

The Presbyterian College Journal.

VOL. XVII.—DECEMBER, 1897.—No. 2.

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

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Our Graduates' Institute.

THE "PAROUSIA."

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Introductory.

I am surprised that the Programme Committee—comprising, as it did, some sober exegetes and experienced theologians—should have allowed me to choose this momentous topic. Its members must for the moment have forgotten their high calling, and yielded to their natural man's desire of watching a youthful swimmer—more daring than brave—struggling to keep his head above the waves of exegetical confusion. Had I known the condition of this subject after it fell among the critics and commentators, I should have been strongly tempted

to pass by on the other side. I am not wittingly acting the part of the Good Samaritan, for I have been moved, not by compassion, but by zeal without knowledge. It was in blissful ignorance of the supreme difficulties besetting its interpretation that I elected this theme. The ardor with which I set about the grouping of the New Testament passages bearing on it soon yielded, however, to despair. I laid aside my disorderly mass of scriptural references, waiting patiently for the protest of the Committee. The irony of their silence so exasperated me, that I bent myself to the desperate task of bringing order out of what many reserved exegetes are inclined to regard as the inextricable confusion of the New Testament writers. I read the discouraging confession of Beyschlag: "Whoever seeks not merely to reproduce the imagery (of the 'Parousia'), but to discover the truths which Jesus meant to teach, must be bold enough to seek his way in the dark" (1). I listened to the remorseless logic of Strauss: "The only trouble in the case is, that the event did not agree with the prophecy. Now, Jesus either made these predictions, or he did not: if he did, he is thereby proved to have at times lost his mental balance, and hence must be taken with reserve as a religious teacher and guide; if he did not, his disciples, who put such things into his mouth, are not to be trusted in their reports of his teaching" (2). But neither of these bogies—and they are only specimens of many—frightened me from the path set before me. If I could catch no glimmer of light, I could at least say so; and where should I seek light but in a place like this? If no light could be found even here, still misery loves company. Let us by all means set out with the assurance that light will come as the result of earnest search; but even if the quest be a hopeless one—if we cannot ascertain the mind of the Master on this subject, or if that mind, when we reach it through his earliest pupils, be a bundle of irreconcilable ideas—the sooner we recognize the fact and act upon it, the better.

(1). New Testament Theology. (2). Der alte und der neue Glaube, p. 80.

Definition of Terms.

The Jews divided the world's history into two parts—the present Age or Period, and the Age or Period to come. The dividing line between the two eras was the coming of the Messiah—either the beginning of his time or its close. In the later Jewish writings, it was generally the latter—the end of the Messianic reign, which was popularly thought of in connection with the Judgment—which was expected to separate the two Periods. This two-fold division of all time occurs, as we should naturally expect, in the New Testament, and the phrases there used to designate the respective eras, are—"This World" and "The World to come." In the thought of the New Testament writers, however, the future era—"the world to come"—will be introduced by the Second Coming of Christ. In the current Jewish theology there was no room for a "Second" Advent. It is a distinctively Christian idea. The Christ had already come in the person of Jesus; it was his rejection by the Jews, the thought of his death and resurrection, which gave rise to the Christian conception of his "coming again." Now, Christ's Second Advent, in the character of Judge and for the setting up of his kingdom in splendor and victory, is called the "Parousia." The term itself, which means primarily "Coming," and secondarily "Presence," was evidently coined in the company of Christ's immediate followers as the technical designation of his expected second Advent (3).

The question of the "Parousia"—When shall be the Coming of the Son of Man; and what the manner of his appearance?—is one which cannot be evaded. In its underlying principles, it is central and cardinal. It turns upon the other question: "What was the idea of Jesus himself on the nature and destiny of his Kingdom, and the method of its establishment?" Jesus unmistakably predicted the fact of his second coming, and the nature of that Advent in his thought will

(3). Matthew 24 : 3.

depend on his conception of the nature of the Kingdom which he sought to establish.

Now, the Kingdom of God which Jesus had in view may be proved to be radically different from the Kingdom of current Jewish expectation. The natural hope of Israel in the days of our Lord was the restored Theocracy. The Ideal Commonwealth, or kingdom, or society, which they believed had been realized at one time in the past history of the nation—the laws of which they found in the Mosaic writings—they expected the Messiah to re-establish. We need not now pause to ask whether or not this Ideal Commonwealth ever had been actually realized in the history of Israel. The general opinion among biblical scholars seems to be that the Old Testament picture of the Theocracy was largely a Hebrew social ideal on paper, which the actual life of the nation never perfectly realized. As Plato's "Republic" presents an ideal state from an ancient Greek point of view, as More's "Utopia" sets forth a sixteenth century English ideal of society, or as Bellamy's "Looking Backward" pictures the social ideal of many Americans of to-day, so the Theocracy, outlined in the "Books of Moses," is a social dream of the Hebrew Prophets, differing radically, however, from the ideals of other nations by virtue of that religious quality which the Hebrew imparted to whatever he touched. This question, however, does not now directly concern us. All we need to remember is that the Jews of our Lord's day believed that this Ideal Commonwealth was historic, and they expected the Messiah to revive it. They spoke of it as "The Kingdom of God." They looked forward to an external organization—a political kingdom—with Jehovah as its sole Sovereign, represented on earth by the Messiah, and his chosen people as its members, and all outside races and nations as its subjects. A visible Theocracy—this was their quite definite conception of the "Kingdom of God." Whatever it may have meant to himself, we know the hope which was stirred in Jewish breasts by the message of the Baptist: "The kingdom of heaven is at hand"; and

when Jesus took up the call of the Baptist, many rallied round him, with the expectation that he was the one who should take a prominent part at least in restoring literally the kingdom to Israel.

Jesus' idea of the kingdom, however, was radically different. He did not seek an outward, temporal, and national, but an inward, spiritual and universal kingdom. Not only so, but this would seem to have been his idea from the very beginning of his ministry, and he was loyal to it to the end. There is no sufficient evidence for the view that Jesus started out as a social enthusiast, bent on realizing the national hope, and that only when he saw the utter futility of such an aim he began to present his kingdom as spiritual and inward. The evidence is all the other way. There may be a development in his teaching on the Kingdom of God, but there is no evidence of any radical change of view regarding its nature. From the beginning of his public life to the end, there is no inconsistency. At the very outset of his career, he rejected the temptation to seek a kingdom of this 'world' (4). One of his earliest and best authenticated sayings is that in which, after having defended his disciples against the charge of neglecting to fast on the ground that the bridegroom was still with them, he said, with evident reference to his early death, "But the days will come when the bridegroom shall be taken away from them, and then shall they fast in that day" (5). Early in his life that is to say, he foresaw his death, which must prove fatal to his realization of the current national expectations.

His first disciples evidently expected at the outset that Jesus would speedily restore the kingdom to Israel. It was with wonderful patience that He sought to emancipate them from their narrow nationalism and to lift them into his conception of a universal and spiritual Kingdom. He told them that the Kingdom of God was at hand (6)—that it had already come—that it was in their very midst (7). He gave them parable after

(4). Matthew 4 : 8-10.

(6). Mark 1 : 15.

(5). Mark 2 : 18-20.

(7). Luke 17 : 20 f.

parable— teach them the nature of the Kingdom which had already begun to come, and the method of its realization. He compared the development of the Kingdom to the growth of the seed (8). He warned men that the progress of the Kingdom must be slow and difficult (9). He encouraged his disciples to perseverance in prayer, that the tardiness of the coming might not lead them to despondency (10). He exhorted them to "watch," lest, as the result of the Master's long delay, they might at his coming be off their guard (11). He taught by word and action that the Kingdom was for the social outcasts as well as for the legally righteous among the Jews—for heathen dogs as well as for Israelitish children. He spoke of the Gentile day of grace. It was necessary that the Gospel be preached throughout all the world, before the final coming of the Kingdom (12). But they were dull disciples. Their inbred limitations were a hindrance to their reception of his teaching. Even to the last they cherished the hope of a visible Kingdom soon to be realized. They did not appreciate the gentle hints he has been giving them of his early death; and when the time for his departure drew nigh, and he must speak plainly to them, they were offended (13). The thought of his death, before his work was done, was sorely disappointing. The Jews as a people could not forgive Jesus for having parodied their national hope. His unpardonable crime in their eyes was that he should profess to be their Messiah, and yet refuse to do any of the works which they expected their Messiah to do. So the bitterest disappointment of his disciples was that he should be put to death without so much as having made an effort to restore the Kingdom to Israel (14). But the Master himself was not disappointed. He spoke of his death as necessary to the fulfilment of his work, and he assured his followers that he would come again: that his kingdom would then enter upon a new era of prosperity and ultimately appear

(8). Mark 4 : 26-29.

(11). Mathew 25 : 1-13.

(12). Mark 14 : 9.

(9). Mark 4 : 1-9.

(13). Compare Mark 9 : 30-37 and Mark 10 : 32-37.

(10). Luke 18 : 1-8.

(14). Luke 24 : 21.

upon the earth in the 'fulness of its power and splendor. So little did they understand his meaning, that they were startled by his appearance after his 'resurrection (15). This revived their hope. Nor did it die out after his Ascension ; but it clothed itself again in the old national costume. They expected him to return to the world in order to establish the Kingdom ; and they shaped their hopes in terms of the Old Testament pictorial descriptions of the Messianic Advent. Their expectation so influenced the early Church that she kept gazing into the skies for the Coming of the Lord.

The Traditional Reports.

It is thought by many that the Jewish prepossessions of the first disciples so colored their report of Christ's sayings concerning his Second Coming, that we must carefully distinguish between Christ's own view and his disciples' apprehension of that view. We shall see later on how much value may be attached to this contention, and in the meantime we shall accept as substantially correct the traditional reports of Jesus' words. In describing his Coming, he made use of current Jewish symbolism. He borrowed specially from the imagery of the apocalyptic literature of the Hebrews. This it is which makes the interpretation of his eschatological discourses extremely difficult to the Western mind. We forget to reckon with the historical element in the language. Oriental symbolism was highly exaggerated, and literalism must be abandoned in its interpretation. Daniel prophesied the coming of the Messiah on the clouds of heaven (16). How tame, in comparison, was his appearance in the manger at Bethlehem ! It is no explanation to say that Daniel had in view the Second Coming, or that Jesus quoted his words with reference to that (17) in order to teach the literal fulfilment of Old Testament prophecy. It is not likely that the Second Advent had any place in the thought of the prophet. Jesus' teaching on this subject was not traditional ; it was quite original. The question is

(15). Mark 16 : 11.

(16). Daniel 7 : 13.

(17). Matthew 26 : 64.

not : What was the precise thought of the Prophet ? He may have dreamed of an apocalyptic appearance of the Messiah—his literal coming on the visible clouds. The question rather is : How did Jesus interpret the prophecy in applying it to himself ? The obvious sense of the writer is not to determine our interpretation of prophecy. Malachi, for instance, predicted the coming of Elijah before the appearance of the Christ. The "obvious sense" of the prophet is the literal appearance of the historic Elijah, and so his readers understood him. But Jesus points to John the Baptist, saying : This is Elijah which was to come. He interpreted Malachi as predicting *an* Elijah rather than Elijah himself, and he saw in the Baptist the spiritual fulfilment of the prophet's words (18). Similarly, his apocalyptic appearance on the clouds of heaven was one of the distinctive notes of the Messianic Advent, according to Daniel ; and when Jesus applied this to himself, it may have indicated nothing more than his claim to be the Messiah. We must not interpret Jesus' language as if it were written for Western minds in the nineteenth century. His teaching comes to us in Hebrew dress ; we must not mistake this national costume for the livery of heaven. He used the highly rhetorical symbolism which was, which should have been, at least, quite intelligible to his hearers. We should certainly interpret many Old Testament prophecies of the Messianic Coming as pointing clearly to a cataclysmic event, but did Christ so understand them ? Nay, did the Hebrew mind generally so understand them ? The prophets made use of bold imagery borrowed from the natural world, to typify judgments upon Egypt, Babylon, Edom and the rest. These judgments passed into history, without the occurrence of the sublime and appalling natural phenomena which were predicted. The fulfilment seems quite unworthy of the prophecy ; but this was no stumbling block to the prophet. He left his imagery on record, quite unconscious, apparently, that it would offend those who were the

(18). Malachi 4 : 5-6 and Matthew 11 : 14.

jealous defenders of his trustworthiness. This should aid us in the interpretation of the apocalyptic sayings of our Lord.

The same key to the interpretation of prophecy may be found in the usage of the New Testament writers. Take, for instance, their application of the sublime prophecy of Isaiah :

" Make ye ready the way of the Lord,
Make his paths straight,
Every valley shall be filled,
And every mountain and hill shall be brought low,
And the crooked shall become straight,
And the rough ways smooth ;
And all flesh shall see the salvation of God."

The synoptists had no hesitancy in applying this to John the Baptist, although we should regard it as rather an exaggerated description of the Baptist's work (19).

Or take the lofty prediction of Joel :—

" And I will show wonders in the heavens above,
And signs in the earth beneath ;
Blood and fire and vapor of smoke ;
The sun shall be turned into darkness,
And the moon into blood,
Before the day of the Lord come,
That great and notable day ;
And it shall be that whosoever shall call on the name of the Lord
shall be saved."

The Apostle Peter applies this to the phenomena at Pentecost (20), although we might think it rather a grandiloquent description of the Pentecostal occurrences. But Peter and his hearers are witnesses as to how such language was used and understood in those days. Here then is an official interpretation of the language used by our Lord with reference to his Coming. Jesus prophesied his Second Advent in terms which seem to us to favor an apocalyptic advent—a catastrophic coming to judgment ; but Peter applied that language to his Coming with spiritual power at Pentecost. Here surely is the clue to the interpretation of Jesus' apocalyptic utterances.

(19). Luke 3 : 4.

(20). Acts 2 : 16.

Expositors tell us of various Comings referred to by Jesus—such as the “eschatological,” the “historical,” the “spiritual,” the “dynamic,” the “individual.” The average bible student finds these sharp lines of demarcation confusing rather than helpful. It is doubtful, too, how far they are warranted. In the New Testament the Coming is sometimes described as a period and a process ; again, as a particular epoch and event. Stress is sometimes laid upon the moral and spiritual laws of the Kingdom ; again upon, its external occurrences. Many commentators say there must be a mistake somewhere. The evangelists are accused of giving us a confused and erroneous record of the Lord’s teaching. We blame everyone but ourselves. Is it not possible that it is we who are laboring under a misapprehension ? This at least may be said for the Gospel records : They were made by men who stood so near the prime source as to be in all probability correct in their statements, and they were put in circulation at a time when they could be brought to the actual test of history. Nevertheless, they have been allowed to stand there, in all their evident erroneousness, if many modern exegetes are right (21).

Here are specimens of Jesus’ utterances : “From this time forward, ye shall see the Son of Man sitting at the right hand of power, and coming on the clouds of heaven” (22). (His coming in the clouds is to be as truly visible “from henceforth” as his sitting on the right hand of power.) “The Son of Man shall come in the glory of his Father with his angels ; and then shall he render to every man according to his works. Verily I say unto you, There be some of them that stand here, which shall in no wise taste of death, till they see the Son of Man coming in his kingdom” (23). This seems to us an extravagant description of anything the readers of the first century witnessed. Here Christ gives an explicit announcement of (1) his Coming, (2) his Coming as King,

(21). Thayer : Historical Element in the New Testament.

(22). Matthew 26 : 64.

(23). Matthew 16 : 27-28.

in Divine glory and with angelic attendants, (3) his Coming to universal judgment and requital ("every man according to his deeds"), (4) yet some of those who hear his words would live to see their fulfilment. Would not this prediction brand him for all time as a false prophet? Would not this language strike the early Christians, when they compared the fulfilment with the prophecy, as 'highly extravagant? Yet these words were allowed to stand on record. Why did not the early Christians stumble at language which causes us such perplexity? In answer to this question, I quote the words of Professor J. Henry Thayer: "They accepted the language of Jesus in the symbolic significance which current Jewish usage largely gave it. The prevalent Messianic expectations in our Lord's day were in the main confused, earthly, out of harmony with the spiritual Kingdom which he aimed to establish. The task which confronted him was, how to lift his hearers from that which was secular to that which was spiritual—from thoughts of locality to aspirations after quality; how to transform a kingdom of this world into the kingdom of God. And it was achieved, as his entire work was achieved, by first stooping to their level; by using their language; by adjusting his teaching so far as he truthfully could to their conceptions; by lodging the power of an endless life in local and temporary forms, and trusting to its expansive and transforming energy for the triumphant result" (24).

The Key to their Interpretation.

