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Our Graduates' Pulpit.

UNFAILING HOPEFULNESS.

I. SERMON,

BY REV. D. L. McCRAE, M.A., PH. D., COLLINGWOOD, ONT.

Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God for I shall yet praise him,
Who is the help of my countenance, and my God.—Ps. 42-11.

THE Christian life, in this world, is of necessity an uneven life. It is a life of conflicts, of ups and downs, of trying experiences. It is a simple matter of fact, verified by all experience, that the best Christians are, at times, cast down and disquieted. And, indeed, as one has said, discouragement will

come to the good, even greater than to the bad or the indifferent. Nor is this hard to explain. It is because the good have more sensitive souls, more sensitive natures, than the bad or the indifferent.

The text tells us of a "man after God's own heart," who was depressed in spirit and troubled in mind. His soul was "cast down and disquieted within him." But there is this to be said of him, in the midst of all his depression and trouble, he remained loyal to God. His unabated trust in God's love and Fatherly tenderness cheered and lifted up his soul in its deepest darkness. And then hope, like an angel from God's presence, came into his life, with a great light, and warded off the demon of despair. So he communes with himself saying, "Why art thou cast down, O my soul?" *The first thought suggested by these words is, that there are experiences in life which tend to cast us down and disquiet us.* Some of us read recently of a simple-minded man in one of our cities, who had, somewhat suddenly, made an immense fortune. He resolved to build himself a large house. He therefore engaged an architect to prepare plans. One plan was at length fixed on. Then the architect said to his employer, "Which side of the house would you like to have a Southern aspect?" The rich man, though he knew something about money, knew little or

nothing about topographical or astronomical aspects on paper, and so he looked quite puzzled. The architect next simplified the question by pointing to the windows on the plan, and saying, "Which of these windows would you like to face the South?" "All of them," was the prompt and eager reply. But that, of course, was an impossibility. And it is just as impossible that all the windows of our life can face the South. Some of the windows of life will, of course, face the South; but some must face the bleak East, some the blustering West, and some the cold and bitter North. In every life there must be the bitter as well as the sweet, the darkness as well as the light, the night as well as the day. The old grandmother was right when she said, as represented in the words of the well-known couplet:—

"Shadow and shine is life, little Annie,
Flower and thorn."

The good man's depression springs from manifold causes. Sometimes it springs from physical derangement or from his own sensitive nature. Sometimes it springs from want of the human help and sympathy which he should have in the work and trials of life. The man who gave utterance to the words of the text was, at the time, placed in the most trying circumstances. It would seem but human, therefore, to suppose that he would have the help and sympathy of the men who were about him. But in-

stead of help and sympathy, he got from certain quarters, where better things might have been expected, only sneers and taunts and criticisms. Such cruel words he declares were like "a sword in his bones." "While they continually say unto me, Where is thy God?" Nor was the experience of this man, of the olden days, singular in this respect: There are thousands in their grave today, who, humanly speaking, ought to have been alive still. They died of broken hearts. They were killed by unkind and cruel words. It is, alas, too true, that there are some dark, cold and cruel natures, hidden under the guise of the religion of the meek and lowly Nazarene. The great Scottish bard never uttered a truer word than when he said,

"Man's inhumanity to man, makes countless thousands mourn."

Now surely it is not necessary to insist that the religion of Christ is an intensely *human* religion. One of the striking characteristics of the Great Teacher was the way he humanized everything. As one has said, "His spirit was always pleasantly, sweetly and tenderly human." Even his statement of the very pith of his Gospel, the doctrine, method and plan of salvation, was the beautifully human parable of the Prodigal Son. Some men spiritualize their religion in such a way as to take all the spirit out of it. Indeed they seem to be in danger of *spiriting* it away altogether. But

when God came to make himself known to men, to touch their hearts and to redeem them, He came in human form. And if we are ever to do men good, if we are to bring God to them, we must humanize our religion, we must make it intensely human in its spirituality.

The Hon. N. P. Banks, an ex-Governor of Massachusetts, tells us that one day, in the sixties, he was working with a party of men on the banks of the Merrimack river. Suddenly they heard a cry for help. Looking in the direction whence it came, they saw a man, some distance down the river, struggling amongst the broken cakes of ice. None of them could for the moment determine his political complexion, religious opinions, or bodily color. But in the end he proved to be a Negro in the river. Of course, their first care was to rescue him. Twice, however, the victim slipped from the plank that was thrown to him. The third time it was evident to their inner hearts, that it was the Negro's last chance. So he thought himself, and as he again slipped from the board, he shouted, "For the love of God, gentlemen, give me hold of the wooden end of the plank this time." They had been holding the *icy* end of the plank to him all along. And is it not a fact that some Christians are constantly holding the icy end of the plank to their fellows, while they wonder that they do not take firm hold and hold on ;

they wonder at their failure to rescue men from sin and death? "O my God, my soul is cast down within me." "While they continually say unto me, Where is thy God?"

Our second thought is that we are not to give way to sorrow of heart, and depression of spirit. Like this man of God, we should investigate the matter of our despondency. We should inquire into the cause of our depression. We should look it in the face. We should interrogate ourselves in regard to it. We should reason with our own souls. "Why art thou cast down, O my soul?" Why should we be cast down? Why should we be discouraged? Why should we be despondent? Why should we feel that our life is crushed? If we earnestly press these questions home, upon ourselves, we may be delivered from many of the dark and despondent days of life. The old proverb, that a knowledge of the disease, is half its cure, holds good in intellectual and spiritual life, as well as in physical life.

Modern poetry and philosophy have thrown themselves into the gloomy thoughts of men. But to what end? Only to give them more exquisite and luxurious expressions. They even tend to prolong and deepen men's gloomiest thoughts, by refining, without consecrating them. So that those in trouble can get no help from modern poetry or modern philosophy. To fly to them, in

time of trouble, is simply to fly to deeper despondency and darker despair.

It is very different, however, with the Bible. It also addresses itself to the darker moods of the human soul. It turns in sharply upon human life, with its sadness and disquiet of heart, and mind. But to what intent? To the intent that it may turn these to good, that we may regard them in such a way as that our hope shall return, and we shall be brought back into a life of joy and peace and spiritual prosperity. The real point of the Psalmist's question is, Should we allow any trials, however great, to cast down and crush us in spirit, in heart, in life? Should any man who knows the God of the Bible, as his Saviour, become utterly discouraged and give way to depression? It is true that many of the trials of our life may be sharp to bear. To be in darkness, and not to have the Christian sympathy and help that we ought to have; to feel the burdens and responsibilities of life weighing upon us, and not to have the hand-grasp that we ought to have; these things may crush any sensitive soul, who stands in his own strength. But think what a God and Saviour we have. As Robertson of Brighton says:—"He is the living personal God, the God of life. He is a tender Father, who feels and is felt; is loved and loves again; feels our hearts throb into His; counts the hairs of our

head; feeds the ravens, clothes the lilies, hears our prayers and interprets them through His Holy Spirit." Into His face we can look up and say, "Abba, Father." And back into the listening ear there comes a voice, sweeter by far than that of the dearest earthly friend, saying:—"When thou passest through the waters I will be with thee; and through the rivers they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flames kindle upon thee." "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk and not faint." "What I do thou knowest not now, but thou shalt know hereafter. "Clouds and darkness are round about Him, but righteousness and truth are the habitation of His throne."

"Not yet have I found the clue,
But the inner voice is true;
Then, heart, be still."

There is, then, an unfailling present remedy for sorrow of heart and depression of spirit. That remedy is hope in God. Hope is one of the most blessed words in our language, or in any language. "Hope thou in God," says the Psalmist, to his soul. God is the only source of true hope. The man without Him can have no real hope. It is a philosophical, an experimental, as well as a Scriptural fact, that God is the greatest need

of the human heart. Even Col. Ingersoll declares that "every human heart craves for an immortality beyond the grave." But, in truth, every human heart craves for God more than for immortality. As one has said, "The desire for immortality is, in reality, always second to the desire for God." The question was once asked a great and good man, "Suppose you had your choice of an eternity, without a personal God, or God for seventy years without immortality, which would you choose?" "Or would you hesitate in making a choice?" "Not for a moment," was the reply. "Give me God for life, to know and be known of him." And he was right. There is no thought more hideous to any intelligent man, who has looked the matter clear through, than that of an eternity without a personal God. When the Psalmist cried out, "My soul thirsteth for God, for the living God," he declared what is true of every man, in his deepest nature, whether he admits it or not, whether he knows it or not. It is this fact which explains how such a man as Charles Darwin, the severe scientist, as shown by his biography, generally closed his letters to his attached friends with the words "May God bless you." That great man evidently felt, that after all, the heart must find its ultimate resting place in God. The soul of man was made for God, and no human soul can find true rest, till it finds it in Him.

Hope in God, then, is the remedy, the cure, for all despondency and sorrow of heart. The great cure for all our trials lies somewhere in the work and character of God. "Let not your heart be troubled; ye believe in God, believe also in me."

We are told that when the rays of the rising sun smote the statue of Memnon, that wonderful music was evoked from it. And when the light of heavenly hope shines in upon our troubled hearts, it brings music and sunshine into our darkened lives. Some of the ancients thought that the diamond absorbed the daylight, until it became so steeped in brilliance, that when the sun went down, it could scatter light in the darkness. This was, of course, a fable in science, but it is a truth in religion. When God has filled the spirit with light and hope, dark and mournful thoughts soon pass away, and the soul shines brightly, even when clouds hang over us, and the sun is hidden from view. Hope in God, even in life's darkest trials, illuminates the darkness and turns prayer to praise.

"We thank Thee, too, that thou hast made
Joy to abound;
So many gentle thoughts and deeds
Circling us round;
That in the darkest spot of earth
Some joy is found."

*But again hope in God makes us view
the present darkness only as a passage
which is leading out to a bright future.*

"Hope thou in God: for I shall yet

praise him for the help of his countenance." The language of hope is, "All chastening seemeth for the present to be not joyous, but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness." The idea of the Psalmist is, that morning will soon come to his night of trial. He means that he shall yet come out of his darkness and praise God, not only in the world to come, but in *this world*. "I shall yet praise him."

And in this respect the man of inspiration is true to all Christian experience. There is a balance of good in every Christian life. We are far more happy than sorrowful, on the whole. The dark time is brief. The brighter times stretch on, "and flow into one another, and go far to fill up our life." "God is love." And his love runs through all, rules over all, and explains all. In the evening weeping may come in to pass the night, but with the morning there is a shout of joy." "Come," exclaims Byron's Doge of Venice, "The hour may be a hard one, but 'twill end." Cheerily! Cheerily! is Barry Cornwall's constant refrain. "There is still a spot of green, whence the heavens may be seen."

"Let us never greet despair,
While the little spot is there;
For winter brighteneth into May,
And sullen night to sunny day;
So Cheerily, Cheerily!"

It is the distinct teaching of the Bible, that character building is the ultimate aim of all Christians living in this world. We glorify our risen Lord only as we become like him. The glory of God is his character, and the glory of man is the same thing. Now God's purpose, concerning us, is that we should be made like himself, in character, and the man Christ Jesus is the example set before us to this intent. But the man Christ Jesus was made perfect through suffering. And we can only be perfected, made Godlike, by the same great means. So that every trial of life, is but a ministering angel, working towards this end. And the great Sculptor, who is chiselling and fashioning us into the image of his dear Son, is infinitely tender in all his dealings with us. He makes no mistakes.

They tell us that Algerian carpets are woven by hand, upon a canvas webbing. The workmen stand on one side of this material, as it hangs across the room. The designer stands on the other side, hidden from their sight, by the work upon which they are engaged. The designer calls out to the workers, each color and stitch, according to his purpose. They simply obey, and do their work, not knowing what the plan may be, upon which they are working, but having perfect confidence in the designer, who is working out of sight on the other side. To them there appears

no pattern, but knots and broken threads and ends in confusion. They find the beautiful proportion and harmony of the work only when it is complete and they view it from its right side.

In like manner the knots, and ends, and apparently broken threads, of the web of life may seem dark and mysterious to us. They may sometimes pain and distress us. But, be it remembered, we are not yet viewing life from its right side. Some day we shall learn fully, what God's whole will and purpose have been. On the other side of this life, we shall see how perfect is the whole pattern, which the Great Designer has been working out. "He doeth all things well. "For he doth not afflict willingly nor grieve the children of men." "It is for chastening that we endure; God dealeth with you as with sons." My soul wait thou only upon God."

Those of us, then, who have this hope in God, are bound to make the best of life. We must not forget that by every least act of life we are making history, both for time and eternity. Every day we are creating memories. Let them be memories that shall bring sunshine into human hearts, rather than memories that shall cast life-long shadows. "Let them be memories that shall cause those with whom we come in contact, in their quiet hours, to sing a Te Deum, rather than to pray in agony that they

may be blotted from their minds. Let us constantly strive, by the grace of God, to create memories that will brighten the lives of our fellow men, increase their spirit of hopefulness, and make them strong to live to labor and to wait. As one has said, "He is a sad specimen of a Christian to whom those he has known and who have known him, cannot say, what Gwendolen said to Daniel Deronda, "It is better—It shall be better with me, because I have known you." In our contact with one another, therefore, in the church and in the world; in all our meetings and partings, let us make the most and the best of this short life.

"Make the most of this life; where the shadow
reposes

The beams of the summer shall cluster in glee,
And the snow on the graves of lilies and roses—

But cradles the blossoms that whiten the lea;
Though the hopes of the heart be encircled with
sorrow,

And billows of wretchedness mutter and roll,

There shall come with the morn of the beautiful
morrow

The pleasures that gladden the desolate soul.
Make the most of this life; 'tis a garden of
beauty

Where blushing the blossoms grow tenderly
sweet,

While they brighten the days of man's labor
and duty,

And scatter the kisses of love at his feet;
'Tis a world that is wild with the laughter of
living,

When hands do the brotherly kindness they
can,

And its hearts are the treasures of tenderness
giving,

To soften and sweeten the nature of man.

* * * * *

There are voices that sing in their sweetness
forever,

And murmur no cadence of battle or strife,
Neither burden the hours with the pang of en-
deavour,

When we with our deeds, make the most of
this life."

AMEN.

Symposium.

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

BY REV. JOHN BURTON, B.D.

IN offering my humble contribution to your Symposium, and endeavoring as far as possible to avoid repeating what already has been well said, permission may be asked to endorse and thereby emphasize for the sake of a reasonable completeness, points already made. The Symposium, as I take it, is itself a step in advance of the position that denominationalism is to be justified in its continuance. Some stirring history and genuine heroism are to be found in the geneses of our leading denominations, but the history would be the grander by the blending of the records which would then witness to the development of Christian life, and not to its distraction. With Prof. Campbell, I heartily wish that we could bury the inter-Protestant hatchet, and thus far let the dead past bury its dead.

Our denominational nomenclature is adverse to mutual approach. It is not by any means certain that in popular estimation a rose by any other name would smell as sweet, names have their influence. I do not know of any child named Judas. Even the heroic tradi-

tion set to grand music in Judas Maccabeus has not redeemed the name from the traitor taint. There is power in a name, and Paul realized this when with such emphasis he rebuked "the Church of God which is at Corinth," for specifying their divisions. Our names are badges of distinction, and alas! of distinction among those whose rule of faith and practice requires of them that they "be perfected together in the same mind, and in the same judgment." The Presbyterian is thereby set to defend his Presbyterianism, the Anglican his Liturgy and orders, the Methodist to exalt John Wesley, the Independent his individuality, the Baptist his exclusive baptism. Even "the brethren" are set for the defense of their brotherhood, which is as difficult to find as the whole of a shattered glass. Supposing we were to agree to assume the name "the Church of God" of the Anglican order, of the Presbyterian persuasion, etc., we should at least get at the first principle that the Church of God is over all our isms, and declare it. I would not ignore names as historic landmarks, but we

must at all events break their moral bondage if we would mutually approach each other.

When we no longer nan our citadel for defense, and gather together in the open as "The Church of God," there will be found substantial unity in many things. "The Headship of Christ" has been a rallying cry on many occasions, it might prove one now. Christ is the "head over all things to the Church," let us endeavor to recognize him there and view all our polities and articles of faith as means to that one end: we too frequently act as though our ism was the end, that conversion to it is conversion to Christ, and for the means contend in bitterness of soul. Not that the means are matters of indifference, only these may lawfully vary as we keep the end in view. The Protestant world stands practically unanimous as to its expressed views of the person of Christ. When several years ago the Evangelical Alliance met in New York, the late Dr. Bellows claimed that the Unitarian should have been included in what was professedly an undenominational Christian gathering. Prof. Scrimger has well put what is the general consensus of Evangelical Christianity in this particular, I shall neither repeat nor enlarge; here we of Protestant denominationalism are agreed, and with a Christocentric theology our approach would gain largely in power as

we drew nearer thereto. But continuing on this line would only be to largely reproduce in another form both Dr. Scrimger's and Dr. Campbell's articles. I am content to say "ditto, ditto," and refer my readers thereunto. Before, however, departing from my predecessors in this symposium, allow me to express my earnest hope that the o'er true pictures given by Dr. Rose of the "bitterness, mutual distrust, jealousy" still existing in our denominational rivalries—I can personally emphasize every word, and the half has not been told—will incite us to more determined efforts that these unhappy rivalries may speedily end. "All things are possible to him that believes."

"What may be done for the mutual approach of Christians of different denominations?" *Solicitur Ambulando*. I would solve the mutual approach of the different denominations by approaching, and begin where the traditional differences and present tendencies are the more readily reconciled, commencing by understanding one another better. Being practically a Canadian, and believing in unifying the community, "beginning at Jerusalem," I am not disposed to look abroad for union, but seek it "now and here." Congregationalists and Presbyterians are, on Canadian ground, the nearest of kin, and ought to readily understand each other; frequently, however, where dif-

ferences are the least, mutual mistrust is the deepest, and some utterances which have appeared in the press recently would seem to indicate this tendency as in some quarters prevailing now, e. g., A converted membership has been claimed as a distinguishing mark. Entanglements with the state have drawn national churches into strange inconsistencies, which have left their marks even after the entanglements have disappeared. No denomination can justly claim through all its history an unblemished record. The tendency under state supervision is to slacken discipline; this is true whether Presbyterian Scotland or Puritan Massachusetts be taken for examples, but equally strong and pernicious is the opposite tendency by which a church of self-elected saints degenerates to be a court of Pharisees. Presbyterianism in Geneva and Congregationalism in the New England States both started with the grand conception of a Christian commonwealth, moulded after the spirit of the Hebrew theocracy. Christ was visibly to be viewed as King of nations, as confessedly he is King of Saints. Circumstances in some respects were more favorable for the experiment on American free soil, yet we will hardly say that it was successful as a state institution any more than the Genevian trial, only let it be remembered that the great principle in the upholding of which Calvin and Farel stood

shoulder to shoulder, and for maintaining which Calvin was driven into exile, was "purity of communion," or in other words, that the church was held together and defined by a bound over which the state had no authority. Presbyterian Calvin and Independent Brown here were on common ground.

It is manifestly beyond the limits of a symposium article to trace the diverse workings of identical principles under different conditions, and the growth of even divergent manifestations in their separation, but along such lines of approach mutual misunderstandings would vanish, and a substantial unity be found; and ere concluding this, our humble contribution and practical application, we may add that the two bodies just named have more than traditional aptness for *mutual* approach, (we emphasize that word "mutual,") they both are far removed from sacerdotal pretension, both acknowledge the scriptures as the one supreme symbol of faith and guide of manners. Each seeks to cultivate an intelligent faith rather than the more emotional, each sets a high value on ministerial attainment, and both have ever recognized, what other bodies are slowly acknowledging, the lay element as a necessary factor in true church government. Nor do they doctrinally stand apart if open expression were given to things as they practically are. The old controversies which focussed at

Dort, are dead, and the statement of doctrine put forth some years ago by the Congregational churches of the United States covers all that is really preached in the present day pulpits of either body. Presbyterian authority is nearing that point where it is but the expression of the obligations of brotherhood: though the word "authority" is dear to the developed boyhood whose great delight was to tie a string around his dog to show that he was the master: and in the prevailing use of the word Congregational as against the older term Independent, we have the strengthening recognition of the solidarite of the Christian churches under their master Christ. Let but each step out from holding the fort to clasping the hands and the work is near completion. The heritors of the Puritan faith are surely brethren.

As I close, the post brings Dr. Hunter's article to my desk. He has anticipated one point on which my pen was about to write, viz., the intent of our Saviour's prayer. With him I be-

lieve that the prayer means not merely the spiritual unity, but its manifestation, otherwise, as Dr. Hunter emphasizes, "you cannot make the world see it." Let me shorten my article in this particular by asking a re-reading of his remarks thereon.

With one appeal, I have done. In Canada we are face to face with a mighty priesthood, mighty because united. I have no bitter word to say of any man's sincere and religious belief, but Ultramontanism, and Roman Catholicism is Ultramontane now, is the foe to liberty and general intelligence; a divided Protestantism invites constant advances of what in this particular must be esteemed an enemy's lines; the nineteenth century, too, is closing with the mutterings of social storms in the chill air of a speculative materialism; if ever an united church was called for, it is called for to-day; and only thus can we confidently echo the Saviour's prayer, that the world may know that its redeemer has come.

Contributed Articles.

OUR LIBRARY BIBLES.

III.—CRITICAL EDITIONS.

EVERY one who regards the Bible as the inspired word of God must be interested in the effort to determine as nearly as possible the very words in which it was originally penned. This is no easy task, for though in nearly everything that is essential or important the manuscripts agree, the minor variations are almost innumerable, so that the work of collecting, comparing and deciding between them is one of immense labour, requiring the greatest accuracy and good judgment. Hence the need for scholarly criticism of the text and for special critical editions, giving at once results and the grounds on which they are based.

