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Our Graduates' Pulpit.

MARY'S FAITH IN THE RESURRECTION.

By REV. A. MAHAFFY, B.A., Milton, Ont.

John 20: 1-16.

Once again Christian thought is turned towards the sacred tomb and the wondrous event of that first Easter morn. How many will think of it to-day compared with the number on that day! Perhaps the first to think of it then was Mary Magdalene. She seems to have led the little procession that slowly and meditatively passed through the city gate in the early twilight and out to the now hallowed garden with its sacred vault. What a revelation awaits her! In a few moments fear and sadness will give place to surprise and joy. False expectation will vanish and a flood of new light and truth will pour into her waiting soul. In a short time she will have ceased to think of a dead Jesus in the living presence of the Lord. She was perhaps the first to believe in the resurrection. And our

present purpose is to trace the steps by which she was led to believe in that which was of such momentous import and so contrary to her own expectations. Let us observe then :

1. She loved Him. If her love cannot be said to have found Him it at least started her on the search. When Jesus was ultimately removed from her sight it left an awful blank in her life, a blank that nothing else could fill. She was like the bereaved one beholding the vacant chair and then starting out with a basket of flowers to adorn the little mound in the churchyard. It is a picture true to life which the writer has drawn. A devoted woman going in the early dawn to the tomb of her Master. We say it was love that impelled her; but perhaps we should go a step further back. Whence came that love? It was doubtless produced in part by the lovely character of Jesus. Who has ever beheld that character without feelings of admiration? But there was something else that made her love him. He had had personal dealings with her. He had purified her life and had saved her from the anger and malice of demons. Her deepest longings, her greatest human need had been met by Him. This was the starting-point of her faith in Him and of her love for Him. From this starting-point of deep human need she will advance to ever higher satisfactions in spiritual things, to ever higher attainments, to ever increasing knowledge of the deep mysteries of God. Others will start out to explore that sacred tomb and will come back disappointed, without seeing Jesus as Mary saw Him. They may be men of greater intellectual parts; they may have better head-lights; but the path to the discovery of spiritual truth must be travelled under the illumination of the heart-light as well as of the head-light. After all, it is the conscious need of the human heart that opens to us the treasures of Divine grace. Our knowledge of God expands as the consciousness of our great need deepens. Not that the need is the necessary course of the knowledge. But it leads us to the fountain of knowledge as thirst leads to the water brooks. A deep heart-longing

is as sure a guide to God's treasure house as a head filled with logic, perhaps surer. We may often place more reliance on the impulse of the contrite heart than on the dictate of reason. There are spiritual truths which reason rejects, or at most wonders at, but which the heart gladly appreciates and appropriates. You can never reason your way up to the atonement; but the human heart arrives at it with a single bound. Perhaps because the heart is more susceptible to defilement, God has so ordered that it should be more susceptible also to those spiritual agencies and influences by which the defilement is removed. It may often be true that spiritual things are intellectually discerned, but exceptions do and will occur. We feel, however, that that Scripture is true which says that spiritual things are "spiritually discerned." An idler might have been near the tomb that day without having the sight which Mary had. A man who was suffering from "pride of intellect" would never have started on the search, at least until news had been brought him that there was a startling phenomenon in the shape of an empty tomb. But the simple-minded Magdalene goes out in obedience to the diviner instinct of a loving heart and she finds the risen Saviour, the blessed Master. And if her love cannot be given sole credit for establishing her belief in her Lord's resurrection it at least led her to the point at which she would accept the outward facts which attested the resurrection; and it led her also to the place where those facts could be obtained. And this was and is always important. For that Easter morn brought with it events such as the human understanding had never before accepted, nor perhaps, considered. Had Mary fallen back on rules of logic, or on bare human reason, she might never have brought the hasty message to the other disciples that the Lord had risen. But her mind was under the subduing influence of her heart. Heart helped to furnish the material from which her conclusions were drawn. We may even say that heart and mind had been brought into sympathy with each other, so that when heart longed for more of Jesus' companionship and wandered forth

to seek it, at first sight of him mind joyously answered "He yet lives! He has arisen! He stands beside you!" And it never afterwards doubted it.

You will not fail to see the drift of these remarks. We can easily furnish abundant historical proof of the resurrection. It is a fact which can scarcely be doubted. But mere facts do not always convict us to the extent of moving us. There may still be a lurking suspicion that in some way these facts may yet be altered. If in our hearts, however, there exists an intense longing that the facts might be just as they are reported to be we unhesitatingly receive them and treasure them. So in regard to the resurrection. Before the historical statements have weight with us, or powerfully influence us, we must, like Mary, have deep down in our hearts a devoted love for Jesus—a love that sorrowed to see him buried, and rejoiced to see him again upon the earth—a love that will compel reason to accept facts though it cannot understand why they should be so; a love so overpowering in its nature that it easily compels reason to accept the supernatural; a love that leads to Jesus' grave and, having found Him, asks no curious questions for the joy of possessing Him once more.

2. She saw the empty tomb. This is the point at which difficulty arises. The life, death and burial of Jesus are matters of history. They are facts which may be found in historical works outside the Bible. But when we go a step further and try to account for the empty tomb or to even assert that it was found empty, we are in a region of controversy and opposing theories. Standing with Mary at the empty tomb we can think of only three ways in which it could have been emptied:—

(1.) By the enemies of Jesus. They could easily have removed his body had they felt so inclined. But instead of wishing to do so, they took every precaution to keep the body in the tomb. Besides, if they had removed it they would scarcely have kept silence while the Apostles were so boldly and so emphatically preaching about the resurrection. Within six weeks after the resurrection, Peter was declaring it as one of

the cardinal doctrines of the Christian faith. How easily the enemies of the new sect could have destroyed their faith if they had produced the body of Jesus!

(2.) By the friends of Jesus. But it is hard to see what object they could have in molesting the sacred clay. It was safely deposited in the tomb of a disciple. None of the eleven could furnish a more fitting resting place. And if they really took it away secretly, why was it that a searching party was not organized? The enemies of these humble disciples seemed to have the whole judiciary at their command, and could easily have traced the offence to the guilty parties if they really believed in the story of the theft. But we read of no investigation, nor do any of the disciples seem to have been apprehended, though they moved about Jerusalem with the utmost freedom during all those days. The fact that the grave was carefully sealed would seem to be enough to clear them from guilt. For Roman soldiers were not trained to sleep while on duty. And they must have been sound sleepers if the noise and disturbance necessarily involved in removing the body did not arouse even one of them. But why continue to charge the disciples with body-snatching when they themselves disclaim any connection with such a deed. They say the resurrection occurred otherwise; and their several narratives seem to suggest what there seems no good grounds for denying—that they were honest men, and utterly incapable of fabricating a deliberate falsehood, much less of seeking to perpetuate it. They tell us that the tomb was emptied.

(3.) By Jesus rising himself and going forth from it. This is the only alternative. How it was accomplished we know not. What power rolled back the stone we know not. We see effects but the causes are invisible. It is a time for observation, not for speculation. Omnipotence has accomplished greater feats than this. He who rolled the planets into their orbits could roll away that stone. He who gives life to the world could easily re-animate a lifeless body. Has the hand of the Creator lost its cunning? Able is He to make the rock

but not to open it? Originator and Bestower of life, His own sacred remains must rot in deadness! Admit the true character and mission of Jesus and we will believe in His resurrection, not because we are compelled to do so by the stern logic of facts, but because we see it to be easily possible and highly probable.

But as we thus speak we are reminded that even in Mary's case conviction did not perhaps come simultaneously with the sight of the empty tomb. And so we should like to mark a third stage in the progress of her belief.

3. She stood at the grave weeping. In such a frame of mind she will gladly grasp at the first truth offered her touching the whereabouts of her beloved Lord. She forgot herself. She forgot even that she was a reasoning being. She looked longingly into the empty tomb; she gazed hopelessly into the darkness, seeing nothing until the rays of truth shone into that darkness, at the sight of which she rejoiced. She stood there weeping, not speculating. She waited for truth; she did not hasten to make it. She watched for light from without; she did not seek by the light of her own reason to illumine all things around. She longed for an explanation and would accept it even from an angel; she did not hasten to invent one. It is by acting in the opposite direction that we fall into error. We ask God for information, and without awaiting or without heeding His answer we hasten to put words into His mouth and suggest to Him that some things cannot be accomplished except in a certain way. And so many honest men have set aside God's explanation of the resurrection and have sought to suggest better theories.

We are told by some that Jesus never was really dead; that he crawled forth from the tomb half dead, pale, bleeding, and sought shelter and mercy from His disciples during the remaining days of his life. But when we remember the frank account given by so many witnesses whose sincerity we cannot doubt, and especially the spear thrust in the side of the crucified One, we can readily dismiss such an absurd suggestion

from our minds. Besides, everyone knows that one who had thus crawled from the tomb exhausted, lacerated, at the point of death, could never win the hearts and revive the drooping spirits of the desponding disciples as was actually the case. Not thus could he have commanded their life-long worship; nor would they have thus learned to regard him as the Prince of Life—the Conqueror of Death.

Some again tell us that it was in their own minds the disciples saw the risen Jesus. But everything suggests that the opposite was more likely to be the case. It was a dead Jesus, not a living Christ that was in their minds. They were forlorn and dejected, and it was only after strong persuasion and actual sight that they were led to believe that the story of the resurrection was anything but an "idle" tale. If all they saw of Jesus was merely by mental vision, then it is strange that so many persons of different temperaments and in different places had such visions so soon after they were in this hopeless state of mind; it is strange that visions of Him ceased so suddenly; it is strange that loving fancy would present Jesus in such an almost cold, unfamiliar appearance as that in which he actually appears after the resurrection; and it is still more strange that the state of mental and nervous excitement necessary for seeing such a vision would in six weeks give place to the calmness and earnestness with which Peter preached the literal resurrection of Jesus. Psychology scorns the suggestion.

Others tell us that the belief in the minds of the apostles had its origin not in any mental vision, nor in any visible appearance of Jesus, but in communications which He himself sent from heaven, assuring them that He was safe in the house of the Father. But what shall we do then with the empty tomb? what with the gospel narrative, which among other things represents Jesus as risen so literally that Thomas may place his hand on the mark of the spear-thrust? Such a theory makes as great a demand on faith as does the literal resurrection, and it suffers from having no basis in fact of history such

as the resurrection has. It would also make the scripture narrative mere fiction, or else it would leave Jesus under the serious charge of producing in the minds of the apostles a false impression—a false impression on which they based their hopes, and which they were allowed to hand down to all Christendom as real fact. It would make them either deceivers or else deceived; and Jesus would be guilty of allowing them to remain deceived as to the greatest event of his life.

We shall not follow the theorists farther. Enough has been said to illustrate the danger of going to the empty tomb with anything but a free, unbiassed mind. Go there as Mary did, weeping, longing only to find Jesus. Go not to speculate, to decide the matter by human reason, or to explore the dark vault with the dim torch of human knowledge or human observation. Some men would end the matter in their studies by syllogisms and microscopes. Mary had a better way. She went and saw the empty tomb. She stood there with tearful eye, and yearning heart, and the great Giver of light beheld her need. He looked upon the sorrow of her heart; he saw the humility of her mind; he heard the cry of her soul as she sobbed piteously and uttered His name. He heard and saw all this and then He stood beside her, and said in the old familiar tone of tenderness, "Mary!" This was all heart wanted, and belief too was satisfied. And so we should like to dwell a moment on this last step.

4. The Lord spoke to her. She never doubted His resurrection after that. It was all she desired. In after years when heart would begin to sink, the remembrance of that familiar voice would bring back joy and comfort, and banish all rising doubt. When she would hear unbelievers ridicule the idea of her Lord's resurrection, and when reason seemed to suggest that perhaps they were right, the sound of her name uttered in her soul by the old familiar voice would recall her back to faith. And what was undoubtedly true in her case has been experienced by believers ever since. We prize and appreciate

every shred of historical testimony to our Lord's resurrection. The empty tomb, the recorded meetings and conversations, are accepted by us as reliable proofs; but more than all these do we value the living voice that speaks to us calling us by name and thrilling our hearts as we now realize the presence of Jesus. That living voice, that living presence is the surest token, to believers at least, that Jesus has arisen. The voice that call us to a better life; the voice that soothes our sorrows; the voice that wins us to cheerful recognition and loving adoration of the Christ, is not the voice of the dead but of the living. It is a voice, not from the tomb, but from the very centre of life. Not from the rock-hewn grave has Jesus spoken with such power. His voice has been powerfully resounding through time and space. In nineteen centuries its quickening power has not been diminished. It has called by name men and women in all grades of social and intellectual standing and they joyously responded to the call. It has gone out to the islands of the sea, to the sin-burdened, to the sin-hardened. In the dry desert, in the field of battle, on the bed of death men have consciously heard that voice calling them by name, and the sound has brought the blessed assurance that the Saviour has arisen, that He lives in eternal majesty, and with His life-giving powers undiminished.

O, blessed Easter Morn! Thy beams have brought us joy and gladness. They speed across the world. And farther yet do they gleam. They penetrate the darkness of the unseen world. As by a search-light they reveal a future life. They show its certainty at least, though shadows still lie behind. And amid such radiance as this the shout of triumphant hope is irresistible: "O Death! where is thy sting? O Grave! where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ."

THE PASTOR IN THE PULPIT.

REV. P. H. HUTCHINSON, M.A.

The pulpit is the pastor's throne. It is there he wields the sceptre of his power, if he possess any. The aim of all his other work should be to render him effective when, on the Lord's Day, he steps into the pulpit. His mission is to preach, and all other work should be secondary and subservient to this. His commission is—"Go ye, and preach the Gospel," and the men who, in every age of the Church's history, have been most successful as pastors, are the men who have been most faithful in the endeavour to fulfil this commission of the Master. There are indeed many ways of preaching; a man can preach with his life as well as with his lips, often better with his life than his lips, but at the same time it is undoubted that the parting words of the Lord to His disciples refer to the oral proclamation of the Gospel. The noblest vocation in life is the preaching of the Word, and just because it is the noblest it is the one in which there are the most conspicuous failures. The question, therefore, that every young man with the ministry in view must ask himself, if he have any object higher than the making of a livelihood, is, what are the sources of pulpit power? The aim of this paper is to help a little towards the answering of this question.

The first and by far the most important source of power is the Holy Spirit. Without the Spirit no other power is of very much account. Without the Spirit a man may produce a fine literary product in the form of a sermon, he may gain a passing reputation for ability and eloquence, but he will never do much in the way of saving souls; in other words, he will entirely miss the one purpose for which he is supposed to preach. The Holy Spirit is the motive power; everything else is machinery. It has been generally recognized of late years that the church is not exactly the force in the world that she ought to be, and that her Lord intended her to be; the spiritual

results have not been at all proportionate to the means employed. Half-blasphemous free-thinkers, such as Schopenhauer, Nietysche, I. Cotter Morison, *et hoc genus omne*, speak of Christianity as if it were a worn-out force. What is said by these men, who base their conclusions on an imperfect knowledge of facts, and who have no experimental acquaintance with the subject of which they are speaking, is not nearly so important as the existing feeling amongst Christians that everything is not as it should be. This feeling is leading at the present time to an undue and alarming multiplication of organizations in connection with the Christian church. People forget that organization is not always a sign of life. What is really needed in the Church to-day is not more organization, but more Spirit. We need to get not only, "back to Christ," but back to the Holy Ghost. The first disciples had to wait till they received "power from on high." We do not require to wait; all we require is to recognize and feel our need. The power is waiting on us, not we on it. Such writers and preachers as Gordon, Meyer and Murray have of late years been doing good service to the church and the world by laying special emphasis on the necessity of the Holy Spirit. It is to be feared that there are even ministers in the church at the present time who might say with certain disciples at Corinth in answer to a question by the Apostle Paul, "Have ye received the Holy Ghost since ye believed?" "We have not so much as heard whether there be a Holy Ghost." Dr. Pierson has of late been telling the world that during the first sixteen years of his ministry he put all the logic and literary polish of which he was capable into his sermons, and yet the net spiritual results of those sixteen years' preaching were almost nothing. One day a poor, unlettered evangelist came along and accomplished more in a week or two than he done in the course of his ministry up to that time. He began to think, and the result of his thinking was the recognition that the evangelist succeeded because he was possessed of the Spirit of God, and he himself had failed because he wasn't. Very possibly Dr.

Pierson underestimated the results of his own work, and overestimated the results obtained by the evangelist. It is never easy to tabulate spiritual results. At the same time the experience of the past eighteen centuries proves that the presence or absence of the Spirit means the presence or absence of power. Even the Word of God itself is, without the illumination of the Spirit, just so much paper and ink. A cultured ministry is unquestionably a need of the present day, but a far greater need is a ministry filled with the Spirit of God. In other words, what we want in the pulpit of to-day is converted culture. Culture without conversion is nothing more than "sounding brass, or tinkling cymbal;" and conversion without culture is incomplete.

Another source of power is entire self-renunciation. We must leave all, if we would follow Jesus, not only what the hand holds, but what the heart holds too. No one has ever yet done anything for the world without the sacrifice of self. Most men worthy of the name are capable of single acts of self-sacrifice, but God asks a life-long sacrifice, or, to put it in another way, conversion not to single acts of goodness, but to a whole new life. Mazzini, in telling the story of his efforts for the liberation of Italy, says that when he found himself alone, forsaken even by those who "had solemnly bound themselves to pursue unshaken the path we had known at the outset to be choked with sorrows," he drew back in terror. But one morning he awoke to find his mind tranquil and his spirit calmed. He had learned in his loneliness "to realize the true ideal of love—love without earthly hope . . . Life is a mission, duty, therefore, its highest law." It was a revelation that came to Mazzini; and what all ministers of the Gospel, and indeed all Christians, need, is a revelation of the same great truth, the truth first taught by Jesus and practised by Him, that the only real and permanent life of a spiritual being is to be found in a continual dying, in the sacrifice of our personal aims, desires, affections, all that we have, and all that we are, for the sake of others. To give less is to fall short of the

requirements of Jesus, and to fail in the essential condition of success in spiritual work. The predominant spirit in the world to-day is self; and this spirit has been imported even into religion. A great deal of religion is nothing else than the projection of self beyond this life into the life to come. No doubt this may be explained as a survival of the assertion of personal belief as against the rationalism of the eighteenth century; but explain it as we may, it is present, and its presence renders it more than ever necessary that those who carry the banner of the Cross should present to the world an example of the opposite spirit. There are indeed many instances in the ministry of splendid self-abnegation, particularly amongst missionaries. We need more. No man can ever hope to succeed in any line of life, still less in the ministry, who is not willing to sacrifice everything for the sake of his work.

