it becomes singularly interesting, and even fascinating. The Honour course is admirably adapted to the student's ever increasing capacity for work. From the First year to the Fourth he has his hands full. The question is often asked, What books should I buy? In this age when the market is overstocked with books and periodicals of every kind the question is really a serious one. No Theological student can make any mistake in buying all the Honour books. Each in its own department is invaluable. When the student is taking the Honour course he should buy all the books, for when he will have finished with them their value to him will be enhanced double. It's a mistake to use a library copy. When he will have parted with his book in the Spring he will have parted, in reality, with some of his course. Throughout life these books will remain with him as faithful companions, and pleasant reminders of his college days.

Partie Française.

MOUVEMENT RELIGIEUX DANS LA SUISSE FRANÇAISE

Parler du mouvement religieux dans la Suisse française, essayer de peindre les deux grands courants d'idées théologiques n'est pas chose facile.

Il faut tenir compte du vieil élément conservateur qui est resté fidèle aux principes de la réforme ; de ce nouvel élément qui venu de l'étranger, a envahi les centres et apporté avec lui les idées libérales de critique sacrée ; de cet individualisme que les idées et les principes démocratiques ont développé ; du nombre considérable d'hommes de loisir qui peuvent consacrer du temps à des études philosopho-théologiques.

De cet état de choses est sorti un grand nombre de nuances qui remplissent l'espace entre les deux camps extrêmes.

Il y a bien une vieille confession de foi helvétique ; il n'y a point proprement d'église helvétique. Les institutions ecclésiastiques, libres ou nationales, sont toutes cantonales ; ce qui explique l'existence de six facultés de Théologie dans les trois cantons de la Suisse française,—avec un personnel des plus recommandable au point de vue des sciences théologiques, représentant les diverses nuances critiques et dogmatiques.

Disons avant d'entrer dans le sujet, que le vieux conservatisme qui admet l'inspiration plénière des textes sacrés enseignée par Gaussen, les doctrines de l'élection et de la prédestination telles qu'exposées dans les instituts de Calvin et reprises par les hommes du Réveil : Malan, Guers, Merle d'Aubigné, a encore des représentants dans le peuple ; et peut-être est-ce l'élément le plus spirituel de la population ; mais il n'en a plus guère dans les chaires et pas du tout dans les écoles de Théologie—au point que l'orthodoxie qui a fait la force des hommes du Réveil il y a 50 ans n'est plus en faveur et n'est pas toujours une recommandation. Cependant, n'allons pas croire que l'Eglise de la Suisse française a p du n sel et sa saveur.

Les grandes doctrines fondamentales de la dépravation de la nature humaine, de la nécessité d'une régénération—de l'efficacité de l'œuvre de l'expiation—de l'inspiration—de la foi au surnaturel . . . sont enseignées dans les écoles, prêchées dans les chaires et crues dans le peuple.

L'école rationaliste représentée par la Revue de Strasbourg qui avait jeté l'émoi dans l'église par sa critique et l'élimination de certaines parties des Ecritures, a reparu sous la forme et sous le nom plus populaire de Christianisme Libéral, nom d'autant plus populaire peut-être qu'il éveillait des idées politiques.

C'est M. Buisson qui a pris toute la responsabilité de cette agitation qui devait avoir d'aussi graves conséquences.

M. Buisson, français d'origine, homme de grand talent—écrivain et orateur entraînant, occupait une chaire de professeur de philosophie à l'académie de Neuchatel.

Il avait auparavant, (en 1865) publié deux brochures où il exposait les principes auxquels il devait donner une application pratique. Ces deux conférences qui avaient attiré l'attention des théologiens, étaient restées à peu près étrangères au public de la Suisse qui ne se doutait pas des dangers auxquels, l'enseignement philosophique du professeur exposait la jeunesse des écoles et des collèges

M. Buisson, avec plus de hardiesse que de prudence, choisit pour évanter ses idées, l'occasion d'une conférence qu'il avait annoncée sur "l'urgence d'une réforme dans l'éducation."—Grand fut l'étonnement quand on apprit que la réforme urgente était la suppression de l'histoire sainte et de l'Ancien Testament en particulier dans les écoles—comme étant propres à répandre des notions fausses et dangereuses sur les sciences et la morale.