If we are to be saved from hopeless confusion in interpreting the New Testament teaching on the "Parousia," we must recognize these two principles: First, it was necessary that Christ should make use of concrete imagery, material symbols, the current dramatic phrasology, in order to convey spiritual truth to his first hearers. Recognition of this historic element in his teaching will help to prepare us for the task of stripping off the temporal husk in order to reach the

(24). *Historical Element in the New Testament*, p. 106.

kernel of permanent truth. Secondly, the Divine method of administering the Kingdom is evolutionary. This is clearly recognized in the parables of Jesus ; and the history of the early Church throws light upon it. The spirit of God used the educative method of liberating the early Christians from the trammels of narrow nationalism. In the kingdom of grace as well as in nature, as has been well said, "The nest is emptied by the hatching of its eggs, and the process of incubation requires patience and time." The spiritual content of Jesus' teaching could not be appreciated all at once by his disciples. Its meaning gradually dawned on the mind of the early church. If we must go to the synoptists for the most accurate record of Jesus' words, we must also seek in the later books of the New Testament for the real Mind of the Master. The Spirit gradually led the church into truth. He brought the words of Christ to their remembrance, and interpreted their spiritual meaning. The language in which the Coming of Christ is set forth in the synoptics is apocalyptic. It seems to favor an outward spectacular Advent. The fourth gospel, on the other hand, represents it as essentially inward and spiritual. We cannot read the farewell discourses of our Lord as given by the fourth evangelist, side by side with his eschatological discourse, as given by the Synoptists, without being struck by the contrast. The popular modern cry is—"Back to the Christ of the first three evangelists." Yes—for the exact words of Jesus, perhaps. But for the spiritual thought—for the real Mind of the Master—should we not go to those who had the longest experience of the Spirit's training and guidance? The latest Gospel may be taken as a mature interpretation of the words of Christ, and its author leaves us in no doubt that he thought of the Second Coming as essentially inward and spiritual (30).

The same educative process may be noticed in the writings of the Apostles. Peter and James speak of the Coming as an apocalyptic advent—a catastrophic event—which is speedily

30). Compare also Matthew 18 : 20 and Luke 17 : 20-21.

to be realized (25). History proves that they were mistaken. We may readily concede this, while we hold to their inspiration. It should not be necessary in an academic discussion of this kind for one to pause at every step to defend his orthodoxy; but I may be allowed to explain here what I mean. The Apostles' references to a speedy advent express a personal hope rather than an inspired prediction. Jesus told them that the time of the "Parousia" was not a matter of revelation. Their personal expectation therefore was not based on the authority of Christ. Paul was frank enough to acknowledge this. When he recommended the Corinthians to abstain from marriage, because of "the present distress"—evidently meaning thereby the woes and calamities associated with our Lord's Second Coming—he added that he spoke not by any "commandment of the Lord," but was giving them merely his own advice (26). In his Epistles, too, we find unmistakable traces of the educative process which ever marks the Divine procedure. In his letter to the Thessalonians, which was written first, he intimates that the "Parousia" is at hand, and in describing it he uses the current Jewish phraseology. In his later writings, however, he has grown into a more spiritual conception, or at least he has a more spiritual mode of expression. In his elaborate theodicy in Romans ix-xi, he assumes that the consummation of the Gospel's work lies in an indefinitely remote future. He knew well from his own experience that the conversion of the Gentiles was a slow, hand-picking process: and that their evangelization and the consequent gathering in of the Jews, which were to precede the end, meant a far-distant realization of the Kingdom. Yet these two views which are so palpably conflicting, were allowed to remain in the New Testament writings.

(25). James 5: 1-8 and I. Peter 4: 7 and II. Peter 3: 8-13.

(26). I. Cor. 7: 25-40.

“ Below the surface stream, shallow and light,
 Of what we ‘say’ we feel ; below the stream,
 As light ,of what we ‘think’ we feel—there flows
 With noiseless current, strong, obscure, and deep,
 The central stream of what we feel indeed.”

Such is Matthew Arnold’s estimate of the teaching of Paul on a subject kindred to this—the resurrection of the dead. He finds in Paul’s writings evidence that he held the eschatological ideas of the Jews, which were physical, and also that he had grown into spiritual conceptions of the resurrection, that these two views—quite incompatible—found place in his thought at the same time, although the latter was destined to supersede the former (27). I prefer to think that Paul’s thought was not confused, but that in his varying views we find evidence of the educative method—“the divine reserve”—which marks the procedure of the Spirit in guiding his followers into truth. Early in his career, Paul wrote of the Second Coming as an event which he and his readers would witness ; later on, he spoke of the consummation of the Kingdom as the far-distant result of a process of development ; and side by side with the latter he referred to the Kingdom as the present possession of the believer, consisting of peace and righteousness and joy in the Holy Ghost.

The “Parousia” a Spiritual Presence.

Whether we turn, therefore, to Jesus’ conception of the nature of the Kingdom of God, to the interpretation of his teaching by the writer of the fourth Gospel, or to the growing spirituality of view in the case of St. Paul, who grasped the spiritual meaning of the Gospel more readily and effectively than any of the other Apostles, we are led to the conclusion that the “Parousia” which Jesus had in view was essentially inward and spiritual. (I use the term “essentially” rather than “solely ;” for, whatever the external accompaniments might be, the essence—the intrinsic nature—of the Coming

(27). Paul and Protestantism, p. 260.

was thought of as spiritual.) When we reckon with the historic element in the language attributed to him by the Synoptists, there is little difficulty in reconciling his apocalyptic sayings with this view. Indeed, there is much even there to favor it. His saying to the Sanhedrin that from "henceforth"—i.e., immediately after his apparent defeat—from the time of his death—they should see him coming in the clouds of heaven, as well as sitting on the right hand of power, did not necessarily refer to a visible coming from a visible heaven. If this was his meaning, then he was a false prophet. He meant rather that his murderers and judges—the authorities of the Jewish Church whom he was addressing—would be compelled to recognize immediately after his death that their victory was only an apparent one—that he who had been crucified was still living—that they had not succeeded in expelling him from the world, but that he had come again with increased and increasing spiritual power. The saying recorded in Matt. xvi. : 28 : "There be some standing here who shall not taste death till they see the Son of Man coming in his kingdom ;" or, as Mark gives it : "Till they see the Kingdom of God come with power," may have been intended simply to assure his disciples whom he asked to accompany him on his way to death, that some of them at least should not be entangled in his doom, but should live to see the beginning of his course of spiritual victory.

The "Parousia" an Historical Process.

It was also in perfect harmony with this conception that Jesus should have regarded his coming as an historical process rather than a definite event : or, if you prefer it, as an advancing series of events. His saying before the Sanhedrin favors this—that he viewed his Second Coming as including everything after his death that favored his work on earth. When the disciples asked him where his Coming should be, he gave the general law : "Wheresoever the carcass is, there

will the eagles be gathered together" (28). That is to say, I will come in judgment, wherever anything is ripe for judgment. This is a law which might be expected to be fulfilled not once only, but again and again in the history of the world. In keeping with this view also is his reference to the "days" of the Son of Man, implying that there is more than one day of judgment when the Son of Man shall come, and that human history will be full of such epochs (29). Such a Coming of the Son of Man in triumph over his enemies might be recognized in Easter, Pentecost, the fall of Jerusalem, the opening up of the Gentile world to the Gospel. Such a "day" pre-eminently would be the time when all the powers opposed to God, the powers of evil and death, should be finally overthrown, and God's eternal kingdom established.

It is not improbable that these various successive epochs presented themselves definitely to the mind of Jesus. He spoke of his Coming, however, as an inspired prophet. Under the conditions of all true prophecy, He predicted history ideally rather than as bare fact; and the eternal principle of his prophecy is, that good and evil must ripen in the world, and that whenever or wherever unrighteousness reaches its climax, the judgment of God shall descend. At the same time, Jesus was doubtless conscious of his coming to judgment in the near future in events which he saw 'pending.

His saying to the Sanhedrin may give rise to the conjecture that his resurrection and his spiritual glory at Pentecost had a definite place in his thought. His farewell discourses, recorded by the fourth evangelist, confirm us in this idea.

The destruction of Jerusalem as an historic fact also found a place in his epic of ideal prophecy. It is evident that the common source of the Synoptists made Christ's return to judge the world contemporaneous with the destruction of Jerusalem. Exegetes try to rearrange the eschatological discourse to show what passages refer to the one event and what to the other. The analysis may be carried too far by those who

(28). Matthew 24 : 28.

(29). Matthew 24 : 29.

suppose that words spoken on different occasions are here grouped together in a continuous address. It is not likely that we have here an utterly confused report of our Lord's words. We have no good reason for abandoning the record as substantially correct. When Jesus said to the Twelve, "Verily, I say unto you, ye shall not have gone through the cities of Israel, till the Son of Man be come" (31), he doubtless thought of his return as coincident with the historical catastrophe of the Jewish nation. All the Synoptists preserve the saying: "Verily, I say unto you, this generation shall not pass away, till all these things be fulfilled" (32). The destruction of Jerusalem, then, was evidently one of the events which found a place in his thought of the "Parousia." Does not this conflict with our conclusion that his Coming was essentially spiritual? By no means. He must be a very superficial student of history who fails to see that the fall of Jerusalem was essentially a spiritual phenomenon. It was doubtless such in the mind of Christ. "Moses' seat" was then cast down. The temple, the great bulwark of the Hebrew faith, was destroyed. The ceremonial religion of the Jews was conquered once and for all by the spiritual religion of Jesus. Judaism then and there went down before Christianity. Was not this a spiritual Coming of the Son of Man? But this was not his consummate Coming. He did not predict the speedy realization of his Kingdom in its completeness. The disciples had no warrant from him for straining their eyes, gazing into heaven, in expectation of his speedy Advent in full power and glory, for he had plainly told them: "The day and the hour knoweth no man, not even the Son" (33).

The entrance of the Gospel to the Gentile world also stood out prominently in Jesus' thought of the "Parousia." This is evident from that sublime passage in Matthew xxv. : 31-46 : "When the Son of Man shall come in his glory and all the

(31). Matthew 10 : 23.

(32). Matthew 24 : 34. Mark 13 : 30. Luke 21 : 32.

(33). Matthew 24 : 36.

angels with him, then shall he sit on the throne of his glory, and before him shall be gathered all the nations." This is popularly regarded as a picture of the Final Judgment of the world ; but it really refers to the judgment of the Gentiles—"the nations"—and there is no reason for pushing it into the remote future. It is a judgment which is in progress now. It is a process of judgment which in the nature of things began the moment the gospel of Christ was preached to the heathen world (34). The triumph of Christ over the Gentile world was part of his Second Coming in his conception. "Immediately after the tribulation of those days"—referring to the destruction of Jerusalem—"shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken ; and there shall appear the sign of the Son of Man in heaven : and all tribes of the earth shall mourn, and shall see the Son of Man coming in the clouds of heaven with power and great glory" (35). All this was to take place *immediately* after the destruction of Jerusalem. And has it not been fulfilled spiritually in the history of the world ? In the words of Beyschlag : "It has been fulfilled, as all the lights of heaven which formerly shone on humanity have paled before the rising on them of the sign of the Cross, as ideas which seemed to stand firm as the stars, and ordinances which have been maintained for centuries as laws of the world, lost their authority, and the knowledge of Jesus as the King of Heaven, made its way in the self-accusing hearts of men as a higher power of renewal."

The consummate Coming of the Son of Man would, in accordance with this conception, be his final and complete victory over his enemies—the powers of evil and death. We need not believe that he thought of it as spectacular, but inward and spiritual. It will be the final outcome of the process of growth—the historical development—in terms of which

(34). See Whiton's "Beyond the Shadow," p. 165.

(35). Matthew 24 : 29-31.

Jesus conceived of the "Parousia." We may safely translate "Parousia" as "Presence," without doing violence to the thought of the Master. He had already come again in every victory of good over evil ; in every conquest of the gospel. He is now coming, for his Presence is in the world, ever gaining fresh victories in human hearts. He will come in the fullness of his glory, when his throne is established in every loving and loyal heart.

The Original Teaching of Jesus and the Traditional Idea.

One question remains : If Jesus thought of his Parousia as an historic process, a spiritual evolution, how do we account for the traditional idea of his Coming as one definite event ? Why did the early disciples watch for his apocalyptic appearance in their own lifetime ? How was it that they did not understand his meaning ? If we place ourselves in any kind of historic touch with them, this will be easily intelligible to us. With the prophecies of Jesus not yet fulfilled in history, with all their Jewish prepossessions of the Messianic work and method, having before them always the pictorial idea of the coming of the Messiah to wind up the present order of things, it would be far more wonderful if they had appreciated at once the original thought of their Master. When we remember how they repeatedly misunderstood Christ's predictions of his death and resurrection, which seem so unmis-takeable to us, we are prepared to find that they did not recognize his Second Coming at Easter and Pentecost. It is possible that the disciples did at first regard his resurrection as the realization of his promised return. St. Peter, too, recognized Pentecost as belonging to the "Parousia ;" at least, he applied to it the words which Jesus had used in predicting his Second Advent. But after these events had passed into history, the disciples ceased to think of them as the fulfilment of Christ's prophecy that he would come again. Their whole tendency naturally was to expect the Coming as one definite event in the future. The destruction of Jerusalem.

would stand forth as the prominent sign to the early church of the triumph of Jesus, and with this catastrophe had been associated by the Master himself his coming on the clouds of heaven. The latter, therefore, they expected on the footsteps of the former. Their expectation would be all the more impatient because Christ had given no measure of time, and had not kept the different events distinct in his prophecy. Under the conditions of all prophecy, "the various stages of the future history were felt and spoken of as so many phases of the whole, according to the suggestion of the moment" (36). It is not wonderful, therefore, that the Early Church, with an eagerness amounting sometimes to feverish excitement, gazed into the literal heavens for the visible Second Advent of the Messiah. Out of this rudimentary view the Christian mind was gradually led by the spirit of truth. The fourth gospel and the later Pauline epistles show that their authors at any rate had been liberated from Jewish and secular trammels, and lifted into the liberty of the "mind" of Christ, and of the true "children of God."

Is it not, however, truly pathetic to find that, after nineteen centuries of the Spirit's beckoning, a great part of the Church has not gone forth to share its emancipation? Many men even yet keep their eyes so closely fixed upon the Hebrew dress of Jesus' teaching as practically to miss its spiritual content. The Christian Church is not yet wholly freed from bondage to the beggarly elements of Judaism. Some of us have scarcely risen at all above the rudimentary conceptions of the first disciples. It is not surprising to find that the Zionist Congress of Jews, which met the other day in Switzerland, fired with patriotic enthusiasm by the Old Testament's glowing pictures of the future of their nation, should start a scheme—a sort of joint stock company—for the purchase of Jerusalem in order to establish there the Ideal Jewish Commonwealth. But it is disappointing to notice that some Christian

[36]. Compare Beyschlag on the "Parousia" in "New Testament Theology."

people sympathise religiously with this visionary project. They are so wedded to the material symbolism of the New Testament teaching on the "Parousia," that they hail this latest Jewish movement as one of the signs of the Coming of Christ to set up in 'Palestine the Kingdom of God, as an external and political organization. When we see the disciples of Christ, in these late days of the dispensation of the Spirit, cherishing the materialistic hopes of his Jewish contemporaries, still in bondage to the letter which so sorely tried his patience with his first followers, can we not catch his words of rebuke: "How long shall I be with you?" And the response of his emancipated Church is the heart-sick cry: "Lord, how long?"

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HOME MISSIONS.

WORK DONE BY THE STUDENTS DURING THE PAST SUMMER.

In former years we have presented our readers with an account of the mission work done by those of our students who have been in the active work during the summer months. As a consequence, many of the fields in which our students were engaged during the past summer have already been before the notice of the readers of the "Journal." We propose this year to present only those which have not been presented in former years, and which will not be given in our Missionary Society's report, a copy of which will be sent to every subscriber about the end of the year. We bring before you three which lie in British Columbia and the North-West Territory, that part of our country which is of increasing interest and importance, and one French field, and hope that they may be described in such a way as not to be devoid of interest. We give to you scenes from real life, experienced by our missionaries in their work, typical scenes, which although sometimes not what might be expected, yet are such as are being repeated day after day wherever missionary work is being done. We hope that the day may soon come when many of the difficulties will cease and the gospel prove more acceptable than sometimes it has been heretofore.