A third factor in ministerial success, closely allied to the above, is the man himself. In connection with the work of saving souls, what a man is, is more important by far than what he knows, or what he says. It often happens that many a fine sermon, well thought out, and well delivered, is utterly barren in spiritual results, whilst many a simple, and even poor, sermon on the other hand, is the means of converting sinners from the error of their ways. The fault doesn't lie in the sermon; other things being equal, a good sermon should be, and is, more effective than a poor one. The fault in most cases will be found to lie in the preacher himself. In other words, so far at least as the Gospel is concerned, the man is more than his message. "Vanity of vanities, saith the preacher," whereas the greatest of vanities is often the preacher himself. In other departments of life genius tells most, character is of but secondary importance; in preaching the Gospel it is character that tells. A man may be a great painter, a great poet, a great musician, a great physician, and not be a very good man; but a man can never be a great preacher, in the sense of obtaining great results, without being a good man. Jesus himself was greater than anything He ever said or did, and so must he be

who would preach His Gospel to any purpose. Dr. John Hall, of New York, once said to a young man: "If you enter the ministry, remember this—you must press men into the kingdom of heaven by the weight of your personal character. Any one can talk, but character alone impresses." We all feel that faith in the man must precede faith in what he says. There was a time when a minister was looked up to and revered for his position. Cloth often stood for character. His words carried a certain amount of weight with them quite apart from what the man was. For better, or for worse, that time is going, or gone. The same thing is true, though in a less degree with regard to writers. It is doubtful indeed whether man is ever affected by other than personal influence. George Eliot says: "There are natures in which, if they love us, we are conscious of having a sort of baptism and consecration; they bind us over to rectitude and purity by their pure belief about us; and our sins become the worst kind of sacrilege, which tears down the invisible altar of trust." Would that every minister of the Gospel might ponder these words! Does not the secret of many a lifeless congregation lie in the fact that the people have lost faith in their pastor, and losing faith in him have largely lost their faith in goodness and in God? It is perhaps unfortunate that so much should often depend upon one weak and fallible human being, but it is the case and as such should be taken note of by all who purpose entering the ministry. Let us judge others by ourselves. What a shock it is to awake some day and find that a man is not only less than the ideal we had formed of him—so much at least may occasionally be expected—but to find our ideal altogether shattered. It is in this direction that we must seek to some extent for the explanation of the existing restlessness and desire of change that prevail so largely in many of our congregations. A contemporary recently in speaking of the frequency of changes in this country as compared with the "old land" accounts for it on the ground that the circumstances and needs of the two countries are quite different. It fails, however, to

state what these circumstances and needs are. As a matter of fact the desire of change exists almost as much there as here, but the power to carry out this desire doesn't. Congregations as yet in the "old country" do not dominate the church courts, and as a consequence the minister feels that under all ordinary circumstances his position is perfectly secure. There are doubtless advantages as well as disadvantages connected with both systems. In the "old country" the minister in the discharge of his duties is more fully protected against the effects of personal spite and petty persecution. But, after all, men are much the same all the world over; they have not less common sense and consideration on this side of the Atlantic than on the other. People anywhere will after a time tire of learning, of eloquence, of everything; but they seldom tire of a beautiful character. They will forgive a man much, if he be a good man.

There is one source of pulpit power that hardly receives the attention it deserves in the present day. It cannot be acquired in any college; it cannot be found among the books of the study, however well selected; it cannot be bestowed even by any degree of grace. We mean, knowledge of men. There is only one place where it can be learned, in the world, among sinful, suffering, sorrowing, struggling men and women. Many a young man to-day leaves college, fully equipped, as he thinks, for the work of the ministry, only to discover, after a time, that his sermons are lacking in the power to impress, and that his general management of the affairs of his congregation is somehow defective. He has been honestly anxious to do good, and yet comparatively he has failed. The secret in the majority of cases is that, though he knows something of the world of books, he knows practically nothing of the world of men. The present infatuation of some congregations for very young men, is hard to understand. It is not a man's fault, of course, that he is young; but, other things being equal, one would say, that a man with a wide experience of life is better fitted to be the spiritual guide of struggling men and women than an inexperienced youth. It is said of our Lord that He

knew "what was in man." There is a sense in which this knowledge of our Lord was supernatural, but there is also a sense in which it was perfectly natural. "Jesus increased in wisdom and stature." We know that he lived much among men during the days of His public ministry, and He probably lived not less among them during His working days at Nazareth. Every great, certainly every effective preacher to-day, knows men. There is a kind of speculative preaching, that appeals chiefly to the cultivated, for which an extensive knowledge of men is not essential, but the men who adopt this style of preaching are better fitted for the rostrum of a college classroom than for the pulpit of an average church. For the man who would impress an audience of ordinary intelligence, and save souls—which is quite another thing from enlightening minds—knowledge of human nature is indispensable. There is no short cut to this knowledge. It takes time and patience to enable any man to acquire it; but its attainment in the end will be more than compensation to the minister of the Gospel for any number of mistakes he may make, or any self-sacrifice or self-repression he may have to practice, in the effort to acquire it. The minister's first prayer should be, "Lord, show me Thyself," his next, "Lord, show me myself," and then contact with men will generally do the rest.

There is one other source of pulpit power that remains to be mentioned, the study. Next to the Spirit of God, the study is the minister's best friend and helper. It is hardly possible to mention a great preacher who was not at the same time a hard student. The Holy Spirit was never intended to be an aid to idleness, nor a substitute for work, but to impart to that work the energizing and life-giving power it needs. In the quiet of the study and in thought the preacher gets his most effective "settings"—the matter of his teaching comes from the Spirit, the manner from the study. The Bible itself is the book that yields the largest returns to the student. Aids to its study are not to be despised, but aids should never be allowed to take the place of the Word itself. The freshest and the most stimu-

lating preachers to-day are those who look upon the Bible as its own best commentary. It is an inexhaustible mine of thought and suggestion, but it will only yield up its treasures to the diligent worker. The chief benefit to a candidate for the ministry of a college course in arts, as well as in theology, lies in the mental training. In college a man doesn't learn to be a preacher, but he learns to be a student. A curriculum extending over seven years seems long at the beginning, but in after years it often seems all too short. A considerable time ago the Irish Presbyterian Church decided not to license any man to preach, who did not possess a University degree in Arts. Many people at the time thought this an unwise move, and prophesied that it would result in an insufficient supply of preachers. Instead, the result has justified the wisdom and foresight of the Assembly, and to-day no church in the world is served by a more efficient body of ministers than the Presbyterian Church in Ireland.

Having once learned to study, the minister should keep it up. He should never lose sight of the fact mentioned in the early part of this paper that his chief business is to preach. Dr. Stalker, of Glasgow, tells us that his father, an old Scottish elder, gave him this advice when he was about entering on the work of the ministry: "James, whatever else you do, always be prepared for the pulpit on the Lord's Day," and to his strict adherence to this advice, he attributes in large measure his success as a preacher.

It may be asked, What should the minister preach? There is only one reply possible, Preach the Gospel, the simple Gospel of the grace of God through Jesus Christ, and preach it in the best and most effective way you can. You know not what issues for some of your hearers may be dependent on the manner in which you present this glorious Gospel every time you enter the pulpit. Remember always the words of the Apostle: "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead, at His appearing and His kingdom, preach the Word, be instant, in season, and out of season."

THE OLD TESTAMENT AND THE NEW SCIENCES.

By REV. PROF. SCRINGER, D.D.

VI.—THE ORIGIN OF LANGUAGES.

The Book of Genesis represents mankind as originally belonging to one family, hence for a time "of one language and of one speech." To this view modern science, under the influence of the evolution theory, is more and more ready every day to agree without demur. But when we ask how the multifarious languages and dialects now spoken have arisen we get answers that on the face of them seem to be diverse and inconsistent.

The Bible story of it is exceedingly picturesque and quite circumstantial. When, after the deluge, the families of the sons of Noah had multiplied and their descendants began to scatter far from the ancestral home, the project was formed of building a huge tower. The object of this is not very clear. The Jewish traditional view, as given in Josephus, is that it was for the purpose of providing a refuge against another flood. Much more probably it was intended as a citadel or fortress to dominate the earth and hold mankind together in one universal empire. Whatever the design, it is represented as displeasing to heaven, and when the building had been partly accomplished, its completion was frustrated by a divine judgment which confused the speech of the workmen and made it impossible for them to understand each other's wants or orders. It has commonly been taken for granted that the event was sudden and miraculous. The languages thus formed are presumed to maintain and perpetuate themselves in succeeding generations.

Modern philology, on the other hand, gives a very different account of the matter. According to it the formation of new languages is a perfectly natural process which may be watched in progress to-day in every part of the world by anyone who

has the patience to look into the facts and make comparisons. New words are constantly being coined; new modes of expressing relations are ever coming into use; new dialects are continually being developed that tend to become mutually unintelligible when long separated geographically or politically. A little examination shows that all existing languages are reducible to a few families and that even these have sufficient in common to warrant the conclusion of their like derivation from one primeval tongue which has contributed something to them all. There is nowhere any break in the scientific record, nothing to indicate that at any given point in the world's history there was a sudden formation of new tongues without relation to each other. Sometimes the growth of new languages has been more rapid than at others, owing to favorable conditions. But from the very nature of the case no language could ever be formed suddenly, or could be used if it were formed, inasmuch as many people must know it if it is to be a real means of communication. Not only is there no scientific evidence for such a sudden eruption of wholly new languages as that which is commonly supposed to be contained in the Bible account, but what evidence there is points all the other way. Nor is it easy to see how that evidence can be disregarded without upsetting the foundations of all our scientific knowledge.

It by no means follows, however, that the Bible story must be set aside as erroneous because we accept the truth of modern science. Some, indeed, have been constrained to discard it or relegate it to the region of myths. But there is no need to do either the one or the other if it be properly understood. The whole matter is one of correct interpretation, and if the principles which have been laid down in previous papers are adopted the way out of the difficulty is comparatively easy.

In the first place it has to be remembered here as everywhere else that the sacred writer makes no pretence of giving a scientific account of the origin of languages. He really had no interest in that question and would have been in no position

to deal with it if he had desired to do so. Whatever the process was from the scientific point of view, the writer's only thought is regarding the moral or religious significance of the fact that various languages had come to exist, and his teaching on that point is the only thing we have any right to consider. To make him an authority on the scientific question is a thing of which he himself never would have dreamed. He would no doubt have promptly repudiated it had it been suggested to him.

By a curious perversity of mind on the part of both theologians and scientists the religious truth intended to be set forth in the story has been very largely overlooked. It has not been discerned simply because it has not been inquired for. It has not been sought for simply because most people are ever disposed to occupy themselves with the letter rather than with the spirit, with the lower questions rather than with the higher. When men are in pursuit of religious truth it is too often the case that almost any small game will be sufficient to cross the scent and divert them from their proper quest. When we set ourselves seriously to find out the religious teaching here meant to be conveyed, there is no great difficulty about it. In brief, it is simply this, that God did not approve of the formation of one great world-kingdom and used the diversity of languages to prevent it.

Let us look at this a little more in detail.

That God did not approve of the formation of one great world-kingdom is very clear from the whole trend of the story. The plan of the builders of the Tower of Babel was to make themselves a name and to prevent themselves from being scattered abroad upon the face of the whole earth. The frustration of their plan meant that the Lord did "scatter them abroad upon the face of all the earth." They became broken up into separate nationalities and dwelt apart from each other. The reasons for this divine policy have been widely misunderstood or ignored. In the Greek mythology we have the parallel story of the war of heaven against the Titans, and there the attitude

of the gods is attributed to jealousy of the dwellers on the earth. The Bible makes no such suggestion, but unconsciously the idea has arisen as a suspicion in the mind of many readers. The natural unwillingness of any reverent mind to entertain such a thought too frankly may explain to some extent the fact that this side of the matter has been so largely passed over in silence. The true reasons, however, are perfectly intelligible and entirely worthy of God. The permanent establishment of one universal empire would have meant endless tyranny and oppression. Even as it is the course of the world's history has been marked by all too much of these, but it would have been infinitely worse if such a system of government had obtained as would have placed all authority and power in the hands of a small coterie of rulers at one centre. Human liberty would have remained for ever unknown and the triumph of human rights would have remained for ever impossible. Furthermore, the world's progress in civilization would have been undoubtedly retarded and the world's deliverance from the domination of sin indefinitely delayed. For man's successful development of his ideal state numerous sociological experiments were necessary. By separating mankind into nationalities and allowing each to develop after its own way according to its peculiar conditions, many of these experiments have been carried on simultaneously, and the successes of each have become the gain of all. It would have lengthened the process beyond all computation had only one series of experiments been possible for the whole race. It might have even defeated God's plan for man's salvation altogether, through the utter stagnation of the human mind and the degeneracy of all alike into a hopelessly corrupt mass, such as took place in the antediluvian world. To us the most interesting experiment for the world's good ever made was that carried out in the history of Judaism. It was rendered possible only by making Israel a separate people. If Babylonia and Egypt, Greece and Rome, have made any permanent contributions to civilization, it was because they too were left free

to work out their own destiny first of all apart, and make the most of their own special abilities and circumstances.

Now, there is no question that the most potent influence whereby man has been broken up into nationalities and these kept separate from each other is the diversity of language. This has been the chief hindrance to the formation of world empires in every age and when they have been formed it has had most to do with their disruption. It has checked intercourse, interfered with the ready flow of sympathy, created misunderstanding and suspicion even among those that were otherwise close of kin. No mode of counteracting this repellant force has ever been devised which could claim more than a temporary success. A Nebuchadnezzar or an Alexander, a Caesar or a Napoleon might produce an apparent unification of nationalities by his military genius. But the moment their strong hands were withdrawn the combinations fell to pieces. And the cleavage was commonly along language lines. This earliest effort on the plain of Shinar, which at first promised to be successful, was frustrated by exactly the same cause as the others. In itself diversity of languages seems a great evil, imposing onerous burdens on the race, which it is ill-fitted to bear. But as the safeguard of nationality it has been, like most other divine judgments, an unspeakable blessing to the world. It has been the effective guarantee of liberty and the indispensable condition of real progress in civilization.

This disrupting power of language and the ultimate good that comes from it are perhaps hardly among the commonplaces of thought, even to us. But it is probably a good deal easier for us to see the inner connection between these things than it would have been for the early writer of this book, if he had been left to his own unaided observation; and a good deal easier for him than for those in the midst of the events. Indeed there is no reason to suppose that they understood the matter at all. It is one of the many intangible proofs of the writer's inspiration that he was enabled so far to penetrate the philoso-

phy of history as to seize the principle of the relation between the two things and to state it so clearly.

In a certain sense we may say that this diversity of languages was brought about by the direct intervention of God for the very purpose of defeating man's mistaken ambition, as represented in the Genesis story. Whatever effect the one had on the other was certainly by the divine intention, without which nothing whatever comes to pass. But, however closely the two things were connected in the divine purpose, it is wholly gratuitous to conclude that the sacred writer meant to represent the confusion of tongues which brought the work to a stop as either miraculous or sudden. The apparent suggestion of suddenness arises wholly from the condensed and dramatic form into which the story is thrown. In the absence of definite details we can only conjecture, of course, what the actual progress of events was. But if we may judge from the way in which similar enterprises have usually been carried out in the east it would be something like this. When once the scheme had been determined on and plans arranged, instead of engaging a regular staff of workmen, skilled and unskilled, to be paid out of the public treasury, a call would be made for levies of forced labor to carry out the work. All would be expected to bear in this way a share of the burden. Naturally, the earliest levies would be made on those nearest at hand. As long as they continued, all would go well, for these had not been geographically far separated from each other, and if slight dialectical differences had arisen at all, they would still be mutually intelligible. But as the work progressed, it would be necessary to go further and further afield, until they drew from the outer fringes of the world's population in opposite directions. The moment these came together their differences would create confusion. Being unintelligible to each other, mutual suspicions and jealousies would spring up from the merest trifles. Any weakness or want of resource in the executive when brought face to face with this new problem would certainly wreck an enterprise, about which, pro-

bably, there never was much enthusiasm among the masses, in any case. The suddenness was not in the production of the various languages, but in the unexpected discovery of their differences when the workmen began to be drawn from populations that had long been remote from each other.

If not sudden, neither is there any reason to suppose that the confusion of tongues was miraculous, in the popular sense of that term. It is true that God is represented as doing it. But then the natural is God's doing as well as the supernatural. And the statement here made would be perfectly true even if we suppose that the diversity of tongues at Babel was brought about in entire accordance with the laws that philological science has found to govern the development of languages everywhere else.

Should it still seem strange to any that, if this be so, no indication of it should appear in the story as told in Genesis, then let it be borne in mind that the Oriental mode of thought took little account of secondary causes. The Semitic mind is never scientific, but it is always ardently religious, and has no difficulty in seeing God's hand in every incident that happens, however commonplace or trivial it may be in itself. Least of all does it hesitate to trace the hand of God in the tragic calamities that so frequently follow human crime or in the humiliating disappointments that attend on human folly. We are apt to pride ourselves, perhaps unduly, on our more scientific attitude of mind. The Orientals had at least some compensation for the want of it.