So far as the Old Testament is concerned the number of such editions is as yet comparatively small. The fact is that here the work was done for us in a way, some centuries before the invention of printing, by the Jewish scholars known as the Masoretes. After comparing such manuscripts as were accessible, they fixed upon the text which they regarded as having the best authority, and took measures to secure that all future copies should conform to this standard.

Any that contained more than a limited number of departures from it were destroyed, so that practically all the known manuscript copies of the Hebrew Scriptures present us with the same text and the variations from it are of little account. Our library contains the only really great work of permanent value that has ever been printed giving the Hebrew text with the manuscript authority for it, viz. that by Dr. Kennicott, published in two folio volumes at Oxford in 1776-80. It was an enterprise of immense labour and was carefully done, about 600 Hebrew manuscripts having been collated specially with a view to it. In the Pentateuch Kennicott exhibits also, by an ingenious, though costly device, all the variations of the Samaritan version so that they are apparent at a glance. An important supplement to Kennicott's Bible was published a few years later by Prof. De Rossi at Parma, in four quarto volumes, giving a summary of various readings found in about 800 additional manuscripts. This work is also in our collection. There is a growing feeling that it is high time for some advance upon

the results gained by these scholars of the last century. There is indeed little more to be obtained from Hebrew manuscripts than has already been obtained. The only quarters from which further light can now come must be from a careful comparison of the readings given in the Scriptural quotations of the Talmud, or those suggested by the ancient versions made before the Masoretes completed their revision. These contain many variations from the received text, and the Greek Septuagint at any rate ought to represent the text as it stood before the Christian era. But before these versions can be used with satisfaction, thoroughly critical editions of them all must be prepared, and even when that is accomplished there will need to be the greatest good sense exercised in the employment of them if the result is to commend itself to the judgment of the church. Something has been done in this direction for the Septuagint in such editions as those of Holmes, Field, and Tischendorf, which are on our shelves. But much still remains to be accomplished.

In regard to the New Testament we are much better off, and a long line of scholars during the past two hundred years have devoted their best skill and patience to the determination of the original Greek text so far as that can be ascertained from existing authorities. In addition to the great Polygiotts men-

tioned in the last number of the JOURNAL, which are to some extent critical editions, the following among those in the library are deserving of notice :

1. Beza's New Testament once enjoyed a great reputation and passed through many editions. Our copy belongs to that of 1598, the latest published during his lifetime. In addition to the Greek text and a commentary thereon, it gives also the Vulgate and a second Latin version of his own, which has been much admired for its elegance and has been often printed separately. For the determination of the Greek text Beza had secured several valuable manuscripts and was quite capable of making a good use of them had he fully realized the importance of doing so. But for the most part he followed previous editors, contenting himself with suggesting corrections in the notes. His prominent position among the Reformed Churches caused his example in this respect to be imitated by subsequent editors for over a century, until a sort of stereotyped text had come to be established which was known as the *textus receptus* and acquired an authority to which it was by no means entitled. We have also a copy of the Cambridge edition of Beza, printed in 1642, in which are given likewise the Annotations of Camerarius.

2. The New Testament of Curcellæus,

which comes next, is a dainty little duodecimo, beautifully printed by the Elzevirs at Amsterdam in 1658, and presented to the library by Mr. William Drysdale of this city. Courcelleus, or Courcelles, published several editions, all of which are in great repute for their beauty and accuracy. That of 1658 is the earliest and rarest. Copies of it have recently been priced as high as £10. Courcelles however was a Socinian and the value of his work was very seriously affected by the fact that he allowed his dogmatic views to influence him unduly in the selection of readings. He sometimes even substituted conjectures of his own in the interest of Socinianism. The library contains also a later edition of his text, published in 1738, which is said to have been revised by the celebrated critic Wetstein, though his name does not appear on the title page.

3. A new era was introduced into New Testament criticism by Dr. John James Griesbach who, adopting a suggestion made by Bengel, began to classify manuscripts into families according to their supposed genealogy, and to estimate their value rather than simply to count their number. His classification has had to be revised, as might be expected, but his method has been followed by almost all succeeding editors. The first volume of his *New Testament* appeared in 1796, the second ten years

later. Our copy is one of the third edition printed in London in 1818.

4. Dean Alford's editions are too well known to need any description, but cannot be passed by. The value of his work on the text has been overshadowed by the excellence of his commentary, but he was a most conscientious critic and he furnishes the student with a complete statement of the authorities for his text. This is done by very few commentators and hence probably more readers have come to know something of the textual criticism of the New Testament through Alford than through any other writer.

5. One of the most patient and painstaking critics who has ever spent his life on the text of the New Testament was Dr. Samuel Prideaux Tregelles, with whom it was a veritable labour of love. Accuracy was his passion and he allowed no point to escape him until he had thoroughly investigated it. His great edition of the New Testament began to appear in 1857 but was not completed until 1879, by which time he had been so enfeebled by successive strokes of paralysis that he was obliged to leave the introduction unwritten. His revision of the Greek text, which he sought to restore almost exclusively by the aid of the earliest manuscripts, is accompanied by the Vulgate as taken from the great Codex Amiatinus in the Laurentian Library at Florence, and differs con-

siderably from the Vulgate as given in the ordinary editions.

6. The most industrious and enterprising scholar who ever devoted himself to New Testament criticism was Dr. Constantine Tischendorf. Though somewhat erratic in his genius and hasty in his conclusions so that he often changed his views, no one can claim to have rendered greater services in this department than he. His discovery of the Codex Sinaiticus alone would have made him famous, but this was only one of his many eminent contributions to the subject. It was he who first successfully deciphered, with the aid of chemicals to bring out the erased writing, the most important of all the palimpsest manuscripts, the Codex Ephraemi in the National Library of Paris. He also published editions in fac-simile or otherwise of nearly thirty different manuscripts containing the New Testament in whole or in part. From first to last he issued no fewer than eight different critical editions of it, besides one of the Greek Septuagint and another of the Latin Vulgate. His eighth edition of the New Testament which is the one in the library, was intended to be the crown of his life work and it is a noble monument of consecrated learning. But a like fate awaited him as befell his friend and fellow-labourer in the same field, Tregelles. He had barely completed the text when

stricken with paralysis, and he was unable to complete the prolegomena which would undoubtedly have proved in some ways the most valuable portion of the work, since in it he intended to give a complete list of all the known manuscripts of the New Testament with a description of them and a discussion of the principles to be observed in their use. The unfinished task, however, has been taken up by an American student, who was one of Tischendorf's disciples in Leipsic, Dr. Gregory, and is being slowly carried to completion. The portions of it which have already appeared abundantly prove his fitness for the work and show that when it is finished it will be a valuable addition to our knowledge of the subject.

7. The last to be mentioned is the text of Westcott and Hort, the former of whom is now Bishop of Durham while the latter has just gone to his rest. This edition published in 1881 is the result of the joint labours of these two eminent Cambridge scholars, continued throughout many years, and is a fearless attempt to reproduce the text current in the fourth century, from which our earliest manuscripts date, without regard to any prescriptive text sanctioned by a later age. It is in some respects the most radical text ever published and has been somewhat severely criticised in certain quarters. There is little ground for alarm, however, for when all is said and

done the amount of their variations is inconsiderable, touching no gospel fact or doctrine of the faith. To quote their own words: "If comparative trivialities, such as changes of order, the insertion or omission of the article with proper names and the like, are set aside, the

words in our opinion still subject to doubt can hardly amount to more than a thousandth part of the whole New Testament." For the three last works we are indebted to the Rev. L. H. Jordan.

JOHN SCRIMGER.

Presbyterian College, Montreal.

Unfit for greatness, I her snares defy,
And look on riches with untainted eye,
To others let the glittering baubles fall,
Content shall place us far above them all.

—*Churchill.*

By jove, I am not covetous of gold,
Nor care I, who doth feed upon my cost!
It yearns me not if men my garments wear!
Such outward things dwell not in my desires;
But if it be a sin to covet honour,
I am the most offending soul alive.

—*Shakespeare.*

I thank the saints I am not great,
For if there ever come a grief to me
I cry my cry in silence, and have done:
None knows it, and my tears have brought me good.

—*Tennyson.*

THE UNITED PRESBYTERIAN THEOLOGICAL HALL.

TO give the history of the United Presbyterian Theological Hall in its origin and development, from its earliest beginnings to its present position, would practically be to give an essay on Dissent in Scotland. Now it is said that none but a Scotchman is ever able to fathom the mysteries of Secession and Relief, Burgher and Anti-burgher, Old Light and New Light; and as many of the readers of the JOURNAL are doubtless neither Scotchmen nor the sons of Scotchmen, it will be well that we begin our narrative-description at a point subsequent to the time when most of the divided streams that had pursued for many years their separate and somewhat stormy courses flowed together into one channel.

It was not long after the union of the Secession and the Relief in 1847 that a need of reorganization in the system of tuition at the Theological Hall began to be felt. The curriculum extended over five years; but the lazy student of today sighs, as he reads the history of his church, for these good old times when each session lasted for only eight weeks, and the Professors having pastoral charges to attend to were tempted to combine as far as they could, their class-work with popular lectures for

their congregations. There can be no doubt that the system had its advantages when the church was young and struggling. The Professors had their congregational stipends with which to eke out their living, and students who supported themselves by teaching or by Home Mission work could take their theological course in their holidays! But it had also its drawbacks; and these were seen more especially in the case of students who were not naturally of a studious turn of mind. The idler could make shift to pass with very little theology; and any who would could carefully avoid too intimate an acquaintanceship with the particular subject that might be his *bête noire*. That this was so, was evidenced, if the tradition is true, at one Presbyterian examination where a student read and translated from a Gaelic instead of a Hebrew Bible, undetected by the reverend fathers and brethren. The blame for poverty of scholarship must rest, however, more upon the delinquent students than upon the system; for a system that produced such men as Principal King of Winnipeg; Dr. Matthews, Secretary of the Pan-Presbyterian Council; Dr. Alexander Robb, translator of the Bible into Elik; Dr. Calderwood, Professor

of Moral Philosophy ; Dr. William Taylor of New York ; and others who have occupied or who still occupy foremost places as preachers or teachers, professors and authors, evangelists and missionaries, cannot be said to have been wholly a failure. But that a reconstruction was needed became more and more evident and a movement was begun to this end. It was put in the background, however, for several years to wait the issue of negotiations for union with the Free Church of Scotland ; and only when these had dragged their slow lengths along to failure, did it come again to the front. In 1876 the reconstructed Theological Hall met in Edinburgh. There were five chairs of Divinity—one dealing with Systematic Theology and Apologetics ; one with New Testament Literature and Exegesis ; one with Hebrew and Old Testament Literature and Exegesis ; one with Church History ; while Dr. Ker without professorial status discharged the duties of the chair of Practical Training. The professors no longer held pastoral charges ; the sessions extended from the beginning of November to the middle of April ; and the students were required to attend for three sessions.

It is one of the things that keep professors humble to know that in a few years successive generations of students will remember them not for their great personal power or for their encyclopædic learning, but by a few stray anecdotes.

And yet after all, as Punch's cartoons give perhaps the truest insight into the making of British history, these stories oftentimes reveal the man more truly and more forcibly than the eulogistic and long drawn out biographies. To those of us who graduated in comparatively recent years, the memory of the past generation of professors—those who came in with the union of 1847—had reached the anecdotal, if not the mythical, stage. These traditions revealed very different types of men. Principal Harper, the man of military presence and authority, with powers of sarcasm only too well developed, was remembered for his incisive criticisms of class discourses. It needed the sermon to be but a few moments short of the regulation twenty minutes, for students to be told in ever memorable tones of voice—“the discourse is a passable *fragment*.” Dr. McMichael, with little of the appearance of a professor, was yet shrewd, keen, and eminently fair. To a student who had given a “flowery sermon” he said: “I'm fond of poetry. I like to hear it in a discourse when it is appropriately quoted. I have not a word to say against the quotations just made, except it be that, p'raps, we got too much of it. If that be a fault, it is one that will cure itself. Three months of a settled ministry will take the poetry out of the preacher.” Dr. Lindsay was good natured, serene, wearing ever the ghost of a smile, a little slow ; but clear and

himself and with great powers of abstract thought. Amiable to a fault, he was true as steel to his principles and his duty, and personal inclinations had to give way sometimes to the demands of the professorial judgment seat. When a student one day flagrantly violated the law of reading his discourse, the Professor sat quietly looking at him for ten minutes or so, and then: "Mr. R——, that's a very good essay. We'll take your sermon when it is ready." Dr. Eadie, on the other hand, was gruff, quick, but not unkindly. On one occasion a student was more than usually stupid. Eadie asked in his brusque manner: "Have you prepared that lesson?" "Yes, sir." "Then why are you blundering in that style?" The simple-minded man replied, "I forgot the paper on which I had written my translation." "Humph! write it next time on the fleshly tablets of your heart," was the reply. Another student, having for the first time to take the opening prayer in the class, broke down after the invocatory words. He tried again and failed; a third time he tried and broke down, Eadie all the time growing more restless. When the third break down came, Eadie could stand it no longer and lifting his head out of his hands exclaimed in his broad Scotch: "Say Awmen, mon!"

But we are writing of a by-gone generation. Their place knows them no more. Principal Harper was the only

one of the original number who entered the reconstructed Hall in 1876. With him, were Dr. Cairns in the Chair of Apologetics; Dr. Johnstone in the Chair of New Testament Literature; Mr. J. I. Patterson, M.A., in the Chair of Old Testament Literature; Dr. Duff in the Church History Chair; and Dr. Ker in Chair of Practical Training. Principal Harper died in 1879 and his mantle fell on Dr. Cairns.

Shortly after this time, the Church in the lustiness of her prime determined on larger things. The contracted and somewhat dingy buildings in Queen street were left behind and the Hall and Church Offices were removed to a palatial building on Castle Terrace. This possesses ample accommodation; and has perhaps the largest and most popular auditorium in Edinburgh suitable for public meetings. It was originally built as a theatre, and evidently it is as expensive for a building as for a man to sow its wild oats. The purchase price was about \$150,000, but ere it could be reformed to wear a proper theological aspect it had cost over \$300,000. Moral: It is cheaper and better to start right than to have to remodel.

The Theological Hall provides only a theological training. All students are required to have taken before entering a regular course at one or other of the universities; and are advised if possible to secure the university degree of M.A. While others have to pass a pretty se-

vere examination in all the university subjects to gain entrance, students with the M.A. degree are exempted save in the departments of Biblical knowledge and Hebrew. It is then as one sees the the hapless unfortunate toiling away at paper after paper that he becomes supremely conscious of the dignity of possessing a degree. The Scotch student from the beginning to the end of his seven years' course, and even beyond it, is haunted by examinations. The nightmares that make agony of his sleep and the deliriums that seize him when his brain gives way from overwork come to him in the form of examinations for which he is not prepared or which he has forgotten. A certain average is necessary over the class examinations to save the student from being sent back for another year; and at the close of the third session there is the "last straw" in the shape of an exit examination that bars the way to freedom. Again, however, the degree comes like the Pickwick pen "as a boon and a blessing to men," for the students who take the university B.D. are exempted from the third year "exit."

In 1847 a scholarship scheme was begun to enable students who might be without sufficient means to prosecute their studies to secure what might support them. Through the course of time the main end has been lost sight of, and the scholarships are secured by those who have probably the least need of

them—those whose parents could afford to give them the best school education. Another argument in favour of the scholarship scheme was that it would raise the standard of scholarship. This it has done, but just in the same proportion has it destroyed the former argument. Those who have had few advantages in early life when brought under religious influences and desiring to give themselves to the work of the ministry are with rare exceptions unable to gain scholarships. These have been lifted out of reach of any but those who have had a thorough training. This evil is being remedied. A scheme has just been introduced by which \$300 in \$50 grants is to be given to students needing pecuniary aid and who show decided promise of usefulness in the ministry. Three scholarships are now open to those who intend to become medical missionaries. There are about sixty scholarships open to U. P. students at the university who are studying for the ministry, having a total value of about \$4,750; and thirty scholarships open to students at the Hall, having a total value of about \$3,600. The scholarships vary in amount from \$50 to \$200 and the term for which they are retained from one year to four.

A few years have wrought a great change in the Hall—Ker gone, Duff gone, Cairns gone. There were giants in those days! It was one of the sights to see Ker lecturing—lying back in his

chair, his hands stuffed away into his capacious pockets, his glance drifting carelessly over the desk or floor, or fixed on the roof and vacancy, the words flowing easily and limpidly as a summer brook while he conjured up an Alpine scene, or unfolded the hidden treasures of a favorite text. Before writing our class sermon, we had to present our proposed line of treatment. This he would keep on correcting till we were left with the outlines which he had prepared. There was no use of trying to preach that sermon before a congregation. Ker's divisions were his own, his line of thought was his own. There was no use trying to impose it on others as one's own. It was "Ker's particular." When delivering the sermon in the class, it was often a case of Scylla and Charybdis. If the student followed his own line of thought, he would be told that the other was better; if he followed that—well, the chances were that he couldn't follow it, and had to follow the example of the student who taking the introduction suggested, could find no path leading into the sermon proper and jumped the difficulty by saying, "and now we come to the text." It was best to follow the outline given, for then the student would probably be naïvely told, "the outline is a very good one and shows considerable thought." No doubt it was, but our objection was that it was not ours, and could not be made ours. Our case was that of the lady who said

to the artist, Turner: "Why, Mr. Turner, I never see those things in nature that you paint!" To which he replied: "And don't you wish you could, madam?"

Dr. Duff, too, is gone. Duff who, with the usual amount of truth that there is on an epigram, was said to be the "cleverest and laziest man in Scotland." To look at his slow and somewhat slouching gate—the result of physical weakness; to listen to the jerky, monotonous reading of his lectures; to watch the half-sleepy or tired look that was turned from time to time on the class, one might be pardoned in thinking he would be the last man to raise enthusiasm in his students. Yet no Professor in the Hall equalled him in this respect. There was a strength and incisiveness in his style; a mastery and control of his subject, as well as a personal magnetism and subtle humour that captured the students. There were times, too, when these half-sleepy eyes fairly sparkled with enthusiasm or danced with half-suppressed merriment. Duff was an excellent critic—supremely fair. But when occasion needed, no man could be more bitterly severe. A careless student on one occasion got the censor to stop him before the right time as his sermon was not fully written. "Time's up," called the censor. The student picked up his notes and departed for his seat. "And so's the manuscript," drawled the professor in his peculiar

tone. "Mr. ——" he went on to say, "that sermon's too *long*, too long by half, cut off a half, it *doesn't matter which!*" Rarely, however, did he let his humour sting, and he was as ready to turn it against himself as others. After one annual conversation only about a dozen students instead of forty were present in his class next morning. As he entered the class-room he gave his furtive look over the students, took in the situation, and as he fumbled over his lecture book to find the place for the day, was heard muttering to himself: "If there be ten righteous men—!"

And Cairns, too, has passed away—the noblest Roman of them all. A giant in intellect, with an enormous capacity for hard work; with a tenacious memory for facts and figures; with a conscientious thoroughness that could not pass over the smallest minutiae, we were often made to long for a Layard or Schlie-man or some other great excavator who would help us to disinter the original lectures from the accumulated debris of succeeding decades. It was the man more than the professor who impressed himself upon the students. He was an Israelite indeed in whom there was no guile. There still remains the memory of a cartoon that was made in the Hall, representing Cairns meeting the Evil One. Cairns is driving on his usual way, and expressing sorrow to have heard such bad reports about him but after all, he dared say, *he was not so*

black as he was painted. If there was any good in a man Cairns would find it and draw it out, and he had to be a very evil man indeed against whom he had a hard word to say. If other professors could be said to be the friends of their students, Cairns might be said to be not only *their* friend, but the friend of their *families* as well. "How is your father, or mother, or brother?" was his first question after enquiring after the welfare of the student himself. He interested himself in all and never seemed to forget. Before me lies the last letter I received from him—on coming out to this country, and enclosing letters of introduction. We used to say that he never bought anything but the envelopes, his letters were written on the blank half-sheets torn off letters received. When he wrote me, these must have run done for the letter is written on the flap of the envelope itself. "My dear Mr. Anderson," he writes, "you have my best wishes on going to Canada. I gladly send you the enclosed. If I can ever in any other way benefit you, I will be only too glad. I hope you may have a happy and useful course. With best regards to your father and mother, ever sincerely yours, John Cairns." Nothing unusual in it, but it is characteristic; and then everything was meant. To know Cairns was to love him.

Two only of the Professors of the Reconstruction period are left—one, a good

tutor of Hebrew, and the other the Cerberus of United Presbyterian Orthodoxy spared to the Church in these troublous times. The Hall has now entered on a new period. The vacant Chairs have been filled and filled by men who are, if anything, more in sympathy with the present times and influenced by its progressive spirit than were their predecessors. The students have fought and won a battle by which the Index Expurgatorius has been banished; and the Professors have to lead them through German pastures. Not that there is any danger of U. P. students becoming heretical; but they have always been radicals and they must have something to reform. There are not wanting signs that they are looking forward to a greater reform—the union of the Hall with the F. C. College on the hill.