The first field we will describe is that in which Mr. J. Nairn laboured during the past year. As most of our readers are perhaps aware, it has been the custom of the Free Church of Scotland for some years to send considerable help to the Canadian Missions in the North-West. The Colonial Committee of the Free Church also at different times sends students who wish to take a year's work in the mission field. Mr. Nairn was one of those who came out in this way intending to return, but finding we are a people with whom he is not ashamed to cast

in his lot, he has remained with us, and is taking the final session at our college. Leaving Edinburgh immediately after the close of the session at the F.C. College, he arrived in Winnipeg about the end of April. He was urged by Principal King of Manitoba College to take the summer session there, which he did. At the end of the session, he was appointed to take charge, for a year, of Kaslo, B.C., a town of about seven hundred inhabitants, in the famous Kootenay country. There he found a church and manse in rather a dilapidated condition, and deep in debt. The congregation was very much divided and thoroughly disheartened, services being poorly attended. There were more than twenty saloons with their accompanying evils, as well as a comique theatre, all doing a flourishing business. Gambling and all kinds of vice were openly practised. Stores were open, trains and steamers running, baseball and other games played, Sunday and Saturday alike. To add to all this which our missionary had to face, a strong element in the town and even the town council openly asserted that neither church nor preacher was required. Amidst these discouragements work was begun, and with the help of a few faithful Christian men and women, the people who lived in houses, cabins, boarding houses and saloons were visited and invited to church. From inauspicious beginnings the services and prayer meetings largely increased, and during the winter and well on into the middle of summer the church was crowded every Sunday evening, twenty or thirty being often turned away for want of room. The membership of the congregation increased from eleven to over thirty. A session was elected, the congregation constituted, and application made to be put on the augmentation list. This request was granted, as well as another to the effect that Mr. Nairn be ordained and qualified to dispense ordinances, although he lacked one session of completing his theological course. Mr. Nairn's induction took place at Kalso at a meeting of the Presbytery of Kamloops. During the year about \$1,200.00 of debt was

cleared off the church buildings. The church and manse were renovated and painted, and a new bell put in the tower, all at an expense of over \$400.00. This made \$1,600.00 that was raised besides the missionary's salary up to date of leaving. The average collection was about \$4.00 per Sabbath. The Managers and Ladies' Aid did splendid work, and enthusiastically supported the missionary in every effort. But best of all, there were clear indications that many received spiritual blessings, and there was reason to believe that not a few were converted to Christ. When leaving for college, a well-attended farewell meeting was held, when a fitting testimonial was given the missionary, and regret at his departure expressed.

All the fields in the Kootenay are well organized under the able administration of Dr. Robertson, but help, sympathy and united prayer are needed for them from those which are more firmly established.

The next field to occupy our attention is of a somewhat different character. It is the one supplied by Mr. J. N. Brunton, and situated in the North-West Territory. In fact, we hardly know whether to call it a field or not. To say that it is a chain of stations would better describe it. It extends two hundred and seventy-five miles along the main line of the C.P.R., through an almost barren tract of country, beginning at Moose Jaw and terminating at Medicine Hat. This indicates what some of our students are expected to do. Almost all the intervening stations had to be visited as often as possible, which necessitated that the missionary preach not only on the Sabbath, but on many week nights as well. Of course, the railway employees are the most numerous class here. At one time they did not bear a very good reputation, nor were they susceptible to religious influences, but such a state of affairs has changed, and we now meet a very intelligent lot of men. They are a reading class, and keep in touch with the trend of public opinion, and have a remarkably clear perception of the general topics of the day.

One great draw-back is the number of children growing up without the benefits of education. There are only two Sabbath schools on the whole mission, one at Swift Current and the other at Parkbeg.

As to the spiritual state of the mission, we may say that although the men are often of an unsettled character and perhaps a little rough in appearance and expression, yet beneath it all lie hearts as tender and true as ours. Among these men, separated, as many of them are, from the restraining influence of homes and mothers, with temptations besetting them on every hand, we see, be it said to their credit, many a noble deed of charity extended to the unfortunate fellow-workman in a manner that would shame the most professed philanthropist. It is a great hindrance to the spiritual growth of this mission that the men are forced to work on the Sabbath, on the day that should be theirs for the rest of their bodies and the feeding of their souls.

We again move west to B.C. till we reach the town of Salmo, where Mr. D. N. Coburn, B.A., upheld the standard of truth. When he, after his long journey westward, stepped on to the station platform and surveyed the town, he was to say the least discouraged. Salmo is a mining camp on the West Kootenay valley, on the Salmo river, about twenty-five miles south of Nelson. Last December a company secured the town site, and at once began to "boom" the town. At this time it consisted of two log cabins. The boom was to a certain extent successful, for as a result about fifty or sixty buildings were erected. The town was at the height of its prosperity when Mr. Coburn arrived there on May 1st. Of course, there was no organized religious service being held, so he had to look out for himself. Procuring board at \$5.00 a week—this rate was a special favor to "the preacher," the ordinary charge being seven dollars—he settled down to his duties with headquarters at "The Windsor Hotel," the "study" being just over the bar-room. The people who follow up these new mining camps are as a rule a

roving class of fellows, who are here to-day and a hundred miles away to-morrow. Consequently, the houses they build are put together as cheaply and quickly as possible. No mortises or tenons there. A nail will hold firmly enough, and if there is too much danger, put in two nails, but not unless it actually needs it. Laths and plaster are almost unknown. Instead of plaster, they tack thick builder's paper or cheese-cloth on the ceiling and walls. The floors in most cases are of matched flooring; but sometimes rough boards are made to answer the purpose, and sometimes (very seldom) mother earth is the only floor. The "Windsor Hotel" had matched flooring, but it is not at all hard for sound to pass through one layer of boards; therefore, language came to our student's ears from below which was not always of the most edifying sort.

The first service was held in a private house, and very well attended. After that a large empty building was secured, rent free, and in this "the preacher" constructed a few rough benches and a pulpit. An empty nail-keg sufficed for a pulpit chair.

After a few services had been held, an attempt was made at organization, in order, if possible, to put up a church and to provide a stipend for the minister. Three persons were elected to canvass the town for stipend subscriptions. Here are some of the replies to their solicitations: "If he's working for Jesus, why can't Jesus pay him?" "We have to work for our money; if he wants money, let him work for it;" "We don't want religion here; we're after mammon;" "Religion is a thing that doesn't enter into my life at all."

The narrow strip of flat valley in which Salmo is situated is very heavily wooded with very large cedars and pine—an ideal place for a saw-mill. Clark and Utley secured this ideal place, and forthwith erected a small mill with a daily capacity of nearly 20,000 feet. This gave employment to about fifty men and these were the men who "had to work for their money," and wanted "the preacher" to work for his. Consequently,

the preacher interviewed the manager of the mill and "got a job" on a salary of two dollars a day, off-bearing from the planer. When the planer was not running he would lend a hand to some of the boys who were very busy. In this way he got intimately acquainted with all the mill hands, one of whom remarked, "Say, boys, when you get a preacher that isn't afraid of work, stick to him."

But this could not last very long. A day's physical labor is bearable, a day's mental labor is also bearable, but when the two are combined, it needs a pretty strong constitution to stand it. Consequently, after "the preacher" had been working a week or two, he generously resigned in favor of one who was out of work.

"Counting the ties" for sixteen miles, and preaching twice, and holding Sunday School once, is a fair Sunday's work, but it is apt to be fatiguing when a man has worked till 6 o'clock Saturday night, and has to be at work again at 7 o'clock Monday morning.

But enough of Salmo. Eight miles north the railroad goes through a place which is very rich in mineral. Consequently a town must be built there. "Quartz Creek will, in three or four years, be greater than Rossland," said many a prospector who was familiar with the early days of that great western city; and even to a disinterested on-looker it seems to be true. At any rate, hundreds of people believed it, as is seen from the fact that in two months, from April 1st to June 1st, the population increased from five to five hundred. From daylight till dark—and sometimes on into the night—the sound of hammers was heard. One Sunday, when Mr. Coburn was preaching in a room so small that the sixty listeners were closely crowded, he had to shout at the top of his voice to make himself heard above the din of the carpenters working on the opposite side of the street. When it was assured that there would be a town here, the railroad company built a station and named it Ymir (pronounced Wy-mer), after one of the best mines in the vici-

nity. As Ymir was so active, it was very difficult to get an empty building suitable for holding service in.

While a place was in course of construction, if it was large enough, permission was sought, and generally obtained, to hold service in it on Sunday. One Sunday the only available place was a large room that was being fitted up for a bar-room in a hotel. The bar was shoved up close to the wall, and one end of it used as a pulpit. The congregation, numbering about seventy-five, was seated on borrowed chairs and rude benches. But this method of drifting about from one place to another was unsatisfactory, so it was resolved to build a church. At this stage great encouragement was given by Dr. Robertson, who helped not only by his words but by a personal donation of twenty-five dollars and a promise of more help from the "Church and Manse Building Fund." The town-site company gave one lot 30 x 100 feet, but as this would be too narrow for a church, 24 x 36, it was deemed advisable to buy the lot adjoining for two hundred and twenty-five dollars, thus giving a corner location measuring 60 x 100 feet. On Aug. 19th work was begun and on Sept. 19th the church was opened—Mr. Coburn conducting the opening ceremonies. The next evening an elaborate dinner and entertainment was given by the Ladies' Aid Society, at which fifty dollars were cleared. Unfortunately the church is not free of debt, but a good active Ladies' Aid has the matter in hand, and hopes, both by its own efforts and by appeals to outside sources, to present a clear balance sheet by the time another year has passed.

The evening before Mr. Coburn's departure a farewell social was given in the church. One of the principal items on the programme was the presentation to him of a splendidly-worded address, and a purse of money as a more practical token of their esteem.

We now turn to French work done during the summer by Mr. Geo. Thom at Penetanguishene. This is, as most French fields are, a very difficult one. It is divided into two distinct

districts—Penetanguishene and Waubashene. The work in the latter offers little encouragement to French evangelization, but the former is more interesting. At Waubashene the people are “fully persuaded in their own mind” on religious matters, and have no hesitation in telling you so. It is difficult to say whether they are intelligently persuaded or not. They seem to be “blind led by the blind.” One good woman asked the missionary what he was intending to do by visiting the Roman Catholics with his little text. He said he was distributing the Word of God. She said she belonged to the true church, which the little book could not injure much. She thought she knew all that was necessary, and that the missionary could not give her any information. He could get her to believe nothing from him. She was but a type of the people in general. The priest visits, so to speak, with power, and most effectually blows out any spark of light that may have been kindled in their dark hearts. Assurance of what the truth has done for us, assures us that it can dispel darkness and superstition, and set the captive free; but it is difficult to get them even to consider what we believe to be the truth.

The other part of the field is more encouraging, however. Although the people are priest-ridden, yet there is visible a certain degree of independence. Of course the work is slow, and of a personal nature, but once a soul begins to study independently the Word of God its emancipation is near at hand. Several copies of the Word were still to be found in homes where they had been placed the summer previous, and sixteen more were left in new homes. Some of the people attend the Protestant Churches, and it was gratifying to see crowds devoutly listening night after night to a company of travelling street preachers in the town. Of course many mocked, but some said: “How can atheists and wicked men speak like this? These are good men.”

There are two great obstacles to the progress of the gospel in these places. One is the gross illiteracy of the people who

have no idea of the language of Scripture, or perhaps any other language but the most common-place ; yet have a real desire to find the truth. The other is their misconception of Protestantism. They think that any one who is not a Papist is a professed Protestant and a member of that church, and they judge all the members by the worst. Our missionary did what he could to dispossess their minds of this mistaken idea, yet he could not deny but that many who profess to be Christian Protestants do not adorn their profession. The Roman Catholic knows very little of the spirit of religion, hence he judges most harshly every failure on the part of a Protestant to attend to religious duties as he conceives them. The light is, however, beginning to dawn, and in this good work the missionaries need our help and sympathy.

HENRY YOUNG.

Poetry.

THE LORD HATH NEED OF THEE.

Brother, whatever be thy part
 In this world's shifting pageantry,
 Forget not, whosoe'er thou art,
 The Lord hath need of thee.

If thou hast wealth at thy command,
 And all thine hours from toil are free,
 Forget not that all-giving hand,—
 The Lord hath need of thee.

For there are those who suffer thirst,
 Hunger and cold and misery.
 Remember, lest thou be accursed,
 The Lord hath need of thee.

If thou hast genius that can lift
The soul towards infinity,
Remember whence thou hast the gift:
The Lord hath need of thee.

For music and the charm of rhyme
And all the grace of pigmentry
Echo and image the Sublime :
The Lord hath need of thee.

If thou art of the humble poor,
Whose hours of toil may endless be,
Doubt not, nor mourn ; of this be sure,
The Lord hath need of thee.

For none but toiling hearts can know
To toil-worn hearts the gentle key
Or soothe their weariness and woe.
The Lord hath need of thee.

If thou hast sinned, as all have done,
Thou knowest human frailty ;
Deal kindly with the erring one :
The Lord hath need of thee.

If thou art bowed with bitter woe,
Each dawn a newer agony,
Be sure on this drear world below
The Lord hath need of thee.

For there are weary hearts enow
That yearn for sorrow's sympathy.
Go, place thy hand on some sad brow :
The Lord hath need of thee.

Nor wealth nor genius, nay nor toil
So great a gift from God can be
As grief that cries in earth's turmoil,
The Lord hath need of thee.

ARTHUR WEIR.

THE BIBLE AND EVOLUTION.

By REV. PROF. SCRINGER, D.D.

I.—ORIGIN OF SPECIES.

Theology and modern science have in time past been threatened with many bitter conflicts. The combatants on the two sides have often set themselves in hostile array against each other, and have found many an inviting battle-field. Sometimes there has been hot fighting, but for the most part after a little preliminary skirmishing they have discovered that there was really nothing to fight about, and have been content to proclaim a truce, to the satisfaction of all but a few ignorant camp followers on either side who never consult anything save their own personal interests or their prejudices. Having already in a previous series of papers dealt with some of the phases of this conflict with a view to explaining the grounds of reconciliation, I now propose to deal with that phase of it which still presses on the minds of not a few—the relation of the Bible to the theory of evolution.

First of all, we take up the Origin of Species in general, which is the central and most characteristic part of that theory.

The Bible teaches that all things were made by God, the heavens and the earth, plants and animals of all kinds, including man. From the first chapter of Genesis, most readers have also concluded that the different species of plants and animals which are found upon the earth were brought into being by separate and distinct acts of creation, each one according to its kind, and that the different species have remained distinct from each other from the beginning until now. It may be remarked in passing that until recently the fixity of species was also one of the accepted conclusions of science, being held by such representative men as Linnaeus and Agassiz along with many others.

The theory of evolution, connected especially in modern times with the name of Charles Darwin, gives an altogether different account of the matter. It calls attention to the regu-

larly progressive steps in which both the vegetable and animal worlds can be arranged according to structure from the lowest to the highest. Not that they are quite like steps in a stairway or rungs in a ladder, but rather like the branches in a wide-spreading tree, each one with its own branches and twigs, all running back by various lines to one central trunk and to one common root. It further calls attention to the fact proved by geology that these different species must have appeared in time in something like the order in which they would naturally be arranged according to their structure. The order of the great types, at any rate, both with vegetables and animals is from the lowest, or least organized, to the highest, or most so. It further notes that in all the higher species the embryo passes through the successive forms characteristic of the lower types before it attains maturity. All of which suggests that each new species may have been developed out of one below it, and that the ancestry of all goes back to one original species, itself the product of inorganic matter.

Evolutionists are not agreed as to how these changes have been produced. Lamarck attributed them to climate and other influences of that sort. Darwin and Wallace urged the importance of a process of natural selection or the survival of the fittest, while Weismann contends for germinal selection. All admit that there is still a good deal of mystery about the process. But while differing from each other as to the method of the change and the forces that explain it, all claim that the evidence for the fact of evolution is overwhelming. And of course many things have to be accepted as facts which we are unable to explain. For our present purpose, however, we need not concern ourselves further about the different theories of the process. It is with the alleged fact of the evolution of species that the difficulties of the Biblical student mainly arise.

These difficulties are chiefly two :

1. That the theory denies all special independent creations by God of the several species of plants and animals.
2. That it seems to lead to materialism or atheism. For if

nature by any process or under the operation of any laws can do the whole work, what need is there to suppose the existence of a God at all.

In view of these difficulties, many religious thinkers and theologians have felt constrained to deny the evolutionary view of the facts as the only way to save their religious faith, and have set themselves squarely against the theory as being unsupported by sufficient evidence either in the present or in the past to warrant our acceptance of it. Special emphasis is laid upon the bridgeless gaps between dead matter and the first life, between the vegetable and animal worlds, and between the latter and man, as being points where the theory must break down whatever else it may seem to explain. They have urged also the insufficiency of the causes alleged to produce such changes as are involved in the transition from one species to another and higher one. The success of these arguments against evolution by theologians has, however, been but small. It is felt instinctively on all hands that the real reasons for their rejection of the theory are not the scientific objections adduced but their theological or philosophical presuppositions. The significance of their whole attitude is further discounted by the fact that unfortunately there have always been found some theologians to take a precisely similar attitude towards every scientific advance in the past, until finally compelled to yield by the overwhelming evidence which made such an attitude no longer possible, and forced them to revise their own interpretations of Scripture with a view to finding some reasonable method of accommodation. What they have done before they will do again, and the scientific world calmly waits until they come round. This is rather humiliating to the theologian, but if he would avoid the humiliation in future he would do well to learn something from past experience and look well to his own ground before assailing that of science. The question as to the truth of evolution is a purely scientific one, and must be determined by those who are qualified through their knowledge and training in the physical sciences to investigate

the evidence and to form an opinion as to its value. The resolutions of synods, conferences and theological clubs, however long and strong these resolutions may be, will weigh not a feather in determining the ultimate conclusion, and may only serve to make their authors ridiculous.