Another thing, too, has to be borne in mind as we read this and similar passages in the Old Testament, arising from the same readiness to discern God everywhere, and that is, the poetic touch which it necessarily gives to all history, however prosaic this may seem to be in other respects. Of course, in the ordinary sense, this passage is not poetry. It lacks wholly the poetic form. And yet there is no other word which so fitly describes that faculty of the writer whereby he reveals to us in a few phrases the inner meaning of great movements

and lays bare before our eyes the very secret of the Lord's doings. The loftiest poetic seer can do no more. Now, if in any real sense this is poetry, then it ought to be read as such, with all due allowance for the freedom of poetic expression. And thus we come back again to the point that the key to the solution of the scientific difficulties with the Bible is to be found in a revision of our mode of interpretation. When we put ourselves into the mental situation of the writer and make proper allowance for his literary methods the difficulties vanish and the conflict of science with theology ends.

Of course, in spite of all one may say, there will still be those who refuse to consent to such a procedure. They stoutly maintain that every Bible statement must be taken with strict literalness, and that to treat it in any other way is to put dishonor on its inspired authority. They will have it that the meaning which lies so obviously on the surface is the only meaning we are entitled to take, and that this must be held fast at all cost. If science comes to any conclusions which are inconsistent with this pragmatical interpretation, then so much the worse for science. The only course open to the orthodox theologian is to denounce science and all scientists as enemies of the Word of God. To seek to reconcile them to each other by any revision of the mode of interpretation is to betray the cause of religion and they will have none of it.

Now, there is no need to call in question the perfect sincerity of such defenders of the good old way of thinking, nor the good intentions which animate them, however unwise or mistaken one may consider them. Happily, a man may get a great deal that is best for his soul out of the Bible without reconciling it with modern science, or adopting such a rational mode of interpreting it as will make him indifferent to apparent contradictions. But surely, those who so strenuously insist on these literal and superficial interpretations, have never come to appreciate what modern science is, or felt the pressure of the problems which it necessarily raises. One hardly knows whether to bid them be thankful or not for such an easy

escape from intellectual difficulties, though we may be thankful that they are able to hold fast their faith untroubled by them. But let them at least consider that there are thousands of others, who are not so easily satisfied. Science is for them a very real thing, and reasonably sure scientific conclusions stubbornly insist on being taken into account in the construction of their beliefs. These are well aware that science has been repeatedly mistaken in the past and may be mistaken in many things now. But some things they cannot help regarding as certain. If Bible statements can be fairly read so as to come into any kind of harmony with these, well and good; they are prepared to listen to its teachings in its own special sphere. But if where they are able to test it the Bible as commonly interpreted manifestly fails, then all its authority as a revelation from God is gone. For such these papers have been written, and if any have found help out of their perplexities, their purpose has been served.



SECULAR AND SENSATIONAL PREACHING.

REV. PROF. ROSS, B.D.

It seems as if we were living in an age which has an eager desire for sensations. Perhaps in this respect, however, it differs but little from every other time, for the children of men have always desired to have their pulses stirred by something out of the usual. Existence on common days is, for the most of men, a hum-drum affair; and, just as there is a craving for some form of entertainment after the breadwinning routine of the day is over, so there is a widespread desire to break up the monotony of life by news of a startling character, fiction of a piquant, high colored type or gossip of a spicy flavor. The novelist feels this craving of the time and often seasons his productions too highly for moral health. The newspaper reporter understands it well and when the telegraphic dispatches are meagre and tame he draws on his inventive genius to furnish the necessary number of sensational headlines which will keep his paper abreast in the mad race to please men by exciting them. The retractation has to be published in small type in some obscure corner a few days afterwards, but the lie has accomplished its mission. The jaded pulses of listless readers were stirred for the moment and they care nothing about the matter now.

It was inevitable that this state of things should affect the pulpit sooner or later. Some communities in the United States think that it is the correct thing to support a minister, only they do not want him to deal with their social sins or their financial shortcomings, but to appeal to their esthetic, sentimental or humorous faculties. And if he be strongly tempted to hold his place in their favor he knows only too well what is expected of him. Among ourselves the Church is attracting to her services a large number of people who have no real love for the Saviour or desire to serve Him, but who wish to obtain certain social or business advantages which they think their

connection with the Church will bring them. In this condition they desire entertainment rather than instruction at the public service on Sabbath. And so the preacher is tempted to shape his preaching and his style of Church music to rouse their sleepy conventionalism and draw in others of the same kind if possible. For into church work as well as into everything else, the element of competition enters. There is a floating population in every community that will be attracted by the freshness and brilliancy of the most popular preacher, and the financial pressure on most congregations to-day, as well as other things, may lead them to wish their minister to make the utmost possible bid for the support of these people.

It is, therefore, constantly necessary to remind young preachers and the Christian public at large, that the church does not exist for the purpose of furnishing entertainment, but for instructing men in their duty towards God and their fellow men—to warn, rebuke and exhort human beings regarding their eternal interests and the consequences here and now of the everlasting verities. Certainly in the exposition of these truths there is ample room for freshness of thought, brilliancy and charm of diction and a lively and forcible connection of the Gospel with the living issues of thought and conduct in our own place and time.

Secular preaching, by which is meant worldly and unspiritual discourse, presents many attractions to a minister. It relieves him from what is often a hard and dry study, digging in the Scriptures for a broad and comprehensive view of all divine truth, keeping abreast of theological and ethical investigation, and interpreting both old and new truth to the moral and spiritual needs of men. It substitutes for this the reading of the daily press, a much easier and more congenial task. Here the preacher is helped to grasp the moral and political situation by some able journalist, who does all the hard thinking for him, and furnishes him with ready made positions which he can elaborate according to his predilections and which will look to all those of the same school of thinking as the pro-

foundest and most far-seeing wisdom. One is always sure of an attentive audience when he is battering some iniquity of the Tory policy before a crowd of joyful Liberals, with a few Conservatives scattered about swallowing their chagrin as best they may.

When any average minister looks at his audience Sabbath after Sabbath and sees the dull, listless inattention of many of them to those thoughts on high themes which are the fruit of much labor, anxiety and prayer; and when he knows that there are subjects within his reach, on which he can speak with much more ease, which will cause every sleeper to open his eyes to their widest extent, and make the lounge's flesh creep upon his bones, he is sorely tempted to try it.

Most preachers who deal in sensationalism advertise their sermons under strange titles, which are evidently a bid for the attention of the crowd. "The Young Man in Love," "The Steamship 'Canada,'" "How to Choose a Wife," by a divinity student scarcely out of his teens, and "Salisbury as a Diplomat," are specimens of the pulpit themes we sometimes see in the newspapers. The taste of some such intimations is execrable. If we condemn the press for publishing such extensive reports of the prize fight, what shall we say of the minister who makes that same conflict the subject of his morning sermon in the house of God, even if he denounces its brutality and honestly tries to give the thing a spiritual twist at the end.

The pleas by which such subjects are defended ought to be carefully examined to see if they are sufficient to hold the structure which is built upon them. It is pleaded that to avoid all topics which might be considered secular would seriously narrow the range of preaching and exclude many themes discussed by the prophets and by our Lord Himself. Is there not often a crying need that a minister should deal with "Capital and Labor," "Better Homes for Working People," etc. To this it may be answered that it depends a good deal on how it is done. If these subjects are discussed from the standpoint

of abstract ethics or political economy, the preacher has mistaken his vocation. If the handling of them consist of indiscriminate and sensational denunciation of parties and interests, or of gross personalities, the case is still worse. But if the minister keeps the relation of the soul to God in its central place and shows the bearing of faith in Christ on such practical issues, then the canons of true preaching sustain him.

It is asked still further, "Is the preacher never to denounce public sin?" Yes, but here again much depends on the man and on the method. Ordinarily, while these subjects may be referred to as illustrations of that widespread sinfulness which it is the mission of the Gospel to cure, the pulpit must deal mainly with states and attitudes of the human soul, which are deeper than all these, and which, if they are right, will find their outlet in righteousness in this and every other direction. No injustice can long stand before the deepening of the spiritual life of those who have wittingly or unwittingly perpetrated it. If by denunciations of sin a preacher induces a man to forsake a hundred forms of it and his heart remain unchanged, the pastor has still the labors of Sisyphus before him. The sinner, although temporarily reformed, has a thousand possibilities of iniquity inside which may burst forth at any moment. But he who has been the instrument of re-creating a man through the truth, has founded future goodness upon a firm basis, which the mere teacher of morals or denouncer of sin can never establish.

It is said sensational subjects attract to church people who would not otherwise go there, and when you have them present you can preach the gospel to them. This seems to justify the statement of a teacher of homiletics, "Advertising sermons is a flag of distress." Apart from that, is it so that those people who are attracted by strange titles hear the gospel? In some cases no doubt they do, but ordinarily if the preacher sets himself in all sober earnest to that task the crowd that was drawn by the advertising will not soon return to him. He must continue to amuse them if he is to keep

them even for a short time. As long as he can compete with the latest burlesque actor he will draw, because it is cheaper to be amused in the church than in the music hall.

There is another kind of seasationalism which is equally harmful, namely, that which is produced by perfervid appeals to the feelings, loud shouting and all the paraphernalia of the ancient camp meeting joined with the modern feature of prostration. One need not believe with a pious Plymouth Brother of my acquaintance, that the last named manifestation is due to the power of the devil, in order to be convinced of its baneful result. A constant craving for unhealthy excitement in religious worship is as injurious to true spiritual life as the desire for grotesque humor, or for startling, whimsical, and bizarre effects. It is true that the perception of the full import of revealed truth and its bearing on the eternal destiny of the soul must be accompanied with a high degree of aroused feeling. But this is a very different thing from seeking to stir special agitation by artificial means, and cultivating a taste for the constant intoxication of excitement which finds the ordinary duties of life irksome and longs for the evening hour or the Sabbath meeting in which it can plunge again into the exhilarating whirl and forget the prosaic routine of service.

It is to be feared that prohibition and questions of moral reform have too often secularized the tone of preaching. In the heat of a political contest on these matters, speeches are delivered in the pulpit which ought to be reserved for the hustings. The tender conscience of a good man feels afterwards that there was an incongruity between the place and the theme, between divine purpose of the pulpit and the use to which it was that day supplied. The preacher himself often feels humiliated and is willing to confess that he has sinned. No one is more competent than he to understand that a few words of introduction, connecting the subject in a loose way with some sacred text, and a few pious reflections at the close, will not raise an exhibition of the iniquities of "Mowat, Hardy & Co.," to the dignity of a true sermon.

The evil results of secular and sensational preaching are legion. It destroys all reverence for sacred things. How can men and women continue to believe that they are in the house of God and at the gate of heaven, when they are more highly amused than in the circus by the clerical jester who has taken the place of the clown. They hear the giggles of their fellow worshippers (?) all around them, and they are shocked a little at first, but they are soon hardened by the flippant treatment of the themes which they were once taught to revere. How can they maintain that deep veneration, that spirit of awful reverence and adoring homage which is the essence of true worship? The very thought of worship amidst such surroundings is only a mockery. It is little wonder that congregations can be held by this method only for a time. Good earnest Christians are pained, chilled and starved, and are driven to seek a church home elsewhere. And even the careless crowd, who laugh for a time at the minister's witty sallies, regard him in their hearts as a pitiful mountebank who has degraded his sacred office for a miserable dole of applause. When they are dying and the things of time and eternity appear in their true proportion, they will no more think of sending for him than they would of asking spiritual advice from their boon, blaspheming companions. Under the influence of such preaching the minister himself deteriorates mentally and spiritually. He misses more and more the true conception and aim of his office. He loses all taste for visiting the sick and comforting the dying and for grappling personally with the sinner, in earnest warning and solemn appeal. He wishes to move only in the excitement and applause which his strange words produce. In some instances his own trust in God fails him and the last act of the sensational drama is to fling himself from the Tarpeian rock for the delectation of his hearers, and abjure the faith which he was ordained to defend and proclaim.

A GLANCE AT SCOTLAND'S NOTABLES.

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

"The land of heather" has been the home of many famous novelists, inventors, orators, philosophers, statesmen and philanthropists. Not only does this statement refer to the past, it has a present application as well. Great Scotsmen are not all dead. Since becoming a resident of Edinburgh I have had the pleasure of sitting under Scotland's most noted sons. In many ways Scottish speakers differ from those of America. One noticeable characteristic common to the generality of public speakers here is their decidedly philosophic trend of thought. The ordinary student takes to philosophy rather than to classics, consequently the Scotch colleges excel in the former subject, but cannot compare with Cambridge and Oxford in the latter. Public speaking here is apt to be theoretical rather than practical. In delivery there is no attempt made at oratory. If a man gives an address he writes it and reads closely. On Sabbath the preacher does likewise, depending entirely upon the quality of his thought and the polish of his diction to hold the attention of his audience. The only "Edinbro" minister heard by me who delivered his discourse "sans" MSS., was Dr. Mathewson, of St. Bernard's Parish Church, and doubtless he dispensed with the paper because of his blindness. As a result of this, one hears very little nonsense from platform or pulpit. Occasionally the "matter" is as dark and dense as an Egyptian night, but light and frothy, never.

One of the most popular political speakers of Scotland is Lord Roseberry. On two different occasions I have listened to this man of fame. The first time I heard him, he spoke under the auspices of the Liberal Club of Edinburgh; my second opportunity was when he was chairman of the "Robert Louis Stevenson Memorial" meeting. The club, association, or society that secures the presence of the late Liberal leader

is sure of a full house. We often speak of the enthusiasm of American audiences, but never have I seen such a demonstration and heard such outbursts of applause as went up from that Edinburgh audience as Roseberry appeared upon the platform. In physique he is short and rather stout. Like the sweet singer of Israel, his countenance is of a ruddy hue, his face strong and noble, his eyes blue, deep set, keen, clear and manly. He was very plainly attired, wearing a short reefer coat. He is easy and unemotional in manner. Before rising to speak he tilted back his chair, and sat with his eyes fixed upon the ceiling. When he commenced his address, his face lighted up with a smile, and his appearance underwent an entire change. His voice was a fine baritone, his language choice, his sentences clear, direct, short and crisp. A very perceptible vein of humor pervaded both of his deliverances. His mind gave evidence of being logical and comprehensive, his grasp strong and clear. He touched the various chords of human nature with a graceful hand; one moment he is witty, the next a mild sarcasm shows itself; now he is pathetic, again dignified and forcible. The power of his delivery lay in his personality and direct, lucid sentences, rather than in oratorical climaxes. While speaking, he seldom moved his body. Sometimes one hand was raised and thrust into the breast of his coat, again resting his elbow on the desk before him, and placing his chin in the palm of his hand, and in this peculiar position talks to the people. Voice, culture, appearance, polish, intellectual keenness, have all assisted in making Roseberry one of the most popular political speakers of the British Isles.

The now famous novelist, Mr. J. M. Barrie, author of "The Little Minister," "Window in Thrums," etc., sat on the same platform as the subject of my last sketch. When called upon to speak, tremblingly and with apparent trepidation he arose. Small, dark, slightly built, his appearance at first sight is disappointing. "I have been watching Lord Roseberry, to see what he would do with his hands while speaking, but as he

did nothing in particular with them, I would ask the audience to allow me to put mine into my pockets." This introductory remark was spoken in a thin, light voice, which had a very perceptible quaver. After having thus spoken, both hands were thrust deep into those capacious caverns, and were not removed while the address lasted. Although dissatisfied at first, I liked him better every word he uttered. His face, although not handsome, had in it a keenly sensitive expression which betokened a character of high order, a man intensely human, with broad sympathies for suffering humanity. Since hearing Barrie I understand better and appreciate more highly the pathos of the scenes depicted in the "Window in Thrums" and "Margaret Ogilvy." The plain, unassuming manner of the speaker, the plaintive voice, the keenly humanitarian touches of the address made me sorry when he resumed his seat.

The first preacher I went to hear in Edinburgh was Dr. George Mathewson, author of "Can the Old Faith live with the New?" "Psalmist and the Scientist," "Voices of the Spirit," etc.

One bright Sabbath morning, in company with a friend, I made my way to the rather dingy-looking old parish church, where this celebrated divine has been the pastor for years. When we arrived, the bell was ringing, and according to custom, we were obliged to stand outside the door till the pew holders had passed in and taken their seats. Instead of acting upon the Gospel principle of "Compelling them to come in," many of the Scottish churches have taken the opposite ground, and compel them to stay out while the elect are getting comfortably settled for the service. After the noisy bell had become quiet, and the organ had taken up the strain, we were invited in by the polite usher (a stout old woman) and shown to back seats, where in silent expectation we awaited the appearance of the celebrated blind man. Suddenly emerging from the vestry, without any guide, and perfectly erect, he ascended the pulpit steps. At first I felt there must be some mistake, this

man did not seem to be blind. Sitting down, he looked around upon the congregation as if searching for some one. After watching him closely for some time I noticed that quick, nervous movement of the head from side to side, so peculiar to the blind, and came to the conclusion that those eyeballs must be sightless. After drumming upon the pulpit with his fingers, rolling around upon his seat in an uneasy, nervous manner, he suddenly arose with the words, "Let us pray." "Thou, O Lord, art our portion," was his opening sentence, and seemed to be the text for his prayer. It was a meditation rather than a supplication. He dwelt upon the audacity of making such a statement, and the blessed privilege we enjoyed in being allowed to call God our portion. During the prayer his body swayed back and forth with every sentence in a very fantastic manner.

His text was taken from Gen. xiii, 16-18, "I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land, in the length of it and in the breadth of it. For I will give it unto thee. And Abraham removed his tent and dwelt in the plain of Mamre." He repeated these verses as if reading them, and without any introduction announced his divisions:

I.—The seeming want of originality in the promise of the text.

II.—The seeming ignoring of the Cross in the text.

III.—Its seeming incentive to pride.

IV.—Its seemingly lame conclusion.

They were very peculiar heads, but by no means destitute of brains. Each point was analyzed, elucidated, illustrated, and driven home with great power. Perhaps the most striking feature of the sermon was that it was thoroughly Mathewsonian.