The United Presbyterian Church has ever been renowned as a Missionary Church, and it is not to be wondered at that among the different societies at the Hall, the Missionary Society should rank first and foremost. Under its auspices a prayer meeting is conducted weekly among the students. It undertakes Home Mission work in the Pleasance in Edinburgh, paying a missionary to devote his time to it, and the members assisting him in meetings and visitation. Each year, the Society chooses a special scheme of Foreign Missionary work to which to lend aid. When this has been decided on, a pamphlet with

information is prepared, conveners for Presbyteries are appointed, applications are sent to all the ministers to allow the students to bring this scheme before their congregations on appeal for aid; and students are appointed for each congregation by the conveners. In 1891-92, for Home and Foreign Missions, about \$7,700 were collected, of which \$6,600 were sent to the Old Calabar Mission field for the purpose of erecting a Medical Mission House and Dispensary.

The home outlook of an Old Country graduate is neither so wide nor so promising as that of his Canadian brother. On the United Presbyterian Probationers' List—on which all probationers' name and names of vacancies have to appear—there are fifty-two probationers' names and only seventeen vacancies. If Scotchmen were not rovers born, what would be the state of that list! As it is, many at once seek homes and work in other lands. Students of my own year are now to be found settled in Australia, New Zealand, Old Calabar, Egypt, China, Jamaica, Chili, the United States and Canada. Dr. Robertson from the North-West might do worse than play the part of the man of Macedonia. And though he might not secure another Paul, yet he might find no unworthy successors and as ready a response from among the graduates of the United Presbyterian Hall of Scotland.

R. S. G. ANDERSON.

CONCIO AD CONGREGATIONEM.

UPON the occasion of the ordination and induction of the Rev. J. A. Morrison, B. A., as Pastor of the Presbyterian Church, Listowell, Ont., Principal MacVicar addressed the congregation in the following terms:—

Christian Friends,—The minister of your choice is now placed over you in the Lord. The relation thus constituted between you is essentially spiritual. The aims and issues of your mutual activity will affect the interests of your souls for time and eternity. Under the blessing of God Almighty you will experience profit such as cannot be reckoned by the arithmetic of this world, profit in your hearts, in your homes, in your business, in your entire journey through life and in your everlasting service of God in glory.

And if your minister thus unsparingly sows for you spiritual things, I feel sure that you will give him no cause to complain for lack of carnal things.

I only mention this thought, however, in passing. We have far graver matters to occupy the few moments at our disposal.

This is to you all an hour of expectation. You are trying to penetrate the future, and what do you look for from your new minister? Count him first of all an ambassador for Christ. This is

his commission—this is his status. As a teacher, as a shepherd of the flock, as a fisher of men you may count upon his doing what Jesus Christ himself would do were He among you, and surely it is no dishonor to your minister to add, with many shortcomings, for who is sufficient to represent the Son of God and Son of Man—our blessed and glorious Redeemer. Nevertheless, it is true, in spite of our numerous imperfections, that we are the ambassadors of Christ, as if God did beseech you by us, we pray you in Christ's stead be ye reconciled to God. What sacredness then in your relations to this young man whom you have called, and who has heard the voice of God in your call, to be your pastor. Seeing he is the messenger, the representative of Christ, receive him as such, and esteem him very highly in love for his work sake. You remember how the Saviour put this matter, "He that receiveth you, receiveth me, and he that receiveth me, receiveth Him that sent me."

Count upon your minister as the ambassador of Christ keeping constantly to his Master's work. I know that some do far otherwise and meddle with a hundred things from which Jesus scrupulously abstained, but they do so at their own peril and to the great injury of the

sacred cause they represent. They gain a reputation in politics, trade, and commerce which never belonged to the Redeemer.

His enemies falsely called him a glutton, a winebibber, a lunatic, a demoniac; but they never spoke of him as a stockbroker, a trader, a philosopher, a scientist, or a leader of the sports and fashions of Jerusalem and Judea—No. He was recognized as a Teacher come from God, as a messenger from the eternal world, constantly turning the minds of men to things unseen, to enduring verities beyond this passing life. He was known as the friend of publicans and sinners, reclaiming, seeking and saving the wanderer, the outcast, the fallen, the friendless, the lost. He did not neglect good people, but at the same time expected them to look after themselves and others as well, and hence he often left the ninety and nine sheep in the fold to look after the one that had gone astray. He recognized the fact that they that are whole need not the physician, but they that are sick. The truth is, brethren, that the worse men are the more need they have to be loved and looked after. Good people do not require half as much attention as bad people. You may expect your minister, therefore, to distribute his efforts according to this principle: and if you are well, in robust health, and your soul prospering in the Lord, do not look for him to be run-

ning after you every week or every month in the year; but you run after some one else who needs your help, and thus prove your own work that you may have rejoicing in yourself alone and not in another.

Count upon your minister, in his public and private teaching, being very plain and direct. He must be so if he is to be Christ-like—you know the life of our Lord too well to require me to give evidence of this fact. He always went to the point at once, without circumlocution or waste of time and words. This was true whether speaking to the great multitudes or to the individual. It is easy to speak plainly to a crowd; but expect your minister, in following Christ's example, to do so to you one by one, and face to face. It is just by these close grips, these direct personal efforts, which some people are apt to deem offensive, that special good is often done. You remember how the Master said to his chief apostle—"Simon, Simon," addressing him by name and as plainly and directly as words could make it—"Satan hath desired to have thee that he might sift thee as wheat; but I have prayed for thee that thy faith fail not"—and again three times he put the pointed personal question, "Simon, son of John, lovest thou me?" Peter was grieved—but he was wrong—and so you may be grieved, but you, too, will be wrong, should your Minister some day in this pulpit or in your home in

his ardent solicitude for your soul's eternal well-being, come as near you as Christ did to Peter with personal questions. I beseech you, do not expect him to handle the word of God deceitfully. Do not expect him to strike with the flat side of the sword of the Spirit instead of with its sharp edge. Do not look for him when visiting your homes to waste his time and yours in dilating upon mere secularities or the gossip of the parish, and do not urge or expect him to attend a score of petty meetings of all sorts which promote neither intellectual culture nor true godliness.

Count upon your minister needing all the help you can render him. He is young—and I say this not to his disparagement but the reverse. It is a great advantage to be young. Youth is the period of enthusiasm, of elasticity, of courage, of lofty aspirations, of warm sympathy and untiring efforts. But youth is not the time of infallibility—that high attainment is reached by none of us this side of eternity. We only know in part, the knowledge of the best of us is finite, and our ignorance is infinite. Let us therefore wisely have compassion one upon another and bear one another's burdens, and so fulfil the laws of Christ. I am persuaded that it is the solemn purpose of all here, young and old, to help the minister; and the practical question is, how are you

to do it? I answer in brief. Give him your confidence. He is worthy of it as the representative of Jesus Christ. He is your best friend, see that you are his. Give him a word of cheer as often as you can. Tell him you have heard of his sympathetic, helpful visits in the homes of the sick and the dying; and do not rush into the vestry some Sunday morning to announce to him in a complaining carping spirit that some one has not been visited, and is thinking on this account of leaving the church—some one of whose existence and place of residence neither elder nor deacon nor any one else ever told him.

Commend his sermons now and then—yes, and his general work. I have sometimes said to my pastor, "That was an admirable, practical discourse you gave last Sunday," and I know it helped him in making the next one still better—why not? Some people seem to be afraid to spoil their ministers by saying any good of them. They imagine that the only way that they can get them to grow in grace is to find fault with them perpetually. I suppose it must have been the presence of a collection of people of this sort at Corinth that compelled the apostle Paul to say to them, "I ought to have been commended of you."

Commend your minister to your children and friends and strangers in the drawing-room, in social circles, and

in the currents of everyday life. It is surprising how much we can talk men up or down—how much we can help or hinder them in the Lord's service by the use or the abuse of that unruly little weapon, the tongue.

Commend and help your minister in the spirit of love. Lacking this, the best efforts may be frustrated. It is amazing how far we may go in seemingly good and helpful activity and yet wanting love, prove utter failures. You remember how the apostle Paul puts this matter. He declares that he might speak with the tongues of men and of angels—and that implies more eloquence than any of us can claim—that he might have the gift of prophecy, and know all mysteries, and all knowledge—and that involved greater attainments than the most learned man on earth ever possessed—that he might have faith to remove mountains, and bestow all his goods to feed the poor—what boundless faith and boundless charity—and still more, give his body to be burned, and yet lacking love, he would be a sounding brass or a clanging cymbal. Now then, in helping your minister, and in all your christian services, see that you are governed by that spirit of love which is the fulfilling of the law, and which hides a multitude of sins.

Aid your minister in what he will find extremely hard to do without your help. What is that? There are many things.

—I can only name a few of them. He will find it hard to make good sermons, ones that will be good for you, unless you pray for him while he is making them. And even then, it will not be possible to make them, unless you give him the time and quietness necessary to produce such discourses as ought to be delivered in this place. He will find it hard to deliver them with power if they are to fall upon empty pews rather than upon the ears of prayerful, attentive people. This is a matter in your hands, in which everybody can give effective help. He will find it hard to make a warm, glowing, interesting, edifying prayer meeting if his own voice is the only one ever heard expressing the desires of your hearts before the throne of God. Now you can put this matter right. It is your prayer meeting, and you should take your share of speaking to your Father about the wants of His children. He will find it hard to have a living, thriving, growing Sunday school and Bible class unless fathers and mothers, brothers and sisters throw their hearts and souls into this work along with him. Do not expect him to visit absentees—if he is to teach and preach rightly he cannot do it, but you can. Let each one of you who is walking in the right way, in the way of the Lord, look after only one who is out of the way, who is occasionally or perpetually going wrong, and the work

is done. Your minister will find it hard, and something from which he should be delivered, to be drawn away from the word of God to serve tables. In apostolic days this service of tables, which has now grown into a long list of small items, was not allowed to encroach upon ministerial time and energy. So let it be still. Wherefore, brethren, look ye out among you, from time to time, men of good report, full of the Spirit and of wisdom, who may be set over this business, that your minister, your chief teaching elder, and the other elders who are associated with him, may continue stedfastly in prayer and the ministry of the word; that thus the word of the Lord may have free course among you and be glorified, and that the pastoral relation now established between you may be enduring, and abundantly fruitful of good for time and eternity.—
 AMEN.

In this wide world the fondest and the best
 Are the most tried, most troubled, and distressed.
 —Crabbe.

Howe'er it be, it seems to me
 'Tis only noble to be good;
 Kind hearts are more than coronets,
 And simple faith, than Norman blood.
 —Tennyson.

Far better, in some nook unknown
 To sleep for once—and soundly,
 Than still survive in wistful stone,
 Forgotten more profoundly!
 —Austin Dobson.

A VISION OF OWLS.

THEN the Revealer-of-Symbols took me up into an high tower and bade me look forth of the window. And I looked forth and beheld the streets of a city, and open spaces with many and great trees and a multitude of persons coming and going beneath them. Then he said, "What seest thou?" So I told him. "Look once more," said he, "and tell me what thou seest!" And again the open spaces and the trees, and under one a great company assembled, to which others still added themselves, the reason whereof I could not perceive. Then said the Revealer of-Symbols to me a third time, "Look yet more nearly and tell me if thou seest aught beside!" So I bent my gaze steadily upon them, and observed that they all looked upward to the topmost branches of the tree, and many were smiling and some jeered. Then observing more narrowly, I perceived a great Owl perched upon a limb of the tree, and many of the baser sort and boys casting sticks and stones toward it with intent to strike it. After the space, it might be, of the twelfth part of a glass, the Owl forsook its perch and fled to another tree; and the rabble pursuing it continued to cast stones at it.

Then I beheld one coming forth with

a fowling-piece which he laid to his shoulder and discharged against the bird, which being mortally stricken fell headlong. Then the multitude rushed together upon it, and on the instant the vision was snatched from my eyes, and I beheld again the moor and the sea breaking upon the rocks and the clouds blown up from the horizon.

So I turned to the Revealer-of-Symbols and said, "What meaneth this?" And he answered, "This is an Allegory of the tender mercies of the Schools. The city thou sawest is the world, and the spaces the highways of it: the trees which adorned them have grown from the Tree of Knowledge, and the multitude of persons which passed to and fro are the children of the Schools. The Owl which thou observedst upon the tree belongeth to the School of Nox, and is one of much learning, having great repute among them; those whom thou sawest stoning him are the School of Dies: and there hath been of old a striving between them for the Truth, for those see not as these, viewing things with different eyes.

Wherefore Owl happening within their boundaries they run together and take counsel, saying, "Behold, now, our brother is with us: we cannot give him light, but assuredly we may put an end

to his darkness!" And forthwith they take up stones and slay him."

Then the Revealer-of-Symbols bade me look forth once more : and behold, a mist, which came up and covered the streets and the open spaces, the multitude of people and the trees to their topmost branches. And over the midst, above the trees was a great globe of light, of ineffable brightness and purity, and upon it the name TRUTH, as it were writ in letters of fire. And behold, from the limb whence the Owl had fallen, a tongue of flame, which floated upward and inward and melted with the contral Truth. "This flame thou seest," said He of the Symbols, "which riseth

from the Owl and is drawn toward the central fires, is the Truth that was in him. Ignorance dieth ; but Truth is eternal ; and not the passions of men, nor the prejudice of the Schools can take away one jot or tittle of it."

Then was I sorely troubled and perplexed for the ways of men ; and I said, "Lo ! These be shut in by the bounds of day and see what the day revealeth and think that knowledge dieth with them ; but their eyes are filled with light that they cannot see beyond ; and who shall judge whether these behold with clearer eyes, or they who walk dimly under stars and see the immensities which stand around them ?"

R. MACDOUGALL.

An evil soul producing holy witness
Is like a villian with a smiling cheek,
A goodly apple rotten at the core.

—*Shakespeare.*

Behold we know not any thing !
I can but trust that good shall fall
At last—far off—at last, to all
And every winter change to spring
So runs my dream : but what am I ?
An infant crying in the night :
An infant crying for the light :
And with no language but a cry.

—*Tennyson.*

A DAY WITH THE TRAPPISTS.

BY REV. GEORGE H. SMITH, M.A.

A SHORT ride from Montreal by rail brings us to Lachine, where the steamer *Sovereign* awaits us and soon we are steaming over the broad St. Lawrence along the shores of the Island of Montreal, then up the Ottawa to the old French village of Ste. Anne de Bellevue. As we stop for a few minutes in the canal lock under the tubular bridge of the G. T. R. resting upon its massive stone piers, side by side with the steel trellis bridge of the C. P. R.—Canada's two great highways—we look over this typical French-Canadian village of Ste. Anne's; famous, for it was once the halting place of the *voyageurs* for here they portaged their canoes and exchanged their furs at the Hudson Bay trading post; famous, for its old castle and watch towers used in the bloody days of Indian warfare; and famous too, for here Tom Moore resided for a time and here he wrote his well-known Canadian Boat Song:—

“Row, brothers, row
The rapids are near
And the daylight's past.”

Now we enter an expansion of the river, called the “Lake of Two Mountains,” and far in the distance is pointed out the spot, where in 1660, Adam Daulac, Sieur des Ormeaux with sixteen

brave followers held the fort for several days against the fierce Iroquois. They had sworn neither to give nor receive quarter and true to this oath every man was slain. But this stopped the Indians in their progress, for, thought they, if all the French are as brave as these we had better retreat.

The fort is fired, and through the flame, with
slippery, splashing tread,
The Redmen stumble to the camp o'er ram
parts of the dead.

There, with set teeth and nostril wide, Daulac,
the dauntless stood

And dealt his foes remorseless blows, 'mid
blinding smoke and blood

’Till, hacked and hewn, he reel'd to earth, with
proud unconquered glance,

Dead—but immortalized by death—Leonidas of
France!

True to their oath, his comrade knights no
quarter basely craved—

So died the peerless twenty-two—*So Canada
was saved.*

—George Murray.

Our boat is now moored at the wharf of the unpretentious village of Oka. This is a well-known Indian settlement, inhabited by a remnant of the Iroquois and Algonquin tribes. They were early converted to the Roman Catholic faith. Then a Protestant mission was established which, if it did not send peace certainly brought a sword. The

tranquility of the neighborhood was for years disturbed by two religious factions clamoring selfishly for Government favors. Matters were brought to a climax between the years 1875-1877 by the destruction of the Protestant mission house and the burning of the Roman Catholic church. Tedious lawsuits followed which will make Oka ever memorable in the annals of Canada. The ultimate result was that the Dominion Government transferred the Protestant Indians to a reserve in Muskoka and comparative peace reigns once more at Oka.

We disembark and readily securing a village carter, drive over the sand hill along the ascending bank of the river for nearly four miles, past one of the Two Mountains called Mount Calvary, which takes its name from three (formerly the mystic seven) chapels on the summit. Here in years long since gone by, many a pilgrimage was made by gallant cavalier and high-born lady toiling side by side up the weary height; and soon we are brought to the object of our visit, the Trappist Monastery of Oka. It is especially interesting from the fact that this strange fraternity of "farmer monks," holding conservatively to their mediæval traditions, have on this continent only three communities; one in the Southern States, another at Tracadie—the leper lazaretto of New Brunswick—and the third at Oka.

The Trappist order of monks was founded in 1140 at the village of Soligny-la-Trappe in Haut-Perche, about fifty miles from Paris. Dragged through five centuries of changeful fortune, the order was plundered and ultimately dispersed by the contending armies during the English invasion. At the close of the war they were restored but under the evil influence of the French Court. The conduct of the monks became a public scandal till Rancé, having mended his own evil ways, became a Doctor of the Sorbonne and arose as a reformer of the Trappists. For a time he ruled as nominal Abbot of the Abbey of La Trappe and in 1664 was made the actual head of the order and effected his reforms by pensioning off the refractory monks who refused to submit to the austerities he had introduced and thus was purified a remnant as devout as himself. In 1706 Dr. Rancé died, but the order flourished till their dispersion by the French Revolution of 1792. They were afterwards restored for a short time, but having sided with Napoleon in his dispute with the Pope, they were again banished in 1808 and only allowed to return upon the death of that monarch, to be again expelled at the revolution of 1830. Most of the order gradually found their way back to France but in 1880 under President Ferry's administration nearly 1,500 Trappist monks were exiled from France.

Five of these came to Oka and in 1882 with very humble beginnings, established the present monastery.

In this year they erected a plain wooden structure on a hillside facing the Ottawa River. In 1892 this was abandoned for the commodious stone edifice in the little valley hard by. Here the Trappists have a saw-mill, grist-mill and creamery, an abundant power being supplied from a neighboring stream.

When completed, the present building will form a quadrangle enclosing an ample court-yard. As it is, only two wings of the building are finished. It is to be an imposing edifice of rough stone with cut stone facings.

We rang at the door of that wing called "the hotel," for here guests are received. Ladies under no condition pass the threshold. In response to the bell, a feeble old monk opened the door. His hair was closely clipped and his round face cleanly shaven. He wore a long loose garment of coarse, brown flannel with a capuchin and a leathern girdle. He motioned us into a plainly furnished waiting-room and soon a younger "brother" in similar attire told us we must have dinner first, after which we would be shown over the premises. Descending to the refectory where a number of guests were already at table, we were treated to a substantial repast of soup, fish, vegetables, coarse bread, butter, cheese and cider; meat being strictly forbidden. On regaining the waiting-room a tall monk with a good

English accent and of a very gentlemanly address, clad in the garb of the Trappist order, viz.—a white flannel cowl with large sleeves; awaited to act as our guide. This "father" was very communicative save in certain rooms where strict silence is enforced.

Without a word we walk down the long cloister devoid of any furniture whatever save a bench running along either wall, and a high oak turrette for the Abbot, half-way down the room.

A long flight of stairs leads to the dormitory, which was arranged in compartments, much like the old-fashioned church pew. In each "pew" is a single "berth" furnished with mattress and blanket. These monks do not believe in pampering the flesh with luxurious apartments. They are not allowed to remove their garments at night, but once a week all clothing and bedding are thoroughly washed. Adjoining the dormitories—for there are two, one for the monks and one for the novices—is the chapel. The present chapel is only temporary, and will remain so until the completion of the building. At one end is a plain altar facing the stalls which are arranged along three sides of a quadrangle. Before the stalls stretches a desk on which rests the books, strange old-fashioned *formes* with heavy iron or brass clasps. The Latin text is large and printed between lines of antiquated musical notation. This chapel opens into a series of minor chapels or meditation rooms.

We were then conducted without the monastery to the barns, for these monks labor as farmers. Here are to be seen numbers of highly-bred horses, cows and pigs. A nursery of vines and fruit trees surround the *old* building. Everything is in such perfect order and of such good quality. Surely such scientific farming as is here exhibited, cannot fail to exert a beneficial influence upon the antiquated agricultural methods of the simple *habitants*.

Dr. Rancé introduced the most ascetic rules into the order. He enjoined total abstinence from flesh meat, fish, eggs and wine, and introduced the laborious manual occupations, the hard beds, perpetual silence save at prayers and the utterance of the "Memento Mori" (remember death) the salutation with which these brethren greet one another.

At Oka there are fifty regular monks and a large number of novices, who are at liberty to leave when they please and are only fully taken into the order after a novitiate of five years.

The monks rise at 2 a. m. save on Sundays and minor festivals when the bell rings at 1 o'clock. In three minutes they reach the chapel where two hours are spent in prayer. After this, in summer, they partake of bread and water by way of refreshment, then the out-door work begins in the barns and fields. At 11.30 the bell rings for the mid-day meal which, for the monks, consists of soup, roasted potatoes and

other vegetables, with coarse bread and by way of dessert a "milk dish" consisting of macaroni or rice is served and a little fruit is allowed. At 12 o'clock they have an hour and a half's rest, followed by prayers in the chapel, after which the boots and coat are donned and the outside work resumed till 5 p. m., when a supper is served consisting of the fragments left after the mid-day meal. Devotional exercises are continued till 8 p. m. and the monks retire. In winter only one meal per day is allowed.