Personally, being a theologian and not a biologist, I offer no opinion on the question, and would not expect it to have any particular weight if I did. But when it is found that nine out of every ten scientific men of to-day accept the theory of evolution as true, it behooves the theologian to consider whether there is not some other way of saving the faith than by running a hopeless tilt against the opinion of the scientific world.

A little examination will suffice to show that religion has really nothing to fear from evolution, though it were proved to a demonstration and universally accepted to-morrow.

1. In the first place, the fear that it will necessarily lead to materialism or atheism is entirely groundless. We must draw a sharp line of demarcation between evolution as a scientific theory of the origin of species and the materialistic philosophy. With materialism as a philosophy of the universe Christianity never can be reconciled, because it proceeds upon the denial of the fundamental proposition of religion — the existence of a Supreme Being independent of the physical world, and its author. But there is no necessary connection between materialism and evolution. It is perfectly true that some evolutionists have been and are materialists, but the majority are not so. And as a scientific theory, evolution is as easily combined with a theistic philosophy as with an atheistic one. It is an utter mistake to suppose that because we discover any process to have been brought about under the operation of regular laws we thereby exclude God from the process. What are laws after all but the statement of God's mode of acting. We speak of Nature doing things, and spell it with a capital N ; but that is only a phrase to cover our ignorance. There is no reason to believe that nature of itself can do anything. The only way

in which it can effect anything is by having a living power somewhere in it or behind it. We speak of Nature's laws as if they were automatic. But no law ever brought anything to pass alone. No law can enforce itself. There must be some force behind it. We speak of the forces of Nature, and we distinguish them from each other as heat, light, electricity, gravitation, motion, and so on. But it is now coming to be recognized that all the known forces of nature are interchangeable, really but different modes of one force, which in its last analysis is will force, and that the one fundamental will force of the universe is God. God is in Nature as well as above it, and whatever is done is done as truly by God under one process as another. Should it be proved that new species have originated from other species previously existing, it is just as truly God's work as if they had been made out of inorganic matter or out of nothing at all. The theistic philosopher has no more need to quarrel with the one method than with the other. Let the scientists settle the fact for us if they can. We may as readily accept the one as the other so far as the Divine agency in their origin is concerned. The only question is as to which view is in accordance with the facts.

2. This brings us to the other difficulty, that while evolution gives one view as to the facts, the cosmogony of Genesis seems to favor the other. With the average religious mind this is where the antagonism is most felt, and where relief is most needed. The reconciliation, however, is comparatively easy. Even supposing it were true that the language of Genesis required us to suppose the writer believed in the independent origin of species, it would by no means shut us up to that as the only scientific view consistent with faith in the Bible. As has been often pointed out, the Bible is not a book of science, and was not given for the purpose of scientific instruction. The only thing the writer was interested in was the truth that all things were made by God, who alone therefore is deserving of worship. If he expressed this in language that harmonized with the apparent facts or with the current view of his day, that is only what any one else would have done in like circum-

stances. His language is not to be pressed as a dogma of science wholly aside from his purpose. This principle of interpretation is as valid in reference to biology as it is in reference to astronomy or geology, where everybody now accepts it without demur.

But as a matter of fact, the language of the Mosaic cosmogony is strangely non-committal on this point. The story of the creation of man and of woman will be dealt with in a subsequent paper. But apart from that the statements made are, as easily reconcilable with evolution as with direct creationism. It represents the earth as bringing forth plants after their kind, without saying how. The waters bring forth abundantly of marine and amphibious animals without saying how, beyond the fact that God did it. And so with the land animals. Of course if the days within which these species severally appear are to be taken as ordinary days of twenty-four hours each, their appearance would require to be almost instantaneous. But no one now takes the days in that sense. Geology has long since made good its claims for all the time that is needed for the slower process of evolution. As to the statements themselves, it would almost seem, as if the writer had studiously avoided language that might be pressed in support of one scientific view more than another. The truth is that direct creationism was not universally read into these statements until about two hundred years ago, when the absolute fixity of species came to be the accepted scientific theory. Augustine in the fifth century, and Aquinas in the thirteenth, both explained them according to a crude theory of evolution. It is as gratuitous to read the one theory into them as the other. In themselves they are equally consistent with either. The devout student of the Bible is as one standing upon the solid land overlooking the flowing tide. The current of scientific thought may flow now this way and now that way. But danger can come to him only if he casts himself upon its waves. So long as he remains upon his own ground, he is safe from its power, and need not much care what direction it may happen to have taken at last.

ONE SATURDAY AFTERNOON.

By A PROFESSOR.

On such a day I was sitting in my study reading a magazine, not very long after dinner, as we dine early on the last of the week to let the young people of the house have a long, free afternoon. It was, indeed, about half-past two, when I heard the sound of elastic steps on the stairway, and then, a rat-tat at my door. Hardly was the responsive "Come in" spoken than Harrison rushed in like a breath of fresh air. "Are you coming out for a walk this afternoon, professor?" he calls, half out of breath. "Dr. Beamer's here and Mildmay Styffe. The doctor is my minister, you know, and Mildmay's not such a bad sort after all. Do come with us."

I know Harrison wants another talk, and anticipate disappointment for him, since a quadrilateral party on the move is not adapted to general conversation. Nevertheless, I consent, and descend to join my young friend's pastor and student acquaintance. Dr. Beamer I have long known and respected; also, in the semi-religious papers, I remember having seen the name of Mr. Styffe. The Doctor is a tall man and not very stout, with a slight stoop, and a nervous walk. His hair and beard are frosted almost to whiteness, and surround one of the most beautiful of manly faces, smooth as a child's, placid and benevolent, though harmless mischief twinkles in his eyes of grey. Mr. Styffe also is tall and thin and very erect, yet he walks with a mincing step and often clasps and unclasps his two hands in front of his waistcoat. That article of apparel buttons up nearly to the throat, revealing only a small fold of white silk neckerchief, above which rises a long, pale face, the play of whose not unpleasing features is slow and unexpansive, even to the suggestion of habitual melancholy. After an interchange of salutations, the party sallies forth into the street, the two seniors leading.

It is an ideal day for a walk, for the Indian Summer is with us. Yet there is no real haziness in the atmosphere to intervene between the prospect and the eye. Many leaves have fallen from the trees, but many others still remain on them, russet, and crimson inclining to scarlet, yellow and brown. These add to the beauty of the scene and rest the vision with their play of color. There is a hill back of our city which our good people call "the mountain," and towards that hill and up its somewhat steep side we bend our steps. Dr. Beamer and I talk on the way *de omnibus rebus et quibusdam aliis*, and so, no doubt, do our young friends close at our heels.

We stop to take a momentary rest on one of the higher roads cut out of the mountain's side, when Harrison, apparently glad of the opportunity, says, "Professor, what is your opinion of the Point Mackerel Conferences?" I reply that I know nothing of them, and ask what they are about, whereupon Mr. Styffe throws his head well back, clasps his palms before his waistcoat, and, with a painfully minute extension of the facial muscles, meant for a smile, makes reply, "For the deepening of spiritual life." I ask, "What is spiritual life?" in order to learn the mental position of Harrison's friend. He stumbles a little, as if he had not well considered the question, but says something about entire consecration, heartfelt surrender, no half measures with the world, the fellowship of the saints, and the realization of the Divine promises. "These," I answer, "are all very good things when properly carried out, but I expected a simpler reply to a plain question. Perhaps Dr. Beamer, who is more of a theologian than the rest of us, can define spiritual life more briefly and therefore more satisfactorily." The worthy Doctor, with a deprecating smile, says, "I don't think I can give a better definition than that of an old writer, who called it 'The Life of God in the Soul of Man.'" We all agree that nothing could be better.

"It seems to me," says Harrison, who is deep in philosophical studies, "that there is discrepancy between Dr. Beamer's definition and my friend Styffe's description; his is subjective

while the Doctor's is objective." "Very true," answers Mr. Styffe, who has also studied psychology, with a somewhat condescending and patronizing air, "but the reception of the objective into the mind creates a subjective state—a state of entire peace and rest and holy satisfaction," he adds, throwing up his eyes. "I haven't been a church member very many years, and therefore don't suppose I know much about these things," remarks Harrison to his pastor and myself rather than to Mr. Styffe, "but I can't see that mental and emotional states make up spiritual life. Why, you, professor, heard Dr. Beamer's splendid sermon on 'I will dwell in them and walk in them,' with his touching story of old Ignatius before Trajan. There was very little subjective frame or feeling in that." "Yes," I admit. "I heard that sermon with much profit, and, if Dr. Beamer will allow me to amend his definition of spiritual life in accordance with its teaching, I should call it 'The Life of God in the Life of Man.'" The good Doctor answers, "I am quite agreeable, for what is really in the soul comes forth in the life." Mr. Styffe does not like the turn the conversation is taking. He says that there are thoughts that lie too deep for tears, and that the experiences of the Point Mackerel Conferences could not be expressed in words, far less in deeds. "So much the worse for them," growls Harrison.

"Unless, like St. Paul, he is caught up into the third heaven and hears things unspeakable, a man can generally tell what he knows, and do what he has been taught. Do you not think so, Mr. Styffe?" I ask. He says he doubts it with all humility. "Were you ever in the third heaven, Mr. Styffe?"

"Well, not exactly, that is to say, physically, but the choice men and women of the Point Mackerel Conferences made a perfect heaven on earth. I should like to be there all the time, and, as the poet sings, 'sit and sing myself away to everlasting bliss.'" At this, I grieve to say, Harrison forgets himself, and mutters, "everlasting humbug." Mr. Styffe colors and enquires, "Did you speak, Mr. Harrison?" "I did, but not for the public ear," he replies, also blushing, whereat the

man of conferences answers, "The public is obliged to you, sir." To prevent any further catastrophe, we recommence the ascent of the mountain, and do not cease till we have reached the summit. Thence we survey the city, the broad river that skirts it, the nearer isolated peaks, and the more distant mountain ranges. So taken up are we with the view that we, at least three of us, have clean forgotten our disturbing topic of conversation, till Dr. Beamer remarks, "Let the river down there be our parable of spiritual life, and let us see what we will do with it." To this we consent, although Mr. Styffe adds "I should like to know on what authority Dr. Beamer takes a river to be symbolical of spiritual life."

Harrison's face turned towards his pastor is an appeal for permission to speak. He has all the metrical Psalms on the tip of his tongue, and, as the Doctor nods assent, he recites with reverence :

"A river is, whose streams do glad,
The city of our God.
From rivers of thy pleasures thou
Wilt drink to them provide.
The earth thou visit'st, wa'tring it,
Thou mak'st it rich to grow,
With God's full flood.
He shall be like a tree that grows
Near planted by a river."

Dr. Beamer's benevolent countenance glows as he quietly remarks, "Most appropriate!" Then he looks up and addresses me, "Come professor, we know you are familiar with the Scriptures as well as with some other matters; can you not combine the river with spiritual life?" Thus put on my mettle, I quote, Ezekiel xlvii, concerning the stream that issued from the temple and flowed in a great tide into the Dead Sea; the brief parallel passage in Zechariah xiv, 8; with Isaiah xxxiii, 21, "There the glorious Lord will be unto us a place of broad rivers and streams"; and Revelation xxii, 1, "And he shewed me a pure river of water of life proceeding out of the throne of

God and of the Lamb." Dr. Beamer is in ecstasies, but the face of Mr. Styffe is somewhat overcast.

"Mr. Styffe" says the Doctor very gently, "your conferences were for the purpose of deepening spiritual life, were they not?"

"They were, sir," replied that gentleman.

"And spiritual life is likened to a river, Mr. Styffe?"

"You and the professor and my friend Harrison are pleased to think so," responds the gentleman of the conferences, a trifle sulkily.

"But, you must admit, on excellent authority, Mr. Styffe?"

"I don't know that. St. Peter says that Scripture can be wrested and has been."

"Yes, but that was by the unlearned and unstable; you surely don't count us among them?"

"No, but you seem to be all prejudiced against the Point Mackerel Conferences, and are thus partial judges."

"We have not said so, even by implication. I know little about them, and the professor apparently, less. Mr. Harrison only seems suspicious, and I suppose he has reasons for his attitude."

"Lots," interjects Harrison, tersely.

"The question is," continues Dr. Beamer, "will you allow us, for the sake of illustration, to compare spiritual life to a river?"

"Oh, yes, so long as I am not committed to it and your conclusions, which can never shake my actual spiritual experience."

"Then, professor," says Harrison's minister, "as you know more of hydrology—hydrostatics, hydraulics and all that sort of thing—than the rest of us, please tell us how a river may be deepened, and what the effects of such deepening will be."

I disclaim any great knowledge of the subject beyond some studies in hydrography, and then reply: "A river may be deepened by dredging mud and sand from its bed, as is done in various parts of Canada and the civilized world. It may be deepened at a certain point by blasting, as, many years ago,

was the case at Hell Gate, on the East River, opposite New York, and as was done just the other day at the Iron Gates of the Danube. In lumbering regions, as well as for milling and navigation purposes, rivers are deepened by dams thrown across their outlets, or at some point in their course. Other rivers are deepened through the contraction of their channels by dykes or levees raised along their banks, as in the case of the Mississippi. Finally, if the river have banks above the water level, it may be deepened by artificial channels connected with other bodies of water, the influx of which will materially increase its volume."

Mr. Mildmay Styffe is delighted. "I accept now, without question," he cries, "the river as the type of spiritual life, for it is evident that the deepening of it is always beneficial. The deep river floats lumber, drives mills, assists navigation, and prevents waste of land and water by overflow. Does it not?"

"That depends on the way it is done," answers Harrison. "There is a river near our place that is dammed up for the sake of lumber and steamboat men, and the consequence is that thousands of acres near its mouth, acres of the best land in the country, are all the time under water and useless to anybody but logs and black snakes. Then, there's a lovely stream that used to be full of speckled trout. I visited it last summer, and, to my sorrow, found it swelled up so that not a stone was visible, all owing to a miserable dam that had drowned every trout out. Then your dykes and levees burst when your river is too full, and there's the mischief to pay. As for the deepening by influx of other waters, there was a great racket between two lumbering firms in the papers a few years ago. One had tapped a lake to help float its logs down a stream—the lake was on the watershed—and in doing so had drained the outlet of the other firm dry. What would be the effect, professor, of blasting the rocks in the St. Lawrence rapids and at Niagara?"

"I suppose it would materially lower the level of Lake Ontario and drain Lake Erie almost dry."

"And," continues Harrison, "if you were to dredge out the

St. Lawrence or any other sea-going river all along its course, what would happen?"

"Of that I am not so sure, for 'all along its course' is very comprehensive, but deepening a river towards its mouth would surely invite the brackish sea-water further up."

"I utterly refuse," says Mr. Styffe, "to allow any such accidents to apply by analogy to the deepening of spiritual life. I appeal to the professor if there is not a joint commission of the Canadian and United States governments on the deepening of our water highways, and if that commission would ever have been formed had not its object been a commendable one?"

"There is such a commission," I answer, "and for purposes of sea-going navigation its object is a worthy one. But I see Dr. Beamer has something to say to us on the subject."

"I was going to ask what seems to me a pertinent question," says the Doctor. "Are the rivers which typify spiritual life represented as navigable or as employed for navigation?"

I reply, "Those of Isaiah are not, for he says distinctly, referring to them, 'Wherein shall go no galley with oars, neither shall gallant ship pass thereby,'"

"Nor in the Psalms," calls out Harrison, "neither in those I have quoted nor in—

"He leadeth me
The quiet waters by."

Dr. Beamer adds, "I am afraid, Mr. Styffe, the same is true of the rivers in Ezekiel, Zechariah and the Apocalypse; and when our Lord speaks of rivers of living water, He represents them, not as floating a human vessel to Paradise, but as flowing out of that vessel to bless the world."

Mr. Styffe is staggered, but returns to the charge. "Figure apart, Dr. Beamer, can spiritual life be too deep, yes or no?" This is approaching impertinence in a young man like Mr. Mildmay Styffe, and even the gentle-spirited divine resents it. "I am not in the witness-box, my young friend, and, even if I were, I should ask the presiding judge to protect me from a question that might lead to great misunderstanding," he

answers quietly. "Nevertheless," he continues, "I will reply in my own way. As a deepening of the waters of the river before us would undermine its great bridges and put a stop to important traffic thereby, so an exclusive attention to what you call spiritual life would withdraw you from the business of the world, just as thousands of men and women who might have been useful to their fellows have led unprofitable lives in monasteries and convents. As the deepening of one stream may be at the expense of another, so what you may consider a gain in spiritual life, may impoverish your friends and neighbours by selfishly on your part withdrawing from them the sympathy, kindness, and general charity which you owe them. If there are any hindrances in the flow of your communion with God, by all means seek the Spirit's aid to dredge and even to blast them out, but in the latter case be sure that you remove the pieces or your last state may be worse than the first. Artificial deepening by dams and dykes has its evils as Mr. Harrison has shewn, and sometimes leads to great disasters. So the history of forced religious enthusiasm, delusion, and strained mysticism gives examples in all ages of brains and nerves overcharged with anything but the water of life, and oftentimes the dam has burst with shocking moral ruin. You have asked me, rather peremptorily, if spiritual life can be too deep, and I answer that it can be and is when its language is unintelligible to the ordinary child of God and the evidence of its operation is invisible to the eye of the unprejudiced beholder."