Sometimes I felt a slight revulsion at a mild touch of egotism that showed itself. "This passage has puzzled all the commentators but myself," "Do you know so and so?" "No, you don't,

well I will explain it to you." These and a few other phrases might have been omitted and the discourse would not have suffered. However, the sermon was a magnificent effort. The dark shadow that lies across his own life colored every part of it. Deeply spiritual, unique in originality, wondrously sympathetic, he held the audience spellbound from beginning to end.

Perhaps one of the greatest living preachers is Dr. Alexander McLaren of Manchester. Long before the hour of service had arrived, Augustin Church, Edinburgh, was filled to overflowing by an audience eager to hear this celebrated divine. With slow, deliberate step, he walked into the pulpit, and without even sitting down announced a Psalm. In appearance the renowned preacher is very disappointing. Not only may a man's countenance reveal greatness or his bearing indicate inherent worth, but even the flash of the eye or the length of the hair convey to some the idea of intellectual superiority. By none of these marks could the ability of Dr. McLaren be detected. He is tall, spare and erect. His face is small, shrewd, and hard, with decidedly Scotch features. His firm mouth and tightly compressed lips indicate great determination. His forehead is massive and intellectual, his voice a clear, thin tenor. His enunciation is very distinct, taking a decidedly Scotch grip of the letter R. Without even looking at his Bible he announced his text and preached without a note. Although dispensing entirely with paper, yet a careful listener could easily see by the elaborate sentences, magnificent climaxes and well-balanced antithesis, that the sermon was most carefully prepared. During the first part of his address he was very deliberate in utterance, but as he proceeded he "took fire," became terribly in earnest, and closed with a perfect tornado of passionate eloquence. In listening to some speakers I have frequently to rouse myself to attention, but while sitting under Dr. McLaren it is impossible to do anything but listen. At the beginning he took an iron grip of me and carried me irresistibly along with him to the "grande

finale." Clear thought, forcible, concise language, and blood earnestness, are the leading characteristics of this strong man of God.

One of the most thoughtful faces I have ever looked upon is that of Prof. Marcus Dods. Everything about the man indicates strength rather than brilliancy, rugged manliness rather than aesthetic culture. Although an able professor, yet in the pulpit he is seen at his best. There he throws off the heavy learned style of the class-room and is the very embodiment of earnest simplicity. Above everything else, Dr. Dods is an exegete. Many of his sermons are based upon Scripture characters, and in such instances a considerable part of the discourse is taken up in discovering the exact circumstances in which the individual was placed, the educative forces at work, and the environments by which he was surrounded. His sermon upon "the rich young ruler" was one of the finest I have heard. He presented truth in a most practical and searching manner. After leading his audience along with him for a time and making it admit certain great premises, he suddenly turned around and brought home the inevitable truth to the individual conscience, saying, "thou are the man." Seldom, if ever, have I heard sermons that searched and laid bare the very mainsprings and secret motives of life as did those of Professor Dods. He does not preach. He simply talks to the people, explaining, reasoning, teaching. Although somewhat rationalistic in spirit, still doubtless Professor Dods wields a great power for good in the Free Church of Scotland.

Prof. Flint of the University, is one of Edinburgh's most philosophic thinkers. It stands to reason that the man who wrote "Theism" and "Anti-Theistic Theories" before he was thirty-five years of age, must be an intellectual giant, after twenty years more have been added to his life.

He is small, thin and sickly-looking, his manner weak and hesitating. In beginning a lecture his voice is low and indistinct: as he advances in argument he gains strength in delivery. Straightening up in his chair, his countenance lights

up and by the time he is finished he is a transformed man. Professor Flint is a philosopher. He looks at everything in a philosophic light. His method is inductive. He marshals facts, sifts evidence, weighs statements and draws conclusions. I was impressed by his absolute fairness in argument. Unlike many theologians, his line of reasoning and his conclusions on disputed subjects, can never be predicted. After listening to him for some time I came to have faith, not only in his ability to handle the subject undertaken, but in the perfect justice meted out to all opponents. In an open lecture he discussed Balfour's "Foundations of Belief." He spoke in the highest terms of the production, emphasized its strong points, shewed up its many excellencies, and then proceeded to knock the foundations clean from under Balfour. Professor Charters, in speaking of the address, characterized it as a "battle of the giants."

In dealing with evolution, it was difficult to anticipate his conclusions. His first position was that of defending the Bible even when viewed in the light of this modern theory. He clearly demonstrated the fact that even if proved beyond a doubt it in no way invalidates the Book. For several lectures I had suspicions that he would ultimately pronounce in favor of the new doctrine. After presenting its strongest features in the most favorable light, and pointing out the immense service it had rendered in stimulating thoughtful research, he declared that as yet "evolution of species" was only an unproved hypothesis. Not only is he a strong philosophic intellectual reasoner, but his powers of analysis are remarkably keen. With unwavering confidence in his own intellectual powers, he attacks, points out weaknesses, exposes fallacies in the arguments of such mighty men as Mill, Darwin, Huxley, Spencer and the German scientists. In those days when so many truly great minds, but without a personal knowledge of Christianity, are arrayed against our religion, it is a blessing to the Church to have within her ranks a Professor Flint, with a mind second to none, standing strong in a personal knowledge of Christ

and using all his God-given faculties in defence of the Gospel.

Perhaps there are few finer and nobler men in the Free Church of Scotland than Professor A. B. Davidson, who fills the Hebrew chair in New College, Edinburgh. Kind, gentle, unassuming in manner, he invariably wins his way to the very hearts of the students. In college he is called "The Rabbi," and truly the name is not inappropriate, as he is steeped in the history and spirit of the Old Testament. In class he takes up and discusses these difficult problems in a cool, lucid, and dispassionate manner. He asks questions, weighs evidence, balances alternatives, as a judge summing up before a jury. Although a careful listener can detect a decided leaning towards the positions of the higher critics, yet he is very careful not to commit himself. Very seldom will he give a direct utterance upon these disputed subjects. He knocks the props from under other theories and almost imperceptibly the student is left only one way out of the difficulty. His lectures are characterized by subtlety of thought, rather than philosophic strength. For beauty of style, fineness of touch, gentleness of character, Professor Davidson is inimitable. Occasionally he indulges in a mild, gentle sarcasm, but very seldom does he use this weapon. His appeal is generally to the finest and noblest traits of character. I give utterance to the general concensus of opinion when I say that no man wields a more powerful though silent influence in the New College, Edinburgh, than Professor A. B. Davidson.

Edinburgh.

Schools and Religion.

PUBLIC SCHOOL SYSTEM OF MANITOBA.

By REV. PROFESSOR GEORGE BRYCE, LL.D., Winnipeg, Member of the
Advisory Board.

Manitoba as a province was organized in 1870. It was in some respects the child of an older civilization. On the banks of Red River, a settlement had grown, having its beginnings in 1804, when Fort Gibraltar was built by the Nor'-West Company at the forks of the Red and Assiniboine rivers. Near this fort a few half-breed voyageurs settled. In 1812-15 Lord Selkirk's Highland colonists reached Red River by way of Hudson's Bay and settled near the forks under the auspices of the Hudson's Bay Company.

Passing through many trials the Red River settlement grew. In 1818 two Roman Catholic priests reached the colony, and began a school, out of which grew St. Boniface College. In 1820 the first Church of England minister came to the settlement from England. Schools and churches were begun by him and his successors as they were needed. In 1851 the first Presbyterian minister found his way to the Selkirk Colony, and organized congregations and began schools.

In 1870 the Red River Settlement and a portion of the adjoining territory of Rupert's Land was formed by the Canadian Parliament into the Province of Manitoba. There were churches and schools under the three bodies named—Roman Catholics, Church of England, and Presbyterians. The population numbered about 12,000; about one-half Roman Catholic, three-eighths Church of England, and one-eighth Presbyterian. The Settlement was divided up into parishes, each parish having a church and school of the prevailing denomination. The schools were, however, either purely church organizations or at the most voluntary schools. No government or municipal grant was given them.

The Manitoba Act, which constituted the province, was shaped considerably by the events of the Riel rebellion, but this is not the place to speak of the peculiar influences which brought about the form of the educational clauses of that Act. One of these was (speaking of the laws which the Province might pass on education): "Nothing in any such law shall prejudicially affect any right or privilege with respect to denominational schools, which any class of persons have by law or practice in the Province at the Union."

In 1871 the Legislature of Manitoba at its first session passed an Act providing that a Board, half Protestant, the other half Catholic, should have control of Common School Education. The management of the Protestant schools was given entirely to the Protestant section; that of the Catholic schools, to the Catholic section. This led to the introduction of a system of non-sectarian religious instruction in the Protestant schools, and left the Catholic section to give whatever religious instruction they might choose in their schools. This Act of 1871 was amended from time to time, until a thoroughly organized system of Catholic separate schools became established by 1884.

During all these years dissatisfaction with the separate school feature of education had prevailed in the minds of the increasing Canadian population of Manitoba, until in 1890 the Greenway-Martin government passed their celebrated Educational Acts. Under the "Public Schools Act," one system of education, without separate schools, was established. Another Act, the "Department of Education Act," established the members of the Cabinet as the Department, having control of finances, making all appointments of inspectors, normal school teachers and the like, and fulfilling all the functions of an executive. This Act also established an Advisory Board of seven educational experts, four members being appointed by the Government, two chosen by the teachers of the Public Schools, and one appointed by the University of Manitoba. This Board by the Act has supreme power as to curriculum of study, text books.

teachers' qualifications and examinations, and organization of public schools, including collegiate institutes and normal and model schools.

The Public Schools Act (1890), provides :—

(6) "Religious exercises in the public schools shall be conducted according to the regulations of the Advisory Board. The time for such religious exercises shall be just before the closing hour in the afternoon. (A clause follows exempting any pupil from being compelled to attend such exercises.)

(7) Religious exercises are held in any district entirely on the option of the trustees.

(8) The public schools shall be entirely non-sectarian and no religious exercises shall be allowed therein except as above provided."

Under these clauses the Advisory Board chose a list of Scripture passages to be read, fixed a short form of prayer, and the Lord's Prayer. As a matter of fact, these religious exercises were carried out by the trustees in about one-half of the one thousand schools of Manitoba. These exercises were well received by the great majority of the people, but some of the Roman Catholics objected to them as being Protestant in character.

All the world knows the friction caused by the Acts of 1890. It led to an appeal, by the Roman Catholics, to the Privy Council on the ground that their rights and privileges guaranteed by the Manitoba Act of 1870 had been prejudicially affected. On this contention the Privy Council decided against them. Another case was submitted to the Privy Council on the ground that these Acts of 1890 violated the promises of the British North American Act and Manitoba Act: That separate schools once established in a province may not be abolished. In this case the Privy Council decided that the Roman Catholic minority had a grievance. How to remedy this became a subject for the politicians, and the Tupper government was defeated on this issue.

The accession to power of the Laurier government led to

negotiations with the government of Manitoba, and a new method of dealing with religion in the schools has been adopted.

At the late session of the Legislature an Act was passed removing the power of making regulations for religious exercises from the hands of the Advisory Board, and appointing half an hour at the close of each school for the giving of religious instruction. A certain proportion of Roman Catholic teachers are to be employed. During the day up to 3.30 all division of pupils according to religious denominations is forbidden. At that hour a clergyman or his deputy is to be allowed to give instruction to those of his own belief. A very important clause of the Act is that giving the Department of Education power to make regulations not inconsistent with the Act. On these regulations everything will depend so far as working out this scheme in mixed populations, such as that of the city of Winnipeg is concerned. It is not impossible that many of the schools of the Province may adopt the former religious exercises for those who choose to retain them.

These are some of the features of the religious difficulty in the Manitoba schools. The people of the Province take much pride in their schools. All visitors to the Province are surprised at the splendid school-buildings in the centres of population, at the large subsidy given for education by the provincial government, viz., 30 per cent. of the total revenue, at the high qualifications required for teachers, and at the remarkable progress made in numbers from 16 Protestant and 17 Catholic schools in 1871 to upwards of 1000 in 1897. If the remarkable school discussions of the last seven years have done nothing else, they have led the people to regard the education of the young as the prime necessity in a progressive province.

Annual Convocation,

WEDNESDAY, 7TH APRIL, 1897.

OPENING DEVOTIONAL EXERCISES.

Singing (Led by Organ and Choir), Reading of Scriptures and
Prayer by the Rev. Murdoch MacKenzie.

1. Presentation of Prizes, Scholarships and Medals..

A—PRIZES.

(1) PHILOSOPHICAL AND LITERARY SOCIETY'S PRIZES.

The Senate Prizes for—

Public Speaking,	\$10 in books,	Mr. W. M. MacKeracher, B.A..
English Reading,	“	“ A. A. Graham, B.A.
French Reading,	“	“ A. Rondeau.
English Essay,	“	“ H. T. Murray.
French Essay,	“	“ L. Abram.

Presented by Mr. N. D. Keith, B.A., President.

(2) ECCLESIASTICAL ARCHITECTURE.

The Dr. M. Hutchinson Prize (3rd year only)—

	\$10 in books,	Mr. W. M. MacKeracher, B.A..
The Lecturer's Prize—	“	“ D. J. Graham.

Presented by A. T. Taylor, Esq., F.R.I.B.A., Lecturer.

(3) ELOCUTION.

The Dr. F. W. Kelley First Prize (2nd year)—

	\$15 in books,	Mr. N. D. Keith, B.A.
The Dr. F. W. Kelley Second Prize (1st year)—	\$10 in books,	Mr. J. C. Robertson, B.A..

Presented by John P. Stephen, Esq., Lecturer.

B—SCHOLARSHIPS (Special).**(1) UNIVERSITY SCHOLARSHIPS.**

GAINED AFTER THE CLOSE OF SESSION 1895-96.

The Lord Mount Stephen,	- 1st year,	- \$50	- Mr. J. B. MacLeod.
The Stirling,	- 2nd year,	- 50	- " J. R. Thompson.
The Drysdale,	- 3rd year,	- 50	- " D. M. MacLeod.
The Erskine Church,	- 4th year,	- 50	- " J. C. Robertson, B.A.

Presented by Dr. F. W. Kelley.

(2) FRENCH SCHOLARSHIPS.

The Thomas Houston Scholarship, Theological	- \$40	- Mr. E. Curdy.
The William Ross	" " - 40	- " L. Abram.
The Hamilton (McNab St.), Literary	- 40	- " A. Tanner.
The Thomas Houston,	" - 35	- " C. Lapointe.

Presented by the Rev. Professor Coussirat, D.D., B.A.

(3) GAELIC SCHOLARSHIPS.

The Dr. McEachran,	- - \$25	- - Mr. Hugh D. Leitch.
The D. B. MacLennan,	- - 25	- - " A. S. MacLean.
The Donald MacNish,	- - 25	- - " Hector Mackay.
The Peter Ernest Campbell,	- - 20	- - " F. MacInnes.

Presented by the Rev. Neil MacNish, B.D., LL.D.

(4) THE NOR-WEST SCHOLARSHIP.

The James Henderson Scholarship,	\$25	- - Mr. F. Worth.
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Presented by the Rev. A. S. Grant, B.D., B.A.

(5) THE JAMES SINCLAIR SCHOLARSHIP.

For Essay on the Evidences,	- \$25	- - Mr. George Weir, B.A.
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Presented by the Rev. C. E. Amaron, D.D., M.A.

C—SCHOLARSHIPS (Theological and General).**(1) ORDINARY GENERAL PROFICIENCY.**

The Walter Paul,	- 1st year,	- \$50	- Mr. J. G. Stephens.
The Balfour,	- 2nd year,	- 50	- " J. M. Wallace, B.A.
The Crescent St.	- 3rd year,	- 50	- " M. H. MacIntosh, B.A.
The Hugh McKay,	- 3rd year,	- 60	- " A. A. Graham, B.A.

Presented by the Rev. Professor Scrimger, D.D., M.A.

(2) GENERAL PROFICIENCY IN HONOUR AND ORDINARY WORK.

The Peter Redpath,	- 1st year,	- \$70	- Mr. J. C. Robertson, B.A.
The John Redpath,	- 1st year,	- 50	- " W. T. B. Crombie, B.A.
The David Morrice,	- 2nd year,	- 100	- " N. D. Keith, B.A.
The William Brown,	- 2nd year,	- 50	- " H. Young, B.A.

Presented by the Rev. Professor Ross, B.D., M.A.

VALEDICTORY ADDRESS.

By M. H. MacINTOSH, B.A.

Rev. Principal, Members of Convocation, Fellow-Students, Ladies and Gentlemen,—This is no time for tears. The emotions that predominate in our breasts to-night are not sadness and regret, but rather gladness and hope. It seems to me not inappropriate to change the usual order of valedictory addresses, and after saying our farewells to the past to conclude with a welcome to the future and a reference to the feelings with which we look forward to our life's work.

To-night we stand at the goal to which we have been pressing onward during many years; and standing here we naturally turn to take one "last, long, lingering look," ere we break with the happy associations of our college home and college life. Memory now carries us back to the time when first we left our distant homes and turned our faces toward Montreal, to seek preparation for the profession which we had chosen. After the lapse of years, we still think it was a happy suggestion that led us to this most cosmopolitan of Canadian cities, where we have come under the influence of men of many minds and diverse talents, where we have rubbed shoulders with students from every province of our broad Dominion, and with some, too, from lands far distant. We believe that here we have been surrounded by conditions peculiarly fitted to stimulate our powers, to broaden the horizon of our thought, to cultivate more catholic sympathies, to develop in us that for which our profession calls.

The preacher, to-day, should be a man of intellectual culture. The time is past when a minister could safely boast that he was not a college-bred man. The people now demand that those who set themselves up as teachers have an expansion of mind which will enable them to appreciate the advances which the world is making in every line of research. To the festering of this demand on the part of the people the Presbyterian Church with her educated ministry has largely con-

tributed, and now her honor is concerned to respect and satisfy it. The very fact that this College nestles under the shadow of Old McGill, is a warrant that the highest facilities for intellectual culture are available to all our students. In our own class-rooms we have been instructed by men who exercise a legitimate freedom of opinion, which insures a degree of originality and of independence of thought on the part of the students, who thus go forth bearing no distinctive stamp save that of their own personality.