Il voulait faire pénétrer ses idées dans la foule ; il frappa fort ; traita la Palestine de petit coin de la Syrie dont il était temps de se détourner, — le livre du Lévitique de sales Litanies—le prophète Osée d'ignoble composition—défigurant l'Ancien Testament.

Il avait mal calculé—théologiens, professeurs, pasteurs ; laïques, surpris d'abord, affligés ensuite, entrèrent dans la liste

des défenseurs du livre sacré—parurent alors des brochures, des conférences ; des discussions s'engagèrent dans lesquelles MM. Godet, Robert, Tissot, Bovet, Jocottet, Courvoisier, Petavel, se distinguèrent par la vigueur et la clarté de leurs arguments. M. Buisson découvrit alors ses batteries et annonça son programme ; ce qu'il veut c'est

Une église sans sacerdoce,
 Une religion sans catéchisme,
 Un culte sans mystère,
 Une morale sans théologie,
 Un Dieu sans système.

Il veut fonder une religion sur l'aspiration à la perfection morale, écartant toute idée de salut par la foi à une doctrine. Aimer Dieu,—conçu comme être personnel, comme loi morale, ou comme réalité universelle, peu importe, voilà sa religion.— Il enveloppe dans son christianisme libéral, juifs, catholiques, protestants, libres penseurs, athées même—quand on lui reprochait de s'accaparer injustement du titre de christianisme, il déclarait qu'il veut en ôter le monopole aux orthodoxes et le rendre à l'humanité.

“ Nous n'en faisons pas, dit-il, notre Seigneur, nous ne voulons point de Seigneur—il est dans le domaine moral et religieux ce que Newton, Laplace, Cuvier sont dans les sciences—Phidias et Raphaël, dans les arts.”

Pour prouver que ces principes sont d'une application pratique, il organise des sociétés de bienfaisance, des réunions et appelle de Paris, de Strasbourg, de Hollande et des cantons de la Suisse, MM. Cougnard, Colani, Troqueme, Félix Pécaud. de tous ces conférenciers, le dernier avait laissé une impression vive par son sérieux. Il parlait avec conviction : “ C'est par la religion que vous secouerez la servitude “ dogmatique. persuadons-nous qu'on ne fait pas de religion sans religion—pas de sociétés religieuses sans des “ hommes religieux pénétrés du Dieu vivant, agissant, pré-
 “ sent.”

* * *

L'inauguration d'un culte libéral au sein de l'église nationale, était un grand succès.—Mais M. Buisson ne voulait pas d'église séparée.—Comme contribuable au budget des cultes, il veut en bénéficier.

Mais il demande liberté absolue en matière de dogme, d'enseignement,—liberté aux paroisses d'appeler qui elles veulent sans contrôle des colloques ni des synodes—Dès lors la pureté de la doctrine, sans contrôle, était en danger ; grand fut l'émoi dans les rangs des hommes sérieux et chrétiens.

C'est ce souci de la vérité—cette anxiété morale qui en 1845 avait poussé à la formation de l'église libre du canton de Vaud dont Vinet avait été l'inspirateur.

C'est ce danger menaçant qui en 1873 amena la formation de l'église indépendante de Neuchâtel.

C'est une page intéressante que l'histoire des luttes, des discussions qui agitèrent le canton de Neuchâtel à cette époque.

Avant 1848, tout citoyen était membre né de l'église et soumis à sa discipline. Depuis la révolution tout avait été changé ; l'église était encore nationale, puisqu'elle était organisée et salariée par l'Etat, mais elle était restée évangélique de fait et non de droit ; elle avait conservé son unité de doctrine, parce qu'il n'y avait pas d'opposition religieuse constituée et que les électeurs étaient évangéliques.