At one of their religious exercises an open confession is made of all misdemeanors committed during the day, and they also inform the company of any misconduct or rule violated by their brother monks. If one has been guilty of talking or of making more signs than were actually necessary, a punishment is meted out, which consists of fasting and not unfrequently the "cat-o'-nine-tails" is administered.

As in the Eastern monasteries of old, guests are received in a very cordial manner and entertained for a few days if desired.

The sun sinking behind Mount Calvary reminds us that we must retrace our steps to the wharf, and so we did just in time to catch the *Sovereign* on her return trip, and an exciting run through the Lachine Rapids brought to a close our pleasant day with the Trappists.

The Mission Crisis.

MISSIONARY NEWS.

REPORTS reach us from Japan of the progress of the Christian Endeavor movement in that country. Rev. T. Harada of Tokio, has consented at Dr. Clark's request to superintend C. E. work there until Japanese Endeavorers form a Union and elect officers of their own. There are now twenty societies in Japan.

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In Uganda and Victoria Nyanza, the missionaries recently sold in a few weeks 4,000 reading sheets printed in the native language, and report that they could sell 10,000 copies if they had them. The people are most anxious to learn to read. One writes: "As long as we had a reading sheet or book left, a crowd swarmed around us day and night, and hundreds were disappointed when the supply gave out.

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A letter published recently in the *Witness* from Mrs. Read, formerly of Montreal, tells us of their safe arrival in Asamba, their future field of labor. Christianity has made much progress in that region and the missionaries speak highly of the types of character developed under the influence of the Gospel.

Such reports are encouraging, and their accounts of the great need of the Gospel here should lead many Christians to answer with their lives the call: "Come over and help us."

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The close of the year 1892 was marked by a great missionary conference at Bombay. This conference is held decennially to consider the progress of the Gospel in India. The number of missionaries have grown nearly twice as fast in the last decade as in those preceding, and the agencies for spreading the Gospel are becoming more diversified. Proportionately the converts have not increased as rapidly as the means for winning them, but while "the population grew at the rate of ten per cent., the Christians grew at the rate of fifty per cent."

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A Baptist missionary in Northern India states a remarkable fact connected with their church work, that whenever a member is brought under discipline for drunkenness or immorality of any kind he speedily becomes a Mohammedan; he cannot remain in the church and practice these vices. Especial mention

is made of two young men who were suspended from the church for good reasons, who openly said that they had no belief in Mohammedanism, but that they turned to a faith where they might live in immorality and drunkenness without fear of being called to account.—*Missionary Review*.

* * *

From the same source we learn that libellous literature in regard to Christians, continues to be circulated in China. It is difficult to determine the position of the officials toward these publications. Some time ago one leader among them was degraded by the authorities and driven from Chang-Sha. But he only went to another city, from which these "scurillous pictures and tracts" are continually being distributed. The officials here do not interfere. Injurious though these may be, they show the influence Christianity is exerting, and even the bitterest hostility of the heathen is preferable to indifference.

* * *

Under the heading—"The Situation at Ichang," the following appears in the

Church of Scotland Home and Foreign Mission Record:—From China Mr. Cockburn writes that after repeated negotiations the Chinese Government has still failed to make compensation either to the Mission for the Mission property destroyed in the riot of 2nd September, 1891, or to the missionaries for their personal property destroyed at the same time. The Chinese Government seems unable to understand that our missionaries stated the real value of the property destroyed, and has continued to offer much smaller sums than the amount claimed, without giving Mr. Cockburn an opportunity of proving his claim. Doubtless the native way is to claim a larger sum than the sufferer is willing to accept; but this Mr. Cockburn would not do.

Mr. Cockburn was ill and unable to be present at the baptisms recorded last month. Having happily recovered, he writes regarding them:—"It is most inspiring to find the work making progress, and the Chinese eager to confess Christ, when the land is deluged with the foulest blasphemies and calumnies against our Saviour's name."

STREET CHAPEL MISSION WORK IN HSIN CHEN.

BY REV. MURDOCH MACKENZIE.

(*Concluded.*)

5. *Topics.* The speaker in Honan does not always decide what the theme for discussion will be. The hearers often furnish us with texts. At times it is not easy to tell in advance what subject will be brought up. Our aim is to present the truth of God to the people, and particularly the great truth that God so loved men as to give His Son Jesus Christ to die in their stead. We are dealing however with Chinese, and they are not familiar with the facts of Gospel history. It is our duty to make these known to them, and win their respectful attention for them. What, it may be asked, of their own ideas on such subjects? Though unacquainted with the life and teaching of Jesus Christ, they have had bad religious systems in China for many centuries. How do you deal with the teachings imparted by their own instructors? An effort is made at ascertaining from themselves what religious truths they do hold. We constantly try to know what the thoughts of the people are regarding God, or rather regarding their gods. There are certain statements made by them with which we constantly have to reckon. One of these, heard very often, is, "*Who does worship the old Lord of Heaven?*" Hearing this we are naturally desirous of ascertaining

who this old Lord of Heaven is. In this the hearers give but little help. They frankly tell us that they do not think on such matters and cannot tell. Of those who attempt an answer the great majority say, "Is not *Chang yu Huang* the old Lord of Heaven?" The person here referred to was a man of some note born in the Han dynasty who for some reason had been regarded as one of the greatest of the Chinese deities. From such a statement we can go on easily to speak of the One true Lord who is over heaven and earth. Another statement frequently used is, "*The worship of Heaven and earth is of the greatest importance.*" At times after a Chinese has listened patiently to the Christian teacher he says "*He has been exhorting us to worship Heaven and earth.*" This topic too can be so discussed as to lead up to that being whose glory is declared by the Heavens, and whose handy work the firmament sheweth. From this as text we speak to them of the "living God who made Heaven and earth, the sea and all things that are therein." It is He who gives the Chinese also rain from Heaven and fruitful seasons, filling their hearts with food and gladness, and now exhorting them to turn from dead idols to Himself the living God. The

Chinese believe in preparing good works, and tell us "*Men ought to do good.*" They take for granted that to do good is one of the easiest tasks in the world. It surprises them to be told that it is those who *are* good who can do good. Doing good with them consists in going to the temple, burning incense, and bowing before the idol. To do that is easy; but to love God with all the heart, to forgive enemies, to abstain from evil and constantly speak the truth, these forms of doing good are uncommon among them. We preach to them a Saviour "Who went about doing good, and healing all that were oppressed of the devil. Being good he performed good works. He can make us good, then we too can go about doing good to all men. At times the remark is made, "*There is one way for all under Heaven.*" Unfortunately the Chinese limit "all under Heaven" to their own Empire. Taking the words in their wider sense we accept them fully, and endeavour to show that there is but one God in Heaven, one Sun shining for all under Heaven, and but one way whereby we can reach Heaven. Believing that "there is none other name under Heaven given among men, whereby we must be saved," we make known to them the Saviour and plead with them to look to Him and be saved, for He is God and there is no other Saviour. Dealing with the subject of death *the prevalent belief seems to be that death ends all*, or as they say, "*If it does*

not end all who knows anything about it!" Here the direct teaching of our blessed Redeemer on this mysterious subject comes in and contrasts strangely with that of their sages and worthies. Confucius could only say, "*Not knowing life, how can I know death!*" Jesus said, "*I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.*" We put the Sage's ignorance opposite the Saviour's knowledge. The Chinaman says, "*Who does not fear death!*"; the Christian says, "O death, where is thy sting? O grave, where is thy victory? But thanks be to God, who giveth us the victory, through our Lord Jesus Christ." Other topics recently talked about, and also suggested by their own remarks, were the following: "Sages and the Saviour," "False gods and the true God," "Good and bad customs," "What purpose does the tempter serve?"; "Jesus our *middle man* with God"; "Jesus our guide"; "The God whom Jesus makes known to us"; "True happiness and how to obtain it"; "Earthly parents and the Heavenly Father"; "God's names"; and "Conscience God's voice in man's breast." The Chinese are fond of illustrations and those are used freely to make the truth stated more clear to them. Our native helper quotes freely from the Chinese classics but seldom uses a verse of Scripture to clinch his

teaching. Dissent on the part of our hearers from the teaching given is somewhat unusual. Hearty assent is just as rare. Meaningless complimentary remarks are common. We are feeling our way along among them and adopting our teaching to the capacity and needs of our many hearers.

6. *Ordinary Incidents.* Canadian readers may be somewhat anxious to find out how our audiences in Hsin Chen act while we are speaking to them. To understand this matter from all sides it would be necessary to see our Chinese hearers occasionally in the chapel. Though I have seen them scores of times it is by no means easy to describe ordinary chapel incidents accurately, and must leave not a little to the imagination of the reader. Of course men come and go while we are speaking. That gives no trouble. There are however some peculiar scenes. The foreigner is busy speaking and a blind man comes up, bends his head forward, and calls attention to his eyeballs. This man is not long gone when another man comes and unbuttons his upper garments to give us to see some sore on his body. At other times when busy talking in the hall, the small boys on the street shout out vigorously, "foreign devil." The audience may not be very large and suddenly a man jumps up calling out "*tson, tson,*" "let us go, let us go," and immediately five or six persons make their exit. An important Christian truth is falling from the

Christian's lips, and one of the most irrelevant in the extensive vocabulary of Chinese questions is put to him by a hearer, almost before he is through. There is quite a large number inside, when, suddenly, the discordant voices of two quarrelsome Chinamen are heard in altercation on the street, and with extraordinary rapidity the hall is cleared of its occupants. Perhaps the speaker is urging his hearers to abandon evil customs when a Chinese gets up and offers him a smoke. We believe in a God who has no respect of persons and make known to man His love. A Chinese teacher looks in at the door, sees that our hearers are peasants, puts on his most supercilious smile and moves proudly along. The God we make known is not the kind of being he wants to love or serve. We may be endeavoring to draw attention to the priceless value of the salvation which Jesus has purchased and now offers freely to all men, when a hearer starts up and says he must go having important business on hand. Only a few days ago I was speaking on the happiness which faith in Christ gives to believers, and asked a man in front of me to what he looked for happiness, when he frankly replied by turning our attention to one of the most degrading vices in Satan's long list. Many in the audience seemed to applaud him. A caricaturist would often get scenes worth delineating in our chapel. Some are so ludicrous that any attempt to preserve

one's gravity would be useless. It strikes a foreigner as somewhat strange at first, but time wears off that feeling. We must be prepared for all kinds of experiences with the Chinese. If we are to succeed in teaching them Divine truth they will exhibit many of their characteristics while learning God's lessons.

7. *Results.* The aim of this paper is to draw attention to the material we have to work on in China not to indicate results. It deals with the work done here during the greater part of the current year only, so that there is little to speak of in the way of results. Our presence here is pretty widely known by this time. The gospel we preach is a topic to jest about with certain persons. It has created forth vehement indignation in our presence on more than one occasion. Certain classes of persons seem a little uncomfortable while listening to it. It has awakened a measure of interest in some minds. Large numbers of persons have listened with a fair degree of attention at various times. So far we know of no definite case of conviction of sin and no conversion. Men in this region are now getting familiar with the name and work of Jesus of Nazareth. His gospel is prompting inquiry regarding the benefits derived from it by individuals and communities in other lands. We have been giving a Christian application to many sayings common among the Chinese. There

are many who have heard the truth regarding idols and the truth as it is in Jesus preached here during the past few months. During the past month three different persons have been in, who came on several occasions desiring to hear the Christian doctrine fully explained. We have had the joy of welcoming into the Church on profession of faith, two men who were led to look to Jesus while Dr. Smith and Mr. Goforth were in Honan on a tour over two years ago. One of these men has testified courageously for his Saviour before his countrymen here during the past week. While tangible results are few, there is much to make us hopeful. We are engaged in God's work; His truth gives light and dispels error; His law is perfect and converts the soul; His testimony is sure and makes wise the simple; His statutes are right and do rejoice the heart; His commandment is pure, enlightening the eyes. Our trust is in Him; our strength and sufficiency are from Him. He will honour His own truth and yet save many souls in this dark province. Let Christians in Canada wrestle with Him for the blessing, and they will rejoice with us in knowing that many persons have been translated into the light and liberty of His children here. We work for this and pray daily for its accomplishment. We know that a time of blessing will come when the children of God all unite in believing prayer for the fulfilment of God's promises.

JOHN GEDDIE.

“MISSIONARY Life among the Cannibals,” by the Rev. George Patterson, D. D., is a faithful biography of the first Presbyterian Missionary from Canada, which it would be well for every member of our church to read. Its detailed account of the struggles of the infant church of Nova Scotia to send the gospel abroad, the insight it gives into the remarkable personality of Dr. Geddie, and its appreciative description of his self-denying work, all make the volume a most entertaining and inspiring narrative.

John Geddie was born in Banff, Scotland, on the 10th of April, 1815. His parents emigrated to Pictou, N. S., the following year. With the view of preparing for the ministry, he attended the Grammar School and Academy of Pictou; and studied Theology under the Rev. Dr. McCulloch, then the only Professor of the Presbyterian Church of Nova Scotia. During his College course he manifested conscientious diligence but no remarkable intellectual ability. When only twenty-two years of age, he was licensed to preach the gospel by the Presbytery of Pictou. In the following year he was ordained as minister of the congregation of Cavendish and New London, P. E. I. After a seven years' successful pastorate he was appointed as missionary to New

Caledonia. He sailed in 1847 and settled, for reasons which we need not mention, in the Island of Aneityum in the New Hebrides group. He labored there for fourteen years before his visit home in 1863, when he was fittingly honored by the Church and received, as a recognition of his great work, the degree of Doctor of Divinity from Queen's University, Kingston. Eight years more he labored on Aneityum—making his missionary life one of 22 years—and he died in Australia in 1872.

His character is well worthy of note. The temperament of young Geddie is strikingly similar in many respects to that of Cowper. Like the poet, he cowered before the glances of his stern master in school, and timidly shrank from the boisterous sports of his companions on the play ground. There also seems to have been in him an entire absence of that self-reliance which is generally regarded as essential to great achievements; and he clung with something of an effeminate attachment to his older sister or some intimate companion. Of a timid sensitive nature, he was perhaps the last boy in the school whom one would expect to develop into the heroic man—courageous enough to throw himself, alone and unarmed, into the midst of fierce cannibal savages.

After appearing in public or assuming any great responsibility in later life, like Cowper he was subject to deep depression. This is seen notably in the period of spiritual darkness and physical illness which followed his licensure to preach, when his mind was overwhelmed by a sense of the responsibility which was laid upon him and sore doubts as to his personal qualifications. Yet Geddie was a man of strong determination—of persistence in adhering to a purpose, Though physically a coward, he had great moral courage ; gentle as a child, he was characterized by an ever-active zeal ; ever under-rating his intellectual ability, yet he never lost confidence that he was fitted by God for work among the heathen. His life may be taken as a striking rebuke of the modern gospel of self-reliance ; it seems to have been his mistrust of self, both intellectually and morally, which led him to rely so implicitly on Divine strength and ever to manifest that higher faith which removes mountains. Whatever Geddie might have achieved in other spheres of life, it would be difficult to say ; but as a missionary to savage people, his equal has seldom appeared in the church. His zeal and energy, his ingenuity in surmounting difficulties, his tact in winning the confidence of the natives and in enlisting their help in his undertakings, his genius for mechanical pursuits, the readiness with which he could master a

foreign language, his ability as a translator in making his renderings clear, simple and idiomatic, his willingness to endure hardship for the sake of the gospel, his strong faith in God, his habit of looking on the bright side of his work, —all qualified him eminently for the work—difficult and discouraging—of a pioneer missionary to barbarous tribes. Like many other great men of history, he seems to have been raised up by God and specially fitted for the very work which he did and did so well.

In reading Geddie's life we find that he did not wait to be a missionary until he received his appointment to the South Seas. He was the moving spirit in persuading the Church of Nova Scotia to pledge herself to the support of a *Foreign Missionary*. How early in life he conceived the idea of going abroad he could not himself have said ; so far as he could remember the desire was always with him. When a mere child, having been preserved from very severe illness, he was dedicated by his pious parents to preach the gospel to the heathen if God saw fit ; but he himself was never told of this till after his appointment. But his parents ever pressed upon his attention the claims of the heathen world upon the Christian church and placed in his way the publications of the London Missionary Society and good biography which formed the chief part of his reading in boyhood. He thus in early life became

acquainted with missionary effort ; and especially was his youthful imagination fired by the intelligence which was coming time after time of the triumphs of the gospel on Tahiti and other enchanting Islands of Polynesia. He thus imbibed the missionary spirit, likely before he had any conception of the spiritual importance of the work. During his studies in Theology, however, these desires of engaging in foreign work, which had for years been floating in his mind as vague wishes or hopeful fancies, crystallized into a purpose which nothing could afterwards shake.

An incident connected with his licensure is of historic interest. An aged father requested that his dissent be marked in the minutes against licensing Geddie and another candidate to preach. The question of a native trained ministry was one about which a fierce controversy had raged for years, and this dissent was one of the latest expressions of this prejudice in the church courts. For years afterwards, however, the fathers of the church, attributing such virtues to Scottish training or Scottish birth or the laying on of Scottish hands often treated with lack of sympathy, if not public ridicule, the young men who were born and trained in America. Dr. Patterson has mentioned this incident in connection with Geddie, simply as an "antiquarian curiosity in ecclesiastical sentiment."

The year after his licensure, he settled in Cavendish, P. E. I., thinking that a few years experience in the Home Field might fit him better for service abroad and also hoping that the church of Nova Scotia would soon see her way clear to support a Foreign Missionary and that he might thus receive an appointment without severing his connection with the church of his affection. During his pastorate, his deep interest in Foreign Missions in no way lessened but rather intensified his zeal in the work at home. He served his Congregation and Presbytery so faithfully as to win the affectionate esteem of all the church ; and his fellow-presbyters who knew him intimately were nearly the only ones in the Synod who never had the slightest doubt as to his qualifications for Foreign work. At his solicitation, Bible and Missionary Societies were formed in all the Congregations of the Island ; and their first united contribution was to the London Missionary Society in 1840, consisting of less than ninety dollars. That seems a very paltry sum ; but in proportion to the circumstances of the people it shows as great liberality as their much larger contributions now. Thus was a modest beginning made in Canada in supporting missionaries to the heathen ; but the idea of the church of Nova Scotia herself occupying a Mission Field or even supporting a missionary of her own, had never perhaps seriously entered the minds of

two men in the church. But it was in Geddie's mind ; and he soon made it known. But the majority regarded the idea as quite chimerical ; his friends even received the proposal with a smile of incredulity ; and all looked upon the thing as at present, at least, utterly impracticable. And no wonder. The church of Nova Scotia had only 30 congregations and about 5,000 members. With the exception of the Moravians, no church so small had ever undertaken a mission to the heathen. The congregations were largely in rural districts, none of them wealthy, some struggling. There was very little money in circulation ; only one minister's salary amounted to 800 dollars. Nearly every congregation was in arrears, some of them largely so ; and there were several fields at home calling for help in the shape of money and men and to this call the church was powerless to respond. Great efforts, comparatively speaking, had also been required during the previous years to maintain an educational institution for the training of a native ministry. It is no wonder therefore that the idea of Geddie was looked upon as visionary. But the masterly way in which he combated every objection, and the calm persistent earnestness with which he pressed his views, gained him a few sympathizers. Among the first of these was my grandfather, Dr. Keir, afterwards professor of Theology to the Synod. In his frequent intercourse with

Geddie, whose congregation adjoined his own, he was led to believe that the plan was practicable, and he lent his influence to educate the church to that idea. During the winter of 1843, Geddie published a series of letters in the *Presbyterian Banner*, then the organ of the church, setting forth the claims of the heathen upon the church, trying to show that the Church of Nova Scotia might and should engage in missionary effort in some field, and combating the arguments which might be adduced against such an undertaking. As a result, in order to test the feeling of the church, and, if possible, to lead her to unite her energies in the work, it was agreed that an overture should be introduced into Synod urging that immediate steps be taken to engage in a mission to some part of the heathen world.

Here I may mention what is regarded as the most important service rendered by Geddie to the church, namely, that he first worked up the idea that a colonial church might and should engage in Foreign Missions. Until this time, the churches generally in the British Colonies, far from thinking of sending missionaries abroad, were seeking aid for their own work from their brethren in other lands. In a few cases, it is true, small missionary contributions had been sent by the Church of Nova Scotia to other Societies, and during Mr. Geddie's advocacy of Foreign Missions the Bap-

tists of Nova Scotia sent Mr. Burpe to Burmah—the first foreign missionary from a British Colony; but to Geddie belongs the credit of first working up a colonial church to undertake all the responsibility of a Mission of her own. We all know something of how the flame of missionary enthusiasm, kindled by him, spread to other churches; and Dr. Patterson cannot be far astray when he says that Geddie did for the churches of the British Colonies as a whole what Carey did for the churches in England and Mills and his fellow student for those in America.

At the Synod of 1843, the overture was brought up. That it was scarcely deemed worthy of serious consideration is evident from the facts that it only came up at the last sitting, that without debate it was sent down to Presbyteries with instructions to report thereon at the next meeting, and that the church organ in its report of the meeting never so much as mentioned that the subject of Foreign Missions had been before the Synod.