"I look upon you, sir, with pity," retorts Mr. Mildmay Styffe, "and in sorrowful compassion for your ignorance of the high attainments in holiness and comfort a truly sanctified person may reach. Here in time he is already floating on the high tide of heaven." The worthy doctor smiles not unamusedly at this vinegary speech, but Harrison cannot contain himself. "Look here, you sir, who call yourself my friend, you must take back that name if you are going to insult a Christian gentleman and minister, whose long life of devotion

in the eyes of thousands has proved him to be a true saint of God." Mr. Styffe turns upon the indignant youth a pair of very malicious eyes, and coldly replies, "I cheerfully dismiss from my friendship one whose misplaced allegiance and low views of spiritual life render him unfit for the fellowship of the consecrated." It is plainly time for me to interfere and pour oil on the troubled waters, so, I say, "Let us act at least as Christians. Mr. Styffe somewhat forgot himself in addressing one of Dr. Beamer's age and attainments, and perhaps our venerable friend was rather too negative in his illustrations and their application. So, Harrison, we will all get back to where we were before these incidents, and, with Mr. Styffe's permission, we will ask Dr. Beamer what the positive teaching of Scripture is as to spiritual life portrayed under the image of a river."

"I agree," says Mr. Styffe, "and beg Dr. Beamer's pardon."

"My dear sir," replies the Doctor, taking his hand with much expression of feeling, "there is no necessity, but if you do, I must beg yours also, which I now do."

Harrison cries, "Bravo!" and dances an awkward jig, shaking hands with everybody twice.

"Now, Doctor, talk as we walk, for we are bound to get over to the back of the mountain and catch the electric service in time for tea," I say quickly, and the Doctor begins: "According to Isaiah, the river is not intended to float anything"—

"But, Doctor," I interpose, "you are at the negative again."

"Please let him go on," requests Mr. Styffe.

"Yes, do, by all means," echoes Harrison.

Dr. Beamer proceeds:—"anything of the nature of a vessel, neither a war galley with its rows of laboring slaves at the oars, nor a merchantman well laden with commercial commodities, nor a gallant ship for purposes of ostentation or ease. Neither strife, nor gain, nor vain-glory, nor idle repose are upheld by the spiritual life of the river of God."

Mr. Styffe is listening a little uncomfortably, but cannot be

offended with the abstracted manner and gentle tone of the speaker.

"It is manifold," continues the thoughtful, holy man, "broad rivers and streams that flow from it and into it, irrigating the ground, sometimes with very shallow streams or rivulets, for the benefits of the blessed man-tree of the first psalm and the trees of life on either side of the river of life in Revelation. 'Thou visitest the earth and waterest it; thou greatly enrichest it with the river of God, which is full of water.' Then, in Ezekiel, it speeds its beneficent way to the salt Dead Sea, and straightway its healed waters become full of living fish, and trees for meat of unfading leaf and endless fruit spring up upon its borders. And, as the greatest Master of all said, it flows into a man and out of a man, as the waters of yonder river flow into the great reservoir, and thence flow out to cleanse and satisfy the thirst of many thousand homes in the city below. And, whether it flow in or flow out, its work is all the same. It is the river, the streams whereof make glad the city of God, and God makes them that seek Him drink of the river of His pleasures, for with Him is the fountain of life. You may only be a little conduit pipe of common lead, but, if the water of life flows freely through you to made sad people glad, and let the world-satiated and clogged drink of God's pleasures, you need not trouble about the depth of your spiritual life."

By this time we have reached the foot of the mountain, and the sun is setting with a cool, pure glory, as we board the car. Mildmay Styffe says little, but when we part in the city, he bids us all a cordial farewell, and, as he shakes Dr. Beamer's hand, there is a tear in his eye. Harrison repeats his assertion that Mildmay is not a bad sort after all.

College Note-Book.

STUDENT LIFE.

These be leaves from the diary of a Freshman :

September 23rd.—This has been an eventful day for me. Got up early and, as my door had been tied up on the outside during the night, had to crawl through the fanlight in order to get to the washroom. Did not let on I was vexed, although my shins were badly barked. Had to change my collar four times during the day, and arrange my bed six times. Met a senior man on the street and raised my hat to him, at which he seemed much pleased. (I want these men to know I was not brought up in the backwoods.) My cane is missing since yesterday afternoon. There was a discussion about Free Will and Predestination at the dinner table, and I think I made it clear I know a good deal about Theology—some of the men seem awfully ignorant. A senior asked me to take the service at a city mission next Sunday—no doubt he heard of the discussion at dinner. I feel I am getting on fine. Bid a dollar for the "Slocum Podger Herald" in the Reading Room auction sale, and it was knocked down to me. The boys cheered me for my loyalty and liberality. Subscribed two dollars for somebody's picture at McGill. (It was something that should have been paid for last year, but I don't understand the matter at all.)

September 24.—I went to bed early ; but just when I was about dozing off, I heard men in the next room to mine talking in subdued tones. I heard one sentence distinctly—"He is as green as the grass." I must have been asleep several hours when a fearful sensation came over me. I thought at first there was a fire or a dreadful accident of some sort. It took me some time to recollect where I was, but presently I heard

tittering in the corridor, and I understood that someone had been in my room and rolled my bed over. But I shall never forget how I felt for a few moments! Bought two second-hand books. Find out the books are not in use at McGill this year. Bought a new cane with a silver-mounted handle. Wrote home for twenty-five dollars. Went to a social at St. Columba's Church, and took home a lady who lives two miles from the church. (We walked because I did not know what a cab would cost.) Am rather tired now, but as I have a lock and key for my door I expect to have a good rest to-night.

September 25.—My new cane has disappeared. I am quite sure I locked my door before going over to McGill, and that the cane was in my room then; but now there is no trace of it anywhere. Got a letter from Slocum Podger, in which father says he is delighted to hear I have been put on the Reading Room Committee. Got Matthew Henry's Commentary (six vols.) out of the Library in order to prepare my address for to-morrow. Was introduced to the Local Editor of the "College Journal," and he was kind enough to say he expected to find me a great help in getting matter for his monthly notes. I am sure I shall be glad to help him.

The St. Gabriel Social has become an annual event, and one of the most pleasant functions of the session. We would assure Dr. Campbell and his people that we heartily appreciate their kindness.

The improvement in the singing at the college this term is quite noticeable. At the various society meetings, as well as in the dining-hall, the singing is characterized by a spontaneity and heartiness altogether absent in former sessions. There is no doubt but that the purely voluntary work of Mr. A. G. Cameron has much to do with this; his singing class is a remarkable feature of the term's work thus far.

The Presbyterian College Basket Ball Team is a promising combination. They suffered defeat at the hands of the Citi-

zens' Team the other day, but they are by no means discouraged. The men composing the team are : D. N. Coburn (captain), N. D. Keith, H. Young, S. Young, J. M. Wallace.

The Literary Society is going through a process of rejuvenation. The discussion on the admission of women into Theological Colleges and the debate on dogmatism in theological education were decidedly refreshing. The decision to meet more frequently will meet with general approval.

" Custom must be indulged with custom." Hallowe'en was observed after the usual fashion. That was an astute freshman who conceived the idea of knocking out the bottom of the barrel of apples before it got into the hands of the Morrice Hall men. It was kind of the biggest of the freshmen to say we should have some music " if we behaved." Mr. McLeod's song was well received. There was a foraging expedition in which a horn figured conspicuously, but no old-time fight.

The Rev. Mr. Mowatt's visit to the students belonging to Erskine Church—they are about twenty in number—was taken advantage of by their pastor to impress upon the students the privilege and importance of the call to the ministry.

Scene : The dining-hall. Time : 1.15 p.m.

S. Y. (late arrival from gymnasium).—" Say, boys, pass up everything."

A graduate of last year, now minister of a suburban church, wrote in this wise on the walls of his den :

" He roomed a year in this vicinity
A senior student in Divinity ;
He knew but little of the Trinity,
And had for Greek but slight affinity,
Likewise—for Hebrew and Latinity ;
But had for Greek as much affinity,
Likewise for Hebrew and Latinity,
And knew as much about the Trinity,
And generally about Divinity
As other men in this vicinity."

At the telephone :—

Soft Voice :—" Is Mr.— in ? "

Call Boy :—" Which Mr.—. There are two students of that name."

S. V. :—" Oh, the tall, fair-haired, young Mr.—."

Marriage certificates are going at low rates in the Morrice Hall—now's your time, gentlemen !

The Rev. F. C. J. McLeod, B.A., a graduate of '73, by his presence and cheerful manner, lends a peculiar charm to college life during these dull days.

When the bell rang out its invitation to dinner Mr. N. remarked :—" This is the best lecture of all ; we take more away from it than from all the others put together."

Donald Stewart has quite recovered from his late severe illness, and is back on the North Flat once more.

He speaks highly of the kindness of students and others during the time he was at the hospital.

Pepper and Cress :—

A. M.—" That's strong enough, isn't it ? "

G. T.—" Now, you're blowing, old fellow ! "

S. M.—" Take me as I am."

J. M. W.—" Mr. President, I propose as an amendment, etc., etc."

D. N. C.—" I beg to second Mr. W.'s amendment."

H. F.—" If you want a comfortable shave, get Greig's soap."

From the exchanges:—

At a public sale of books many years ago in England the auctioneer put up Drew's " Essay on Souls," which was knocked down to a shoemaker, who, very innocently, but to the great amusement of the crowded room, asked the auctioneer if " he had any more works on shoemaking to sell."

Somebody gives the following antithetical advice : " Drink less, breathe more ; eat less, chew more ; ride less, walk more ;

clothe less, bathe more ; worry less, work more ; waste less, give more ; write less, read more ; preach less, practise more."

A Five-Act Tragedy :--

I.—Jones poisons his wife's cat.

II.—He professes deep sorrow at its disappearance.

III.—He offers a \$10 reward for its recovery.

IV.—Numerous animals are brought for inspection.

V.—Mrs. Jones identifies one.

J. G. STEPHENS.

REPORTER'S FOLIO.

The Literary and Philosophical Society held its second regular meeting on Friday evening, Oct. 29th, Mr. N. D. Keith, B.A., presiding. After prayer by the President, and the regular business of the meeting being disposed of, the following programme was introduced, with Mr. R. J. Douglas, B.A., as critic :

A violin solo, by Mr. A. G. Cameron. Although Mr. C. was lustily encored, he did not reappear—Archie is too modest! Mr. N. V. McLeod then gave us a vocal solo which received merited applause.

We felt quite fresh after that for the discussions which were to follow. Besides Mr. Stephens, who opened it, there were three speakers on the first discussion. Mr. S. argued that the struggle for life in the case of the poor gave zest to work ; whereas, in the case of the wealthy, there being no struggle for sustenance, they were troubled with ennui of heart and life. The rich man had many temptations quite unknown to the poor man, and held a solemnly responsible position as a steward of God.

This position was sustained by Mr. J. G. Greig, who entered into details, comparing the rich man's mode of living with that of the poor. The latter has not the time for pursuing hurtful pleasures, which are constantly appealing to the rich in his inactivity of life.

These two speakers were opposed by Mr. S. L. Fraser and Mr. C. Haughton. Messrs. Fraser and Haughton took the part of the rich man. They said that our Saviour often seemed to favor the rich, and had never a hard word to say of them. In reply to the opponents, Mr. Stephens pointed out that the poor and not the rich were the objects of Christ's special encouragement, although He never by any means disparaged the rich because of their wealth. What He condemned in the rich was their motives of life and action, when these were false or selfish.

Following this discussion came a vocal solo by Mr. S. Fraser, which was given in an acceptable manner, after which another question for discussion was tackled. Then the critic was called upon for his remarks. He was very kind, we thought, and tender-hearted—he had something good to say of all, especially of the beginners. He commented upon the magnificent voice of Mr. N. V. McLeod, the faultless rhetoric of Mr. Scrimger, and remarked, with a smile, that Mr. Fraser presented a good front to the audience. He had no mercy to show, however, to the members who, when appointed to take part in the programme, did not appear, or send a substitute, or even an excuse for absence. The meeting closed with the L.M. Doxology.

The next meeting was held on Nov. 19th, the President in the chair. After the opening prayer, the business of the meeting was proceeded with. The report from the Society's Committee on Debates was received. It was decided to have a public debate between the Diocesan and Methodist Colleges, and the Congregational and Presbyterian, this debate to take place on January 14th, 1898. Mr. J. T. Scrimger, B.A., was unanimously chosen to represent our Society in this contest.

The matter of the appropriation of Mr. Baikie's prize was decided at this meeting. It will be given by vote of the Society to the member who will have received the most benefit from the Society during the session. Then was introduced the pro-

gramme, which rendered this the most interesting meeting yet held. Mr. J. G. Stephens was appointed critic.

An instrumental solo, by Mr. A. G. Cameron, was rendered in his usual pleasing style. He was followed by Messrs. Menançon and Curdy in a vocal duet, which met with applause. Next came a reading by Mr. A. W. Lohead. Then the part of the programme which all were perhaps most eagerly awaiting was reached—the debate. The subject was: “Resolved, That religious instruction should be dogmatic.” The speakers on both sides were men well calculated to intensify and sustain the interest in this question; the arguments adduced by each one showed profound philosophical and religious scholarship.

Mr. S. McLean, B.A., led the affirmative. He defined dogmatic instruction as the positive assertions of truth based upon authority, and he took the ground that all religious teaching in order to produce the best results, must be dogmatic. The backbone of religious education is dogma. He pointed out the great mistake of the early teachers to be their lack of the dogmatic in their work, which mistake had been the cause of the loss of myriads of souls to the truth. Truth, being a revelation from God, demanded acceptance and unqualified application on the part of the professed teachers of the truth. If God is love, he who teaches that doctrine ought to do so with the evidence of authority, simply because revelation says that God is love.

Mr. W. T. B. Crombie, B.A., was the first speaker on the negative. At the outset, he cautioned the audience to discriminate between rhetoric and logic. He took objection to his opponent's statement that religious teaching was necessarily dogmatic because based upon the Bible. He maintained that the truths taught in the Bible were received by the mind only because they were conformable to the constitution of the mind; we apprehend truth by experience, by the exercise of our reason—by comparing it with known facts. Hence the Apocryphal books were discarded because statements in them—which were once thought truth—were found to be contrary to experi-

ence and to fact. The success of the Shorter Catechism and the Confession of Faith, for example, was owing to the fact that according as the youthful mind grasped the teaching contained in them, the truth became evident to him, and so was accepted. Christ's teaching was not dogmatic, since He never forced His doctrine upon His hearers, but was wont to inquire if they "understood" His meaning.

Mr. Hector McKay followed. After defining education as something entirely different from a brilliant University and College career, but rather the development of the mind along the line of truth, the speaker gave his definition of dogmatic education : it was the positive assertion of what was believed to be truth based upon authority. He claimed that all teachers of the Christian religion should be dogmatic, because Christ and the Apostles were, and because its matter was truth, and hence called for entire acceptance. Hesitancy in teaching and doctrine betrayed weakness. Popery, while far from being commendable as a system, was a forcible example of the power of the dogmatic element in the system of religious education. Another example was the Church of Ireland (North) and Scotland, whose robust condition was owing, he maintained, to dogmatic instruction.

The last speaker was Mr. J. C. Robertson, B.A. He dealt chiefly with the arguments of the previous speaker, arguing that, although Christ and His Apostles taught with authority, yet we had not that authority—the authority of absolute certainty ; that Rome's plan, while answering her purpose perfectly, was detrimental to the real progress of truth. Truth is not an axiom—something which requires no explanation because self-evident, have we then always the right to assert whether we know or not ? No ; for Augustine had taught in good faith, from the Vulgate, many of the errors of Rome. Mr. Robertson, in closing, referred to Abélard's notion of religious truth, which was that we must know in order to believe, else we will certainly teach doctrines that are false or teach truth in an unintelligent way.

The leader of the affirmative then made his reply, in which he summed up the arguments advanced by himself and colleague. Although the whole tenor of the debate was most dogmatic, the meeting gave it to the negative.