* * *

Maintenant qu'il y avait deux parties bien tranchées, l'église ne pouvait être en même temps *nationale et évangélique*.—Il fallait qu'elle fût l'un ou l'autre—la division était inévitable.

* * *

Influencé par la représentation importante du christianisme libéral, le gouvernement voulut résoudre la difficulté et élaborer un projet de loi par lequel il enlevait au synode *la direction des études théologiques, la surveillance de la foi dans l'église et formulait l'indépendance doctrinale* du pasteur vis-à-vis du synode ; déclarait tout citoyen électeur, et éligible aux cures tout citoyen porteur d'un diplôme d'études théologiques. Alors s'engagèrent entre le grand conseil et le clergé ces mémorables discussions dans lesquelles les principes d'un libéralisme hardi luttant avec l'amour et l'attachement à la vérité.

L'issue pouvait être douteuse pour des hommes qui tout en adhérant au christianisme évangélique, craignaient d'exagérer l'importance de la doctrine ; tandis que le chrétien décidé ne

pouvait pas hésiter, comprenant que l'église chargée d'annoncer l'évangile au monde, ne pouvait tour à tour confesser et renier le Fils de Dieu ; ce raisonnement était simple et clair.

Mais une difficulté s'élevait dans l'esprit d'un grand nombre—l'Eglise a pour mission de porter l'évangile au monde—Qu'advient-il si les chrétiens désertent le navire et l'abandonnent à la dérive ? N'est-ce pas le livrer aux ennemis de l'évangile ? Cette question sérieuse pour le laïque, le devenait encore davantage pour le pasteur.

* * *

Ces deux courants d'idées : l'intransigeance d'un côté et l'opportunisme de l'autre, faisaient leur chemin dans les esprits—dans le peuple et dans le clergé.

* * *

Lorsque la déchirure eut lieu, ce fut un moment solennel—sublime—où la conscience l'emporte sur toute autre considération d'intérêt.

* * *

Cinquante-cinq pasteurs déposent leur protestation devant le grand conseil—Une question pouvait les inquiéter—Leurs paroisses les approuveraient-elles dans leur démarche ? Le peuple habitué à compter sur le budget des cultes, les soutiendrait-il ?—Ils délibèrent—Le devoir est clair—le *devoir* se disent-ils, c'est notre affaire.

Le mouvement fut un mouvement populaire—ici c'est le pasteur qui suit son troupeau, là c'est le troupeau qui suit le pasteur.

* * *

A la Chaux-de-Fond, grand village industriel, 40 citoyens se réunissent, déclarent former une église indépendante et s'engagent à pourvoir au budget pendant deux ans. Ils envoient une députation aux trois pasteurs du village les priant de continuer leur ministère dans la nouvelle église—tous trois acceptèrent.

Le dimanche suivant il y avait foule à l'église—après le service, on annonça que treize paroisses avaient fait les mêmes démarches.

A Corcelles, le pasteur s'était prononcé contre la loi ; mais ne voyait guère comment il pourrait abandonner son troupeau—on était au deux décembre,—sombre matinée d'hiver.—Le pasteur se rend au temple—les abords sont déserts—quel auditoire va-t-il rencontrer à 8 heures du matin ? Il entre, l'église est bondée,—L'auditoire se lève et entonne le chant d'un cantique—le culte indépendant était inauguré.

Ces scènes se renouvellent dans la plupart des villages du canton. Pendant quelques temps—nationnaux et indépendants ont leur culte dans les mêmes édifices—les nationnaux ayant le premier choix.

Mais cet arrangement ne répondait pas aux besoins.—Il fallut ériger de nouveaux lieux de culte—des cures—vingt nouveaux temples sont érigés au coût de 620,000 francs, dix-sept cures bâties au coût de 555,000 francs.

Les paroisses sont organisées et pourvues—les colloques nommés—les synodes constitués—une faculté de théologie fondée avec ses professeurs sous la présidence de M. Godet.—Déjà 91 bacheliers en Théologie en sont sortis.