But the supporters of the scheme would not allow the matter to rest. The Presbytery of Prince Edward Island being canvassed pledged itself for 250 dollars a year for an indefinite time. Next year the reports of the three Presbyteries—for there were only three—were received. Truro advised the finding out how much the church would guarantee for such work. Pictou would

not recommend the adoption of the overture. Prince Edward Island alone recommended the Synod to endeavor to maintain one or more missionaries abroad. Discussion ensued on two motions,—one that the overture be adopted and carried into effect as far as practicable and favoring the appointment of a Foreign Mission Board for this purpose; the other favoring the sending of contributions as formerly to other societies. We must bear in mind that this opposition to the appointment of a Board did not imply opposition to Foreign Missions in themselves. None questioned the propriety of Foreign Missions; perhaps there was no man in the Synod who did not sympathize heartily with such—for were not the ministers in Nova Scotia themselves as a rule foreign missionaries? But when they considered that their church had few more than 5,000 members; that more than one congregation had the year previously paid less than 200 dollars for the support of their own ministers; that many parts of their own field were in need of men and money; we cannot wonder that some of the wisest men in the church shrank from the undertaking recommended in the overture. It was simply under the circumstances of their own church that many opposed the sending of a missionary, and a few the doing anything for foreign work. They supported their arguments by Scripture; and one mem-

ber of Synod read the account of Paul at Antioch in Pisidia, turning to the Gentiles, not to prove our duty to go to the Gentiles, but to show that as the people of Nova Scotia had not rejected the gospel, we ought not to send it abroad ! Mr. Geddie combated every form of the opposition ; and every argument he used in favor of the overture was afterwards amply justified by the results. The vote was carried—20 to 14—in favor of the enterprise. The Board was instructed to seek the co-operation of the whole church, to ascertain the most suitable field for work and to negotiate with candidates. At the Synod of 1845 there was reported the sum of 720 dollars as guaranteed which with the previous year's contribution amounted to 1000 dollars. It is interesting to know that among the members of this First Foreign Mission Committee of our church, of which Dr. Keir was convener, we see the name of J. W. (now Sir Wm.) Dawson, whose devotedness to natural science has never lessened his sympathy for Missions. He was one of the leading young men in this movement, and a couple of years ago he expressed in our Convocation Hall his warm appreciation of Geddie's character and labors and the great benefit which resulted to the Home Church by her strenuous efforts to send a man abroad.

When the Board for a variety of reasons had decided on New Caledonia, in Eastern Polynesia, as the field for work, the

question of a man next came before them. Although Geddie had been the life of the movement hitherto, yet he had steadily kept his own name in the background. Only to his intimate friends had he entrusted his intention. He now came forward with the tender of his services and was unanimously and cordially elected. He was accordingly released from his pastoral charge and instructed to spend the winter of 1846 in Nova Scotia, lecturing and preaching on behalf of the Mission. He did so with mingled results. In some cases prejudice gave way to sympathy, but in others he was greeted with contemptuous indifference and too often with determined hostility. The opposition unfortunately became personal. Strong exceptions were taken to his qualifications, both bodily and mental ; and one venerated Father of the church wrote against the undertaking in the public press saying that in all the church he did not know a more unsuitable person than Mr. Geddie ; that except zeal, which is the lowest of all, he did not possess one qualification for the work. This Father and many others who opposed Geddie at that time afterwards became his earnest supporters and warm personal friends. The duty of self-defence, trying enough to any person of ordinary feeling, must have been peculiarly painful to a man of Geddie's sensitive and modest nature. He could only say that if a more suitable man would

offer his services he always had been and still was willing to withdraw ; that he had not volunteered until he had consulted his brethren who knew him best and had received from them expressions of entire approval ; that the work among simple ignorant tribes did not require the same mental gifts and acquirements as that among the more acute and civilized races of the East ; that he thought he had some qualifications for the work but if the board or church did not approve of him or preferred another, he was ready to retire. The matter was thoroughly discussed in the Synod ; and the choice of the Board was almost unanimously ratified. The funds of the church had now so increased that the Board was able to send a companion with Mr. Geddie.

They sailed from Boston for the Sandwich Islands on a small brig. This journey, which by the present route *via* San Francisco is, I suppose, only about 5,000 miles and with modern facilities for travel could be accomplished perhaps in half a month, was at that time made *via* Cape Horn, and occupied nearly six months, the distance sailed being 19,000 miles. From there they obtained passage to the Samoan Islands, where they stayed for five months learning the language before going to Aneityum, which is one of the New Hebrides group about 1,500 miles from Australia.

Unlike the others, this Island is

mountainous. On it are still appearances of extinct volcanoes. The soil is fertile, producing luxuriantly the common vegetable productions of tropical climes ; the climate a perpetual summer. The inhabitants are a mixture of the Negro and Malay Races. Singular customs prevailed among the people when Geddie went there, e. g., cutting enormous holes in the ears, the men filling these with tortoise-shell rings, the women wearing flowers instead ; boring the cartilaginous division of the nose and inserting horizontally pieces of wood, giving the nose a broad and flattered appearance ; painting the face black and red in any variety of ways according to individual fancies. The inhabitants gave indications of a fair amount of intellectual activity. They had historical traditions and a mythology which was ingenious. They could express their thoughts in a humorous manner and often in figures of speech. Like most rude tribes, they showed that cultivation of the powers of observation which rendered them in their own sphere so superior to civilized men. They could recognize every footprint they saw, and of every pig or fowl they could name the owner. They also displayed much quickness in the discernment of character, in reading the countenances, and penetrating the motives of others. Their houses were rude huts ; their common food vegetable ; their beverage pure water

or the juice of the cocoa-nut. The female sex was sadly despised and trampled on, the words wife, servant and slave being interchangeable. Domestic life was unknown; infanticide, especially in the case of females, was very common. Strangulation of widows and children unable to take care of themselves was very prevalent in Aneityum; so that when Dr. Geddie went there, an old woman was not to be seen. Cannibalism was also much practised, and the savages had no hesitation in pronouncing human flesh as the most savory of animal food. Their moral degradation at the time is faithfully described in the first chapter of Romans.

Their objects of worship were Natmasses or Gods of War, and inanimate objects and living creatures. The chief Natmass of Aneityum was Neugerain, their tradition was that Neugerain was out fishing one day, and feeling something at his hook drew it up and lo the Island! who found the Island and formed the inhabitants. Their tradition of the fall assumed this form:—This Neugerain had a shell like a tortoise, and having left it behind him once on going to a distance, his children found it, pierced it and afterward burned it and for this were doomed to die. Their idols were made of stone or wood. They worshipped a creature something between our eel and a serpent. They paid

divine honors to the Sun and Moon which were regarded as man and wife and which were supposed formerly to have lived on the earth.

The belief in a future state was universal among these natives. They supposed that after death the spirit took its departure to the invisible world. A spot was pointed out, evidently the crater of an extinct volcano, through the centre of which all spirits good and bad alike were supposed to descend, to their eternal abodes beneath. Different habitations were supposed to be assigned to the good and evil in the other world. The evil, when they reached the land of darkness, were seized by a great Natmass, who lacerated them with rough, sharp stones, inflicting indescribable pain. Their food also in that unhappy region was supposed to be scanty and loathsome. The good, on the other hand, were taken to a sensual paradise where they might feast themselves on pigs, bananas and all sorts of food to their hearts' content. The distinction among these people between right and wrong was so dim that Geddie found it difficult to ascertain the ground of this distinction of destiny. It was largely arbitrary and varied in different Islands. The class, however, so far as could be made out, for whom retribution was most certain were the stingy and murderers, properly so called. One missionary reports that the charac-

ter, who was regarded on his Island as without any hope of escaping righteous judgment, was the *bachelor!*

Dr. Patterson gives a detailed account of Geddie's experiences in Aneityum. The first chapters of that experience are sad reading. There we find the difficulties he encountered and the risks of his life which he often ran in overcoming the prejudices of the natives. We have on Aneityum, too, the same sad story as we hear from India and the coasts of China and every other Mission station where the mercenary trader has followed the benevolent missionary. The white men engaged in the sandal-wood business, indignant at Geddie for rebuking their licentiousness, did all in their power to ruin his work and to drive him from the Island. A heavy blow was dealt against the Mission in its second year in the unfortunate fall into sin of his fellow-laborer. Then for three lonely years Mr. Geddie was left to carry on the work himself, because of a misunderstanding with the Mission Board.—a misunderstanding brought about by his unjustifiable perhaps and yet very pardonable conduct in concealing part of the truth from the Home Church in order to save the reputation of his fellow-worker, to spare the feelings of his friends and to prevent the alienation of sympathy from the Mission. When he was at last compelled to make a full confession of the affair, he was im-

mediately restored to the confidence of the home church. The tide then began to turn and the rest of the history is made up largely of a succession of gospel triumphs.

When Dr. Geddie went to Aneityum, the people were wholly given to idolatry; but when 15 years later owing to feeble health he decided to visit Nova Scotia and wished to bring with him some specimens of the old idols, he could find on the whole Island no trace of such; there was no God worshipped by the people then but the God who made heaven and earth. The whole population—then more than 3,500—had been led to embrace Christianity.

In the January *Journal* Dr. Paton told us something of the results of Geddie's labors, namely, that heathen practices were abolished, churches and schools built, family worship established morning and evening in every household, God's blessing asked on meals, and Sunday observed as a day of rest sacred to the worship of God. The converts on Aneityum have since sent out about 150 of their best and ablest men and women as teachers to adjoining heathen islands, to help in giving them the gospel, the payment of these native helpers being only 30 dollars a year. By cultivating and manufacturing arrow-root, the Aneityumese have down to this date paid 6,000 dollars for printing the complete

bible in their language, as translated by their missionaries ; and by their arrow-root some years they have been able to give over \$1,000 in support of the gospel. What a marvelous change ! What a work to have been accomplished with God's blessing by the unpromising Canadian minister !

Perhaps the most eloquent tribute

Presbyterian College, Montreal.

ever paid to the work of Geddie is the inscription on the tablet prepared to his memory by his converts and placed behind the pulpit of the church at Anacauhat, Aneityum, in which he so often preached : "When he came here in 1848 there were no Christians ; and when he left in 1872 there were no heathen."

D. J. FRASER.

Poetry.

A PICTURE.

Within the cup
Of a white tulip-flower a honey bee
Lay silent, her swift wings sunk low in
 death,
Who with incessant hum thro' the rich
 morn
Had winged her busy course amid the
 blooms,
From stern to stern,—here, there, and
 everywhere.
The lily's sweet perfume breathed over
 her ;
The jasmine yielded her its nectar'd
 store,
And every bud dropped riches on her
 wings ;
Till with bright noon she fainted and lay
 down
In the still hush of death, enwrapped
 within
The tulip-cup, which drew its ivory folds
Softly about her head ; while all around
Mosses of perfumed plants their incense
 breathed

In sweetest odours. A gay butterfly,
Flitting on gold-tipped wing, pressed idly
 down
The pink lip of the swaying chalice,
 then,
Affrighted, fled. Anon, a tiny ant
Clambering the tulips stern, peeped in
 between
The waxy petals, and with bated breath
Returning, told her sisters. So, from
 hour
To hour, thro' the long sunny afternoon
The insects paid their tribute to the
 dead,
The flowers waved their tiny censers
 round
The tulip-tomb ; and whispering zephyrs
 crooned
A requiem lullaby ; till darkness fell
And the fair flower, covering up the bee,
Closed its pale petals, and the two went
 down
To death, clasped in each others arms
 together.

—R. MACDOUGALL.

Cambridge.

OTTAWA, Sept. 19th.—A sad story is reported from the Upper Gatineau as having happened a week ago. A farmer named Roberts, with his wife and one child resides a few miles above Desert Village. Some time in the early part of last week he started in the morning to do some work on a clearance a short distance from the house, and was followed an hour or two later by his little four-year-old son. Rob-

erts coming home to his dinner without the child, the mother inquired after him, and was told that he had not been seen. Search was continued all that day, the neighbors joining in, but without success, and it was not until five days afterward that the poor little fellow was found in the bush about two miles distant sitting at the foot of a tree dead.—*Daily Witness*.

NOT LOST, BUT SAFELY HOME.

'Twas proclaimed by the angels one morning,
That a child on the earth afar,
Was hastening on to the glory
That shone from the gates ajar ;
And a band of children came tripping,
With faces all radiant and fair,
To behold through the portal a brother,
Approaching the golden stair—
Such a pitiful, lone little brother
Approaching the golden stair.

The child in seeking his father,
Had wandered from home afar,
But his eye in the midst of his weeping,
Caught the light from the gates ajar ;
And the angel band at the portal,
With welcomings filled the air,
To comfort a lost little brother
Approaching the golden stair—
To banish his fears and his sorrows,
As he trudged to the golden stair.

And afraid lest their thronging should hinder,
The splendour from shining afar,
They lifted wide open the portal
Of the beautiful gates ajar ;
And away in the pathless forest,
Was pillowed a face so fair,
At the spot where the angels had planted,
The foot of the golden stair—
For a perishing child they had planted,
The foot of the golden stair.

Then upward the spirit ascended,
Through the radiance that shone afar,
Till caught in their loving embraces
The portal was drawn ajar ;
And there followed resplendent reflections,
Like flashings of light in the air,
As the angels labored in placing
For another the golden stair—
As they labored in carefully placing
For some other the golden stair.

M. H. SCOTT.

Partie française.

BÉRANGER

AU POINT DE VUE MORALE ET RELIGIEUX.

LAMARTINE racontedansson cours familier de littérature que vers l'an 1856, on pouvait voir assez souvent deux hommes âgés, l'un de dix ans plus que l'autre, s'acheminer, *incognito*, vers la banlieue de Paris pour faire de longues promenades. Ces deux hommes l'un le chancre d'Elvire et l'autre de Lizette, l'un le grand poète des Méditations, des Harmonies, l'auteur des Girondins ; l'autre le poète de chansons populaires et politiques, l'auteur du " Dieu des bonnes gens," du roi d'Ivetot, et de " l'Alliance des peuples." Ces deux génies si différents dont la muse de l'un semble ne vibrer qu'au souffle des choses célestes, et celle de l'autre qu'aux voix de la terre, le sont encore davantage au point de vue moral et religieux. Lamartine met toute sa religion, toute sa morale, toute sa personnalité au dehors. En vers magnifiques, harmonieux, sonores, il jette ses pensées, ses sentiments, son adoration par toute la nature, et cette dernière s'adresse à un Dieu aussi vague que son culte et sa morale. C'est le poète des notes personnelles et des *confidences*. Il se sent même comme obligé de nous faire entendre qu'il n'est pas au fond tout à fait aussi religieux que cela.

Chez Béranger c'est tout le contraire, ce qu'il met au dehors c'est son irréligion, c'est un persiflage de la religion de son entourage, cette manière leste de tourner en ridicule, ce qui touche de si près au dogme et à la morale et qui a l'air de justifier toutes les frivolités et toutes les licences mondaines. Quand on le lui reproche, il ose pourtant s'en défendre, disant qu'il a écrit ces choses pour les autres, insinue qu'il est plus sérieux qu'il ne paraît l'être, qu'au fond de son être il croit à la moralité et à Dieu ; mais cache cette conviction là, l'enveloppe d'obscurité, comme sa propre existence, ne lui permet de se trahir que par des actes de bienfaisance, et ne rayonne que sur la fin de sa vie, comme j'aurai lieu de le montrer. Les deux vieillards se promenaient têtes baissées, les épaules un peu courbées ; ces têtes grises et chauves agitaient surtout le vaste problème de la destinée humaine, de l'immortalité au-delà de ce monde ; quant à eux l'immortalité était assurée pour ici-bas. Qui donc, ne voudrait pas savoir ce qu'ils se disaient ainsi à voix basse ?

Pierre Jean de Béranger est né à Paris en 1780, au sein de la classe moyenne. Son père qui y était banquier, ayant

dissipé sa fortune en luttes politiques, parait-il, se sépara de sa jeune femme après six mois de mariage, ce qui fit que Béranger vint au monde dans la maison de son grand père maternel.

Dans ce Paris plein d'or et de misère,
En l'an de Christ dix-sept cent quatre-vingt
Chez un tailleur, mon pauvre et vieux grand
père,
Moi, nouveau né, sachez ce qu'il m'advint.

Ce grand père lui voua une grande affection, avec la faiblesse ordinaire des grands parents qui sentent peut-être qu'ils ont assez lutté autrefois avec l'enfance. Pendant que le père et la mère courait chacun de leur coté après la fortune, ou du moins après les moyens d'une existence convenable, le pauvre enfant envoyé à la campagne d'abord, puis rappelé à Paris pour un temps, était étrangement négligé, presque abandonné à lui-même, sans éducation et à peu près sans instruction. A l'âge de dix ans, chétif, fluet, timide, il arrive auprès d'une tante à Péronne, où il fut un peu mieux tenu, mais où il dut être garçon d'auberge. Pourtant ce garçon appelé à rincer les vers et les pots, à servir des buveurs, on ne sait trop par quel hazard étrange était un vrai descendant des croisés—il descendait des anciens comtes de Provence, si célèbres dans les chants des troubadours. Son arbregénéalogique était tenu parfaitement par le triste père qui se conduisit d'une façon peu noble. Aussi le fils, poète populaire, qui n'a d'admiration que pour la nobles-

se de l'âme, ne se gêne pas de dire :

«Non, d'aucun chevalier, je n'ai le brevet sur
Vélin,
Je ne sais qu'aimer ma patrie, je suis vilain,
très vilain.

Il voulait rester peuple, et se moquait lestement de ces parchemins que tant d'autres auraient prisés si fort.

Pendant qu'il était garçon d'auberge, sachant encore à peine lire, il ne voulait point apprendre le catéchisme, mais en cachette il dévorait les écrits de Voltaire. Cela explique la question faite à sa tante sur l'efficacité de l'eau bénite, après être revenu à sa connaissance lors du coup de foudre qui l'avait presque tué. Il sortit de chez cette bonne tante pour entrer en apprentissage chez un imprimeur. Ce seul fait, comme chez Franklin, auquel il ressemble par plus d'un trait, exerça une grande influence sur sa vie. Après y avoir essayé quelques compositions, il fut rappelé à Paris par son père qui se trouvait un peu mieux dans ses affaires. Au bout de peu de temps abandonné de nouveau par son père, qui n'avait plus de ressources suffisantes pour l'entretenir, Béranger tomba dans la misère, et avec elle dans le désœuvrement. S'étant assez longtemps essayé à faire des vers réguliers à l'instar de Racine, les vers plus libres en apparence de Lafontaine finirent par le séduire. C'est alors que sa muse commença, pour le consoler, à lui faire bêgayer ses refrains au son des fanfares militaires, et des inspirations de l'amour.

Vivement attiré et bouleversé par deux amours, un seul, celui de la patrie resta toujours pur. L'autre, hélas, était de son temps. Ce mot explique sans justifier et sa conduite d'alors, et beaucoup de ses chansons dont plusieurs sont grivoises, immorales et irréligieuses. Et, pourtant, à travers tout cela il y a une fraîcheur d'inspiration, un parfum de *reseda*, une netteté d'expression qui vous fait pressentir que ce grand talent n'en restera pas là. En effet, comme sa vie, il s'est épuré avec le temps, et son commerce avec des gens de grande valeur y a beaucoup contribué.

Au milieu de sa vie de flânerie, d'essais de poésies à peu près dans tous les genres, il rencontra deux personnes qui furent sur sa route, l'une son inspiration, sa sagesse, sa consolation dans les mauvais jours, et l'autre le généreux et sympathique ami qui lui fournit les moyens de déployer à l'aise les ailes agiles de son génie.

La première c'est Melle Judith Allard, dont il renouvela la connaissance vers l'âge de vingt ans, et qui fit pour lui pendant quarante ans son ange gardien. Femme du peuple, mais d'un esprit élevé et d'un noble caractère. C'est à propos d'elle dont les feuilles des arbres masquaient la fenêtre dans la belle saison, qu'il a écrit : "Maudit printemps reviendras-tu toujours?" L'autre fut Lucien Bonaparte, frère de Napoléon, déjà célèbre comme talent oratoire et

ami des lettres. Sans ce généreux protecteur dont notre auteur rappelle la bonne action comme venant de la Providence, Béranger serait peut être allé comme tant d'autres mourir jeune à l'hôpital, où dit-on, il meurt plus de génies que de coupeurs de gorge. Ce précieux secours illumina d'un doux rayon sa chambre au sixième étage. Il l'a célébré plus tard dans des vers dont les strophes finissent ainsi : " Dans un grenier qu'on est bien à vingt ans."

Après s'être essayé en plusieurs genres, aidé de son amie fidèle, courageuse et sage, il se décida à prendre sa veine que dans son instinct elle percevait : "Fais des chansons mon ami." Au fait, dit-il, il y a tout un parti à tirer de la forme populaire, si vive, si concise de la chanson, on peut la plier à tous les tons depuis le plus haut lyrisme jusqu'à l'ivresse ; " Et même la philosophie lui dit son amie." Il était né capable de toucher tout ce clavier. C'était sa "vocation :"

"Jeté sur cette foule,
Laid, chétif et souffrant,
Etouffé dans la foule,
Faute d'être assez grand,
Une plainte touchante
De ma bouche sortit,
Le bon Dieu me dit : chante,
Chante pauvre petit."