The time calls for manliness in the preacher of the gospel. The highlander's criticism of three successive ministers of a certain parish ran thus: "Our first was a man but he was not a minister; our second was a minister but he was not a man; and the one we have at present is neither a man nor a minister." The people demand that their minister be a man. The cloth cannot defend softness of character and weakly sentimentalism from popular contempt. If any graduate leave the Presbyterian College, Montreal, with no stamp of manliness upon him, it is because there is nothing manly in him; for here manliness and openness of character is the only passport to the respect and confidence of the student body.

The class of '97 is the largest that has yet graduated from these halls. Though it has been said that we are "too numerous to mention," I cannot refrain from making some personal references. Not only have we of our number a student who has won for himself brilliant distinction as a scholar, we have men who have achieved some reputation as orators or literateurs, and one who can gracefully touch the strings of Apollo's lute. Nor do I forget our pleasant Armenian fellow-student, who, though much enamored of our fair country and free institutions, purposes now returning to his native land to labor among his fellow-countrymen. My classmates, may we all be kindly enshrined in each other's memories, and in after years when we meet in little groups of two or three to talk over old college days, may we find that time has but cast an additional halo about them.

Our fellow-students whom we leave behind, farewell. Keep before you high ideals in your college life. Be true to student institutions. Make the Journal the first of college publications that even in this age of magazines it may hold its own, and you will regret no sacrifice made in its behalf. Be loyal to yourselves and to your Alma Mater.

To our professors; and to Dr. Barclay, a kindly farewell. The debt of gratitude we owe you lies not in the region of words. To us of the graduating class it is a most pleasing feature of this function, that we are to receive parting words of encouragement and counsel from the lips of our beloved principal.

Citizens of Montreal, farewell. We have enjoyed life in your beautiful city, and have experienced many evidences of your kindness.

But we shall not linger upon farewells. "All farewells should be brief." The sighing farewell to the past joins hands with the smiling welcome to the future. I waked one morning. The sun streamed in through the casement, the sparrows chirped and twittered without. To me it seemed that the time of gladness and of the singing of birds had suddenly dawned upon the world. It was the morning after the last examination. To examinations, to class-rooms and class-work, a glad farewell. Long enough have we been buckling on our armor, polishing our weapons and manœuvring upon the parade ground; welcome now the toil, the struggle and the pain of real warfare. Long enough have we sought the shelter of the friendly shore or paddled in still waters; right gladly do we spread our sails to the breeze and leave the quiet harbor, that we may feel the full free joy of riding ocean's billows. Long enough have we paid deference to other men's opinions and burdened our memories with other men's thoughts; welcome now the opportunity to try our own wings and to give the rein to our own powers. To youthful expectation the future is ever bright. Shine now for us, O, guiding star of hope.

It is upon a grand profession that we are entering. No

other has so blessed or shall so bless mankind. He was not wont to give undue praise to Christianity or its ministers who penned the lines—

Servants of God !—or sons
 Shall I call you ? because
 Not as servants ye knew
 Your Father's innermost mind,
 His, who unwillingly sees
 One of His little ones lost—
 Yours is the praise, if mankind
 Hath not as yet in its march
 Fainted, and fallen, and died.

Soon we shall be scattered far and wide to preach the message of hope, an echo of that hope which springs eternal in our own breasts. No pessimists are we. The gospel that we bear breathes the grandest promise of righteousness and victory. The doctor cures men's bodies, the lawyer settles their disputes, the politician grapples with questions relating to social order and peace. All honor to them in their work! They battle with results of evil. The gospel we are to preach goes deeper, it touches the secret springs of life and action, it sweetens the fountain. There is no romance in our proposing and hoping to forward a great moral revolution on the earth, for this religion is intended and adapted to work deeply and widely and to change the face of society. It comes from heaven with heaven's power and life. It comes to change and to transform the world, "to make the wilderness glad and the desert to blossom as the rose."

The pessemist may point to the plague spots of society and reiterate the mournful refrain that the world is growing worse;

"Our own hope is, a sun will pierce
 The thickest cloud earth ever stretched."

The history of the past confirms our hope. Evil never rose save to meet a greater fall.

I stood upon the seashore of my native island and watched the tide. Wave after wave advanced and receded, advanced

and receded; and it appeared not whether the tide did rise or fall. But soon I saw that each succeeding wave washed higher and yet higher upon the beach, and I cried, "The tide is rising." So looking to the history of the past and hoping for the destinies of the future we cry, the tide is rising. The tide of truth and righteousness is rising. The rocks of superstition and error and wrong are being submerged beneath its waves. For "God reigneth,"

That God which ever lives and loves,
One God, one law, one element,
And one far-off, divine event,
To which the whole creation moves.

PRINCIPAL MACVICAR'S ADDRESS.

Gentlemen.—You have now completed the formal course of study prescribed by the Church, and are eagerly looking forward to your public life-work. In these circumstances, as you take leave of us to-night, it is deemed appropriate that I should offer you a few parting words of encouragement and counsel. In doing so let me assure you at once that you may rely upon our prayers and practical sympathy for your welfare. We shall watch your career with deepest interest and heartily rejoice in all the success you may achieve through divine grace in the Master's service.

We do not regard you as severing the sacred bond of union with your alma mater, or ceasing to be what you have been for the last six or seven years—honest and ardent students. This must continue. Students, and hard students, you must be to the end if you would be efficient in what is to be your main business, the faithful preaching of the everlasting gospel. In projecting your thoughts into the unknown future let me say to you:

Be not ambitious at the outset to occupy what are reckoned

prominent and desirable positions. Rather be anxious and determined by diligent cultivation of your gifts and graces to be worthy workers in any portion of the vineyard. It is not the places you fill so much as the spirit and manner in which you discharge your duty to God and man that is important. The true man of God is sure, in due time, to reach his right place. He may be deterred, and even buffeted, on his way to it, but that will be to his advantage. The Spirit of God and His sovereign providence will cause seemingly unpropitious circumstances to work together for good, for the moulding of his character and the development of his spiritual power, so that the cold, capricious world may ultimately recognize his merit. And should it refuse to do so, it matters not, so long as the "well done, good and faithful servant" of the Master is his reward. Therefore, he that believeth should not make haste.

Depend upon it, that if you are fitted by the possession of superior talents and attainments and by thorough consecration to the service of God, and the Church to come to the front, the call will reach you at the proper moment; but it is your part to leave others to do you that honor. The demand for men of the right sort is sufficiently keen to save you from being left in perpetual obscurity. Gold and diamonds are for a time concealed among quartz and common substances, but in the long run they are discovered and brought to the light.

Be patient, therefore, and prayerfully attentive to self-culture and in due time the Saviour will guide you to fields in which you are to be His representatives,

Inasmuch as you are to speak for Christ, to beseech men in His stead to be reconciled to God, see to it that in all your teaching, public and private, you are unmistakably clear and definite. Vague and aimless sermons are a curse. If you are "full of the Holy Ghost and wisdom" there will be no uncertainty in your creed and meaning, in what you believe with full force of conviction, and what you will earnestly press upon the acceptance of others.

Your positive presentation of Christ in all the glory of His person and work will be the best antidote to prevailing theological vagaries. Do not overlook the mischief done by the popular outcry against definiteness in theological thought, the widespread fondness for what George Eliot called "disembodied opinions that float in vapory phrases—a bigotry against any clearly-defined opinions—a lack of coherent thought, a spongy texture of mind that gravitates strongly to nothing. The one thing it is staunch for is the utmost liberty for private haziness."

Persons of these constitutional peculiarities are never done of inveighing against dogma, a term which, properly used, simply means a precise statement of ascertained truth in any department of human investigation. What is there in this to provoke antagonism? And yet some work themselves into what they think righteous indignation against dogma as something expressive of ignorance and presumption. A recent writer, for example, denounces the creeds of Christendom as "the idols of unfledged intellects, but the stumbling-block or scorn of the penetrating and conscientious, barriers to the progress of truth, and usurpations on the prerogative of reason and of its Author."

Be not dismayed by this sort of rhetorical noise. Truth can be ascertained, and should be distinctly formulated in all the sciences, including theology. This does not fetter the human mind—does not hinder but helps further investigation and progress. It is not necessary to our liberty and advancement in knowledge that truth should be kept in a state of vapory solution. Our freedom of thought is not impaired by the belief that centuries of devout study of Scripture by the ablest and best trained minds have conclusively settled certain things; and our intelligence and education are not to be pronounced lamentably defective because we prefer clearly defined doctrine to theological chaos. A man is not necessarily a stupid traveller, utterly destitute of originality and penetration because he accepts the earth's rotundity, the polarity of the

mariner's compass, and a thousand things definitely settled on the map of the world instead of calling them all in question and claiming to make them matters of personal investigation and discovery.

And so in theology, we may be quite original, and free and progressive in searching sources of information for ourselves and yet allow that not a few dogmas have already been permanently determined. Loyalty to the truth, to scientific method and to our sacred calling demands this much. Dr. John Watson, in his "Cure of Souls," has well remarked; "They are unworthy of their profession who join in the Phillistine outcry against theology as something not worthy of serious study. If it be praiseworthy to classify beetles, and specialists among the coleoptera speak solemnly of their subject, it may be allowed for one science to reason regarding God and the soul. One can hardly imagine a greater sin against light within the Church than any indifference or enmity towards theology, or a more flagrant outrage against the idea of a university than the omission or exclusion of one science alone, and that the queen of all, and the one in which all others cohere and are crowned."

Your message should not only be scientifically clear and definite, but such, as to its matter, as the God of truth has authorized. In order to be this it must be drawn from the fountain of truth—the Bible. Need I remind you that this is the only supremely authoritative text-book acknowledged in this institution. We hear much at the present time, and properly so, about biblical training. We are told that the English Bible is not sufficiently taught and studied. This may be, and doubtless is, correct, and I do not hesitate to believe that continuous post-graduate critical study of it in Hebrew and Greek would be productive of much additional pulpit power.

Intelligent and God-fearing congregations will not grow weary of the services of aged or young ministers unless, indeed, they cease to be students, and thus lose the freshness and richness gained by constant communing with the Word in the

languages used by "holy men who spake from God as they were moved by the Holy Ghost." It is this speaking from God, the consciousness of being the mouthpiece of the Almighty that gives masterful authority to our message. Hence God says, "Hear the word at my mouth and give them warning from me. All my words that I shall speak unto thee receive into thine heart and hear with thine ears. And go, get thee to them of the captivity, unto the children of thy people and speak unto them, Thus saith the Lord, whether they will hear, or whether they will forbear." God-inspired sermons of this sort are always powerful and all others are worse than useless. God lays appalling emphasis both in the old and the New Testament upon the sin of any lack of fidelity to this high commission. The prophets who devised their own messages, and treated the people in the name of the Lord to pleasant and brilliant specimens of inventive genius are denounced as liars and deceivers. "Woe unto the foolish prophets that follow their own spirit, and have seen nothing. They have seen vanity and lying divination, that say, The Lord saith: and the Lord hath not sent them. Because ye have spoken vanity and seen lies, therefore, I am against you, saith the Lord God."

Now, let none of you imagine that this is merely Old Testament doctrine which has become obsolete by lapse of time. No. It is affirmed with even greater emphasis by Christ and his apostles. You remember how He declared that the good seed of the kingdom is the word, and that man's spiritual life and growth must be sustained thereby. 'Man cannot live by bread alone, but by every word that proceedeth out of the mouth of God.'" With unmistakable plainness and force he condemned perverters of the truth, false teachers, as ravening wolves in sheep's clothing. And in spite of their cunning efforts to appear innocent and their solemn declarations that they prophesied and cast out devils and wrought many wonderful works in his name, he assures us that in the great day of judgment he "will profess unto them, I never knew you: depart

from me, ye that work iniquity." And this is not all. He denounced them as blind leaders of the blind, destined along with their followers to fall into the ditch. Such teachers have frequently multitudes of followers, and, like Simon of Samaria, give themselves out as some great ones. But you may as well try to gather grapes of thorns or figs of thistles as look for any real good as the fruit of their labours.

The position taken by St. Paul on this subject was in perfect harmony with that of our blessed Redeemer. The high claim which he advanced was that the gospel which he proclaimed was not after man, for he neither received it from man nor was he taught it, but it came to him through the revelation of Jesus Christ. Hence in his letter to the Galatians, speaking by the Holy Spirit, he hesitates not twice to pronounce anathema upon man or angel who should preach any other gospel than that which he delivered to them; and Luke, the historian of the apostles, bears witness to the amazing and glorious work he accomplished through this Christ-given gospel.

Gentlemen, do not hesitate a moment over this matter. It is no use looking for real success by giving the people sensational drivel, profound philosophy, secular science, apologetic controversy, aesthetic culture, or anything else as a substitute for the gospel. It, and it alone, is the power of God unto salvation to every one that believeth." I have lived long enough to have seen spiritual desolation and ruin wrought in more than one instance by the wicked folly of men preaching another gospel which is not another.

In addition to being clear, definite and scriptural in your message, take heed to the spirit and the manner in which you deliver it. The servant of the Lord must not strive, but be gentle, patient, sympathetic, loving. You cannot scold and drive and dragoon men into the kingdom of God, or build them up in faith and holiness by such methods. Jesus said, "I will draw all men unto me;" and one of his most distinguished followers said, "The love of Christ constraineth us." That love, that gentleness, that kindness and transparent candour

which drew around him little children and caused them to shout, "Hozanna to the Son of David," is what we need. Yes, and that compassionate tenderness and fidelity shown in discoursing to the woman of Samaria at the side of Jacob's well, and shown to Simon the Pharisee and to the woman that was a sinner, who rushed into his house and washed the Master's feet with her tears—that unutterable passion for helping the helpless and saving the lost, which led Jesus to weep over the doomed city of Jerusalem, and which led his apostle to write to disorderly Philippian converts weeping, and to go from house to house, day and night, warning and entreating men with tears—that is the spirit we need in the pulpit and out of it. There is no effeminacy in such earnestness. No one could be more brave and manly than Paul, or more tender-hearted. The truth is that the gentleness of the lamb and the majesty and power of the lion are united in those who are truly good and great. It is a significant fact that Jesus is called the Lamb of God and the Lion of the Tribe of Judah. The Boanerges, the sons of thunder, were deeply imbued with the spirit and love of our adorable Redeemer. And if His spirit is dominant in your hearts this will go far towards saving you a careless and slovenly manner of pulpit address, and be the greatest help possible to true elocution. I by no means undervalue the most diligent cultivation of this important and difficult art, and fervently wish that some generous friend would found a chair of elocution and sacred rhetoric, that the public reading of the Scriptures and the delivery of discourses might receive the attention they deserve. And yet this alone is utterly inadequate. I believe that effective oratory is a matter of the heart as much as of the intellect—"Out of the abundance of the heart the mouth speaketh." Hence the need of incessant heart-culture. "Keep thy heart with all diligence, for out of it are the issues of life." I agree with the late Abbé Mullois that the secret of true eloquence is expressed by the one term, love, which is the synonym of God, and therefore the highest word in our language.

In your pastoral oversight of the flock, seek to enlarge the circle of spiritual activity by devolving, specific work upon as many members as possible.

Downright honest Christian work is a great means of grace. "My Father worketh hitherto, and I work," said Jesus; and His followers should do the same. Not a few of them are very unhealthy spiritually and imperfectly developed for lack of something to do, while others are suffering spiritual deterioration from the same cause. The pastor, it seems to me, should esteem it a privilege and duty to guard against these evils by finding both classes appropriate places in the work of the Church. This should be kept in view from the moment members are received into the fellowship of the saints. It is surely unwise to enroll them as idlers and keep them in this condition until they lose the freshness of their first zeal for Christian service. The Master's word to all who enter His kingdom is, "Take my yoke upon you and learn of Me, for I am meek and lowly in heart." Obviously, His meaning is not that all are to become bustling, obtrusive, dictatorial. There is danger in this direction. There is a strong tendency now under the name of religious organization and special appliance to create machinery which practically means increased friction and waste of energy. This is often the outcome of the desire of some to be in office, to teach and to rule, to be interpreters of the deep things of God, while their proper place is among learners. The great thing to be aimed at is to have all the members of the one body—the hand, the foot, the eye, the ear, the head—harmoniously active, each discharging its appropriate functions; but no good can be accomplished by the displacement of them or by relegating to one what in the divine order of things belongs to another. It would be monstrous, for instance, to expect the ear to do the work of the eye, and vice versa.

Thus, you see, while you seek to stimulate activity, it should be in the forms and in the order which God has appointed. This is the age of associations, committees, conventions and

innumerable resolutions. You will do well to keep your hand wisely upon all the movements in your churches. You should not require to call in specialists to teach you the management of Sunday-schools, Bible classes, prayer meetings, revival meetings, or meetings of any sort. You should be masters of all such matters. Therefore take heed to yourselves and to all the flock in the which the Holy Ghost may make you bishops to feed the Church of God, which He purchased with His own blood.

Finally, your ministerial success will be greatly helped or marred by the life you live before men. There is mighty potency in personal character and conduct. It tells for god or evil upon the godly and ungodly. Both classes will look for harmony between your doctrine and your conduct, and the lack of it will be most detrimental. What I mean is this: You will preach regeneration. Then convince your people by holy living that you speak from experience, that you testify what you know from your own hearts, and not merely what you have learned as a theological dogma. You will preach faith as the root of all our Christian virtues. See, then, that you show your own faith by your works, a faith that worketh by love and purifieth the heart. "By their fruits ye shall know them," said the Saviour. You will preach self-denial and self-control. Then beware lest by self-indulgence in any form or by the exhibition of ungovernable temper you neutralize your own sermons.