* * *

Dans la plupart des villages où se formèrent des communautés indépendantes, celles-ci entraînent avec elles la majeure partie des auditoires ordinaires.

A Neuchâtel le chef-lieu—il n'en fut pas ainsi.—M. Naëgle favorablement connu par son dévouement et sa piété, "s'enferma, comme il le disait lui-même, dans le cercle de fer de sa conscience," c'est autour de lui que se groupèrent tous ceux qui, pour des motifs divers, entendaient rester dans l'église nationale.

Du protestantisme libéral qui avait jeté l'effroi parmi les fidèles et qui avait engagé le gouvernement dans cette voie, il ne restait qu'un petit groupe peu nombreux.—Il n'avait laissé aucune impression durable dans le peuple. Il se ravisa—comprit qu'il avait été trop hardi dans ses négations.—Il modifia son programme.

* * *

Genève où l'école rationaliste de Strasbourg exerçait son influence, le libéralisme trouva le terrain mieux préparé.—L'ac-

tion du libéralisme, son influence—ses efforts pour s'implanter dans l'église établie, et y jouer son rôle, préoccupe la partie la plus sérieuse de la population.

Dans une assemblée publique tenue en décembre 1898, MM. les pasteurs et professeurs Barde, Frommel, Thomas et MM. T. NeKER, Vernet, Favre, H. Lasserre, exposèrent la situation religieuse et ecclésiastique à Genève—et montrèrent l'urgence d'agir sans retard et de former une association qui réunirait, les chrétiens désireux de prendre une part active dans la formation de l'église de l'avenir.—M. le professeur Frommel démontra les dangers de la liberté des convictions et d'enseignement sans contrôle imposés à l'église nationale de Genève par les révisions constitutionnelles de 1848 à 1874.

Cet état des esprits a donné naissance à une association évangélique dont le but est de préparer et de diriger l'exode ou la transformation en masse de l'église nationale.—Elle est *multitudeniste*, c'est-à-dire, qu'elle accueille tout le monde—*indépendante*, c'est-à-dire; qu'elle ne reconnaît pas d'autre autorité que celle de Christ,—*temporaire*, c'est-à-dire qu'elle ne veut que préparer l'autonomie de l'église.—Elle n'existe pas pour elle-même, mais en vue de constituer le noyau de l'église indépendante future.

Ce but sera atteint, ce travail se fera par le groupement de toutes les énergies, le recrutement de toutes les volontés, la diffusion des clartés vivifiantes de la foi chrétienne—par l'évangélisation par l'enseignement théologique.

Dieu prépare les hommes pour opérer les évolutions désirables. Il en avait préparé un pour ce moment critique.—M. Frank Thomas, fils du pasteur de Cologny, gendre de M. F. Coulin, d'heureuse mémoire, avait passé par la filière universitaire, pris avec distinction les degrés de bachelier ès Sciences, ès Lettres et bachelier en Théologie.

Sans doute dirigé par la Providence, il avait été conduit à exercer son ministère au milieu des paysans de Mézières, canton de Vand, où il avait appris à parler aux petits et aux humbles le langage du cœur.—Dans cet exil du monde Lettré, F. Thomas avait senti s'opérer en lui une transformation profonde.

Il en était là de, ses expériences intimes, quand il fut appelé comme évangéliste par le comité de l'évangélisation populaire de Genève et admis par le consistoire comme pasteur auxiliaire de l'église nationale.—La nature de sa piété, peut-être aussi les impressions reçues d'un voyage en Amérique, donnèrent à ses aspirations religieuses, une direction nouvelle.— Il démissionna.

Passant de la théorie à la pratique, il accepta l'appel de la société d'évangélisation nouvellement constituée.

“ S'inspirant disent les statuts, de cette parole des Saintes Evangiles : Dieu a tant aimé le monde qu'il a donné son fils unique pour que quiconque croit en lui ne périsse pas, mais qu'il ait la vie éternelle.”