Il chanta en effet, l'amour, le bon vin, la bonne table, lui toujours si sobre ; il chanta la gloire de sa patrie, il pleura ses malheurs, son humiliation, et dans la nuit qui vit l'entrée des étrangers à Paris, sa tête en signe de deuil national

se dépouilla d'elle-même de ces cheveux, il devint complètement chauve à 35 ans. Il a sur ses malheurs des élégies touchantes. C'est vers cette époque qu'il écrivit la chanson intitulée : "Mon âme." C'est un cri sublime, et qui nous amène à parler des sentiments moraux, et des idées religieuses de notre chansonnier. Avec ce chant, dit Vinet, Béranger ajoute une corde à sa lire, et sur cette corde une muse moins terrestre et moins profane se fera entendre parfois. Il en était bien temps. On sait que le même homme avait d'abord écrit des chansons patriotiques, et même humanitaires, après la délivrance de l'étranger dans son pays, alors qu'il chanta ce glorieux cantique de l'"Alliance des peuples"; mais aussi qu'il a été condamné aux amendes et à la prison, pour avoir porté atteinte aux bonnes mœurs, au gouvernement et à la religion. Ici il importe beaucoup de savoir quel est le juge qui a rendu le verdict contre lui, car on a été en prison pour des paroles et des actes qui par d'autres tribunaux ont été déclarés innocents ou sublimes; cependant il faut se rendre à l'évidence et dire avec Vinet: "On se demande encore comment des hommes que leur talent élève au-dessus du vulgaire, des hommes bien nés, à en juger par tout le reste, ont pu se mépriser assez pour livrer au public, sans aucune vergogne, le secret de leurs plus honteuses pensées? Dire le mal, c'est une manière de

le faire, et de mauvaises paroles, sur quelque air qu'on les chante sont de mauvaises actions."

Il est vrai que Béranger a essayé de se disculper un peu, et comme nous le verrons plus tard, à montrer qu'un genre plus élevé n'aurait pu convenir au peuple à qui avait des obligations. C'est une pauvre excuse, dont il a l'air de sentir l'insuffisance, car un jour il se retire à la campagne avec la détermination de ne plus publier de chansons, en disant: il faut bon gré, malgré, trafiquer de la muse, le commerce m'ennuie, je me retire."

Hélas, il y avait bien deux hommes en lui, et l'on ne se le figure guère, un esprit aussi fin écrivant toujours, malgré lui et sans aucun plaisir ses refrains égrillards. Quand on lui a reproché d'avoir attaqué la morale et la religion, il s'en est défendu. "Il est vrai, disait-il, que je priais Dieu à ma manière. Je crois à un Dieu punissant avant tout les hommes durs envers les autres. Il est encore vrai que je croyais à un Dieu bon, au Dieu des Evangiles, ce livre de la sagesse et de la charité." On sait comment il l'a pratiqué lui cette charité envers ses semblables, généreux à l'extrême pour ses parents qui d'abord l'avait assez négligé, payant de ses modestes revenus les dettes de ses amis, déchirant leurs billets promissaires quand ils étaient en mauvaises affaires, et mendiant auprès de ses amis quand sa bourse ne suffi-

sait pas au soulagement de ses protégés.

Après les grands malheurs de sa patrie en communion habituelle avec les douleurs humaines, le regard de Béranger s'était élevé lentement, mais sûrement vers le ciel. Au printemps de 1846 Béranger ayant découvert qui écrivait dans le *Semteur de Paris*, sous les initiales de A. V., ces admirables critiques littéraires sur les premiers volumes de ses chansons, il adressa une lettre à Mons. Vinet, pour le remercier chaleureusement de cette appréciation et de cette critique approfondie et bienveillante. "Vos remarques critiques, dit-il, si parfaitement d'accord avec ce que je pense, ajoutent un grand prix à votre bienveillance générale pour mes petits volumes. Malgré ce qu'il y a de grave au fond de moi, j'ai toujours éprouvé quelque surprise de voir prendre mes chansons au sérieux, sauf en politique." Je suis antimétaphysicien, bien qu'ayant vécu, ou parce que j'ai vécu avec des métaphysiciens. Cela ne m'a pas empêché dans les chansons de ma vieillesse qui ne verront le jour qu'après ma mort, de tenter de m'élever au-dessus de notre pauvre terre, et de l'oser à ma manière, et avec mes convictions profondes et constantes c'est-à-dire, ni en panthéiste, ni en éclectique, ni en catholique, ni en protestant. Est-ce là ce que vous appelez se faire indépendant de son époque ?

Eh ! dans ce cas, j'aurais satisfait à votre désir, mais à aucun moment de mes publications, de pareilles chansons

n'eussent pu convenir au public, auquel la reconnaissance me faisait un devoir de penser toujours. C'est pour être complètement libre que j'ai rompu avec lui, sans cesser pourtant de rêver au bonheur de mes semblables.—J'ai assez de ce monde qui n'est plus le mien, ce qui ne m'empêche pas de rire de bien des folies et de rester toujours sensible aux témoignages de sympathie et de bienveillance dont je puis être l'objet."

Vinet lui répond dans une longue et très remarquable lettre où il lui dit combien peu il est protestant, mais chrétien, et dans quelques phrases admirables de concision où il aborde l'essence du christianisme ; et où il dit entre autres : Or, Dieu n'est souverainement aimable qu'en Jésus-Christ, et Jésus-Christ dans l'Évangile, c'est-à-dire dans ses propres actes, et non dans la bouche d'aucun homme. C'est là mon symbole, ou si vous le voulez, ma philosophie. Je désire très affectueusement, monsieur, que ce soit aussi le vôtre, ce vœu que je forme pour tout être humain. Le génie ne déroge pas en se laissant aimer."

Béranger répond à Vinet : "Je suis trop sincère pour ne pas vous avouer tout d'abord que, malgré ma profonde croyance en Dieu, croyance établie si solidement dans mon cœur depuis cinquante ans, c'est-à-dire depuis que j'ai commencé à interroger mes sentiments, je diffère avec vous sur ce qui fait la base du christianisme. A vingt ans j'ai tenté par la prière de m'approcher du

Christ, et il m'a repoussé. Mais j'ai emporté avec moi son *Evangile* où j'ai souvent puisé des consolations et des encouragements dans la route épineuse que j'ai eu à parcourir. J'ai regret à vous faire cet aveu, parce que je suis sûr que vous vous en affligerez. Que voulez-vous ? Il paraît que j'étais né pour ne suivre aucune loi, et marcher seul, je ne suis d'aucune école, même en philosophie ; On dit que j'écris purement, et je mourrai sans avoir pu apprendre l'orthographe. J'ai été fort calculateur et je n'ai jamais su faire les quatre règles. Je n'ai que l'instinct naturel pour moi, et heureusement il m'a suffi pour apprécier le beau et le grand quand je les ai rencontrés. Et l'*Evangile*, ce miraculeux retour au bon sens, est resté l'objet de ma vénération. C'est vous dire avec quelle satisfaction j'ai lu les commentaires que vous faites sur ce livre de notre foi. Je voudrais que ce livre fut répandu parmi nous, et surtout parmi les classes travailleuses, mais qu'il fut recommandé par d'autres que les hommes qui en France, sous le voile de la religion, font tout ce qu'il faut pour mettre en défiance les esprits les plus disposés à croire. Nos riches auraient bien besoin aussi de se remettre à lire l'*Evangile*."

Mais, on ne peut que se demander pourquoi Béranger à l'âge de vingt ans, essayant à se rapprocher de Jésus-Christ par la prière en est repoussé. Il faut qu'il ait senti vivement la chose pour l'exprimer par ce mot. Il n'a pas seulement

trouvé le Christ indifférent, distant, mais il s'est senti repoussé par une personnalité dont il veut se rapprocher, le Fils de l'homme qui pourtant a dit : "Venez à moi vous tous qui êtes fatigués et chargés, et je vous soulagerai." Voici comment je me l'explique. Il y avait dans la nature de ce jeune homme de vingt ans un tel mélange de passions mondaines et sales, de besoins religieux et de velleités pieuses, que la sainte personnalité de Jésus ne pouvait l'attirer. Il ne suffit pas d'avoir d'un côté un puissant aimant, et de l'autre un métal susceptible de subir l'attraction, il faut encore que celui-ci ne soit pas trop enveloppé d'alliage, sans quoi le rapprochement ne se fait pas.

Si sincère qu'il fut au fond de son être, toute cette surface qui produit des chansons bachiques, grivoises, licencieuses même empêchait la lumière céleste de pénétrer cette lourde atmosphère de guinguette et de plaisirs mondains. La personnalité sainte qu'il avait invoquée, bien que près de lui, il la sentait loin, séparée de lui par un brouillard épais et malsain qui empêchait les divins rayons d'arriver jusqu'à son âme.

Mais peu à peu, bien graduellement, l'ordre et la lumière devaient se faire au sein de ce chaos. De temps à autres il y avait comme des éclaircies, des échappées sur le ciel bleu. Il avait aussi des cris de l'âme vers Dieu, et que ce père céleste entendait sans doute. Nous allons en citer quelques uns :

Qui découvrit un nouveau monde ?
 Un fou qu'on raillait en tout lieu.
 Sur la croix que son sang inonde,
 Un fou qui meurt nous lègue un Dieu.
 Si demain oubliant d'éclorre,
 Le jour manquait, et bien, demain
 Quelque fou trouverait encore
 Un flambeau pour le genre humain.

Dans la pièce *Le Juif Errant*, il n'est pas seulement inutile d'insister sur la portée philosophique et sur la haute signification qu'y prend l'ancienne légende du Juif errant. "Mais il y a en outre un témoignage à la vérité chrétienne qui survit à l'insulte, à la persécution, à la persistance de l'incrédulité mondaine; et qui reste debout, immortelle pendant que l'humanité marche sur la terre qui tourne.

J'outrageai d'un rire inhumain
 L'homme Dieu respirant à peine.
 Mais sous mes pieds fuit le chemin,
 Adieu, le tourbillon m'entraîne.
 Vous qui manquez de charité
 Tremblez à ce supplice étrange.
 Ce n'est point sa divinité
 C'est l'humanité que Dieu venge.
 Toujours, toujours,
 Tourne la terre où moi je cours
 Toujours, toujours, toujours, toujours.

Ne vous sentez-vous pas emporter dans l'éternité par ce terrible refrain, et ne voyez-vous pas qu'il y a un affreux avenir pour vous devant le Dieu éternel, si vous n'avez pas la charité ?

Béranger est parvenu malgré la pauvreté de son éducation première, en dépit de son inaptitude pour apprendre l'orthographe à écrire des chansons dont tout un peuple répète les refrains, des odes que les esprits les plus cultivés ne cessent d'admirer, et pour la forme et

pour le fond. Il a excellé dans la chanson grivoise, bachique, politique, mais aussi il a remué l'âme humaine jusque dans ses profondeurs, par des strophes que les plus grands poètes peuvent lui envier. Comme son instinct poétique, son instinct religieux est venu à bout de se faire jour à travers toutes les couches de son entourage incrédule, populaire, et de sa nature paresseuse et foncièrement humaine. Cet instinct religieux s'est affirmé de plus en plus en vieillissant. S'il n'a pas toujours été visiblement alimenté par la communion avec le Père céleste, il s'est toujours maintenu en communion avec ses frères humains. S'il n'avait pas l'air d'obéir au premier commandement, d'aimer Dieu de tout son cœur, de tout son âme, de toute sa pensée et de toutes ses forces, il observait certainement le second qui est comme la doublure du premier, il aimait son prochain comme lui-même.

Bonnefon dit : Béranger consacra les dernières années de sa vie à se préparer à mourir en sage, et même, dit-on, en chrétien. Dans ses dernières années il comptait de nombreux amis parmi les hommes les plus illustres, qui venaient souvent le visiter dans un modeste logis. Alexandre Dumas, Alfred de Vigny, Lamartine, Lamennais, Victor Hugo, Chateaubriand.

Un grand ecclésiastique, Monsieur Sibourg, archevêque de Paris venait aussi souvent le voir à titre d'ami, ils abordaient ensemble toute sorte de ques-

tions, mais un jour que l'archevêque devint pressant sur la question religieuse qui pour lui devait faire aboutir à l'entrée dans le giron de l'église romaine, Béranger lui signifia en termes très polis mais très fermes que sur ce terrain là ils ne s'entendraient jamais, et que quoique religieux il comptait mourir avec sa foi personnelle sans l'intermédiaire du prêtre dont il n'avait pas besoin pour paraître devant Dieu. C'est-à-dire sans le ministère d'un autre homme entre lui et Dieu. C'est ainsi que sont morts Lamennais qui avait été prêtre, et qui à l'article de la mort faisait garder sa porte pour qu'un prêtre n'y entre point, peut-être pour dire ce qui n'était point arrivé.

C'est ainsi que Victor Hugo est mort, refusant la visite de l'archevêque, du cardinal Guibert. Si précieuses que soient pour certaines âmes les paroles et les prières d'un ministre, d'un pasteur, d'un ami chrétien à ces dernières heures, des hommes comme ceux là et bien d'autres, peuvent se passer du ministère, d'un autre homme qui souvent avec son caractère officiellement religieux, a moins d'expérience religieuse, moins de connaissance de l'Évangile que ceux qui n'ont point fait de profession extérieure. Béranger est mort seul avec sa foi ; comme il disait à Vinet, il paraît qu'il était né pour ne suivre aucune loi, et pour marcher seul jusqu'à la mort. C'est alors surtout qu'on est seul.

Mais il lui restait sa foi bien personnelle. Je termine par des paroles recueil-

lies par Bonnefon, et qui sont si remarquables, que je suis étonné quelles n'aient pas été souvent reproduites et longuement commentées :

"J'ai perdu, dit-il à ceux qui entouraient son lit de mort, ma jeunesse dans le plaisir, mon âge mûr dans le doute ; mais depuis longtemps, je ne vis qu'en Jésus-Christ et par Jésus-Christ, cela vous étonne, messieurs, ajouta-t-il, en regardant les sceptiques, c'est pourtant comme cela ; et je veux, et il faudra bien qu'on le sache enfin." Il n'a donc pas été toujours été repoussé par Jésus-Christ, ils en sont donc venus à se rencontrer personnellement—et cela quand le chansonnier devenu vieux, est aussi devenu plus spirituel, plus dégagé de la matière qui faisait babord obstacle au rapprochement, avec le divin personnage de l'Évangile. Ce sont les âmes purifiées qui perçoivent le divin.

Recevons encore ces paroles de Lamartine qui l'avait beaucoup vu dans ses dernières années ; il dit de lui : "Justesse, finesse de tact, sûreté de jugement, élévation de point de vue, largesse d'horizon, dignité de but, moralité du moyen. J'éprouve dans ce tête à tête avec Béranger au milieu de Paris ce quelque chose de ce que l'on éprouve en s'élevant sur la montagne au-dessus du brouillard. Il est un de ces deux ou trois hommes par siècles qui ont les pieds sur cette fange, le cœur dans ce peuple, qui ont la tête au dessus des brouillards humains."

UNE BÉATITUDE.

LES PAUVRES EN ESPRIT.

(*Vide le numero de decembre.*)

La Bible représente la vie humaine comme un éternel conflit entre deux grandes puissances qui se disputent la domination dans l'histoire d'un genre humain, d'un côté la personnalité de Dieu et de l'autre la liberté de l'homme, voilà l'éternel intérêt du drame, quelquefois comique, quelquefois tragique, quelquefois doux comme le roucoulement de la colombe, de la vie humaine. Dieu combat pour le bien, le perfectionnement et le bonheur de l'humanité, et l'homme cherche constamment à se soustraire à cette influence bénie. Quelquefois à ne regarder les choses qu'au point de vue humain, l'on dirait que les deux puissances sont rivales et jalouses l'une de l'autre ; que les deux aspirent à la suprématie ou à la primauté ; que Dieu voudrait établir la théocratie absolue et que l'homme voudrait fonder pour toujours ce que j'appellerai (pour éviter les circonlocutions) *l'anthropocratie*. Voilà les deux camps ennemis et les deux partis opposés. La Bible nous apprend que de cette lutte grandiose Dieu sortira victorieux, et cette victoire il la remportera non par sa puissance, mais par la force de son amour.

La Bible désigne les partisans de Dieu ou les théocrates comme les bons,

les croyants, les pieux, les enfants de Dieu, les serviteurs de l'Éternel, les sages, les adorateurs, les élus, les justes, l'Israël de Dieu, les amis de Jéhovah, etc., en un mot les humbles, c'est-à-dire ceux qui acceptent son gouvernement, se soumettent à sa volonté et se confient en son amour et sa bonté. Mais les partisans de l'homme, ou les *anthropocrates*, la Bible les appelle les méchants, les mécréants ou incrédules, les mondains, les riches, les émancipés, les fous, les impies, les moqueurs, les idolâtres, les abandonnés de Dieu, les réprouvés, les injustes, les gentils ou païens, les enfants du malin, etc., en un mot les orgueilleux, c'est-à-dire ceux qui se rebellent contre Dieu, cherchent l'indépendance vis-à-vis de Dieu.

L'histoire générale du peuple élu, c'est l'histoire de l'humilité, c'est-à-dire l'histoire dont tous les événements sont attribués à l'octroi direct de Dieu. L'histoire de la gentilité, selon la Bible, c'est l'histoire de l'orgueil, c'est-à-dire l'histoire dont les événements sont attribués à l'initiative de l'homme.

L'idée fondamentale de la philosophie de l'histoire selon la Bible, c'est que Dieu est au fond de tout, que c'est Lui qui gouverne tout dans l'histoire géné-

rale de l'humanité et dans l'histoire particulière de la vie individuelle. La Providence est la souveraine vigilance de Dieu envers l'homme. "L'homme propose et Dieu dispose."

Le Juif, doué de ce que l'on appelle un esprit syncrétique, attribuait tout à Dieu et rien à l'homme dans l'histoire et dans la vie ordinaire.

La voix de la conscience, de la raison, du cœur et des sentiments, c'est la voix de Dieu ; quand le vent souffle, gémit ou rugit ; quand le tonnerre gronde ; quand l'éclair sillonne la nue et serpente dans le firmament ; quand les nuages échappent leurs eaux en pluie torrentielle ; quand les astres exécutent leurs mouvements rotatoires et circulaires ; quand la température change avec les saisons de l'année ; quand enfin quelque chose arrive par l'intermédiaire de ce qui est connu sous le nom de causes secondes ; c'est, selon la constitution de l'esprit juif, Dieu lui-même qui agit directement. Le Juif ne reconnaît qu'une seule cause agissante dans la création et dans l'histoire de l'humanité, c'est la cause première ou Dieu. Les gentils, au contraire, tout en reconnaissant une cause première tout puissante, prennent en considération surtout les causes secondes. Le partisan de Dieu s'attache à la première, et lui attribue tout ce qui arrive dans le monde et dans la vie ; le partisan de l'homme s'attache aux causes secondes, et leur attribue la puis-

sance de tout faire ; il croit tout expliquer par elles. La cause première, c'est le domaine de la religion ; les causes secondes sont le domaine de la science et de la philosophie. Aristote est le fondateur de la science, Socrate de la philosophie, et Jésus-Christ de la vraie religion.

Ces deux tendances de l'esprit humain ont produit les deux grandes idées qui sont aujourd'hui en conflit ; la première est la croyance au surnaturel et au miracle, la seconde est la théorie de la fixité des lois de la nature. C'est la lutte entre la foi et la science. Ce qui contribue à rendre le conflit plus acerbé, c'est la grande ignorance et la non moins grande présomption des hommes de science d'un côté, et de l'autre l'étonnante crédulité des hommes de foi. Je ne crois pas la réconciliation des deux impossible. L'accord de la foi et de la science s'effectuera avec plus de bonne foi et d'impartialité des deux côtés, avec plus de progrès dans la science et avec plus d'épuration dans la religion ; "peu de philosophie éloigne de Dieu, beaucoup rapproche de lui," disait Bacon. "Pour arriver aux régions de la lumière, il faut passer par les nuages. Les uns s'arrêtent là ; d'autres savent passer outre" disait Joubert. Il y a encore bien des lois, bien des phénomènes que la science ignore ; il y a encore bien des superstitions que la religion tolère et approuve.

Les humbles, ceux qui attribuent tout

à Dieu, ont fondé le foyer religieux, des patriarches, la synagogue juive, l'église chrétienne, l'ascétisme, le mysticisme, le monachisme, la fraternité humaine, l'égalité sociale et la liberté politique. Les orgueilleux—ceux qui attribuent la suprématie à l'homme, ont fondé la nation, la cité, l'état, la civilisation, la guerre, la monarchie, l'esclavage, la polygamie et toutes les grandes inégalités sociales, anciennes et modernes. C'est la société théocratique d'un côté et de l'autre la société *anthropocratique* ou profane.

Cependant ce serait une bien grande erreur de croire que la société théocratique ait toujours été absolument théocratique et que la société profane ait toujours été nécessairement profane. La société profane a professé des idées religieuses dans le cours de son existence. Le peuple juif, le peuple théocratique par excellence, a nourri dans son sein des idées profanes ou d'indépendance vis-à-vis de Dieu. Du commencement de la Genèse jusqu'à la fin de l'Apocalypse, l'humilité et l'orgueil marchent de front pour ainsi dire. Le début de la vie d'Adam et d'Eve est soumis à Dieu; depuis leur chute jusqu'au terme de leur vie, ils étaient pour l'indépendance. Plus tard Abel sera pour Dieu et Caïn pour l'homme. Au temps de Noé et du déluge, le monde se partagera en "fils de Dieu" et en "fils des hommes." A l'époque de la division ou de la confusion des langues, la grande majorité des hom-

mes sera pour la suprématie de l'homme, et la petite minorité sera pour la suprématie de Dieu. Avec le père des croyants, il y aura les croyants en Dieu et les croyants en l'homme. Au temps de la loi, il y aura les vrais adorateurs et les idolâtres. Avec la monarchie et les prophètes, les "pauvres," les "picux" et les "humbles" seront les amis de Jéhova, tandis que les "riches," les "mondains" et les "orgueilleux" seront ses plus grands ennemis, et favoriseront l'*autocratie du moi*, comme depuis le temps de Jésus-Christ jusqu'à nos jours il y a eu des chrétiens et des athées, deux catégories de l'espèce humaine qui existent peut-être toujours.