Remember that the very presence of the man of God in the parish should be a sermon or a benediction. You must have observed how thoroughly the message and the messenger are identified by the Apostle Paul when he says: "For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish: to the one we are the savor of death unto death, and to the other the savor of life unto life. And who is sufficient for these things?" Our only answer must be: "Our sufficiency is of God," and our trust must be in Him

who said: "My grace is sufficient for thee; for my strength is made perfect in weakness." Amen.

Principal MacVicar thanked the members of the faculty, more especially the Rev. Dr. Barclay, for the assistance they had rendered during his absence from the city. He also announced the gift of sixty-six volumes from the Rev. Dr. Patterson of St. Andrews, Que.; and a bequest, by Mr. W. B. Hamilton, Crescent Street Church, Montreal, of \$1,000 for the Scholarship Fund, and \$250 for the general revenue of the College.

All joined heartily in the singing of the "Doxology," and bowed their heads to receive the benediction.



LETTER FROM HONAN.

Chie Wang, Honan, January 12, 1897.

Dear Mr. McIntosh :—

I have not written to the "Journal" this year partly because my time has been wholly occupied with the work of the mission here, and partly because Mr. MacKenzie is at home, and will give you a fine account of the affairs of the mission verbally, which will be much more interesting.

Judged by the crowds that have thronged this compound during the past year, our work in Honan has certainly entered upon a more hopeful stage. The number of treatments for the past year, according to Dr. McClure's report is in the neighborhood of thirty thousand. All of these heard more or less preaching, and the majority of them a good deal. We have a waiting room next to the dispensary, being in fact our only chapel, and there the people wait until the doctor is ready to treat them. Meanwhile we ply them with the doctrine, following, as a rule, the Socratic method. Almost every day a few become interested enough to ask and answer questions. Our teaching and questions usually cover the same range of ideas from day to day. The rudimentary doctrines of Christianity including, by contrast, their own ideas of gods and worship, must in one form or another form the staple of our teaching and preaching. The tendency always is to take it for granted that they understand when they don't, and that they know more than they do. A specimen of questions and answers such as we daily have may give you an idea of what goes on in our chapel on week days. Supposing I am anxious to get the attention of the crowd, a favorite way is to begin questioning some one in the audience. If he is a good subject, ready to answer questions and ask more, the attention of the crowd is for the time secured. "What is your honorable name?" I ask a venerable man in front of me. "My contemptible name is Wang," he replies. "Where is your honorable village?" He

shakes his head in the direction of his village, as he supposes, leaving me in the dark as much as ever. "Have you any temples there?" "Of course, we have." "How many gods have you in your honorable country?" "They are innumerable," is the ready reply. Then he may be questioned about the gods themselves. He readily admits that the gods are mud and wood, and he has not been in the least benefited by them. He says there has not only been no benefit, but there has been positive loss of time and money. Alas! I heard one of them commending Christianity to the rest in the sense that time and money were saved by worshipping the true God; for, said he, you don't have to buy incense, and, as he is worshipped with the heart, it is not necessary to go to the temples twice a month. Truly, said he, there is a manifest advantage. Some of them seem greatly surprised when they are told that it is not necessary to burn incense to God, and that He is to be worshipped daily in spirit. How are you going to worship Him if you don't burn incense and paper money? is one of their most common questions, and it is by no means easy to give them a right conception of what worship without any external accessories means. Changing the subject, we ask the man, "Are you a sinner?" Confidently and firmly he answers, "I am not." You may go over the whole decalogue and point out to him where he has transgressed and where he has come short, but he may still be confident that he is a righteous man. In fact, his view is quite the reverse of yours. You say the righteous are few and the transgressors many, but his inward thought is, especially if he be a student, the righteous are many, and the unrighteous very few. It takes but a superficial examination to show that his idea of righteousness is wholly inadequate. While most of them appear to be quite indifferent about their sins, even after admitting that they are sinners, a few take a more serious view of the matter and are in consequence more ready to accept the gospel. Speculative difficulties, which rarely trouble the average Christian in the home lands, meet some of them on the very threshold of their

experience. Not many weeks ago a young man asked me about the Trinity. He begged of me to explain it to him. I insisted upon there being a mystery which we could not understand. He then asked me if there was not some illustration by which he could be helped to understand it. He was not a little overjoyed when his attention was drawn to the fact that in the sun we have fire, light and heat. Other analogies seemed to afford him equal satisfaction. I hope he will let knowledge grow from more to more. He took a New Testament home with him. There was another man present about that time who was quite enthusiastic in his reception of the Gospel. He fairly glowed whenever we talked of God's love to sinners, and insisted that he loved Christ. He was anxious to have his name recorded as an inquirer and will probably be received after a little time.

A question which amuses many of them is that about the soul. A man was asked in the chapel the other day, if he had a soul. "I have not brought it with me," was the naive reply. Presumably he misunderstood the question, though it is as likely as not that he thought the soul was something that might be taken or left at home as one felt inclined. They find it very difficult to believe that the soul survives death, and has a conscious life in the world of spirits. An old man in the chapel not long ago persisted in saying that no one can go to heaven. When he saw that I persisted in my view of the matter, he remarked in an undertone to his neighbors that it was all empty nonsense. They are not all so sceptical. Many of them take kindly to the idea of heaven, but cannot be convinced that it is possible for poor men like themselves to enter into such a place. There have been a great many around here recently who understood a good deal of the Gospel truth, which we hope will bring forth fruit in due time. Twenty-six have been received on probation during the year. Although there is nothing very remarkable at any of our stations as far as direct interest in the Gospel is concerned, still the outlook was never more hopeful than now. There is indeed a cloud in the

horizon. The Roman Catholics seen determined to crush us and to that end their folds are steadily contracting around us here. They are attempting to pervert our converts everywhere by extravagant promises of money and schools. The Roman Church is to a certain extent an *imperium in imperio* in China already, and bids fair to make the civil power a mockery in many places ere long. France is the only European nation that threatens China with swift retribution in cases of outrage, and China has a wholesome fear of her. When the French Minister at Peking is determined to use his influence for the furtherance of the Roman Church the result is deplorable. A Chinaman who has wit enough to profess himself a Roman Catholic can now defy the authorities.

Let us hope that by the good hand of God upon us this danger, like others in the past, may be averted, and that the Church of Christ may continue to grow in Honan from year to year. There was a large fair here a few weeks ago, and the number of people in the chapel was very large. In fact, we were out talking to them the whole day. We are to have station classes for converts and inquirers in a few weeks. These classes will last for ten days. We endeavor to give some systematic instruction in Christian truth from catechisms and the New Testament. There are a number awaiting baptism in connection with this station, whom we hope to receive in a few weeks. I have to conclude this with the mournful news that our own little girl, Marion, died just as the old year closed, and, as we believe, spent her first New Year's Day "around the throne of God in Heaven." Bending over her wee body and imprinting a farewell upon lips cold in death, I too could heartily wish to be with her "where the faithful part no more," but our times are in God's hands, and so we wait "until the day dawns and the shadows flee away." Convey my best wishes to the students, and, with my heartiest good wishes, believe me,

Sincerely yours,

K. MACLENNAN.

Partie Française.

NOTE SUR LA CONSCIENCE MORALE.

Qui ne connaît la célèbre apostrophe de J. J. Rousseau ?

“ Conscience ! conscience ! Instinct divin, immortelle et céleste voix ; guide assuré d’un être ignorant et borné, mais intelligent et libre ; juge infallible du bien et du mal, qui rends l’homme semblable à Dieu ! c’est toi qui fais l’excellence de sa nature et la moralité de ses actions ; sans toi je ne sens rien en moi qui m’élève au-dessus des bêtes, que le triste privilège de m’égarer d’erreurs en erreurs à l’aide d’un entendement sans règle et d’une raison sans principes !” (Emile, Livre iv., Tom. 2, p. 54.)

Ce passage d’un très beau style est à peine déparé par une légère pointe d’emphase. Après l’avoir admiré, comme il convient, analysons-le pour en saisir le sens et, au besoin, pour en contester la justesse.

“ Instinct divin, immortelle et céleste voix !”—Oui, la conscience est la voix de Dieu dans l’homme, et la marque la plus certaine de l’existence d’un Etre qui est le Bien suprême, puisqu’il nous commande de faire le bien. Elle n’est pas le fruit d’une convention, ou le résultat d’une évolution fatale, variable selon le milieu, la race et le climat. Nous ne pouvons ni nous la donner, ni en changer la nature, ni la supprimer à notre gré.

“ Guide assuré d’un être ignorant et borné.” Tel est son rôle en effet. Il faut toujours suivre ce guide et toujours obéir à ses injonctions.

“ Juge infallible du bien et du mal.”—Plût à Dieu qu’il en fût ainsi ! Nous serions toujours sûrs de connaître notre devoir dans chaque circonstance et de ne jamais nous tromper dans les questions de morale. C’est du reste la pensée intime de Rousseau, tour à tour protestant et catholique, une seconde fois protestant et finalement libre penseur.

La conscience est-elle un juge infallible du bien et du mal? La réponse dépend d'une autre question: Qu'est-ce que la conscience morale?

On entend par là, dans le langage ordinaire, "le témoignage ou jugement secret de l'âme qui donne l'approbation aux actions bonnes et qui fait reproche des mauvaises," (Littre.)

D'après cette définition, la conscience nous approuve ou nous condamne quand nous avons agi selon ou contre nos convictions, mais elle ne nous montre pas comment il faut agir. En ce sens elle n'est donc pas un juge infallible du bien et du mal.

Quelques philosophes complètent cette définition. La conscience ne juge pas seulement ce qui a été fait," elle dicte ce qu'il faut faire ou éviter." (Kant, P. Janet.)

Les philosophes qui lui attribuent ce pouvoir lui refusent néanmoins infailibilité. Car ils distinguent diverses sortes de consciences: la conscience droite ou éclairée qui est la vue claire, immédiate et certaine du bien et du mal dans les actions humaines (ne pas tuer, ne pas dérober, ne pas mentir);—la conscience erronée qui prend le bien pour le mal et le mal pour le bien (J. Clément, Ravillac, Torquemada);—la conscience ignorante qui fait le mal parce qu'elle n'a aucune connaissance du bien (sauvages, enfants abandonnés);—la conscience douteuse qui hésite entre deux ou plusieurs devoirs (mentir pour sauver la vie d'un innocent.)

Je pourrais reproduire et discuter d'autres définitions plus ou moins étendues de la conscience. Mieux vaut, pour savoir si elle est infallible, ou dans quels cas elle l'est, rappeler les divers éléments reconnus de tous qui se groupent autour de cette faculté, à moins qu'on ne préfère dire qu'ils la constituent.

Voici donc les phénomènes moraux que nous pouvons observer dans notre âme:

1. Le sentiment de l'obligation morale. Tout honnête homme se sent tenu—quoique non contraint—de faire ce qu'il croit être bien et d'éviter ce qu'il croit être mal. Ce senti-

ment suppose la distinction du bien et du mal, mais ne nous offre aucun moyen de distinguer l'un de l'autre.

2. Le sens moral. C'est la faculté par laquelle nous reconnaissons des axiomes en morale : ne pas tuer, ne pas dérober, respecter nos parents—obéir à l'honneur. On peut l'aiguiser ou l'émousser, car ces axiomes varient en nombre selon les individus et les époques, ou ils se traduisent par des actions différentes. Il y a des êtres qui possèdent le sens moral à un si faible degré qu'on dit couramment qu'ils en sont dépourvus.

3. Les jugements moraux, ou applications particulières de la notion générale du devoir qui sont le produit de la réflexion. Ceux-ci varient prodigieusement. Nous jugeons qu'il faut respecter ceux qui ne pensent pas comme nous, tout en essayant de les gagner par la persuasion à la vérité que nous croyons tenir; d'autres jugent qu'il est de leur devoir d'exterminer ceux qu'ils appellent hérétiques. L'un juge qu'il doit se séparer d'une Eglise, l'autre pour les mêmes motifs qu'il doit y demeurer. L'un juge qu'il peut conserver telle habitude, l'autre qu'il y doit renoncer. C'est ce qui a fait dire à quelques sceptiques qu'il n'y a pas de morale absolue, qu'il n'y a que des moeurs très diverses selon les époques, les pays et l'éducation.

4. La sensibilité morale, ou satisfaction du bien accompli et remords du mal commis. Ici encore se remarque la plus grande diversité, surtout dans l'intensité du remords. Les criminels endurcis paraissent moins souffrir de leurs crimes, quand ils restent impunis, que l'honnête homme ne souffre d'une faute connue de Dieu seul, ou même d'une erreur qu'il aurait pu éviter avec plus d'attention.

Tel est l'ensemble des phénomènes moraux que l'on groupe autour du mot conscience.

Il n'y en a qu'un qui ne varie jamais ni nulle part: c'est le sentiment de l'obligation morale. Il faut faire ce que l'on croit être bien et éviter ce que l'on croit être mal. Voilà le seul guide assuré d'un être ignorant et borné, réduit à ses seules lumières.

Ce qui est bien, ce qui est mal, le sens moral nous le fait connaître d'une manière générale, quand il s'agit des grandes vertus ou des grands crimes; le jugement moral nous en instruit quand il n'est pas faussé, mais avec bien des chances d'erreur; l'Évangile seul nous le révèle pleinement. En suivant l'Évangile nous ne pouvons nous égarer. Jésus-Christ a été l'incarnation du bien absolu comme il l'a été de l'amour parfait. Il est la lumière de la conscience. C'est la pensée de Vinet: L'Évangile est la conscience de la conscience. En lui seul réside l'infailibilité.

Pour ma part, je préfère avec quelques moralistes réserver le nom de conscience au sentiment de l'obligation dans sa plus grande pureté, dans sa plus parfaite abstraction. (Vinet.) En ce sens on peut dire qu'elle est pour nous "un guide assuré," puisqu'il faut toujours lui obéir quand elle nous dit: Fais le bien, fuis le mal. Mais elle ne saurait être le "juge infailible du bien et du mal," puisqu'elle ne nous dit pas ce qui est bien et ce qui est mal.

D. COUSSIRAT.

IMPRESSIONS DE VOYAGE.

SEPT-ÎLES.

Pour traiter dignement ce sujet, il faudrait un écrivain célèbre. Sentant bien mon incapacité de faire une description juste et complète de ces lieux enchanteurs, je me décide, non sans crainte, à reproduire mes notes de voyage, pour la seule raison qu'elles contiennent des renseignements sur un comté voisin.

Mon âme se soulève d'une pitié immense lorsque mon esprit se reporte dans ces quartiers de souffrance, de pauvreté et de misère que je voyais alors. Mieux vaut envier le sort de Napoléon sur son île isolée, que d'aller croupir comme dans une geôle empoisonnée; dans ce cloaque de misère et d'ignorance,

où l'odeur âpre des poissons séchés au soleil, mêlée à celle des peaux de loup-marin dégoutantes d'une huile rance.

Nous quittions l'odeur affreuse du bateau si connu le "Otter," pour une nausée de buée insupportable des lessives suspendues aux perches qui formaient un pâvoisement de loques; scènes autrement frappantes que celles des drapeaux du Morrice Hall hissés le 22 janvier.

Des bandes d'enfants à moitié, ou entièrement nus, que la vermine dévorait, venaient à notre rencontre. Une nuée de diptères entourait ces pauvres petits êtres sans défense. Nous les connaissons, ces amis redoutables qui, par leur familiarité ont mérité le beau nom de "cousins." Les infâmes d'insectes, qu'ils nous ont causé d'ennuis; je ne les oublierai jamais; j'en garde encore rancune.

Des hommes à l'écorce rude, aux mains noueuses, à la barbe hérissée, revêtant une physionomie honnête et franche, nous lançaient des regards à intimider un politicien enragé.

Des femmes non moins charmantes sous leur humble toilette, nous invitaient d'un regard entraînant à partager avec elles le pain bis et le poisson frais assaisonné d'huile de marsouin.

Nous quittions ce bateau non sans regret, malgré la répugnance qu'il nous inspirait par sa malpropreté impardonnable.

Mon compagnon et moi avons souvent parlé de ce voyage depuis. Il a gravé en nous des souvenirs ineffaçables que nous emporterons certainement dans la tombe.

C'était le matin du jour de repos; jour mis à part pour la sanctification des fidèles; jour consacré et pendant lequel Dieu semble entendre plus particulièrement de ses enfants prosternés dans l'adoration, les requêtes qu'ils font monter à l'unisson jusqu'au trône de grâce, d'où découle toute bénédiction. Le tangement du vaisseau sur la mer agitée facilitait notre salutation au nouveau jour, et l'exhalation de nos pensées qui s'élevaient vers Dieu.

Nous étions près d'un promontoire sur lequel une humble croix était érigée à la mémoire de malheureux naufragés.

Il n'est pas besoin d'être un Carabin ou un Esculape pour éprouver de l'émotion dans de pareilles circonstances. Un Escabor se serait volontiers laissé emporter dans une adoration secrète.

L'attitude ambiguë de la pensée en ce moment était à peine troublée par les vivats des enfants mêlés au fredonnement des airs familiers des matelots habitués à ces scènes émouvantes.

La cloche sonna dix heures. Le temps de dire, le calme se fit parmi les passagers grouillants, et l'on n'entendait plus que le bruit des vagues qui se déferlaient contre le bateau ainsi que les cris inarticulés des goélands voltigeant au-dessus de nos têtes. Un tabouret sous forme de dais fut apporté sur le pont par l'un des matelots et un vénérable vieillard revêtu d'une chasuble vint se placer devant ce baldaquin.

Les croyants en arborant une tenue solennelle répétaient à demi-voix les prières articulées par le prêtre, en renouvelant des génuflexions tremblantes. . . .

Débarquer sur la dune n'est pas chose facile, les hommes en sont quitte en sautant à l'eau jusqu'à la cheville; et les dames demeurant dans la chaloupe se laissent traîner par les bras robustes des pêcheurs. Les précoces et drus bambins tirant eux aussi l'amarré, hâtent ainsi notre arrivée.