“ Désirant l'union de ses membres, sur l'accord des volontés soumises à Dieu par J.-C, plutôt que sur une formule doctrinale, l'association arbore sa devise : *Pour Christ et pour son règne.* Elle accueille comme membres, sur leur simple demande, toutes les personnes, qui touchées, par l'amour de Dieu, veulent servir Jésus-Christ et cherchent à réaliser, selon la mesure de leur foi, la condition posée par le maître à ses disciples : *Si quelqu'un veut venir à moi, qu'il renonce à soi-même, qu'il se charge de sa croix et qu'il me suive.*”

Tout en se réservant l'indépendance à l'égard des églises constituées, l'association tend une main fraternelle à toutes les confessions évangéliques.

Quel rôle doit-elle jouer ? quelle œuvre va-t-elle accomplir ? Dieu seul le sait.—En attendant, l'association appelle les églises existantes à un examen qui ne sera peut-être pas inutile.

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* *

Au temps de la Réforme et jusque dans nos temps modernes, c'est de Genève que partait la lumière—aujourd'hui Neuchâtel, cette petite ville de 15,000 âmes au pied du Jura et au bord du lac qui porte son nom, semble réclamer cette honneur.—C'est là que M. F. Godet a depuis 50 ans exercé son ministère tout en se livrant à des études théologiques et exégétiques qui

lui ont valu les honneurs du doctorat.—Il est peut-être le guide le plus sûr de la pensée dans nos temps tourmentés par les opinions diverses.

Nous connaissons ses commentaires sur St-Jean, St-Luc— les Epîtres aux Romains et aux Corinthiens ; on annonce la publication prochaine de son introduction aux livres du Nouveau Testament, et une Bible avec commentaires pratiques— faite en collaboration sous la direction prépondérante du Dr. Godet. Un ami m'écrit à ce sujet, que cet ouvrage fait des concessions considérables aux découvertes modernes, par exemple sur la composition comparativement tardive des livres attribués à Moïse ; protestant cependant contre les excès de la critique et maintenant fermement le surnaturel et la révélation directe.

Le Dr. Godet qui a pris sa retraite de professeur tout en continuant ses travaux malgré ses 85 ans, est remplacé par son fils M. G. Godet, auquel ont été adjoints MM. H. de Rougemont, Mauvert, Aubert. Voilà pour la faculté de théologie libre.

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La faculté de théologie nationale est composée d'hommes dont l'enseignement est évangélique, mais peu connus au dehors—(MM. les professeurs Henri Dubois, Perrochet, Morel et Ladam.)

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LAUSANNE capitale du canton de Vand est aussi le centre d'un enseignement théologique dont l'influence se fait sentir au loin—c'est la patrie de Vinet, le théologien, le philosophe, l'écrivain et le critique littéraire qui pendant plus d'un quart de siècle a dirigé la pensée chrétienne de ses contemporains et dont l'influence se fait encore sentir.—C'est de là que M. Astié son fidèle disciple a continué le mouvement et s'est efforcé de garder un juste milieu entre le mouvement dirigé par M. Sherer et la position prise par Gaussen.—“ Dans son ouvrage, les deux théologies par quelqu'un qui n'est ni l'un ni l'autre.” Il tâche de prouver que la théologie de Gaussen mérite le nom de rationaliste aussi bien que celle de Sherer, vu

que Gaussen part d'un point de vue *a priori* de sa raison quand il affirme que si la Bible est inspirée de Dieu, elle doit nécessairement l'être absolument dans tous les détails, et qu'il serait indigne de Dieu d'avoir fait autrement.

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La faculté de théologie libre qui a eu pendant quelque temps ses velléités d'indépendance, est aujourd'hui franchement évangélique—et est représentée par MM. Charles Porret, élève de Godet et d'une influence bénie pour le pays—Lacius Gauthier, a publié d'excellentes études sur Ezéchiel et deux ouvrages sur la Palestine.—Jules Bovon vient de publier plusieurs volumes sur la théologie biblique du nouveau testament de dogmatique et de morale.