Pour bien comprendre le Sauveur, quand il béatifie les "pauvres en esprit" il faut se transporter, par la pensée à l'époque la plus grande, la plus agitée et la plus féconde de l'histoire du peuple de Dieu; je veux parler de la période du prophétisme. C'est de cette époque que datent la morale de la piété, l'apothéose du pauvre, la protection du faible, le soin des malheureux, la *beatification de la piété et de l'humilité*; la morale du dépouillement, de l'abnégation et du renoncement à soi-même et au monde, et de l'obligance du moi à Dieu, ce n'est pas encore la morale indulgente du pardon des péchés en Jésus-Christ. L'antiquité païenne avait glorifié l'homme libre et ravalé l'esclave au delà de la brute et d'une chose, exalté le riche et

méprisé le pauvre, ennoblí l'orgueil et le courage et avili l'humilité. La morale de la piété est essentiellement juive avant de devenir chrétienne, c'est l'éternel honneur des prophètes juifs de s'être occupés du pauvre, du faible et de l'humble, trois termes qui dans leur langage sont souvent synonymes. C'est en riches et en pauvres que se partagent les Juifs de cette époque. Le piétisme prophétique dénonce le pouvoir civil, la richesse, et les rois qui n'étaient pas pieux à la manière du prophète, les mondains et les orgueilleux. Le pauvre, (dol ébion) est la victime du riche, de l'orgueilleux et du puissant, mais il est l'ami de Jéhovah, et Jéhovah est son ami et son protecteur. Moïse avait dit avant eux: "Si étant dans le pays que votre Dieu doit vous donner, un de vos frères qui demeure dans votre ville tombe dans la pauvreté, vous n'endurcirez point votre cœur et ne resserrerez point votre main; mais vous l'ouvrirez au pauvre, et vous lui prêterez ce dont vous verrez qu'il aura besoin." "Il y aura toujours des pauvres dans le pays où vous habitez; c'est pourquoi je vous ordonne d'ouvrir votre main aux besoins de votre frère qui est pauvre et sans le secours et qui demeure dans votre pays." Voilà le langage non équivoque dans lequel Moïse s'était exprimé à cette égard. L'éternel problème social se pose donc à la conscience juive avec une grandeur morale étonnante pour l'époque. La gloire de Moïse et des autres

prophètes de Dieu sera toujours d'avoir fait des tentatives pour la solution de ce problème ici-bas, au moyen de la piété, de la bienfaisance et de la philanthropie. Que les adversaires du peuple de Dieu disent quand ils voudront que c'est une utopie, il n'en reste pas moins vrai que l'utopie juive est aujourd'hui avec l'aide d'un christianisme bien compris, en voie de devenir une puissante et bienfaisante réalité. Ce n'est pas la glorification et la béatification de la pauvreté que nous avons avec le prophétisme, mais c'est un saint respect envers le pauvre, une tendre solitude pour lui, une glorieuse apothéose de sa personne. Le pauvre, Dieu ne l'oublie pas, il entend toujours ses cris, maintient ses droits, le délivre de sa détresse, le protège, est son refuge; le pauvre, toujours selon les Ecritures, est riche en foi, libéral, sage, droit, ses offres sont toujours acceptées, il se réjouit, il se confie et espère en Dieu. Négliger le pauvre est contraire à l'amour de Dieu, et c'est toujours un crime de lui faire tort, de le gouverner avec rigueur, de l'opprimer, de le mépriser, de ne pas le soulager et de ne pas lui faire justice. Ceux qui prennent soin de lui sont heureux, bénis, prospères. Les méchants, les mondains et les riches l'oppriment et le vendent (Amos. 2. 6) l'écrasent, le foulent aux pieds, le persécutent et le trichent. Il y a une foule de punitions et de châtements dans le lan-

guage du prophète pour ceux qui maltraitent ainsi les pauvres de Jéhovah.

Les mots *Anav, Ani*, s'em ploient pour "doux," "pauvre," affligé. Tous les deux sont dérivés d'une racine qui signifie *humilité*. Pauvre, affligé, infortuné, opprimé, résigné, *pieux* et *humble* veulent presque tous dire la même chose d'après Gessenius et les lexicographes hébraïques. Le mot "pauvre" (dol. ébion) proprement dit, est employé plus souvent qu'autrement pour désigner le "saint" et l'"ami" de Dieu. Le vrai pieux est appelé le "pauvre," le juste. "Tandis que l'impie s'enfle d'orgueil, le *pauvre* (pieux) est brûlé." Et ainsi d'une quantité d'autres passages dans Is, les Psaumes, Jérémie, Zacharie et Amos etc. Le vrai serviteur de Dieu, c'est le pauvre persécuté par le riche et méprisé par les

grands et les puissants. Dieu l'aime parce qu'il est soumis à sa loi et humble.

Les ennemis du pauvre sont ennemis de Dieu, ainsi que les moqueurs, (Ps. L.I.) Cette opposition que les prophètes ont faite entre le monde et l'église et la piété, le faible et le puissant, le pauvre et le riche, l'humble et l'orgueilleux et la protection accordée aux premiers, et la dénonciation sans pitié des seconds, est devenue le sentiment général du judaïsme et de l'église chrétienne. Quand Jésus prononcera sa "Magna Charta" du Royaume de Dieu, son sermon sur la montagne, c'est aux pieux, aux humbles qu'il s'adressera, et c'est aussi eux qu'il mettra au nombre des bienheureux sur la terre, et au premier rang dans son royaume spirituel de justice, de sainteté et de charité.

P. N. C.

(A suivre.)

NOUVELLES.

Monsieur I. Bruneau, pasteur à Holyoke, a prêché le 12 et le 13 ultimo comme candidat à l'église presbytérienne de New Glasgow.

* * *

Il est rumeur que M. T. Z. Lefebvre, pasteur à Québec, doit quitter son église à la fin de ce mois.

* * *

Il y a eu, le 27 janvier dernier, un magnifique concert à Belle-Rivière. L'église était remplie. Sous l'habile présidence de M. le pasteur Morin, tout a été fait avec ordre. Les noms suivants figuraient sur le programme : Mesdames Cornu et Morin, Mesdemoiselles Chiniquy et Morin ; M. le professeur Raymond, et MM. Brandt, Giroux, McLaren, Ménard, (M.), Ménard, (J. L.), Dobson, Edie, Graham et Guthrie. L'exécution du programme a fait honneur à la plupart des exécutants. Vers les dix heures et demie l'auditoire ne regrettait qu'une chose, c'était de voir arriver trop tôt la fin du programme. A tous les égards (au point de vue pécuniaire surtout) ce concert a réussi bien au delà des espérances des organisateurs.

Pierre ! G. m'en a-t-il fait un coup de c !—Quoi ? Je ne te comprends pas.—Bien oui, G Mlle C hier soir Je vous avouerai que notre homme avait, bien raison d'être indigné et confus, car G. lui avait enlevé sous les yeux, le soir précédent, sa " blonde."

* * *

Le *Canada Revue* soutient la lutte qu'il a entreprise contre tous les éteignoirs et les tyrans de la Province de Québec avec un courage digne de l'admiration de tous les partisans du progrès, de la lumière et de la liberté. Le magistral article de M. Arthur Buies, intitulé "Interdiction et censure" (dans le No. 6) admirable au point de vue du fond comme de la forme, va faire dresser les cheveux à plus d'un tonsuré. M. Buies, voilà non seulement un grand écrivain, mais un homme, ce qui est bien plus rare dans notre province. Honneur au brave défenseur de la liberté de conscience.

* * *

L'autre jour un ami, a qui nous exprimions le regret de voir *La Liberté* paralysé, nous répondit avec esprit : "Il représente bien comme ça notre liberté."

M. M.

College Note Book.

STUDENT LIFE.

REV. DR. WARDROPE, ex-moderator of the General Assembly, visited the College a day or two ago.

The Local Editor has been chosen chaplain for the dining hall.

Mr. W. C. Clark has decided to remain another year in charge of the mission at Maisonneuve. This mission, which was organized about five years ago by the congregation of Erskine Church, is in a prosperous condition.

Great was the consternation of the Local Scribe when Mr. G. Gilmore so suddenly appeared on the scene in the early part of February.

Some men never know when they have enough. An artsman who recently borrowed a box of blacking for the purpose of polishing his shoes, was not content until he had taken enough to polish his shirt-front as well.

Psychologists tell us that concentration and abstraction are in a direct ratio. What shall we say, then, of the powers of concentration of the Theolog who turned away in disgust from his own door when his repeated knocks there failed to bring forth the expected invitation to enter. His case can only be equalled

by that of his neighbour who, when he wished to speak to a party down town, went to the telephone and asked, "Is that the Presbyterian College?"

Those who are interested in Mr. C's achievements as a musician will be pleased to learn that he took a prominent part in the renditions which so delighted the audience on the night of the public debate in the Morrice Hall.

The public debate between "Varsity" and McGill came off in the Molson Hall on Friday evening, Feb. 10th. Mr. A. Graham of this college acquitted himself most creditably as one of the debaters that championed the cause of "Old McGill." Mr. P. D. Muir, another of our students, contributed not a little to the success of the evening by his recitation of Tennyson's poem, "The Revenge." Our college can boast of several amateur elocutionists.

It is reported that one of the graduating class has promised his prospective congregation that he will marry for nothing the first couple whose lot it is to employ him. We would meekly suggest that, in order to work up a good business and secure custom, he should advertise cheap rates for the first year.

"Tom," the steward's man, disappeared *sans ceremonie* the other day, and after his departure it was discovered that, under his skilful manipulation, the furnaces of the "Old Building" had been put quite out of order. As a consequence, the men in that part of the college enjoyed "cold comfort" for a day and a half.

It is our painful duty to announce, in this issue of the JOURNAL, the death of Mr. Tener, one of our most respected and beloved fellow-students. Realizing that his only chance of recovery depended upon a change of climate, Mr. Tener, accompanied by Mr. Cleland, in the early winter, went to Colorado Springs, but, after a few weeks' stay, he found that the climate there was not suited to his constitution. At any rate, he failed to receive that benefit which he had been led to expect, and so he left Colorado Springs for Pueblo. Here he rallied for a short time and high hopes were entertained of his speedy recovery, but his improvement was only temporary, and, failing to receive any permanent benefit at Pueblo, he set out for San Francisco where his sister resides, and where, on the 3rd inst., he passed away. We have as yet learned only the mere fact of his death, but an extended notice will appear in the next JOURNAL. We sincerely sympathize with Mr. Tener's aged father and other relatives in their deep affliction.

On the 13th ult. Rev. Dr. Robertson, Superintendent of Missions in the North West, made his annual visit to the college for the purpose of stirring up the sympathies of the men towards the work of the church in that part of the country which is under his supervision. He addressed the students in the dining hall, and later in the evening spoke to them at some length in one of the lecture rooms. He set forth very clearly the spiritual needs of the great country that has been committed to our charge, and showed plainly the duty of the church towards the settlers. Several of the students were so impressed by his words that they will likely seek a field of labour on the plains of the West.

We are pleased to learn that Mr. J. D. Anderson, who, on account of ill-health, was compelled to leave college, is improving. After he went home at the beginning of the year, he became very weak, but in a short time he took a turn for the better and has been improving ever since, though slowly.

He who is perhaps the *most* fascinating of our four *irresistibles* lately received an invitation which has fallen into the hands of the Local Editor. Those of our readers who might ever happen to receive an invitation like the following can take it for granted that they "stand in" particularly well with the sender of it :

"Dear Sir:—This is to certify that

you will receive a kindly welcome from ——— when you present yourself at the door on the evening of Feb. ———. A fine of 25c. will be imposed on all late arrivals, and notice is hereby given that the clock on the stairs is *not* 20 minutes slow.

N.B.—Bring your own corkscrew."

Perhaps the benefactors of our college might take a hint from the following extract which we make from a letter written by a former student to one of the boys :

"I see you are still improving the college—a gym. established in the Morrice Hall, a piano in the reading room, and fire escapes in every room. All you need

now is a sideboard in the waiting room and a night watchman to let in belated students who have forgotten their latch-keys—*crede experto.*"

Echoes :—"O, poor Mr. C. doesn't often take a nap in the morning."

"G., will you hand me some water ———a glass of $H_2 S O_4$?"

P.—I wish to give notice that I have found a knife which the owner can have on proving property and paying expenses."

"Will you pawss me that glawss. I wish to brush my hair before I go to my clawss."

W. M. TOWNSEND.

OUR GRADUATES.

IT is our pleasing duty to note that continued success is attending the labors of Rev. J. S. McIlraith of Balderson, Ont. Not a few of the wittysayings of Mr. McIlraith many of us, who date our college career back to his day, still remember and keep fresh by constant repetition. It is evident from the news that has just reached us that Mr. McIlraith's serious efforts are even more effective than his humorous. It will be three years next month since his settle-

ment in Balderson and on reviewing the work accomplished during this time he feels that he has every reason "to thank God and take courage." During last year most marked progress has taken place in all departments of church work. Nineteen new members were received into full standing in the church on profession of faith. Seven adults and fourteen children received the ordinance of baptism. A new organ was purchased and introduced into the devotional

exercises with good effect. A branch society of the Y. P. S. C. E. has been organized with a membership of some forty and Mr. McIlraith finds this society, under his personal supervision, is doing excellent work. The amount of money raised for the schemes of the church has increased. We feel sure that this somewhat detailed account of Mr. McIlraith's work will afford much pleasure to the numerous members of his class who are scattered far and wide throughout the Dominion.

The following clipping from the *Hariston Tribune* speaks for itself:—

"Sunday last was a red letter day in the history of Guthrie Church in this town. When a year ago the pastor, Mr. Munro, announced that on the 5th day of February, 1893, he wanted the congregation to deposit on the collection plates \$4,000.00, for the purpose of wiping out the mortgage debt of the church the congregation were surprised but not in any way discouraged, having confidence in their pastor and the ability of one another to carry to a successful issue this *modest* request. Many were the speculations as to the success of the scheme proposed by Mr. Munro, but so skilfully has it been managed in every detail that when the Treasurer, Mr. Yule, announced that his receipts for the day were \$4,078.80, the joy of the congregation knew no bounds. Thus by one decisive stroke the congregation has

thrown off the financial fetters that have so long bound it and impeded its progress in the Christian race, clearly proving that when there is a will there is always a way. The original mortgage was \$4,000.00, last April \$500.00 was paid off and now the managers are enabled to cancel the entire debt of the church making a total of \$4,500.00 since the induction of Mr. Munro into the pastorate of this church fifteen months ago. The anniversary sermons were preached by the Rev. R. P. McKay, Secretary of the Foreign Missionary Committee of the Presbyterian Church in Canada. The evening service was especially interesting, Knox Church and the Methodist Church having dispensed with their services so that their members would unite with their sister church in celebrating so important an anniversary. The large and beautiful building was filled to overflowing, the number present being estimated at 1,100 people. The sermons were carefully prepared, eloquently delivered and much appreciated by all who heard them."

On the evening of the Monday following the celebration of the anniversary services a most successful social was held in Guthrie Church. Rev. R. P. McKay gave a most practical and interesting address as also did Rev. Aull of Palmerston. A good programme was then taken up, each number being ably handled. The choir deserves special

mention as being one of the best in Ontario. Why should not all our churches in towns and villages as well as in our larger cities be brought to a high point in efficiency, so that our church music may be rendered in a way befitting the highest use of music—praising God. The proceeds of this social amounted to \$140, making with the Sabbath collections the sum of \$4,217.00—more than sufficient to clear the church debt. By a supreme effort many congregations might clear off the debt resting upon the church buildings. Examples like the above ought to inspire rather than dismay our graduates in different parts of the country.

We noticed in our last issue the call of Rev. A. Morrison, B. A., to the congregation of Listowel, Ont. On Feb. 3rd the ordination and induction services were held. After being satisfactorily examined by a committee the formal induction took place in the presence of a large congregation. Rev. Cameron of

Mornington addressed the pastor elect and the Rev. Principal MacVicar, the people. A social gathering took place in the church in the evening at which many prominent pastors wished all success to Mr. Morrison in this his first charge. Dr. MacVicar preached to large audiences on Sabbath. The JOURNAL wishes Mr. Morrison God-speed in his work.

It is our sad duty to record the death of one of our most prominent alumni—Rev. J. Watson, D.D., of Huntington, Que. We refer our readers to another part of the JOURNAL for particulars. We extend our sympathies to the bereaved family.

Rev. C. E. Amaron, M. A., B. D., of Springfield, Mass., is in the city at present attending the annual meeting of the Alumni of Pointe-aux-Trembles School. He is looking well and reports successful work in his educational endeavors in Springfield.

DONALD GUTHRIE.

REPORTER'S FOLIO.

SINCE last writing, the most popular event of the session, in connection with our Philosophical and Literary Society, has been consigned to the annals of the past. The day preceding the public debate, was far from being a

fitting prelude to a successful gathering. The morning was cold and stormy, but as the day wore away the clouds dispersed, leaving some time for the busy roadmen to ply shovel and broom in clearing off the leading streets of the city.

Long before the hour arrived, the hall began to fill, and by eight o'clock the members of the society were delighted to find that neither the inclemencies of the weather, nor the drifted state of many of the streets was a barrier to the presence of the ever-welcome friends of the College, from amongst the varied population of Montreal.

The chair, which Dr. John Campbell had kindly consented to occupy, was taken promptly at the hour. His appearance, followed by the debaters in academic dress, was the signal for a cheering reception from the audience. The proceedings were opened, by all joining heartily in singing the one hundredth Psalm, after which, Dr. Scrimger led in prayer. The chairman's address, delivered in a masterly style and well chosen language, was most appropriate in both matter and duration, serving the double purpose of enlisting the full attention of the audience, and divesting the speakers of any uneasiness occasioned by confronting so large and intelligent a gathering.

Mr. P. D. Muir was called upon for a recitation, and rendered "Van Bibber's Rock," in a manner whose excellence was manifest by the breathlessness in which he held his audience.

The next item was a college song by the students, which was given in the usual happy style.

The feature of the evening's programme was at last reached, and the

Henry George question, as stated in our last issue, received such a thorough sifting, as left little of it unexplored.

Mr. W. D. Reid, B. A., opened the debate on the affirmative side, and delivered himself in a manner characteristic of that gentleman, whose forcible arguments, practical reasoning, and popular style have led their possessor to victory in more than one well-fought engagement.

Mr. D. Guthrie, B. A., led the negative and proved himself by no means unworthy of the leadership of that side of the question. His delivery was good, his style pleasing, his logic unimpeachable, and throughout his speech, he succeeded in holding the riveted attention of his hearers.

The song "La Marche Alpestre," by the French students, took the house by storm and was cheered to the echo. The *encore* was heartily responded to, and admirably prepared the minds of the people to follow the next two speakers, one of whom, Mr. Dobson, B. A., was now called upon to defend the affirmative. As expected, his defence was far from disappointing. His delivery was free, his manner cool and collected, and most effective of all, his arguments, in general, were unassailable, and set forth in a most able and eloquent manner.

Mr. G. C. Pidgeon, B. A., was next called upon to support the negative, which he succeeded in doing with great credit to himself and much pleasure to

the audience. His English was above criticism, his reasoning logical, and the points brought out, so clearly put, as to carry the reason, without any exhaustive effort to discover the thread of thought or follow the trend of his argument.

Five minutes were allowed the leader of the affirmative to reply, during which, he dealt with the arguments of his opponents, and summed up the points advanced by himself and colleague, which he considered had not been overthrown. The decision was left to the audience, and given in favor of the affirmative, by a small majority.

Again, the gallery poured forth the ever-acceptable college song, and prepared the meeting for a treat by Mr. Weir, who recited, "The Execution of Montrose," with great acceptance.

Another college song brought the programme to a close.

A cordial vote of thanks was accorded Dr. Jno. Campbell who, so admirably, discharged the duties of the chair, thereby adding, in no small degree, to the pleasure and success of the evening.

The national anthem having been sung, Prof. Coussirat pronounced the benediction, and our city friends returned to their homes, let us hope, more interested in our work and desirous of contributing to the success of the College, not only by the encouragement attendant upon their presence, but by the divine power secured in answer to their prayers.

A regular meeting of the Philosophical and Literary Society was held on Feb. 7th. The programme consisted of the reception of reports, appointment of judges for prizes offered, nomination of

officers of the Society, and the election of the JOURNAL Editorial Staff, for the ensuing year.

Reports were received from the Treasurer and Corresponding Secretary and adopted.

Professors Campbell and Coussirat were appointed judges of the English and French essays, Professors Coussirat, Ross, and Rev. Mr. Morin, French reading, and Professors Scrimger, Ross, and Rev. Mr. Mowat, English reading and speaking.

The following officers of the Society were appointed by acclamation: President, E. A. MacKenzie, B.A.; 2nd Vice, G. C. Pidgeon, B.A.

The new editorial staff consists of the following officers:

Editor-in-Chief—Mr. W. M. Townsend.

Associate Editors—Messrs. D. Guthrie, B.A., J. Taylor, B.A., and A. MacVicar.

French Editors—Messrs. L. Giroux and E. Brandt.

Corresponding Editor—Mr. W. Paterson.

Reporting Editor—Mr. F. W. Gilmour.

Local and Exchange Editor—Mr. P. D. Muir.

Treasurer and Business Manager—Mr. G. D. Ireland.