The critique by Mr. Stephens was — well, Mr. Stephen's critique. Of course, he did not spare, but lauded wherever he saw it possible. He made special mention of Mr. Lohead's reading, expressing the expectation that Mr. L. would become an important factor in the Literary Society of our College.

The meeting closed with the Doxology.

THE MISSIONARY SOCIETY.

The second meeting was held on the evening of Nov. 12th, with a good attendance. The President occupied the chair. This was a very interesting meeting, the principal feature being the addresses by the students who had been employed by the Society during the last summer.

The first item on the programme was a duet by our two most popular musicians Messrs. Cameron and McLeod. Then followed the address of Mr. Menançon. Mr. M. pointed out that French work was unique, the field in every case being large, and presenting peculiar difficulties. He had the joy of seeing two precious souls brought to the light of the Gospel, and of receiving seven new members.

Mr. J. D. Campbell, who has been employed two successive years by the Society, gave a lengthy and interesting report of his journey to the field, and of his experience there. He reported the field as a very encouraging one indeed, Catholics and Protestants worshipping together.

Then followed Mr. J. T. Scrimger, B.A., missionary at Grand Mère. He gave a lengthy and amusing account of his journey and of the condition of affairs in this field, and expressed every confidence that at an early date an organization would be made of this mission into a congregation. The village of Grand Mère is the centre of a large pulp and paper mills, which employ large numbers of men; and the possibilities

are that in the near future the population will mount up to several thousands. The company and some individuals gave our missionary help and encouragement financially and otherwise, and it was gratifying to learn that denominational differences are almost entirely ignored, all joining in supporting the missionary.

Mr. A. G. Cameron, who was at Rockliffe, Bissett, and Des Joachims, next gave his report. It proved a very interesting one. He reported large increase of attendance throughout the summer, of Catholics as well as of Protestants. The Catholics, he found very liberal, and also their priest; but he did not feel it his duty to interfere with their religious views.

Although these addresses were all interesting, yet two of them were more especially so, being purely missionary.

Then followed a solo by Mr. S. D. Jamieson, after which the meeting closed with prayer.

GEO. W. THOM.

OUR GRADUATES.

Rev. P. E. Beauchamp has resigned his charge of Angers and Perkin's Mills, Que.

Mr. George Weir, B.A., has received a call to Avonmore, Ont., in the presbytery of Glengarry.

Mr. F. W. Gilmour has been called to Sawyerville in the Quebec presbytery.

While visiting Rev. H. D. Leitch in St. Elmo, Mr. H. T. Murray preached morning and evening on Sabbath, and also gave some addresses on week days with acceptance.

Mr. A. MacGregor, B.A., was ordained and inducted at Harrow, in the presbytery of Chatham on Oct. 26th. The congregations of Harrow and Kingsville are to be congratulated in their choice of a Pastor.

Mr. J. A. Cleland, who supplied St. Andrew's Church, London, during part of the summer, is about leaving for the West to take up work in Sandon, B.C. We wish Mr. and Mrs. Cleland success.

Rev. J. W. MacLeod, who labored successfully in building up the work in South Finch, where a new church and new manse were completed during his ministry with them, is keeping up his record. Our Principal, Dr. MacVicar, was out to Howick one evening lately, lending a helping hand in opening a new manse there.

Rev. D. Guthrie, B.A., of Walkerville, Ont., preached anniversary sermons in Kincardine to large audiences on a recent Sabbath. On Monday evening following he gave an address on "The Spirit of the Age," which was highly appreciated.

The friends of Rev. D. J. Fraser, B.D., of St. John, N.B., who did not hear his paper on "The Parousia" at the Re-Union and Institute, will be pleased to find that this number of the "Journal" contains that paper in full.

We are pleased to be in a position to state some interesting facts regarding Rev. J. A. MacFarlane, B.A., a graduate of '88, who also took a post-graduate course in Edinburgh in '88-'89, and again in Princeton in '91-'92.

In May, 1893, Mr. MacFarlane was called to New Edinburgh, when that congregation was at a low water mark.

There has been almost no growth in the population in that part of the city of Ottawa, and yet the church membership has doubled, and the attendance at the services trebled.

As the church became too small for the growing congregation, an addition was made which has doubled the seating capacity, and a splendid Sabbath School building has been erected, both of these in stone. A valuable brick manse was presented to the congregation in 1894.

A debt of \$2,500.00 was recently paid off by a lady who is a member of the congregation, and in order to complete the

church building architecturally, a gentleman has promised to pay for the erection of a spire.

Mr. MacFarlane has strong convictions that the preacher should be a close Bible student and expounder of the Bible in preaching, and to this he attributes whatever success has followed his labors.

Among other responsible positions, Mr. MacFarlane is at present convener of the Committee of French Evangelization in the Ottawa Presbytery, and President of the Ottawa Branch of the Ontario Lord's Day Alliance.

D. J. SCOTT.



TALKS ABOUT BOOKS.

Of two volumes recently published by the Presbyterian Board at Philadelphia, and sent to the "Journal" for review, one is very timely, in view of the approaching commemoration of the two hundred and fiftieth anniversary of the Westminster Assembly. It is a reprint of Professor Mitchell's Baird Lecture for 1882 on the Westminster Assembly, its History and Standards. This respectable looking book of 540 octavo pages, clearly printed on good paper, contains a great deal of valuable historical matter, which has been revised by the author for the present American edition. Dr. Mitchell is no mere compiler, but a laborious student and investigator of original documents, as his previous works on the Minutes of the Assembly testify. A great many good things can be said of the Westminster divines, and he has said them, every one. Much can be spoken in favour of the doctrines of the standards compiled by them, and he has spoken it. His work is a history, and as such is very useful; but it is more. It is a thorough-going defence and eulogy of the Westminster Assembly and all its deeds. These are, in his eyes, without spot and blameless. Other writers, as learned and devout as Dr. Mitchell, have traced in the divines of the Assembly and their utterances the influences of a cold scholastic and hard belligerent age, but Dr. Mitchell will have nothing of this. The reluctance of these same divines to comply with the demand of the House of Commons for proof texts to the articles of the Confession is relegated to a footnote. The matter of personal subscription to the Standards, opposed by Tuckney, Baxter and many other members of the Assembly, is merely touched upon in a brief appendix. The Pelagianism of the Light of Nature, which in Confession and Catechism frequently takes the place of what all intelligent theologians now call Common Grace, is not hinted at. The substitution of the "de jure" for the "de facto,"

as in the case of Divine Sovereignty over the world, and man's total alienation from God and good, calls for no comment. Forcordination to everlasting death, which all reasonable Christians now regard as unscriptural and blasphemous, he simply calls "a mysterious doctrine." The Westminster divines were theologians first, and Bible students a bad second, but Dr. Mitchell is not a theologian at all, or, at least, not a nineteenth century one. No doubt, the divines were wonderful men for their age, and their Westminster productions were equal to any of their period. The same may be said of their contemporaries in science and philosophy; but where are they now in the light of modern progress?

It is a grand thing, however, for the carnally minded to remember that the Presbyterian Church was once the Church of the three kingdoms, and that its divines sat in the legislative halls of the nation with the parliament at their back. In the same spirit the despised Jew looked back to the days of Solomon, and the outwardly humble Roman Catholic priest to the universal theocracy of Hildebrand. A shabby, sodden-faced man, employed as a marker in a hotel, was in the habit of saying to the frequenters of the billiard room, "I was not always in the 'meenual spere' in which you behold me now." His language was perhaps evidence that he assumed better days than he had really possessed, but there are many who have fallen from a higher estate. The cause of this in most cases was misconduct of some kind. Had misconduct nothing to do with Presbytery's short reign in England, when politics and religion went hand in hand, and Milton said:

"New presbyter is but old priest writ large,"

a saying for which he had his reasons! We have very important lessons to learn from the Westminster Assembly, as well as eulogies to make upon it, and he is the truly loyal churchman who has regard to the Church's present welfare. If ancient memories can help that, light the bonfires and ring the joy bells, produce the golden-mouthed orators and let the eulogies

proceed to flow. But let Kipling's warning verse teach a profound moral in all rejoicings over past glories :

"The tumult and the shouting dies,
The captains and the kings depart :
Still stands thine ancient sacrifice,
The lowly and the contrite heart.
Lord God of Hosts be with us yet,
Lest we forget, lest we forget !"

The Board's other book is "A Manual for Ruling Elders," by the Rev. W. H. Roberts, D.D., LL.D. This large 16 mo. book of 460 pages sells for one dollar. It contains a vast amount of valuable information for office bearers in the Presbyterian Church in the United States, embracing the Laws and Usages of that Church in relation to ruling elders and other Church officers, Church sessions, Churches and congregations, with introductory matter, notes and suggestions. Much of the material is applicable to Presbyterian Churches in general, but many of its rules and formulas are peculiar to the one which it represents. Our own Constitution and Procedure really contains all that is necessary for a ruling elder to be familiar with. Still, it is worth while knowing what so large and respectable a Church as that of the United States decrees regarding its officers and courts, and the legally disposed mind will take pleasure in perusing Dr. Roberts' complete and orderly manual. Of making many books there is no end, and the same is true of laws. Happy is the community, large or small, that can do its work with the minimum of them. Trust a democracy, however, for abundant legislation, and an assembly of Christians for passing resolutions that, if carried into effect, would debar half the membership of many congregations from the Lord's table. Our own Church is to be commended for avoiding these mistakes into which the American has in part fallen. For instance, while so much difference of opinion exists among Christians of acknowledged piety regarding certain so-called worldly amusements, it is at least unwise to put it in the power of an inquisitorial session to cause seri-

ous annoyance and positive injury in connection therewith to otherwise worthy members of the Church, as Dr. Roberts' book undoubtedly does. Apart from its display of over legislation, the Manual is a very suggestive and useful book for all Presbyterian office-bearers.

Mr. Chapman, of 2407 St. Catherine Street, sends five books to the "Journal." Two of them are new in form only. They are specimens of *The Temple Classics*, published by J. M. Dent & Co., of London, neatly bound in cloth or calf, with gilt top, the cloth bound selling for 45, and the calf for 60 cents. The latter is a very elegant little duodecimo. They are edited by Israel Gollancz, M.A., whose name suggests the nationality of Zangwill. One contains Wordsworth's *Prelude or Growth of a Poet's Mind*. It has 264 pages, a portrait, and illuminated title page. Its preface, marginal subject headings, and notes, biographical and literary, make this edition of the autobiographical poem of the Rydal bard all that his admirers could desire, and to the student simply invaluable. Wordsworth's experience of life, clad in the garb of poetic diction, should especially be of value to those who seek, by the Muse.

"to climb

The steep where Fame's proud temple shines afar."

The other volume is *The Essays of Elia*, by that gentle spirit, Charles Lamb. It has 303 pages, a portrait, and illuminated title. Everybody knows Lamb's *Dissertation upon Roast Pig*. Some are familiar with the sorrowful reminiscences of *Christ's Hospital*, and the comparison of the *Old and New Schoolmaster*. But what need to say anything of Lamb at this late stage of the world's history! Gentle, quiet-loving natures will cherish his essays while English literature lasts and good taste prevails. This pretty pocket edition is just the thing for a thoughtful person, possessing odd moments of spare time, to carry about and read by snatches.

"*America and the Americans, from a French Point of View*," is published by Charles Scribner's Sons of New York.

and is sold by Mr. Chapman for a dollar and a quarter. It has 293 small octavo pages and an illuminated light cloth cover. Its author is an anonymous Frenchman of good society and culture, and his book consists of impressions of America, or rather of the United States, transmitted by him from time to time to his sister in France. It is at times amusing, but never very striking. What he appears most to wonder at is the good-natured submission of the average American to the bullying and tyranny of tram-car conductors, society newspapers, typewriters, tobacco chewers, the Irish vote, and the peripatetic train fiend. These abominations and encroachments on liberty, privacy, and peace, shock him greatly. He shews that democracies fail because they refuse to give their best men a chance, and that in this respect the United States errs grievously. He is scathing in his denunciation of newspaper scrutiny of private life and doings carried to the libellous. His criticisms of New York and Boston society, and of the lack of genuine home life, are just. He sees social discontent as rampant as in European countries, and foresees a terrible time of upheaval, when, the country being filled up, the people will suddenly be called to learn economy. There are many other criticisms in this well-written volume, which some Americans evidently are content to learn, for it is by Americans that he was asked to publish his impressions. The Frenchman who writes such idiomatic English admits that he met many charming people, ladies especially, in America, and praises many features in American life and character. He has one touch that reminds me of boyhood's days. It is when, on his visit to Concord, people bored him about "a man called Alcott, who, I was told, was a great philosopher, whose name I had never seen and never heard." A relative of mine, surprised at my ignorance of some living celebrity, said severely, "What, do you actually not know this great and good man?" I was ashamed, of course, of my lack of discernment; but my shame was turned to uproarious laughter, when, having fallen behind the reproving relative, a companion of about my own

years pointed out an aged chimney sweep, and asked me his name. Again I professed ignorance, when, imitating his senior, he asked indignantly, "What, you don't know that great and good man! That's the veritable Pagan Aram." I suppose he meant Padan Aram or Mesopotamia, whose two rivers could hardly have washed the great and good sweep white. By all means read the cultivated Frenchman's book, and, like the Pharisee, thank God that you are not as these other Americans.

Henry Seton Merriman's new book is "In Kedar's Tents," and is published in Canada by the Copp, Clark Company of Toronto. Its 331 pages in elegant cloth binding are sold by Mr. Chapman for a dollar and a quarter. Its hero is Frederic Conyngham, a young Irish lawyer without practice in London, who assumes the responsibility of the death of the only son and heir of Sir John Pleydell, at the hands of a friend in a Chartist riot. He escapes to Spain, and there, while taking service with the loyalists, is entrapped by the chief villain Larralde into being an innocent agent in a Carlist plot, the aim of which is to capture the Queen Regent Christina and her little daughter. The circular letter he carries contains the details of the plot, and brings him into notable complications with two Spanish cousins, one of whom eventually marries Larralde and the other the hero. Sir John Pleydell arrives in Spain while Conyngham is aide-de-camp to General Vincente, and, believing him to be the murderer of his son, hires Larralde and a gang of ruffians to kidnap him. Thanks to the gallant little muleteer, Conception Vara, a good old priest, Father Concha, and some of Vincente's troopers, the kidnapping is stopped, and Sir John, finding that Conyngham is not the culprit, becomes his warm friend. There is some fighting at Toledo, where the General dies in his successful effort to save the Queen, and all ends with marriage bells.

The story is very well told, as are all Mr. Merriman's, but it is rather improbable. A briefless Irish barrister might easily be capable of the magnanimity of taking a guilty friend's place,

and of exhibiting great courage in love and war. But for one who knew little of Spanish, and had never been a soldier, suddenly to develop into a dashing cavalry officer, a good swordsman, and a squire of Spanish señoritas, is a rather rapid transition. Lovers of the heroic, however, and how numerous they are, in imagination, will overlook such defects, not having themselves had a soldier's training to take or to give; and those ignorant of the niceties of Spanish speech will perhaps think it as easy as an impudent Alsatian boy, who, to my polite request, "Kannst du Franzoesisch sprechen?" or "Can you speak French?" replied, in his vile patois, "Nae, aber die Kuh kann gut Spaniolisch," which being interpreted means, "No, but the cow can speak good Spanish." There is no lack of incident in the book, and its tone is thoroughly healthy.

The last of Mr. Chapman's books is Rudyard Kipling's "Captains Courageous." It has 323 pages and 21 plates, is tastefully bound, with the usual gilt top, and is published by The Century Co. of New York. Mr. Chapman sells it for a dollar and a-half. It is the story of an American precocious boy named Harvey Cheyne, the son of a millionaire, who in a fit of sea-sickness, consequent on smoking a black cigar given him by a German who does not love precocious boys, falls overboard from an Atlantic liner, on the Banks of Newfoundland, and is picked up by a fishing dory belonging to a schooner from Gloucester, Maine. The captain refuses to believe Harvey's stories, and, after knocking him down for impertinence, proceeds to make a man of him in a rough but fatherly way, in which he has many aids. The chief interest of the book is in its realistic view of fisher life on the banks, which Mr. Kipling must have had personal experience of. He has a marvellous power of assimilating all phases of life, and of getting an insight to the minutiae of all manner of callings and professions. There is not much beauty in his story, which is ugly in its realism, but it contains some fine rough character sketches. When Harvey comes home to his bereaved parents, and they are astonished and pleased at

the transformation in his character, the moral for precocious American boys is reached, and one is almost sorry for the Gloucester skipper and his crew when the boy's grandeur bursts upon their feeble vision. We have, unfortunately, too few millionaires' sons in Canada to benefit by this book, but young fellows who live on their fathers and put on airs while they reap where they have not sown, will be all the better for a picture of the hard work and battle with the elements by which they might be redeemed from among the worthless of humanity. Kipling is versatile and true to nature, a painter, as he says, of things as they are, yet, not unfrequently, of things as they ought to be.