On lui reproche, peut-être à tort de nier la préexistence du Fils, distinct du Père.

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Quant à la faculté nationale de Lausanne, les professeurs se sont fait une réputation d'hommes distingués par la science et la piété—s'intéressant activement à toutes les œuvres chrétiennes, mais se rattachant surtout à ce que l'on est convenu d'appeler la nouvelle théologie ou symbolo-fidéisme représenté en France par M. Sabatier.

* * *

Genève.

L'école de l'Oratoire (faculté libre) est toujours fidèle à sa tradition et à ses principes. c'est-à-dire large sur les questions ecclésiastiques, orthodoxe dans le sens plus moderne du mot—mais non dans le sens que Gaussen, Merle d'Aubigné, Malan l'entendaient, il y a un demi-siècle.

Un ami m'écrivait que l'homme le plus en vue aujourd'hui est, à n'en pas douter, Aloys *Berthoud*, qui vient de publier une apologie du christianisme—M. Berthoud qui s'est acquis une place parmi les meilleurs écrivains du jour est aussi orthodoxe qu'on peut l'être actuellement. *Ls. Ruffet*, professeur d'histoire ecclésiastique a publié plusieurs petites monographies. *Edouard Barde*, chrétien vivant, actif, peut-être trop

pratique pour avoir une théologie originale, a publié plusieurs études familières pour la jeunesse. Il vient de lancer un commentaire sur les Actes.—M. Baumgarten, jeune érudit—sans influence au dehors—s'enferme dans sa coquille de savant.

Enfin, M. Henri Appia, fils du pasteur de Paris—très distingué est chargé de la théologie pratique.

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La faculté nationale de Genève est surtout représentée par M. Ernest Martin d'un enseignement évangélique—qui a publié sur la valeur des livres du Nouveau Testament un ouvrage original et certainement en dehors des lieux communs.

Et par M. Frommel, écrivain de premier ordre—Frommel a débuté par un ouvrage de critique littéraire.—Il rappelle Vinet—Il a publié un discours fort goûté sur l'évolutionisme du professeur Sabatier.

Dans cette longue liste d'hommes et de livres, on trouve toutes les nuances depuis le libéralisme le plus négatif, jusqu'à l'orthodoxie stricte sinon absolue.

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Sur le terrain de la pratique, les camps se tranchent et s'éloignent—les uns, les libéraux se bornent à leurs fonctions officielles ; tandis que les évangéliques dignes de ce nom s'occupent d'évangélisation et de mission—c'est à cela qu'on les reconnaît.

R. P. DUCLOS.

NE PAS VENDRE LA PEAU DE L'OURS AVANT DE LAVOIR TUE.

- Je concours cette année, je concours, je. . . .
- Comment as-tu passé dans le premier examen ?
- J'ai peur d'avoir échoué.
- C'est bien tu l'auras et le premier encore.

NOTES DE LA RÉDACTION.

Noël et le Nouvel An, compagnons inséparables, se tenant toujours à la même distance l'un de l'autre, ont égayé une fois encore la chrétienté du monde entier. Nous avons salué l'arrivée de ces visiteurs opportuns avec force démonstrations de joie ; parce qu'ils nous apportaient des cadeaux, et des vacances des renouvellements d'amitié de la part d'êtres particulièrement chers à nos cœurs. En préparant les premiers examens, plusieurs s'étaient écriés : " La vie est amère ! " mais les fêtes de fin d'année ont chassé ces cauchemars d'un jour, et comme la jeune captive tous ont dit à l'envi :

" S'il est des jours amers, il en est de si doux ! "

" L'illusion féconde, " a de nouveau, rempli les cœurs trop tôt découragés.

Nous souhaitons une bonne et heureuse année à tous nos lecteurs. " Ce souhait par sa fréquente répétition est devenu quelque peu banal " nous disait-on, mais quand le cœur magnanime parle, rien n'est banal.