Il n'y a rien de bien marquant chez ces gens qu'une paresse accentuée. Hommes, femmes, enfants, chiens, chats, tous semblent être doués d'un tempérament assez calme; aucune ambition chez-eux; tout est négligé; tout est à l'abandon; le gibier viendrait à leur porte qu'ils ne s'en disputeraient pas la conquête.

Au moment où la brune fait son apparition, l'air maugrée se dissipe peu à peu et l'on peut se livrer à l'admiration de la nature. Les Cumulus dont les sommets argentés sont entassés les uns sur les autres, offrent un coup d'oeil magnifique. Les derniers rayons du soleil couchant, pénétrant à travers les cirro-cumulus charment aussi nos regards.

Une goélette passant dans le lointain, incline ses ailes

blanches, jaunies, usées par le temps; et nous salue en laissant flotter au vent un drapeau tricolore. .

Les jeunes sauvagesses aux yeux clairs, au sourire narquois, aux mouvements souples et légers feraient sans doute concurrence à la race blanche si leur teint fuligineux était plus raffiné et leur parfum moins âcre. Tout cela ne m'empêche pas de les aimer tendrement; sachant que Dieu lui-même les aime puisqu'il les a créées ainsi. Je les admire de les voir si satisfaites de leur sort.

N'est-ce pas une preuve de la sagesse infinie de Dieu? Car, sans variété de couleurs, point de beauté sur cette terre; ce qui fait la beauté, ce qui attire notre attention, c'est la variété des couleurs.

L'apparition de la lune en ce moment, nous arrachait de nouvelles exclamations. Son éclat nous parlait du Créateur. Tant de nobles spectacles intéressent, émeuvent, empoignent comme de vraies scènes de roman.

J'aime la nature, et dans la contemplation, je m'écrie avec le prophète David: "Les cieux racontent la gloire de Dieu, et l'étendue donne à connaître l'ouvrage de ses mains." J'aime surtout ces bois sauvages baignés par les étangs solitaires du Saguenay, et je m'associerais volontiers avec un poète pour chanter la majesté des rochers silencieux.

Dans ces asiles champêtres, au lieu du bruit continu du cabriolet sur le pavé, nous jouissons de cette profonde tranquillité nécessaire à l'âme qui, à la suite d'une rude journée de labeur, communique avec son Créateur par la prière, et épanche ses soupirs dans son sein béni. Au lieu du cliquetis des usines, nous avons les suaves harmonies des bratraciens infatigables qui nous font entendre leurs coassements familiers. Au lieu d'une verte pelouse, de hauts, sombres et pittoresques rochers attirent notre attention; le clapotis des vagues qui se déferlent contre ces murs inébranlables y apporte de la solennité. Les corbeaux enchanteraient le renard de La Fontaine.

En remontant le Saguenay, nous arrivons à Chicoutimi: fraîche retraite où nous pouvons respirer à grands traits les

parfums que laissent échapper les peupliers qui se dressent fièrement le long de la rivière et comme des vigies semblent monter la garde.

Il arrive quelquefois, au baissant de la marée, après la tombée de la nuit, qu'un batelet dans une course rapide et hardie, projette au loin, sur les eaux calmes, une lueur qui, provenant des flammèches du tuyau, sert à éclairer le poisson qui poursuit sa proie. Ces batelets annoncent leur arrivée au port par des coups de sifflets répétés.

La petite colline qui fait face à l'Orient est des plus charmantes au lever de l'aurore. Les oiseaux à l'invitation des indigènes de Bénarès, semblent s'assembler pour offrir à l'astre du jour leur salutation.

Les Orientaux ne trouveraient pas ces futaies dans lesquelles les doges aiment à se pavaner; mais ce sont des bouquets d'ifs semblables aux taillis qui entouraient mon lieu d'enfance.

Je pourrais multiplier les descriptions de tout ce qui attirera mon attention, mais, comme a dit quelqu'un: "Il y a un certain plaisir à garder secret les sentiments que l'on ressent."

J. E. MENANÇON.



Editorials.

Though we must confess that the position of Editor of the Journal is no sinecure, involving as it does much work, no pay and small thanks; though we have seen cherished plans frustrated, fond hopes blighted, and bright expectations disappointed; though now, as we pen these last words of Vol. xvi amid the stillness of deserted halls, there escapes us a sigh of regret that our task has not been more successfully executed; yet we feel that this labor of love has been one of the most pleasant experiences of college life. We recall the feeling of satisfaction at seeing the first number in the hands of the students, the pleasure occasioned by many kind words of appreciation and encouragement from our readers, and the keen delight experienced on receiving some unexpected contribution which helped to brighten our pages.

We have striven to be prompt in publication and correct in form and detail, and in these respects with the aid of our printers, we have achieved some measure of success. We have made new ventures in regard to the character of articles presented, which we have reason to believe have been in a degree appreciated. And now, ere we hand over the editorial quill to our successor, Mr. Robertson, who takes up the task under bright auspices, we desire to express our sincere thanks to our contributors and to bid a kindly farewell to our readers.

THE ALUMNI ASSOCIATION.

The last meeting of the Alumni Association, although not large in attendance, was one of the most interesting and practical held for several years. There was a definiteness in the

suggestions made, as well as an earnestness in the discussions that bodes well for the future usefulness of the Society.

The Annual Reunion and Institute of the graduates is an important move. We all recognize the need of a closer bond of union between our graduates, of a deeper loyalty to our College and a more active support of her interests, and of the intellectual and spiritual stimulus that would be received from coming in contact with the leading thinkers and workers which our College has produced. It was believed that a yearly Institute would be the best means to this end, and it has been decided to hold one in the week of the College opening in October next. Subjects will be chosen for each session, on which papers will be read by competent men, and ample time will be given for the discussion of the themes thus presented.

Another important matter is the attitude our graduates are to take toward the present movement for raising the fees in the Arts Course. The pride of our country is its educational institutions, and one of their best features has been that the training they gave was comparatively free. But now influential men are agitating to raise these fees to a figure which will practically exclude many of the poorer students. This, we believe, will be detrimental to the progress of the college and to the interests of the country at large. If the entrance of working men and the sons of working men to our university be forbidden by financial exactions, its usefulness will be greatly lessened. Besides, the nations best men are the sons of our farmers and mechanics, who generally have to work their own way through college, and it is simply absurd to require them to waste their most valuable years earning money for college fees, and, perhaps, destroy their health in the process. The people must see to it that education, the highest as well as the lowest, is kept practically free, and that a clear road is opened for the poorest boy to the very highest education that the country can give. On this point our graduates must speak with no uncertain sound, and must be ready to use their wide influence in arousing public opinion against the act of any

set of individuals who try to discriminate against the poorer classes in educational matters.

Such problems as these shew us the necessity of uniting all our Alumni under one strong organization, and we trust that they will make our first Reunion a great success, and devise new methods of work for the years to come.

SUMMER WORK.

The Students' Missionary Society has sent forth its laborers for another summer's work. The results of the efforts put forth last year were encouraging, in regard both to the work done and the support received. About seven hundred dollars were collected from congregations and friends in the city and elsewhere, while some fifty of the students, from their slender resources, contributed the additional sum of three hundred and twenty-five dollars. Thus the total amount received exceeded one thousand dollars.

It is a point in favor of this student enterprise, that the entire revenue of the Society is expended directly in mission work, no part being required to pay officials for conducting business connected therewith.

This summer we have taken charge of ten fields. Two of these are French missions, in the case of which almost the entire support of the missionaries devolves upon the Society. There is need, therefore, of funds to maintain the students engaged in French work during the summer months, and contributions for this purpose will be gratefully received by the Treasurer, Mr. D. M. MacLeod, B.A., Springton Lot 67, P.E.I.

TALKS ABOUT BOOKS.

The last Talk of the Session begins with some books furnished by Mr. Chapman of St. Catherine Street. Prominent among them is a handsome volume of 463 pages and 63 illustrations, published by T. Fisher Unwin, of London, G. P. Putnam's Sons of New York, and the Copp, Clark Company of Toronto. It is the forty-sixth of The Story of the Nations series, is entitled The Story of Canada, and its author is J. G. Bourinot, C.M.G., LL.D., D.C.L., the accomplished Clerk of the House of Commons at Ottawa. Dr. Bourinot is master of a good English style, with which most reading Canadians are familiar, and in this latest effort of his pen well maintains his reputation as a writer. His treatment of Canadian history from the dawn of discovery down to the present day, is popular yet full and exact. His intention to be impartial is evident, but conservative bias occasionally appears, though never offensively. Indeed, that would hardly do in a book dedicated by permission to the Countess of Aberdeen. For one who lacks time and patience to read Dr. Kingsford's large and meritorious work, or the extensive histories of older writers, English and French, of which there are not a few, this book of Dr. Bourinot's will be just the thing. It deals impartially, if at times briefly, with the whole Dominion, and traces the rise and progress of its various interests. The author has had better opportunities than most men of becoming acquainted with the recent political life of the country, and to these he has added special studies of an exhaustive character on points of Canadian constitutional and other history. The many illustrations, maps, views, and portraits, help to interest the reader, and give a panoramic realism to the story. Dr. Bourinot does not indulge in fine writing, but tells his tale in concise, historical style. Canada's Story of the Nations could hardly have fallen into better hands. Its price, like that of the rest of the series is a dollar and a half, and it is very good value for the money.

Another Canadian book sent by Mr. Chapman is the *Forge in the Forest*, an Acadian Romance, by Charles G. D. Roberts, the poet. It has 311 octavo pages, is published by William Briggs of Toronto, and, in paper cover, sells for fifty cents. Its fuller title is the *Forge in the Forest*, being the narrative of the Acadian Ranger, Jean de Mer, Seigneur de Briart; and how he crossed the Black Abbé; and of his adventures in a strange fellowship. This is a very good and well told story, worthy of Conan Doyle, or Stanley Weyman, a romance of the days when England and France were in arms against each other in Nova Scotia. Grand Pré was in English hands, and there dwelt a young widow, Mrs. Mizpah Hanford, with her little son Philip, and his younger sister Prudence. There also dwelt Marc, the grown up son of Jean de Mer, and he fell in love with Prudence of the auburn hair, and, at the same time, crossed La Garne, a wicked priest who had much power over the Micmacs, and who was known as the Black Abbé. The story begins with the return of the Seigneur to his forest forge after three years' absence, and his meeting with his son. By a trick, the black Abbé and his Micmacs make father and son prisoners and threaten them with death. A faithful tenant frees them, and they make their way to the French quarters, whither the Abbé vainly pursues them. But the main part of the narrative is that which tells of the abduction of little Philip by the Abbé's Micmacs, and of the canoe adventures of Jean de Mer and Mizpah, the latter attired as a woodsman, in search of him. This is full of wonderful adventures and hairbreadth escapes, in which Grul, the madman and enemy of the Abbé, plays a part. The whole thing ends by Jean marrying Mizpah, and attaining earthly bliss, the recovered Philip being quite satisfied with his new father. This is decidedly the best Canadian story of its kind I have read.

Wilson Barrett is a well known actor, and he has written a thoroughly religious romance. It is called the *Sign of the Cross*; it consists of 291 pages, and is published in Methuen's Colonial Library, being sent to the Journal by Mr. Chapman.

Mr. Barrett's tale is one of Rome in the time of Nero. The tyrant himself is described not flatteringly, and other historical characters depicted are his second wife Poppaea and his infamous minister, Tigellinus. Imaginary courtiers, male and female, are introduced, clothed with all the luxuries and vices of their age; and a band of Christians, under the leadership of an aged disciple, named Favius, plays a part in the drama. But the central figures in the tale are a beautiful Christian maiden and orphan called Mercia, and Marcus, the chief patrician and prefect of Rome, a pagan and a voluptuary, but with a soul for higher things. In his capacity as prefect, he was disposed to deal leniently with the Christians, especially since he became acquainted with Mercia, whose beauty and purity attracted him. In his endeavors to favor them and save her, he was opposed by the cruel and profligate Tigellinus, a cunning and unscrupulous rival. Marcus' love for the Christian maiden also brought upon him the jealousy of Poppaea and other ladies of rank. The story of the intrigues and adventures which the opposing principles of love and hate led to is graphically told. The constancy of the martyrs also is pleasingly depicted, and the climax is reached, when, unable to save the pure object of his affection, Marcus avowed himself a Christian and perished with her in the arena. In describing the scenes of one of the most immoral periods of Roman history, there is abundant room for coarse language and immodest suggestion, but Mr. Barrett, perhaps by virtue of his art, carefully avoids anything of the kind, refusing to condescend to any particulars of the vices which he exposes and reprobates. The tone of the whole book is that of a reverent Christian, in earnest sympathy with the struggles and sufferings of the early Church.

Anthony Hope has written another book, which is being well boomed. The Frederick A Stokes Company of New York publish it on this side of the Atlantic in a sixty-five cent paper edition of 306 pages and many illustrations by Wechsler, whoever he may be. It is called *Phroso*, a romance. Messrs

Drysdale sent the first copy and Mr Chapman the second. One notice must do for both, as their only differentiation is a mere matter of binding. There is a great charm in the possession of an island. Ulysses had one, and Calypso, and Circe, and Sancho Panza, and Robinson Crusoe. In the summer time, when islands are in season, the Talker takes up his abode on a place entirely surrounded by water, in a region where all his civilized neighbors are islanders also. Lord Wheatley was smitten by the island fever, and bought from a Greek lord, Stefanopoulos, the Isle of Neopalía in the Mediterranean, and within the empire of the unspeakable Turk. It was nine miles long and five broad, had less than four hundred inhabitants, and cost over seven thousand pounds. When the purchaser landed upon it, accompanied by a young friend and two tried servants, he found the inhabitants in revolt. With great coolness he established himself in the mysterious ancestral castle and defied the revolters. The leader of these was a nephew of the old lord named Constantine, who first killed his uncle for selling the island, and then tried to marry his cousin Euphrosyne, otherwise Phroso, and inherit through her. If you would learn how Lord Wheatley gained over Phroso and others; how the traitor Constantine perished; what adventures took place in the subterranean passage to the sea, with its dreadful pitfall; how the tricky Armenian, Mouracki Pasha, came to spoil Wheatley's wooing; and how all difficulties were overcome, and the English lord acquired Phroso and the island and all its inhabitants; get the book and read it. It is full of interest and adventure, and will not with any prose or moralizing whatsoever. It will not make you any better, but it will not, on the other hand, unfit you for reading your Bible, as some books do.

A Man's Value to Society is a neat 327 page book, published by the Fleming H. Revell Company, and sent to the Journal by Messrs. Drysdale & Co. Its author is Newell Dwight Hillis, and his work consists of a series of fourteen essays on various features of human character, pleasantly written and

lightened up with illustrative anecdote. It is an important question for man or woman to ask. Of what value am I to society? No doubt some such question has led people, once little inclined to recognize society's claims, to set to work to do some good in the world. Dealing with character, Mr. Hillis Basis. He has chapters on Conscience and Character, Visions considers its Materials and External Teachers, and its Physical that Disturb Contentment, and the Revelators of Character, while his introductory one is on the Elements of Worth in the Individual. Treating of mental phenomena, he gives prominence to Aspirations and Ideals, the Mind and the Duty of Right Thinking, the Moral Uses of Memory, and the Imagination as the Architect of Manhood. Finally, a social element appears in the Enthusiasm of Friendship, the Uses of Books and Reading, the Science of Living with Men, and Making the Most of One's Self. These are all interesting and important themes on which every reflecting man or woman of experience could say something worth listening to. Mr. Hillis is an earnest man and is in thorough sympathy with soul-culture. His standpoint is moderately American, as are many of his illustrations. Occasionally he trips, as on page 51, where he attributes to Tholuck the saying of Zinzendorff, "I have but one passion. It is He! It is He!" He seems to favor evolution, but evolution of a Christian kind, and he does not bore one with it. Young people forming character would be all the better for a reading or even a re-reading of Mr. Hillis's book.

Very different in many respects is another of Messrs. Drysdale's books, an octavo volume of 384 pages, published by T. Fisher Unwin of London. It is Zangwill's *Without Prejudice*. Readers of the *Pall Mall Magazine* have come across the monthly budget of this literary entertainer, brief articles, social, literary, and otherwise, written in a vein never serious, but witty or humorous, sometimes grotesque or cynical. He writes without prejudice, treating the Jew pretty much as he does the Christian, and holding out a similar hand to the infidel.

With all his fun he is not unfrequently instructive, and his versatility is wonderful. The mocking spirit of Lucian and Voltaire is on him, but he keeps carefully within the limits of propriety, as writers for high-class English magazines have to do. His talk is that of a cosmopolitan man of the world, who knows the salons of the nobility, but is not ignorant of much lower depths. His article on the Choice of Parents touches a theme that Emerson started and Dr. O. W. Holmes worked out, but Mr. Zangwill has carried it to an ad absurdum length. Equally comical is the story of the marriage of the Angel of Death with a mortal woman, the fruit of which union was a celebrated physician. He (the physician) is aware of the appearance of his murderous sire at the bed-side of sick patients, and many are the schemes by which he tries to drive his venerable parent from the head of the couch, where alone his presence is fatal. At last, after all expedients had failed, on a certain occasion, he called to Azrael, "If you are not gone instantly, I'll send for mother," whereupon the Angel of Death vanished in the twinkling of a bedpost. While reading Mr. Hillis's chapter on Memory, I recalled what I think is in Without Prejudice, although I cannot lay my hand or rather my finger on it. The author had to write the biography of an aged nobleman who had outlived all his contemporaries and who had also lost his memory. Having heard that drowning people recall vividly their whole life's tragedy from childhood's years, he took the senile peer to a piece of water and immersed him. The subject of the biographical sketch to be did regain his memory, but perished in the act. If you want a lot of cheap, amusing reading, neatly written and hardly ever vulgar, but void of all trace of a sentiment, religious, moral, patriotic, philanthropic, artistic or literary, something that will make you smile and enable you to make others laugh, read Zangwill's collected rubbish.