Associate Managers—Messrs. A. Graham and W. C. Sutherland.

A vote of thanks was tendered the old staff, and responded to by Messrs. MacKenzie, McLeod and Pidgeon, after which, the President closed the meeting with prayer.

Editorial Department.

Summer Sessions.

How to meet the growing need of our church in the North-West, is a problem with which the General Assembly grapples every year. The indefatigable superintendent Dr. Robertson has done much for church extension in that region, and from time to time has shown the necessity of more active measures being taken. At present to meet the requirements of this growing country, more men are needed, especially to furnish supply during the winter months. The several Colleges send out in early spring men fitted for the work, during the summer months much progress is made; families who for months have been without gospel ordinances have been helped, and the indifferent have been awakened to earnestness, just when the student is becoming familiar with his work, when a general interest has been awakened, and the foundation of a good work been laid, the summer is at an end, and the student in charge starts *en route* for the east to resume his studies, leaving the people where he labored discouraged and disheartened. The colleges are so distant that it is vain to hope for even occasional supply from them. Some advocate that in circumstances of this kind the people themselves should con-

tinue holding gospel services, but there are difficulties in the way; laymen suitable, and willing, to do this kind of work are not always to be found and in the few cases where they can only a small percentage of the population attend their meetings.

Thus in the majority of cases the good work begun during the summer dwindles, until the arrival of the next student, who begins, not where his predecessor left off, but rather where he began. Such a process continued from year to year is productive of but poor results. Other denominations are able to furnish men during winter months; they enter those fields vacated by our students, and thus large sections are lost, which otherwise would be the nuclei of flourishing congregations.

The superintendent of missions in the North West has since his appointment, not ceased to draw the attention of the church to the evil, and urged it to find a remedy. Few have been proposed, perhaps the most feasible is the summer session; by this plan students going to the North West can remain in the field for a year, and yet lose no time because they can study during the summer months at Manitoba College, instead of at their own college. Objections have

been urged against this course on the ground of expense, because of the difficulty of successfully pursuing a course of study during the hot months of summer, and also because the establishment of a summer session at Winnipeg would have a tendency to draw away students from the Eastern colleges, and thus weaken them. All these objections have been successfully answered, and the time is now drawing near when theological students will be called upon to respond to the need of the church, who looks to them to carry out the plan it has begun.

* * *

Missionary Intelligence. The letters that have for many years been received regularly from our foreign missionaries, together with the various other means used to diffuse missionary intelligence among the masses, fill an important place in the Church's mission work. Too often the missionary has been regarded as an anomaly among Christian workers, separated from all intercourse with civilized races, whose character could be revered but not imitated or loved. Consequently there was no flow of sympathy between him and the majority of church members, and instead of a living interest in the work, there was little more than a vague idea that really something ought to be done. The condition of the heathen was rarely realized, and there was no clear conception of their claims

upon Christians, nor of the universal application of the Master's command :— "Go ye into all the world, and preach the Gospel to every creature." The progress of science has virtually brought the heathen to our doors, and taught us their history and national characteristics, and we must acquire a thorough knowledge of their spiritual condition, and of those of their sorrows which the Gospel alone can ameliorate, before we can take an active interest in their evangelization.

As many of us expect soon to take our place among the leaders of the church's thought and action, the problem for us to solve is :—how can the claims of the heathen be kept before church workers in such a way as to stir up missionary zeal among them? The missionary principles enunciated in Scripture require to be emphasized more frequently, and applied to the condition of the church of to-day. The facts of foreign mission work also require special attention. The lives of missionaries, their joys and sorrows, triumphs and reverses, the darkness and misery of the lot of the heathen here, and the deeper gloom before, their incessant aspirations to a loftier estate, which "they cannot express, yet cannot all conceal," the noble types of character developed when the Spirit works His wonders in their hearts, and the glorious work that remains to be done, should be kept before the mind of every Christian. How can this be done?

Missionary literature must be distributed among the people. They should be abreast of the times in this, as in every other branch of knowledge. Lives of missionaries, histories of the founding and growth of missions, addresses and treatises on mission work, should have a prominent place in our religious libraries. By the perusal of these a good foundation will be laid for future study and work. The latest missionary news should be attainable. Besides our church papers, many valuable magazines are devoted wholly to the cause of missions, and, whenever possible, these should be read regularly. The tidings from fields of labor, the reports and letters published from those actively engaged in the work, will bring Christians into living sympathy with the workers and those for whose salvation they are striving. Missionary meetings should form an important branch of the church's work. By these valuable knowledge is disseminated in a community and an enthusiasm created which will lead to great results. Above all in them the effectual fervent prayer that availeth much is made for the heathen and our representatives among them, which will bring, not only blessings untold to them, but to us the deepening of our experience and quickening of our zeal. The church should realize that it exists for the Master's work alone, no branch of which is more important than the evangelization of the

heathen, and the leaders of Christian activity must direct their efforts into the channels prescribed by our ascended Lord.

* * *

In We record with unfeigned
Memoriam. sorrow the sudden death of
the Rev. Dr. Watson, Huntingdon, Que. He was born in 1824 in Aberdeenshire, Scotland, and graduated in King's University, Aberdeen, as Master of Arts. Having been licensed to preach the gospel he came to Canada in 1854, and was soon after settled as Pastor of the United Presbyterian Church of Huntingdon and Athelstan. Subsequently Athelstan was separated from Huntingdon, and Dr. Watson continued in charge of the latter until the time of his demise.

He was a man of pure and elevated Christian character and high scholarly attainments. As a theologian he was at once conservative and progressive, keeping himself abreast of the thought of the age without giving way to its rash speculations. As a preacher he delighted in the great central themes of gospel truth, and unhesitatingly accepted the whole Bible as the word of God and therefore of supreme authority in all matters of faith and conduct.

As a Pastor he was sympathetic, wise, and untiring in the spiritual oversight of the flock. His integrity of purpose and zeal for the good of souls no one could

fail to observe. He was seen at his best in the household, where the influence of his spiritual-mindedness was deeply felt by all who came in contact with him.

In church courts he was manly and active, always giving conscientious attention to every item of business, and maintaining his opinions with such decision and perseverance as uniformly commanded the respect of his brethren.

A few years ago he was Moderator of the Synod of Montreal and Ottawa, and on retiring from office he delivered a sermon of great merit which was published by the unanimous request of the Synod. He was for many years Clerk of that court in which capacity he gave

evidence of his accuracy in business and his thorough knowledge of the constitution and laws of the church.

For many years he acted as Convener of the Presbytery's Committee for the Examination of Students, and was one of the Examiners in Honors of the Presbyterian College.

In 1888 the College conferred upon him the degree of Doctor of Divinity in recognition of his superior scholarship, profound acquaintance with various departments of theological science, and the many services which he had rendered to the cause of education and of the church.

Talks about Books.

MESSRS. DRYSDALE & CO. are the contributors of Bible Studies by Henry Ward Beecher, a good looking octavo of 440 pages, published by Fords, Howard, and Hulbert of New York. The title page indicates that the book contains Bible readings in the Early Books of the Old Testament, with familiar comment, given in 1878-9. John R. Howard edits the studies from stenographic notes taken by T. J. Ellinwood. It is pleasant to find Beecher, though dead, yet speaking through these discourses with all his wonted vigour. The Studies exhibit all the excellence and some of the defects of the great preacher's style. They are offhand and critical, but they are also reverent. He merges Abram's two acts of cowardice before Pharaoh and Abimelech into one, and does the same with our Lord's two visits to Nazareth, and His two purifications of the temple, which I very much question his right to do. This criticism is superficial; yet the Bible student is no doubt on solid ground when he points out the gradualness of the old world's progress in religion, and absolves God from its glaring inconsistency with later revelation. Perhaps he minimizes too much the Divine element in ancient Bible story, and at times makes too much of what he calls its "rude places," but his estimate of its character is always just, even magnanimous, and in his eyes

the Book is unique, the one Book in all the world. He shows that the Israelite was often under the impression that he was faithfully serving God, when his acts were such as God abhors; nevertheless this does not lead him to depreciate Old Testament teaching, for, like a soldier preacher whom he quotes, "he found that he could preach best by drawing the foresight of the New Testament through the hindsight of the Old." His remark on God's expostulation with Joshua, "Wherefore liest thou thus upon thy face?" is good. "A great many men seem to think that God likes them if they wallow; but God does not like to see a man behave himself unseemly any more than we do." This reminds me of Rudyard Kipling:

"And oft-times cometh the wise Lord God,
Master of every trade,
And tells them tales of the Seventh Day, of
Edens newly made;
And they rise to their feet as He passes by,
gentlemen unafraid."

Even if it be before a schoolmaster, the manly boy will stand up and take his punishment bravely; but God is no schoolmaster. In the study on Jephthah, Mr. Beecher said "They slew him (the Ephramite) because he could not say *Shibboleth*; and that kind of slaying has been going on ever since. When, in the ordinances, men cannot say *Shibboleth*, but say *Sibboleth*, they are slain with the sword of the church." I cannot homologate all that is in the vol-

ume, but I cordially recommend it as bright and clever, suggestive, and thoroughly devout. It has raised my estimation of its truly great author as a truth-seeking, Bible-loving man.

One of those kind people who feel it their mission in life to tell their friends all the supposed unkind things said about them and their work, has drawn the attention of the Editor of the Presbyterian Record to the passing remark in December's Talk, which, referring to the appearance of the Free Church and Church of Scotland organs, states: "There is a certain dignity about these documents when laid side by side with our own Record that stamps the latter more or less with provincialism." If the Editor, who is indignant, were to lay the three documents side by side, not take and read them, I think, as a candid man, he would agree to the provincialism more or less. This is not the first time the Talker has drawn attention to the Record's typographical appearance externally. He has never called in question its literary excellence, nor would it become him to belittle the old editor in favour of the new, nor the new in favour of the old. One thing, however, I must say, in justice to the former editor, who did not need to have his attention called to the Talker, and that is, that, when a very similar remark was made relative to a possible improvement in the Record's appearance, he knew the Talker better than to take it as an ad-

verse criticism of his work. The expense of publication in Canada may not admit of a larger sheet or a coloured wrapper, but the fact remains all the same. There may be people who have the bad taste not to appreciate the cover of the JOURNAL even. If there are, they may say so as publicly as they please; it won't hurt us in the least.

A former Editor-in-Chief of the JOURNAL sends for review The Higher Criticism of the Hexateuch by Professor C. A. Briggs, D.D., a handsome octavo of 250 pages, published by Charles Scribner's Sons of New York. Within brief compass, this is the most complete and readable book on its side of the subject I have met with. Its history of the Higher Criticism, and its chronological marshalling of great names and opinions are masterly. The arguments and philological proofs are admirably arranged. The tone of the book is calm and scholarly. If one fails to see the force of some of the arguments, and still doubts the success of the critics in locating their documents, one must still admit that the matter cannot be put aside with a dogmatic sneer or the angry exclamation of a mere traditionalist. One thing language reveals, namely, that at whatever times the books were originally written, all of them in part, and Deuteronomy probably as a whole, have been re-written. Dr. Briggs refuses to accept the testimony of Jesus in favour of Mosaic authorship, yet is he reverent,

regarding the Scriptures as historical and as the word of God. He defends that historicity against Reuss, Kuenen, and Wellhausen, and concludes his work proper by stating the contention that the work of the Higher Critic reveals "the magnificent unity of the whole Bible in the midst of its wondrous variety." Not the least valuable part of the book is its eight appendices, setting forth original documents, their parallels, and characteristic words and phrases. He who would carefully consider the work of the critics, in brief and systematic form, cannot do better than read Dr. Briggs' treatise. He should, however, credit intelligent Bible students, who are not documentary men of the ordinary type, with knowing that Moses did not write the account of his own death, nor Joshua the book called by his name. Even the Jews knew better than this.

I am indebted once more to Mr. James Croil, I do not know why we should call him by his Christian name, since he is our only Mr. Croil, for the complete volume of the *Nordisk Missionstidsskrift* for 1892. Biographies of Scandinavian missionaries run through three quarterly numbers, including Adolf Henrikson, Hans Nikolaison, and Andreas Riis. The first quarterly number has elaborate statistical tables of Protestant Missions to the Heathen in 1889-90. Mr. Croil, who is an authority on the subject of Missions, praises the industry of Provost Vohl, but thinks

he has something to learn yet in the difficult field of statistics. Missionary bibliography is not forgotten by the Provost and his aids. A Picture of the Moravian Herrnhut, Missions of the English Church in Australia, The Oversight or Superintendence of Missions, Missions in India, Uganda, Alaska, and many other articles make up this interesting volume, but what little Danish I ever had is evaporating, and to work with the dictionary is too suggestive of second childhood. Yet the Talker appreciates the Provost's good work, and thanks Mr. Croil for acquainting him with it. I append Mr. Croil's own valuable table, which has come to me, with the very elaborate Annual Report of St. Paul's Church, Montreal.

The population of the world is computed to be about 1,500,000,000, as follows:—

Protestants.....	137,000,000
Roman Catholics.....	205,000,000
Greek church.....	89,000,000
Mohammedans.....	175,000,000
Jews.....	8,000,000
Heathen.....	886,000,000

The Protestants are usually classified approximately, as follows:—

Lutherans, of various orders....	35,000,000
Methodists do.....	25,000,000
Episcopalians, the world over.....	22,000,000
Presbyterians, of various orders.....	20,000,900
Baptists, of every kind.....	17,000,000
Congregationalists.....	6,000,000
All other Denominations.....	12,000,000

Some principal foreign mission societies and their respective incomes (at home), approximately.

BRITISH SOCIETIES.		Income
Founded.		1891-'92.
1649	The New England Company.	\$ 17,500
1701	Society for the Propagation of the Gospel.....	582,600
1792	Baptist Missionary Society...	375,000
1795	London " ".....	743,120
1799	Church " ".....	1,346,900
1817	Methodist " ".....	625,645

'24	Church of Scotland.....	170,000
'43	Free Church of Scotland.....	311,060
'40	Presbyterian Church of Ireland.....	80,000
'44	Presbyterian Church of Eng- land.....	95,000
'47	United Presbyterian Church..	237,500
'62	China Inland Mission.....	243,000
AMERICAN SOCIETIES.		
1810	American Board of Commis- sioners, &c.....	\$ 840,868
'14	Baptist Missionary Union....	600,000
'19	Methodist Episcopal Church..	1,251,027
'35	Protestant Episcopal Church..	190,000
'37	Presbyterian Board (North)...	931,292
'58	Reformed Church (Dutch)....	118,000
'58	United Presbyterian Church..	112,816
'62	Presbyterian Church (South)..	130,276
'76	Cumberland Presbyterian Church.....	12,405
CONTINENTAL SOCIETIES.		
1721	Danish Missionary Society... \$	21,500
1732	Moravian Missionary Society..	120,000
1797	Netherlands " ..	30,000
1815	Basel " ..	210,000
'19	Leipsic " ..	80,000
'22	Paris " ..	50,000
'24	Berlin " ..	78,000
'28	Rhenish " ..	100,000
'35	Swedish " ..	90,000
'42	Norwegian " ..	100,000
'49	Hermannsburg " ..	64,000
CANADIAN SOCIETIES.		
1824	The Methodist Missionary So- ciety.....	\$ 80,000
1844	The Presbyterian Church in Canada.....	114,291
1866	The Baptist Missionary Socie- ties.....	50,000
1881	The Congregational Mission- ary Society.....	2,500
1883	The Church of England Mis- sionary Society, in Ontario, Quebec, Nova Scotia and New Brunswick.....	16,743

At the beginning of the present century there were only seven missionary societies in existence; they employed 170 missionaries. In 1890 there were 300 societies—including 50 women's and 10 medical societies; the number of ordained missionaries (European and native) was 8,067; other helpers, 43,000; of communicants, almost 100,000,000. The incomes of these societies amounted in all to over \$11,000,000, of which nearly 2,000,000 came from the ladies.

J. C., Feb. 5, 1893,

The Halifax Presbyterian College journal called *The Theologue*, for the month of January, has reached me. It contains an analysis of the Book of

Hosea by that eminent Hebraist, Dr. Currie; *The Relation of the Church to External Religious Movements*, by the Rev. G. Bruce, B. A.; and the Rev. R. A. Falconer, B.D. on *A Batch of Books on Paulinism*, which gives great praise to Methodist Theological Scholarship. There is also an article by the Talker, of which the printer has made pie. Our Halifax contemporary is worthy of cordial support. If all our wise men from the east and west could only meet with an enterprising publisher and a judicious editor, a Presbyterian Quarterly or Monthly might take its place with the best theological serials of the day.

The Thinker for January appals one, especially as it has absorbed *The Magazine of Christian Literature*. The Book Critic and Literary Department defies analysis, nor is there space in a Talk for Current American, Canadian, German, Dutch, and Scandinavian Thought. In the Survey of Thought, the term Asirach, which occurs in Acts xix, 31, is supposed to have denoted the chief priest of a temple dedicated to the reigning Caesar; Professor Kamphausen explodes the Book of Daniel, which Porphyry thought he did long ago. In *Christian Thought*, Dr. Blaikie discusses the vexed question of *The Relation of the Church to Social Questions*. Dr. Matheson in *Expository Thought* treats of the Expediency of Christ's Departure; and in *Theological Thought*, Professor Bruce deals with the Historical

Christ and Modern Christianity. I am glad to see that Dr. Bruce holds to the absolute necessity of the historical Christ, and will not surrender this for the Hegelian idea.

The Sunday School Times for January 21 agrees with Dr. Andrews that Matthew's genealogy of our Lord gives Joseph's descent, and Luke's that of Mary. Professor Hilprecht writes on Cyrus in the light of the Cuneiform Inscriptions of Babylonia; and Dr. John G. Paton shews that the heathen have moral laws. The January quarterly statement of The Palestine Exploration Fund is an interesting one. Mr. Bliss reports on excavations at Tell el Hesi, and Professor Sayce translates the cuneiform inscription found at that site of ancient Lachish. I have no hesitation in saying that, according to Professor Sayce's transliteration, right so far as he goes, save his determinative prefixes, his translation is false, and that his *mati sa sarri*, instead of meaning "the country of the king" means "the officer of the king," *mati* being king, *sa*, the genitive postposition, and *sarri*, the Basque *sari*, a chief or officer. This document is Hittite, and Hittite is what Dr. Sayce, exceedingly clever in Assyrian, does not know. I have translated many hundred Hittite documents, and can tell one, when I see it, at sight. There is much more in the Statement, on Palmyra, Palestine Mud Showers, Ancient Jerusalem,

and The Tomb of our Lord, all worthy of attention.

The Transactions of the Canadian Institute of Toronto, published in December, have just reached me. They begin with an abstract of the papers read at the Summer Session in Penetanguishene in September, 1891, when the Mayor and Council. Chief Assance and John Monaque, Indians, Father Laboureau, and Mr. W. J. Keating did much to promote the success of its meetings. The Ornithological Report, of 62 large octavo pages, notes the arrivals, at or near Toronto, of a great many species of birds, among which several rare specimens were observed or captured. Mr. D. W. Beadle's paper on Canadian Wild Flowers regrets the extermination of these, and directs attention to the fact that almost all of them will flourish in cultivation. Father A. G. Morice, O. M. I., contributes Déné Roots, which is not a botanical paper, but one of philology, setting forth the construction and the vocabularies of the Déné or Athapascan language of North America, which, many years ago, I proved to be related to the Tungus of Asia. The chief article in the Transactions, however, is that by the Rev. Dr. MacNish on St. Columba or Colum Cille. This is a very learned but, at the same time, a very interesting paper, giving, from the best authorities, an account of the life and labours, the biographies and writings

of the missionary saint of Iona. Much archæological and philological lore is scattered through the article, and even poetry lights up its pages, Gaelic poetry kindly translated for the benefit of the Saxon. There was a time, not very long ago, when our Canadian Presbyterianism, in the ministry at least, was innocent of literary composition, save in the form of sermons and letters to newspapers. Now there is hardly a branch of study and research in which some of our ministers cannot be found to excel. Among such Dr. MacNish occupies a high position, adding to his all-round scholarship, peculiar and recognized excellence as a Classic, and a deserved reputation, as out of sight the best Celtic scholar on the continent.

The Bible student in many quarters no doubt cut up his December fasciculus of the Proceedings of the Society of Biblical Archæology eagerly, as the table of contents on the cover announced Remarks on the Pharaoh of the Exodus, by P. Le Page Renouf, supposed to be the greatest English Egyptologist. Mr. Renouf turns out to be an Egyptian philologist rather, and is an agnostic as to the relation between Egypt and the Israelites. He continues to place three

centuries between the Tothmes and the Rameses, but Mr. Butler of Blackheath, London, in frequent visits to the British Museum, has discovered scarabæi bearing the united cartouches of certain Rameses and Tothmes, varied at times with those of Seti I and II. Within ancient Egyptian monumental material there is no scale of chronology, so that writers on the subject have blindly followed guides whose guess-work equalled that of the higher critics. To the latter class Mr. Renouf plainly belongs, for he seeks to prove the account of the Exodus to be long posterior to the time of Moses. Mr. Francis Ainsworth writes on Habor and Chebar, or The Two Captivities: and Mr. F. Cope Whitehouse on Lake Mœris in Egypt and the Ptolemaic Maps. Mr. Renouf also continues his translation of The Book of the Dead. In regard to Mr. Butler's labours among the Scarabs, I have to acknowledge his kindness in procuring for me fac-similes of those illustrating my contention that Tothmes II and Rameses I are two distinct names for the same person. In spite of the negations of Mr. Renouf's deputies, Mr. Butler inclines to the Talker's view.