Par quelle découverte étonnante cette année sera-t-elle caractérisée ? Le paresseux n'a pas de peine à répondre : " Celle après laquelle je soupire, c'est le moyen de vivre sans travailler. "

Ces paroles ne sont pas dignes d'un être créé à l'image de Dieu.

" Le temps est court, " c'est pourquoi il faut s'efforcer de travailler autant que possible principalement pour alléger les maux de l'humanité souffrante.

" Notre vie ne suffit presque pour aucun exercice, dit l'auteur des Provinciales, pour aucun art, aucune profession. On ne vit pas assez longtemps pour devenir bon peintre, bon architecte, bon médecin, bon capitaine, mais elle suffit pour être bon chrétien. "

Le bon chrétien est celui qui s'occupe des affaires de son Père tout en s'acheminant vers la patrie céleste. Nous sommes en marche et notre route ressemble souvent à celle des enfants d'Israël dans le désert.

Il faut nous attendre à des alternatives de jours paisibles et de jours mauvais ; quand l'ennemi, derrière nous, nous pressera et que devant nous le chemin sera effacé, " élevons nos yeux vers les montagnes d'où nous viendra le secours."

La Parole de Dieu, " colonne de feu " dans le désert, éclairera nos pas sur le chemin étroit " qui mène à la vie." Quand le Jourdain aura été franchi, le repos éternel commencera dans la Canaan céleste.

Puisque nous avons l'éternité pour nous reposer, à l'œuvre sans relâche.

Les étudiants de langue française offrent, un peu tard il est vrai, l'expression de leur plus grande sympathie à M. le Pasteur J. J. Bourgoïn, directeur des écoles de la Pointe-aux-Trembles. Depuis quelques semaines, celui qui a une grande place dans nos cœurs, a été éprouvé par la maladie. Ses douleurs parfois étaient très aiguës ; ceux qui lui prodiguaient leurs plus tendres soins craignaient que l'Éternel ne le rappelât à lui à une heure prématurée ; mais les prières de tous ceux qui l'aiment ont été entendues dans le ciel et nous espérons qu'avec les soins dévoués de sa digne épouse et un repos bien mérité, il recouvrera la santé.

" Sa perte porterait un coup terrible à l'œuvre," écrivait le docteur Warden de Toronto, à un ami, puis continuant, il disait : " Il y a peu d'hommes pour le caractère personnel et le travail duquel j'ai une plus haute estime."

Un témoignage semblable, venu de si haut, en dit plus que la plus belle page d'éloges.

Le Comité d'Évangélisation, désireux de conserver ce fidèle ouvrier à l'église, a résolu de l'envoyer faire un séjour, prolongé s'il le faut, sous le ciel clément d'Algérie ou du midi de la France.

M. le pasteur E. H. Brandt a été nommé directeur des écoles par intérim.

M. le pasteur S. Rondeau B.A., qui n'est pas encore complètement remis de son accident, remplit ses fonctions avec habileté et grand plaisir.

M. Henri Joliat, un des membres de notre petite famille, a dû nous quitter bien à regret. La Faculté, après mûres réflexions, décida de l'envoyer prêter main forte aux deux amis ci-nommés, tout en lui accordant le privilège de passer ses examens au printemps, auprès du professeur Coussirat.

Notre ami est à la hauteur de sa charge, il travaille fidèlement et trouve de la joie dans l'exécution de son devoir.

Il nous a promis de ne pas toucher au bien d'autrui ; les intéressés peuvent donc vivre tranquilles et se bercer des beaux rêves de vingt ans sans crainte de se voir supplantés.

M. le pasteur Pierre Beauchamp, d'Arundel, est venu s'asseoir à notre table pendant quelques temps. Il passe des jours heureux, à faire le travail que Dieu lui a consigné ; les frères Darbistes qui lui avaient donné du fil à retordre ont petit à petit baissé les armes et notre aîné se trouve maître du champ de bataille.