It is hardly a leap from the ridiculous to the sublime to turn from "Captains Courageous" to the "History of Christianity in the Apostolic Age," but it is a sudden transition. A busy man, however, must review his books as they come to him, or they will be in danger of not being reviewed at all. The Fleming H. Revell Company of Toronto, New York and Chicago, sends the "Journal" this publication of T. and T. Clark, of Edinburgh. It is one of the volumes of the International Theological Library, and contains 680 large octavo pages. Its author is A. C. McGiffert, Ph.D., D.D., Washburn Professor of Church History in the Union Theological Seminary, New York. Dr. McGiffert is a disciple of Harnack, a friend of Professor Ramsay of Asia Minor reputation, and a student of Weizsaecker's Apostolic Age of the Christian Church. His book is the result of very great and conscientious labour, as its abundant quotations, scriptural and otherwise, testify. It is systematic in plan, eminently readable, and in tone calm and devout. It takes little of Christian faith for granted, but is to a large extent a critical analysis of the books of the New Testament, and the leading characters which these present. The chapter on Jesus, though reverent, is rather the story of the development of a Messianic consciousness in the man than the revelation of God. Indeed, the author says: "But it was not upon His deity, nor yet upon the perfection of His humanity,

that His disciples founded the Christian Church." He does not scruple to call in question the historical character of portions of the Gospel and the Acts of the Apostles. He dwells at length on Paul's conception of Christianity as the revelation of Christ not so much to us as in the human soul and life, and on his great missionary labours, and refuses to believe in his acquittal and second imprisonment at Rome. Professor Ramsay's identification of Paul's Galatia with the cities of Antioch, Iconium, Derbe, and Lystra, finds favour in his eyes, and he makes the Epistle to the Galatians the first of the Apostle's writings. Speaking with tongues, the external witness of the Holy Ghost, he does not consider to have been intelligible human language, but ecstatic rhapsody different from all human speech. He rejects the evidence for the Pauline authorship of the Pastoral Epistles, but finds Pauline theology in the first epistle ascribed to Peter, which therefore could not be Peter's.

Dr. McGiffert regards the Gospels as selections from current Logia, like the Didache, and the writings of Papias, but makes no reference to those lately found in Egypt. The first collection of Logia now lost was made by Matthew in the Aramaic tongue, and out of it Mark compiled his Gospel after the fall of Jerusalem. Matthew's Gospel was written by an unknown Christian of the second or third generation, and Luke's by an equally anonymous author from ten to twenty years before the end of the first century. If John wrote the Gospel and the first epistle bearing his name, he did not write the Apocalypse and the other epistles. Dr. McGiffert does not know who wrote the Epistle of James, but is sure it was not James. Barnabas wrote First Peter, because its matter and style are Pauline, and Second Peter and Jude were the work of some late writer who was familiar with the Assumptio Mosis and the Book of Enoch. The epistle to the Hebrews was composed in the reign of Domitian, a generation after Paul's death, and its author was a disciple of Philo Judaeus. Dr. McGiffert gives reasons for all these generally negative decisions of the higher

critics, some of which appear strong, while others are very weak. It would require not a page in a talk, but a volume, to weigh them. To my own mind, most of them are eminently unsatisfactory, so that they have not shaken my faith in any reasonable theory of inspiration.

But the earnest student of the New Testament, who would know what a devout and moderate exponent of the higher criticism has to offer in its defence, cannot do better than to read Dr. McGiffert's pleasantly written yet inconclusive volume.

Another volume sent by the Fleming H. Revell Company is Dr. Marvin R. Vincent's "Critical and Exegetical Commentary on the Epistles to the Philippians and to Philemon." Dr. Vincent is Baldwin Professor of Sacred Literature in Union Theological Seminary, and is a well-known and able writer on religious themes. His present work forms part of the International Critical Commentary, published by T. and T. Clark, of Edinburgh. It is a plain but very neat large octavo volume of 201 pages. As for Dr. Vincent's work, it is all that could be desired by the student. His introductions or prolegomena are full and complete, and read smoothly. He marshals his texts and commentaries as one only can do who has perfectly reviewed his materials. The continuous Greek text is not given, but it is all to be found in detached portions at the head of the critical commentary, which is followed by the exegetical at considerable length. The writer has implicit faith in Paul's authorship of the two epistles. He has little to say that conflicts with recent works on the same epistles, although he goes more fully than most critical commentators whose works have fallen into my hands into the exegetical, or, as the popular voice would call it, the explanatory, part of his subject. His book thus becomes interesting reading even for those who are unacquainted with Greek, which can be said of few commentaries that are critical. The power to interest which Dr. Vincent exhibits in his popular articles has not deserted him here.

In his comments upon the third chapter of Philippians, Dr.

Vincent puts himself in opposition to the school of Hodge, especially in regard to the righteousness of faith. Hodge says, "The imputation of the righteousness of Christ to a believer for his justification does not and cannot mean that the righteousness of Christ is infused into the believer, or in any way so imparted to him as to change or constitute his moral character. Imputation never changes the inward, subjective state of the person to whom the imputation is made. . . . When righteousness is imputed to the believer, he does not thereby become subjectively righteous." Dr. Vincent maintains that the righteousness of Christ is not forensic but operative, and *mirabile dictu*, quotes Luther and Calvin against Hodge. Calvin says: "First, it is to be held that, so long as Christ is outside of us and we are separated from Him, whatever He has suffered and done for the salvation of the human race is useless and without significance to us." And again, "We do not, therefore, view Him as outside of us, so that His righteousness is imputed to us; but, because we put on Himself and are ingrafted into His body, He has deigned to make us one with Himself. Therefore, we boast that we have His righteousness." The view of Hodge, according to Dr. Vincent, "is a legal fiction which reflects upon the truthfulness of God. God declares a man righteous when he is not righteous." Whatever one's view of this subject may be, none can deny its great importance, nor fail to see how seriously for good or evil popular preaching will be affected, according as the preacher takes a true or false stand upon it. It is a pleasant thing for us in Canada, who have been Hodge ridden almost to infallibility, to find John Calvin stretching his bony arm down three hundred odd years, and laying Charles, the divine of Princeton, out. This looks as if truth were going to have a chance after all. Would to God that the days of mechanical heartless theology were over, and that men professing to be theologians above their fellows put their whole soul and life, not ratiocination merely, into their learning and their teaching. In this college, happily, we do not swear by Hodge, but

check him with Liddon and Martensen, to say nothing of other non-prescribed authorities.

The Riverside Press of Cambridge, Mass., is represented by two volumes sent to the "Journal" by Messrs. Houghton, Mifflin & Co., of Boston and New York. One is by Professor Arlo Bates, whose "Talks on Writing English" was noticed in its pages some time ago with favourable mention. His present book is called "Talks on the Study of Literature," and consists of a series of lectures, delivered under the auspices of the Lowell Institute in 1895. It is a well printed volume of 260 pages, got up in the classical style of the Riverside Press. The author defines literature as "the adequate expression of genuine and typical emotion." This is what used to be called *Belles Lettres* or *Polite Literature*, and embraces poetry and fiction, with essays perhaps and literary epistles. Yet Mr. Bates regards the English Bible, not the revised version, as the noblest of all literature, and next to it he ranks the plays of Shakespeare. He also includes in his category the *Reflections of Marcus Aurelius*, which are the autobiography of a Stoic philosopher, and the "Confessions of St. Augustine," which are solid fact. When he refers to "ecstatic hymns of the Vedas and the exalted pages of the Zend Avesta," the Talker wonders whether he really knows the illimitable rubbish that belongs to these ancient productions, and why he has no word for the famous Sanscrit epics and the *Shah Nameh* of Firdusi. The Koran again is literature, and the lays of the *Trobadoours*, and the *Lusiad* of Camoens, and the sermons of the great French preachers, and the *Characters of Theophrastus* and *La Bruyere*, and the *Letters of Madame de Sevigné*. The only Germans he mentions are *Lessing*, *Goethe*, *Schopenhauer*, and the infamous *Max Nordau*. Where are *Schiller*, and *Koerner*, and *Heine*, and all the rest of them? Mr. Bates had no intention of cramming his audience with a text book of universal literature, nor of parading his own learning. His object was to cultivate its power of appreciation by reference to works within its reach or more or less familiar to it, and in

this he ought to have been successful. He might have presented greater variety in his illustrations, but it would probably have been at the expense of the direct truth he desired to inculcate.

Mr. Bates regards literature, that is, good literature worthy of the name, as the sum of the race's best experience in expression, so that, as the spiritual experience of religious worthies in the past may help Christians towards a high ideal of religious life, so this other soul experience of beauty and duty and conflict, and whatever else the emotions have gone through, may tend in the student to a higher type of living. To company with certain persons is an education in itself, and it is hardly less to company with certain books which are often the best side of those who wrote them. Of prurient literature Mr. Bates has an abhorrence, for manufactured sensationalism a contempt, for style without soul a feeble pity. He says: "It is safe to say that for the faithful reader of the Sunday newspaper there is no intellectual salvation. Like the Prodigal Son, he is fain to fill his belly with the husks which the swine do eat, and he has not the grace even to long for the more dignified diet of fatted calf." It is vain, within the compass of a mere talk, to do more than commend the admirable spirit, matter and language of Mr. Bates' lectures, which, without any attempt at wit or fine style, sparkle with crystals of truth on almost every page. The deep seriousness of the man, which shews that he is no dilettante, is everywhere apparent, and is illustrated by the following words: "Irreverence is the deformity of a diseased mind. The man who cannot revere what is noble is innately degraded. When writers of genius have given us their best thoughts, their deepest imaginings, their noblest emotions, it is for us to receive them with bared heads." I cordially recommend all who would seek an introduction to the spirit in which literature should be studied, and who ought not to seek it? to procure Mr. Bates' Talks and make them a subject of careful perusal.

The other book furnished by Messrs. Houghton, Mifflin &

Co. is "The Federal Judge," a novel by Charles K. Lush. This is a neat 16 mo. volume of 355 pages. Its author apparently knows United States law and something of large corporations, besides being a fisherman and an entomologist. Elliot Gardwell, a man with a double life, and the president of a great railroad, is at once the hero and the villain of the story. By pretended zeal in the collection of butterflies and a genuine love of fishing, he wins the heart of obstinate and incorruptible circuit judge Tracy Dunn, who has a broken-hearted wife, ever mourning for a son whom the unforgiving father has turned out of doors, and a lovely daughter. Gardwell so manipulates matters that Tracy Dunn, who abominates all trusts and corporations, is made a federal judge, and, being won over by much flattery and attention, involuntarily makes illegal decisions favourable to the railway company. A young lawyer of Bowerville, the judge's original residence, who becomes a Populist member of Congress, is a competitor with Gardwell for the hand of Harriet Dunn, and eventually marries her, when his rival's evil-doing is found out, and he brings home the missing son. Gardwell overworks himself, and dies suddenly of angina pectoris, while his deserted wife, all unconscious that he is her husband, is waiting to interview him. Many other characters are introduced, all of whom are well described. The story is no doubt true to life, as it is interesting enough to while away a hour or two. The moral of the whole, and a valuable one it is, lies in the Judge's change of base towards corporations, a change effected by the new environment into which Gardwell skilfully entrapped him. Hence the author's motto from "Measure for Measure :"

"If he had been as you, and you as he,
You would have slipp'd like him."

Censorious people will do well to think over this.



Editorials.

THE NEW CHURCH HYMNAL.

The new hymn book, which is being so eagerly accepted by the Church, is the outcome of a movement which began in 1878. Its aim was to bind yet closer the union of the Church by introducing a book of praise which would meet with the approval of all congregations. The first attempt was made in 1880, when the book recently in use was published.

It was well received, but as it did not altogether fill the need, the same Committee was asked in 1892 to prepare a new and larger edition.

They went to work with a will. No pains were spared in the matter. To make success the surer, drafts were twice sent to the different presbyteries coupled with the request that they be examined and commented upon. The suggestions received in reply were carefully considered by the Committee, and carried out where it was considered advisable. The work of printing was given to the Oxford University Press, and the result has fully justified the choice made by the Committee. The work is well and tastefully done, and we may congratulate ourselves on having a good book well bound.

Another point to be noticed is a great increase in the number of pieces as compared with the old book. The limitation was before most marked, and the continual repetition of a few hymns was very wearisome and even depressing. The much larger choice now at our disposal should mean greater freshness and variety in the singing.

Allowing for the addition of a number of paraphrases and for the omission of a number of old and unused hymns, it is estimated that about half the present collection is new to the Church in general.

It is worthy of remark that the new book has been prepared altogether with a view to congregational singing ; for this reason solos and choir anthems have not been included.

The tone of the hymns is distinctly evangelical, the morbid and ecclesiastical element which marked the mediaeval church being carefully excluded.

We note with satisfaction the addition of the Amen, and are pleased to know that it is being so generally used ; it cannot fail to give a dignified and fitting close to compositions which are often, in their very nature, prayers.

THEOLOGICAL TRAINING OF WOMEN.

One of the great questions of our day is : What place should women take in the learned professions ? It is the fact that they are seeking admittance to them all. Most have already been opened to them. Should all be opened ? As yet our Presbyterian Church in Canada has not admitted them to the regular theological course, but there seems to be a growing feeling that the time cannot be far distant when the doors will be thrown open to men and women alike. It cannot be denied that they are mentally qualified for the work. They are in this respect successful competitors with men.

Furthermore, it is admitted that they have a special religious work to do. They are sent among the heathen women and children, and do what man seemingly could never do. They are sought after as teachers for our Sabbath Schools, and there expected to teach sound theology. They are the great teachers in our homes. Are we to expect them to do their work without proper training ? Wherever work is to be done there ought to be preparation for that work. But we must not forget that the kind of work to be done determines the kind of training to be given. If we are to admit women to the pulpit, to the work done by the pastor, to the administration of the

sacraments ; if we are to allow them to perform the marriage ceremony, and do all that accompanies the sacred office of the ministry, then admit them to a full theological training. If not, however, where is the necessity ?

How can we admit men and women to the same classes, the same honors, the same degrees, and then draw a sharp distinction allowing one privileges not granted to the others ? It would not seem consistent. That, however, does not prevent a special course, more of a theological nature than is perhaps given in 'our ladies' colleges at present, being given to women to prepare them for whatever they are called upon to do. The work done in our college halls at present has as its object the preparation of students for the special work of the ministry in all its forms, and those who are preparing for but one part of that work would be at a disadvantage. It is true that the knowledge of the Word of God is needful everywhere, and the more we have the better ; but no inconsiderable part of our course is spent in discussing the preparation of sermons, their delivery, pastoral visiting, and other considerations that are of little interest or value except to those who intend to put such teaching into practice. The teaching we receive is intended to make us men, to make us true men, to fit us to take a man's place in life. Do not then ask women to take such a course, but give them such teaching as will enable them to become truer women, and prepare them to take a woman's place in life.



Partie Française.

LA LITTÉRATURE CHALDÉO-ASSYRIENNE.

Par M. le PROFESSEUR COUSSIRAT, Officier d'Académie.

(Suite et fin.)

Mais le récit le plus remarquable est celui du déluge. Il est tiré d'un fragment du grand poème épique qui décrit les aventures d'un héros solaire nommé Gisdhubar (prononciation incertaine.) Chaque livre correspond à un signe du Zodiaque. Le onzième (signe du Verseau, amphora, aquarius) raconte le déluge.

Sisuthros, le Noé biblique, en Assyrien Khasis-Adra s'adresse ainsi à Gisdhubar qui était allé dans l'autre monde à l'embouchure de l'Euphrate, pour sa santé :

“Que je te révèle, Gisdhubar, l'histoire de ma préservation; que je te dise l'oracle des dieux. Les dieux, Anu leur père, Bel le guerrier, Adar qui soutient leur trône, En-nugi leur prince, Ea diéu de la sagesse décrètent le déluge et décident de sauver Sisuthros. Ils lui ordonnent de construire un vaisseau, selon des dimensions déterminées et d'y mettre à l'abri ses biens, sa famille, ses esclaves, ses concubines, les enfants de son peuple, les bêtes des champs.”—(Sisuthros obéit, non sans faire quelques objections. Longue description de son travail.)—“Au temps fixé Samas lui dit: Cette nuit je ferai pleuvoir la destruction.”—(Suit un long récit du déluge.) “Dans les cieus les dieux craignirent le déluge et cherchèrent un abri; ils montèrent au ciel d'Anu. Les dieux, comme des chiens dans leur chenil, se couchèrent en tas. Istar s'écria : Tout est retourné dans la poussière, et ce mal je l'ai prophétisé... Alors les dieux pleuraient avec elle à cause des esprits de la terre... Six jours et six nuits le vent, les flots s'accrurent... Le septième jour la tempête s'apaisa. La mer commença à se dessécher, le vent et les eaux cessèrent...”