En entendant les cadets se plaindre de la nourriture il nous dit en riant : " Vous serez moins difficiles quand vous serez à votre compte." Avis à celui qui nous fatigue en répétant à satiété : " Dans une famille sans enfant il n'y a pas d'agrément ! "

M. le pasteur Moïse Ménard a fait une apparition de quelques minutes, nous regrettons de n'avoir pu lui parler un moment ; nous aurions peut-être pu lui arracher quelque secret sans en avoir l'air ; il aurait pu nous dire aussi si réellement le célibat est dénué de tout agrément.

" Cinquante ans dans l'église de Christ," par le Rév. C. Chiniquy D.D., vient de paraître avec des notes préliminaires du Rév. J. L. Morin et une préface du Rév. Principal MacVicar, D.D.L.L.D.

C'est un ouvrage magnifique, palpitant d'intérêt, dans chacune des pages duquel on sent revivre la personne de celui qui en est le digne héros.

Pour les jeunes qui n'ont pas été témoins des grandes luttes du passé, ce livre est un ami qui les fera vivre et

voyager avec le vaillant apôtre de la Tempérance dans les pays où il prêcha l'Évangile et où il défendit sa cause avec succès.

Les dangers nombreux auxquels il était exposé et auxquels il échappait toujours comme par miracle, sont la preuve que l'Éternel était son berger. C'est un livre que tout protestant français devrait lire ; nous espérons, contre espérance, qu'on nous en donnera une édition française ; si toutefois cela ne se pouvait pas, qui empêcherait que les plus beaux chapitres soient traduits et publiés dans l' "Aurore."

M. le pasteur J. L. Morin a fait don au Collège d'un bon nombre de livres de controverse de feu le docteur C. Chiniquy.

Plusieurs étudiants se promettent de consulter souvent les auteurs favorisés de celui qui a porté de son vivant des coups mortels à l'ennemi.

Avec le libre usage de son arsenal nous désirons voir renaître les grandes luttes du passé ; mais pour l'imiter et marcher sur ses traces il faut être d'une trempe au moins aussi forte que lui.

OU ÉTAIT VOTRE RELIGION ?

"Où était votre religion avant Luther et Calvin?" demandait l'illustre Fénelon à de bons paysans qui habitaient son diocèse de Cambrai.

—"Dans des cœurs chrétiens comme le vôtre," répondirent les disciples de la Réforme avec une largeur et une charité vraiment chrétiennes.

"Où était votre religion avant Luther et Calvin?" demandait un prêtre de notre temps à un de nos colporteurs bibliques

—"Dans les cachots de votre sainte Inquisition," répondit le serviteur de Jésus-Christ avec une énergie fidèle.

"Où était votre religion avant Luther et Calvin?" demandait un prêtre à un ambassadeur anglais, en mission à Naples.

—"Elle était alors où la vôtre n'était pas : dans la parole de Dieu," répondit le noble anglais avec l'esprit fin et décidé qui le caractérisait.

(L'Église chrétienne).

PENSÉES.

“ Le doute, s'il est, comme a dit un généreux penseur, Verny, l'amusement des esprits frivoles, est l'inconsolable douleur des âmes profondes.”

“ Les âmes mesquines et vulgaires sont les âmes satisfaites qui se contentent de peu. Partout où bat un cœur noble, c'est un cœur meurtri, brisé, aspirant au mieux, maudissant sa faiblesse, élançant un brûlant soupir ou un gémississement sublime vers la perfection qui le fuit toujours.

L'homme a beau être destiné à régner, il pleure et rien ne prouve mieux que s'il est la fin, le but, le terme du monde, le monde n'est pas sa fin, à lui, puisqu'il peut à la fois le dominer et gémir.” Etrange animal en effet ! C'est qu'il est plus et mieux, et qu'il n'y a pas d'explication matérialiste qui mette dans la cage du naturalisme “ cet aigle blessé tournant ses yeux vers la lumière.”

E. DE PRESSENSÉ.