J'ouvris la fenêtre. . . je pleure. . . Le vaisseau s'arrêta sur la montagne de Nizir. . . Le septième jour je lâchai une colombe qui vola çà et là, et ne trouvant pas de lieu où se poser revint. Puis je lâchai une hirondelle et, ne trouvant pas de lieu où se poser elle revint. . . Je lâchai un corbeau. . . Le corbeau vit des charognes sur l'eau, en mangea, nagea et s'en alla; il ne revint plus. J'envoyai les animaux aux quatre vents. Je fis un sacrifice au sommet de la montagne. Les dieux sentirent la bonne odeur, les dieux s'assemblèrent comme des mouches au-dessus des sacrifices. . . Alors la grande déesse alluma l'arc-en-ciel qu'Anu avait créé pour sa gloire. Bel le batailleur, qui avait causé le déluge était irrité de voir que tous n'avaient pas péri. Les autres dieux l'apaisèrent. Ea lui avoua qu'il avait envoyé un songe à Sisuthros pour l'avertir. Bel rentra en lui-même, il vint dans le vaisseau, il me prit la main, fit alliance avec moi et avec ma femme, nous bénit et dit : Jusqu'à présent Sisuthros a été mortel, mais maintenant ils sont élevés au rang des dieux, oui, Sisuthros habitera à l'embouchure des fleuves, et c'est là que les dieux m'ont fait demeurer."

Nous ne pouvons nous arrêter à d'autres récits, comme celui de la Tour de Babel. Terminons par quelques mots sur les livres sacrés de la Chaldée. Ils sont très curieux. Je laisse de côté les livres magiques qui servaient aux incantations et aux exorcismes pour éloigner les démons, conjurer les maladies et les malheurs et s'assurer la prospérité. Les hymnes aux dieux, les litanies nous révèlent les croyances et les espérances des Assyriens et des Babyloniens. Ces peuples invoquaient bien des divinités, leur panthéon était immense, mais ils adoraient douze principaux dieux: Anu, Mérodach, Assur, Bel, Ea, Istar. . . Peut-être reconnaissaient-ils, comme d'autres nations, un Dieu suprême mais non unique. Ils avaient foi à une vie future qu'un hymne représente d'une façon assez vague comme "un pays au ciel d'argent."

Du reste, la religion des classes supérieures différait de celle des masses. Celles-ci ne s'élevaient guère au-dessus du fétichisme. Les autres avaient créé une assez riche mythologie.

Si l'on compare la religion chaldéo-assyrienne à celle des Grecs et des Romains, on est plus frappé des oppositions que des ressemblances. Sans doute elles ont un fond commun, le vif sentiment et la notion plus ou moins claire de puissances supérieures à l'homme, de qui celui-ci relève et à qui il doit rendre hommage. Mais l'Assyrie et la Babylonie n'offrent pas trace du culte de la beauté si développé en Grèce, ni de l'idée du droit si caractéristique à Rome. D'autre part, le sentiment de la misère humaine s'élève sur les bords du Tigre et de l'Euphrate à un degré inconnu chez les grands peuples d'Europe dans l'antiquité.

Rien de plus instructif à cet égard que les psaumes pénitentiels, qui n'ont pas d'équivalent dans les littératures grecque et latine. Ils peuvent, avec de légers changements, prendre place au-dessous des psaumes de la Bible et à côté des plus belles prières chrétiennes. Je n'en donnerai que quelques exemples.

“ Mon Seigneur est irrité dans son coeur ; puisse-t-il s'apaiser encore !

Que Dieu soit apaisé de nouveau, car je ne savais pas que je péchais !

Qu'Istar, ma mère, soit apaisée, car je ne savais pas que je péchais !

Je bois mes larmes comme les eaux de la mer . . .

Ce qui était défendu par mon Dieu, je l'ai mangé sans le savoir !

O mon Dieu, ma transgression est grande, nombreux sont mes péchés.

O Istar, ma mère, ma transgression est grande, nombreux sont mes péchés.

Je crie à haute voix, et personne ne m'entend . . .

A Dieu je fais monter mes cris . . .

Tourne ta face vers celui qui t'invoque et prends-le par la main !

Regarde-moi d'un oeil favorable et accepte ma prière . . .

Ces psaumes sont en général assez courts et sous forme de prière. Par les aspirations religieuses qu'ils dénotent, on voit bien que les habitants de la Chaldée et ceux de la Palestine étaient de même race, car Abraham sortait d'Ur en Chaldée. La religion les pénétrait de part en part. Je comprends maintenant pourquoi il vint des mages "d'Orient" pour adorer l'enfant Jésus à Bethléem et pas un philosophe d'Athènes ou un augure de Rome. C'est l'Orient surtout qui attendait et qui a pu donner le Rédempteur.

En terminant cette rapide esquisse, je reconnaitrai volontiers que, si la littérature chaldéo-assyrienne est précieuse pour la connaissance de l'antiquité la plus reculée et admirable dans l'expression du sentiment religieux, elle n'a, jusqu'ici du moins, rien de comparable à la parfaite beauté des illustres écrivains de la Grèce, ni à la grandeur éloquente des classiques latins. Telle qu'elle est, cependant, elle forme une partie importante du patrimoine intellectuel, religieux et moral de l'humanité.

LE TRAVAIL.

Le travail a été la première vocation de l'homme, même dans le jardin d'Eden. Son domaine si beau qu'il fût, devait encore s'embellir par ses soins. Aujourd'hui, dans ce siècle d'activité fébrile, cette vocation s'impose plus que jamais. Aussi sommes-nous tous, par goût ou par tempérament, par raison ou par nécessité, des travailleurs. Mais ce beau titre n'appartient à personne plus en propre qu'à la classe des ouvriers, qui forme aujourd'hui comme un nouvel ordre de l'Etat, qui menace de s'emparer de tous les pouvoirs et réclame, avec force bruit en certains pays, de nouvelles réformes sociales. C'est sur la base d'une réorganisation radicale du travail et d'une plus juste répartition des fruits du tra-

vail que la classe ouvrière déclare vouloir fonder un ordre de choses essentiellement différent de l'état actuel. C'est là ce qui fait le fond de la question sociale dont le spectre hante notre génération et fait trembler les plus courageux.

Approfondissons donc un peu l'idée du travail. Cet examen nous fournira quelques principes propres à nous diriger dans le jugement que nous aurons à porter sur les exigences de ceux qui aiment à s'appeler les travailleurs par excellence.

Il y a une activité spontanée et libre sans but ni contrainte: C'est le *jeu* qui certes, lui aussi, a sa place dans la vie humaine. L'enfant ne sait que jouer; l'adolescent fera bien de partager son temps entre les jeux et les études. Même l'homme fait à le droit de donner quelques heures de loisirs à des jeux, à titre de délassements au milieu de ses occupations professionnelles souvent si irritantes et fatigantes.

Mais la vie de l'homme n'est pas un jeu, sa loi fondamentale est le travail. Or le travail implique toujours un effort, effort d'esprit en tant que l'homme, résistant à toutes sortes de distractions qui le tentent, concentre sa pensée et sa volonté sur un but déterminé; de plus, dans la plupart des cas, le travail implique aussi un effort physique, pour effectuer nos intentions dans le monde extérieur, matériel, qui ne plie pas si facilement à nos volontés.

Ecartons d'emblée cette funeste erreur qui envisage le travail comme un châtimeut du péché. Dans la Genèse il est dit: "L'Éternel prit l'homme qu'il avait formé et le plaça dans le jardin d'Éden pour le cultiver et pour le garder." Le devoir du travail remonte donc au-delà de la chute et plonge ses racines dans la nature primitive de l'homme. L'effet du péché sur le travail humain était que désormais il devait être pénible, accompagné de bien des souffrances et souvent frappé de stérilité.

Mais si le caractère pénible et souvent stérile du travail est une conséquence du péché, le travail lui-même fait partie intégrante de la nature et de la destinée humaines.

En premier lieu, le travail s'impose à l'homme comme un moyen nécessaire pour gagner sa propre subsistance. Si Dieu est l'auteur de notre vie, il veut cependant que nous concourions, autant qu'il est dans notre pouvoir, à la conservation de notre vie; et si Dieu a donné à l'homme la domination sur toute la terre, il faut que l'homme la conquière et s'en rende digne par ses propres efforts. N'est-ce pas la dure nécessité qui a été la mère de tant de travaux utiles, de tant de précieuses inventions? Pour bien des hommes illustres, qui ont revêtu la pauvreté d'une auréole de gloire, les difficultés qu'ils avaient à surmonter, semblent avoir été leurs meilleurs auxiliaires, car elles les avaient forcés de tendre tous les ressorts de leur nature pour s'assurer un meilleur sort. Lagrange, qui après la perte des immenses richesses de son père, avait dû se vouer à ses études, avait coutume de dire: " Si j'avais été riche, je ne serais probablement jamais devenu mathématicien."

Mais il y a plus, le travail est aussi la condition indispensable du développement normal de toute la nature humaine, physique, intellectuelle et morale. Les diverses facultés que Dieu a déposées en chacun de nous, n'y existent primitivement que virtuellement, qu'en état de germe. Pour les porter à leur complet épanouissement, à leur pleine maturité, il faut les solliciter, les exercer, les développer par le travail.

Il en est de même de notre intelligence, il n'y a pas de route royale, c'est toujours comme dit Lafontaine et comme le répètent dans la classe tous ceux d'entre nous qui ont le *doux* privilège d'y prétendre enseigner quelque chose: " Travaillez, prenez de la peine, c'est le fonds qui manque le moins."

En vertu de cette loi du développement sous l'austère régime du travail, plus vous aurez appris et plus vous serez en état d'apprendre: mieux vous aurez étudié une science, et mieux vous serez préparés à en aborder d'autres plus difficiles.

Il n'en est pas autrement sous le rapport moral. La volonté est une force qu'il s'agit d'accroître et de discipliner par l'exercice.

Chaque décision que vous aurez prise, vous facilitera celles

que vous aurez à prendre à l'avenir. Une des meilleures écoles pour développer l'énergie et la fermeté de caractère, c'est un travail régulier et intense. D'ailleurs rien de plus vrai que le proverbe qui dit : " L'oisiveté est la mère de tous les vices." Ce ne sont que les eaux courantes qui sont bonnes à boire; les eaux stagnantes répandent des fièvres pernicieuses. De même, quelle source de joies pures et élevées que tout travail consciencieux ! Combien d'affligés ont trouvé des soulagements adoucissants à leurs douleurs dans des occupations sérieuses et bienfaisantes ! Les dieux, dit le poète antique, ont placé le travail et la peine sur la voie qui conduit au séjour des bienheureux !"

Mais faisons un pas de plus. Apprenons à envisager le travail comme une dette de reconnaissance envers les autres hommes. Considérons dans quelle large mesure nous profitons à chaque moment du travail de milliers et de milliers de nos semblables ! Chaque bouchée de pain que nous mangeons, ah ! combien de travail humain ne renferme-t-elle pas, à partir du cultivateur qui a labouré, semencé moissonné son champ, jusqu'à la domestique qui l'apporte sur notre table ! Et chacun de nos vêtements ! Je ne parle pas seulement des robes de soie et des fines broderies qui coûtent tant de veilles à de pauvres ouvrières avant de servir d'ornements à nos dames élégantes—non, pensez seulement à ces vêtements ordinaires dont chacun d'entre nous a un besoin absolu pour se défendre des rigueurs de l'hiver, dans notre heureux climat ! Ne voyez-vous pas par combien de mains d'hommes les matières dont ils sont confectionnés ont dû passer avant de nous fournir de quoi nous vêtir ! Comment donc ! Des multitudes innombrables travaillent pour nous à chaque moment, et nous, nous ne voudrions rien faire pour les autres ! Ne serait-ce pas là une noire ingratitude, un honteux égoïsme ! Dans cette ruche humaine, où des foules d'êtres laborieux ne cessent de nous apporter le riche butin de leurs fatigues, voudrions-nous donc jouer le rôle méprisable des frelons ? Il avait bien raison de dire, ce dignitaire chinois qui visitait

l'Amérique dernièrement : " Pour chaque homme qui ne travaille pas, pour chaque femme qui s'abandonne à la paresse, il y a dans l'empire quelqu'un qui souffre du froid ou de la faim." Si j'oubliais en ce moment que je ne suis pas dans la chaire je dirais : " Tâchons donc, autant que possible, de rendre au corps social les services multiples que nous en recevons en chaque moment de notre vie. D'ailleurs, ceux qui par leur paresse sont à charge aux autres, ne finissent-ils pas généralement par être à charge à eux-mêmes ? La juste punition de la fainéantise, nageant dans l'abondance, c'est cet ennui infini, qui la mine intérieurement, comme un ver ronge le fruit où il est caché. Le temps vous pèse, la vie vous semble monotone, le sommeil fuit vos paupières ? Eh bien, travaillez ; chaque journée vous paraîtra bientôt trop courte pour tout ce que vous auriez voulu faire, votre vie s'enrichira des intérêts les plus variés, et comme salaire d'une journée dépensée dans l'accomplissement du devoir, vous gagnerez le sommeil du juste."

Il me reste encore à présenter le travail sous son plus noble aspect, dans sa plus noble dignité. Le travail est la volonté de Dieu. Déjà avant la chute et après, comme je l'ai montré plus haut, Dieu a ordonné à l'homme de travailler. Du haut du Mont Sinaï, Jéhovah donne à Israël ce commandement : " Tu travailleras six jours et tu feras toute ton oeuvre." De plus, écoutez la réponse de J.-C. qui, hypocritement attaqué par les pharisiens pour avoir guéri un paralytique, un jour de sabbat leur dit : " Mon Père travaille jusqu'à présent et je travaille de même." En effet, l'activité de Dieu ne se manifeste-t-elle pas partout et toujours, dans la marche silencieuse des astres de la nuit, et dans le cours journalier du soleil qui, chaque matin, inonde notre globe de flots de lumière et de vie, dans l'accumulation des vastes glaciers en hiver, d'où se précipitent en été de larges rivières pour arroser les plaines, ainsi que dans la brillante verdure dont chaque printemps revêt de nouveau la surface de la terre ? La conservation du monde n'est au fond qu'une création continuée sans cesse.

En vue de ces faits comment celui qui veut être *imitateur* de Dieu pourrait-il rester croupissant dans une inactivité égoïste?

Aucun lecteur de cette 'Revue' n'est sûrement de l'avis de ce petit garçon à qui on demandait à l'école du dimanche pourquoi les anges du ciel étaient heureux, et qui répondit aussitôt : " Parce qu'ils n'ont rien à faire ! "

Il faut donc respecter le travail, non seulement comme une dure nécessité pour gagner notre subsistance, mais comme une des plus évidentes marques de la dignité humaine, comme une source de nouvelles forces et de riches joies, comme un commandement à la fois et une bénédiction de Dieu.

Après avoir considéré l'origine et les différents motifs du travail, il conviendrait maintenant de jeter un coup d'oeil sur les diverses espèces de travail, ce qui pourra fournir matière à un autre article.

J. L. MORIN.

Montréal.

CHOSSES ET AUTRES.

Comme tous les gens bien-nés, notre " Journal " désire aller de bien en mieux. Il lui restait à apprendre que le nom des collaborateurs de langue française devrait figurer au frontispice. Merci à qui de droit.

Est-ce une lacune dans le département français ?

Le cercle philosophique et littéraire dispose d'un prix de plus que les années précédentes. Ce prix est dû à la générosité de M. Baïkie, libraire de la rue Ste. Catherine, et il sera alloué à celui qui fera le plus de progrès pendant l'hiver dans l'art de parler en public. Les orateurs auront donc à l'avenir deux occasions de se mesurer, mais toujours dans la langue des fils d'Albion qui, du reste, est celle de la majorité.

Ces concours, ouverts à tout le monde, rappellent sans doute à quelques-uns de nos camarades la galante invitation de com-père le Renard à commère la Cigogne :

Ce brouet fut par lui servi sur une assiette :
La cigogne au long bec n'en put attraper miette.

Les avantages des concours sont contestés par des pédagogues éminents ; mais ils trouvent des défenseurs convaincus. Dans quel camp passerons-nous ? S'il faut applaudir, s'il faut nous écrier : " Tant plus de tournois intellectuels tant mieux ! " il faudra par là-même désirer au moins une joute semblable en français. Nous n'avons rien dans ce sens.

Notre ancien compagnon d'étude, M. P. E. Beauchamp, a donné sa démission comme pasteur de l'Eglise de l'Ange Gardien. Il nous a fait le plaisir d'une visite vers le milieu de novembre. Il paraissait en fort bonne santé et il a payé au réfectoire le tribut des étrangers.

Trois des étudiants qui s'asseyaient une heure par jour aux pieds de M. le Docteur Coussirat vont être licenciés en théologie au printemps prochain. Ils représentent trois nationalités différentes. Un autre fait digne de mention, c'est que deux d'entre eux parlent trois langues modernes.

E. C.