I don't know that I ever did Messrs. Drysdale & Co. any harm, yet here they are at me again with a Macdonald Oxley book called The Romance of Commerce, the third of its race

in this single winter. It is a handsome book of 242 pages and many illustrations, published by W. & R. Chambers of London and Edinburgh. Happily, it is not a novel, but a series of well-told stories of commercial ventures; old and new. Mr. Oxley devotes two chapters to the Hudson Bay Company, one to the Canadian Pacific Railway, one to the Ottawa lumber country, and two to our Arctic seas. Then he relates the tale of early commercial adventure at the close of the middle ages, tells how English vessels chased Spanish galleons, and gives the histories of John Law and the Mississippi Bubble, the Darien Expedition, the South Sea Scheme, with an account of the Dutch Tulip Mania, and Sable Island, which he calls an Ocean Graveyard. Mr. Oxley seems to have done his work faithfully, and has written a book well-fitted to instruct those who have not already become acquainted with his facts from more voluminous sources of information. He possesses all the mechanical qualifications of an author.

Messrs. Drysdale are failing in memory; yet, till the thaw fully comes, the editorial staff is loath to employ Zangwill's cure. They send us *Our Jeames*, Dawson's *London Idylls*, Mr. Weir's *The Snowflake*, which have been reviewed in previous numbers, and Dr. Bourinot's *Canada*, which commences this talk. But they also send *What is Inspiration?* by Professor John De Witt, D.D., LL.D., a 187 page volume, published by Anson D. F. Randolph & Co., of New York. This book came to me "with the Christian salutations of the Author," at a time when I was not writing for the Journal. I am, therefore, glad that Messrs. Drysdale have sent a copy for review. The *Christian Intelligencer* of June 28, 1893, says: "The book is timely, and may afford relief to many minds perplexed and anxious, through recent discussions. The Christian character, attainments, and age of the author entitle his opinions to respectful attention. The tone of his discussion is reverent, and his sentences glow with hearty loyalty to our Lord and Redeemer, Jesus Christ. Dr. De Witt is not a combative man; nor a controversialist. He is animated

by a desire to relieve the anxieties of his fellow believers, and to remove the doubt of those who are seeking after truth, and who also desire a firm foundation for a belief that the Bible is the trustworthy revelation of God. He wishes to establish the authority of the Scriptures as the supreme and infallible revelation of God to man, the word of life, the wisdom and the power of God unto salvation, to be accepted with simple and undebating confidence. That he has made a valuable addition to the considerations virtually affecting a theme at present of but little short of universal interest among civilized nations, will be readily granted. That, the claims of some of the Christian scholars of the day being granted in regard to inaccuracies in the Bible, he supplies a sufficient foundation for unhesitating confidence in Holy Scripture as inspired of God, will also not be denied." The *Intelligencer's* English is poor, but it meant well.

Dr. DeWitt's little book is the judgment of a mature Christian scholar in a case removed from the theoretical to the intensely practical. There is a rapidly dying out class of theologians whose logical theory bears no relation to practice, and in whose eyes every word of the Bible is an abracadabra or charm for averting evil. This theory of uniformitarian revelation, which places Moses on a level with Christ as a revealer of the mind of God, is preached by men on whom the Church has imposed important duties; hence the necessity for a strong, deliberate, and uncompromising protest against their ancient prejudice and crass ignorance, until the literature of the Church is purged from this repeated prank of the unconscious wearer of worn out cap and bells. Dr. DeWitt exposes the fallacy of verbal or plenary inspiration, and distinguishes between destructive and constructive higher criticism. He sets forth Bible inaccuracies and moral incongruities, and asserts the human co-efficient in revelation, what Paul calls the earthen vessel. His chapters on Revelation keeping pace with development, and Revelation as addressed to man, are very instructive; and he formulates the following conclusions. A

definition of Inspiration: "Inspiration is a special energy of the Spirit of God upon the mind and heart of selected and prepared human agents, which does not obstruct nor injure their native and normal activities, nor miraculously enlarge the boundaries of their knowledge, except where essential to the inspiring purpose; but stimulates and assists them to the clear discernment and faithful utterance of truth and fact, and when necessary, brings within their range truth or fact which would not otherwise have been known. By such direction and aid, through spoken or written words, in combination with any divinely ordered circumstances with which they may be historically interwoven, the result contemplated in the purpose of God is realized in a progressive revelation of his wisdom, righteousness, and grace for the instruction and moral elevation of men. The revelation so produced is permanent and infallible for all matters of faith and practice; except so far as any given revelation may be manifestly partial, provisional, and limited in its time and conditions, or may be afterwards modified or superseded by a higher and fuller revelation, adapted to an advanced period in the redemptive process to which all revelation relates as its final end and glorious consummation."

Dr. DeWitt further sums up his argument. "No proposed definition of God's inspiring grace can be accepted as complete unless it has been formulated (1) in the light of the grand central truth in which inspiration and revelation alike culminate, that Jesus Christ as a person "the only begotten of the Father." is the final, perfect, and the only perfect revelation of God to men; and (2) with due regard to the radical difference between the words of Christ, who is Himself the truth, and those of all inspired teachers, as between the primary and every secondary source of divine knowledge and authority." Once more he says: "All historic, prophetic, and didactic revelation of God in the inspired books of the Old and New Testaments, is inferior and subordinate to the revelation of personal truth and grace in the Christ of the historic Gospels; and whatsoever the

former may contain that is incongruous therewith, whatever in the Old Testament revelation, or in any professed revelation be the explanation of the incongruity, is not to be held as authoritative for us, but is virtually superseded as an imperfect and provisional inspiration." His last word is: "Whatsoever in the Old Testament revelation, or in any professed revelation from God, is not in accord with the righteousness, or love; or purity, or truth, in the words and the life of Christ, has been annulled and superseded and is practically no revelation for us" I have no hesitation in cordially recommending Dr. DeWitt's devout and thoughtful treatise to all earnest Christians and enquirers who seek further light on the important question of Inspiration. By independent studies I reached pretty much the same conclusions many years ago; and see no reason to depart from them as eternity comes naturally nearer, and opinions modify themselves accordingly.

It is a long journey from Dr. DeWitt's Inspiration to Dr. Goldwin Smith's Guesses at the Riddle of Existence, yet there are theological idiots who would place them both in the same boat, and warrant it to founder as the craft was going to do that carried Jonah. This book of 244 pages is published by Macmillans of New York and the Copp Clark Company of Toronto, and reaches the Journal through Messrs. Drysdale. It consists of five essays, the second of which, called The Toronto, and reaches the Journal through Messrs. Drysdale's. It consists of five essays, the second of which is called The Church and the Old Testament, is that Christianity's Millstone to which the Journal paid special attention in January of last year. The first gives title to the volume, and the titles of the others are, Is there another Life?, The Miraculous Element in Christianity, and Morality and Theism. Dr. Goldwin Smith is a theist, who does not believe in the manifestation of the supernatural. He cannot solve all the problems of existence by belief in divinity, but he denies the power of evolution to evolve of itself, and he requires a personal sanction for morality, hence there is a God. When he so encompasses this God

with limitations, as to make him unable to reveal himself in a special manner, he begs the whole question, resolving every supposed divine visitation of a human soul into imagination. He does not say that there is no future state, but his attitude towards it is about as agnostic as that of the pre-Christian Romans, set forth in Merivale's *Conversion of the Roman Empire*. As a Biblical critic, our author concedes nothing to the enlightened theologian, but lets drive at him with every school-boy objection. His tone is reverent, but it partakes of the sober and judicial earnestness of the murderers of Archbishop Sharp, which, if the Bible were the persecuter that some of its professing believers are, would be right enough. Dr Goldwin Smith's book has come too late to do Christianity any harm or to add to his own reputation. It is the work of an apparently reluctant destructive critic which will please nobody, since those who are disposed to champion his radical views will be annoyed that he has not gone far enough to suit their atheistic fancy. His own theism, when analyzed, will be found to be the result of Bible teaching.

While hostile critics are consigning the books of Scripture to oblivion into which their objections will speedily fall, scholars of note and wider technical knowledge are devoting all their powers to the vindication and elucidation of the sacred oracles. There are 590 large octavo pages in the *International Critical Commentary on St. Luke's Gospel*, by the Rev. Alfred Plummer, M.A., D.D., Master of University College, Durham, published by T. and T. Clark of Edinburgh, and brought before the Journal by Messrs. Drysdale. Dr. Plummer finds that the author of the Gospel is a companion of Paul named Luke, who also wrote the Acts of the Apostles. He calls it Paul's gospel, and shews the likeness of its style and language to those of Paul and of the Epistle to the Hebrews. Its medical phraseology is touched upon, its integrity is vouched for, and its attestations in literary history are set forth. Thereafter, Dr. Plummer goes forward with his commentary as if the higher critics and the objectors to the supernatural did not exist.

I don't agree with him in regarding the Gentile Luke's genealogy of Jesus as that of Joseph, and, no doubt, had I read all the commentary, I might have found other points which I should refuse to homologate. But who ever dreamt of reading through a critical commentary, or expected it to reflect all his views? Dr. Plummer has mastered all the sources and throughout keeps his Mss, and versions well in hand. He is much fuller than Dean Alford, although he does not, like him, furnish the connected text; all the Greek he gives, but in detached sentences and clauses. The student of the commentary is supposed, therefore, to have his revised Greek version before him. This is a very useful book for the exegetical shelves of a minister's library.

Another of Messrs. Drysdale's books is *The Master of Blantyre*, a 96 page memorial volume, with a portrait, in tartan cloth, published by Thomas Nelson and Sons of London, Edinburgh and New York. It is by the author of *English Hearts and Hands*, etc. *The Master of Blantyre* was the Hon. Walter Stuart, son of the twelfth Lord Blantyre. He had travelled in America, Australia, and New Zealand, and then settled down to agricultural life as a Scottish country gentleman. His earnest piety, care of his people, especially of the poor, his cheerful and habitual selfdenial for the good of others, are set forth in a somewhat disjointed, hysterical way, along with scraps of letters and other disjecta membra, which the authoress apparently had not time to compose into a cemented mosaic. It is doubtless cherished by relatives, friends, and dependants, as the memorial of a fine character cut off in his forty-third year. It is a pity the author of *Hedley's Vicars' Memoir* did not do better with her material.

I sincerely wish Messrs. Drysdale had not sent me *The Howes o' Bnchan and other Poems*, by Charles Minto, published in Montreal for the author. It has 173 octavo pages, in which the matter is not too neatly arranged, and is rather prettily bound. If I speak out as Micah did to the children of Dan, I may hear the words, "Let not thy voice be heard

among us, lest angry fellows run upon thee and thou lose thy life." Mr. Minto's chief poem is *The Howes o' Buchan and Far Awa'*. It contains some stirring narrative and pleasing description, and its author handles Sir Walter Scott's measure fairly well, and frequently rhymes truly. There are strange falls in it from the sublime to the ridiculous, and from the classical to the commonplace. But its grammar is marvellous :

" My protégé had begged to be
My guard, my guest, and *Dominae*;
That he had secrets dearth to give
For poor return that he didst live;
At my request he'll share with me
The gifts great Allah didst decree
That he should wield o'er horse unbarbed,
That roams the desert undisturbed."

This wretched linotype printing prevents my calling attention by italics to the errors in the above; suffice it to note the author's common yet peculiar use of "didst," and his remarkable feminine plural *dominae* applied to a masculine Arab. Mr. Minto's classical pronunciations can hardly have been learnt at school :

" For the wife of Menelaus
Can't be wrote without a clause."

There are many more pieces of verse in this book, all of which exhibit defects in orthography, syntax, and prosody, as well as taste. Here is the beginning of a sonnet taken at chance :

" Come peace eternal to unsettled passions,
Awake thou kinder touch of sweet emotions,
Nor measured be with no dial time,
Unvarying suited to various clime."

Finally, here is a verse from Jamieson's *Call* :

" They were our kith, our brothers,
They were the children of same mothers,
That now beleaguer'd lay:
Whom Joubert's troopers bothers,
And rights all equal smothers,
Till the judgment day."

What the poet wants is what no genius nor poetic fire will compensate for the lack of—a common school education.

Messrs. Drysdale's last book is *Van Bibber and Others*, by Richard Harding Davis, a neat 249 page volume, with four illustrations, published by Harper and Brothers of New York. Its short stories, in which Mr. Davis excels, are fifteen in number. Van Bibber, the hero of several of them, is a New York wealthy young man about town of a somewhat manly and benevolent type. Dining, betting, and theatre going are his and his friends' chief occupations, but he and they can, on occasion, do plucky and generous things, all of which Mr. Davis tells in a strain of dignified humor, even to Van Bibber's laying out three athletic toughs of the Bowery. There is appreciation of kind hearts in *A Recruit at Christmas*, and *A Patron of Art*; pathetic sadness in *Outside the Prison*, and *An Unfinished Story*; and the delineation of the chivalry of humble life in the tales concerning *Hefty Burke*. There is not a particle of theoretical religion in them, nor of high consistent moral purpose, but the stories are pure and generally inculcate a spirit of manliness, honor and kindness. Recent revelations of New York's gilded youth do not necessarily prove that there are no Van Bibbers among them; yet, if Mr. Davis's book will have the effect of encouraging among them a higher standard of acting, it will accomplish a good end.

Finally, Mr. Chapman furnishes the Talker's table with the two volumes of Fridtjof Nansen's "*Farthest North*," being the record of a voyage of exploration of the ship *Fram*, 1893-96, and of a fifteen months' sleigh journey by Dr. Nansen and Lieut. Johansen; with an appendix by Otto Sverdrup, captain of the *Fram*. This book of 351 and 471 octavo pages, is published in Macmillan's Colonial Library. Everybody is familiar with the newspaper outline of the story of the Norwegian expedition which went farther north than any other, but managed to miss the pole. It was not, therefore, able to report whether the Scotchman is sitting on it or not. If he has been sitting there long, he must be pretty dead. *Farthest North*

is an interesting record for those who love the story of adventure by sea and land. It is made up largely of extracts from diaries, telling of progress and incidents connected with it, including weather and the state of the sea, ice-bergs and floes, wörries with dogs, contests with polar bears, wolves, walrusses, and other wild creatures, cookery, clothing, festivals, and manuscript newspapers. Such a narrative of great and small things is the hardest in the world to review, since it has no one central principle or guiding thought, save that of the desire to find the Pole, and the stout heart of the intrepid explorer. The record of Nansen's experience will be of great value to future expeditions, and, in process of time, it may come to be as common a thing to visit the North Pole, as it now is to go to Australia or to double Cape Horn. The maker of a route is a benefactor of humanity, and a fulfiller of the first command given to mankind to subdue the earth. There are still unexplored tracts in intellectual continents and spiritual seas, and it may be that, before the Talker again meets the readers of the Journal, some new routes will be projected and made into these for the satisfaction of the ever craving soul. Let us hope there may be more comfort and warmth in them than in the waters which lie about the North Pole. If the work of the Christian minister is not to have dominion over people's faith, but to help their joy, he must make his soul routes into sunny lands, in which there are flowers of spiritual beauty and fruit of generous holiness. Should a poor soul find itself at a pole north or south, God grant him a sky-pilot to comfort him, full of all Nansen's courage and cheer.



INDEX.

OUR GRADUATES' PULPIT:—

	PAGE
God's Jealousy for His Cause ; Rev. J. R. MacLeod	1
The Divine Power of the Gospel ; Rev. J. S. Gordon, B.A.	87
Every Need Supplied by God ; Rev. John MacDougall, B.A.	171
Type of Manhood Needed for the Age ; Rev. Geo. Gilmore	255
The Transfiguration ; Rev. J. R. Dobson, B.D.	335
Mary's Faith in the Resurrection ; Rev. A. Mahaffy, B.A.	414

CONTRIBUTED ARTICLES:—

Blessedness of Not Knowing, The ; Rev. S. P. Rose, D.D.	198
Church and the College, The ; Rev. Principal MacVicar, D.D., LL.D.	270
Glance at Scotland's Notables, A ; Rev. W. D. Reid, B.D.	447
Gospel for an Age of Doubt, The ; Rev. Prof. Ross, B.D.	282
Hoseah, Amos and Micah ; Rev. C. B. Ross, B.D.	345

Modern English Poets:—

I. Alfred Austin ; J. T. Scrimger, B.A.	18
II. Matthew Arnold ; W. M. MacKeracher, B.A.	115
III. Austin Dobson ; Geo. Weir, B.A.	215
Notes from Abroad ; Rev. Principal MacVicar, D.D., LL.D.	122
Odds and Ends ; Rev. Principal MacVicar, D.D., LL.D.	220

Old Testament and the New Sciences, The; Rev. Prof. Scrimger, D.D.

I. Astronomy	10
II. and III. Geology	106, 202
IV. and V. Antiquity of Man	276, 355
VI. The Origin of Languages	432
Pastor in the Pulpit, The ; Rev. P. H. Hutchinson, M.A.	424
Religious Element in Education of the Young ; Rev. N. MacKay, D.D.	209
Religious Factor in Ritschl's Theology, The; Rev. J. W. Falconer, B.D.	263
San Gabriel Archangel ; Arthur Weir, B.A.Sc.	362

CONTRIBUTED ARTICLES (*Continued*):—

	PAGE
Schools and Religion :—	
I. Public School System of N.S. ; A. H. MacKay, LL.D. -	287
II. School System of Quebec ; Rev. Principal Shaw, LL.D. -	309
III. “ “ Manitoba ; Rev. Prof. Geo. Bryce, LL.D. -	455
Secular and Sensational Preaching ; Rev. Prof. Ross, B.D. -	441
Temptation of Christ, The ; Prof. Clark Murray, LL.D. -	95
Texts that Have Told ; Rev. Prof. Campbell, LL.D. -	183
MISSIONS :—	
Home Missions - - - - -	24, 128
Kindergarten in Foreign Missions, The ; Miss E. Ross -	292
Protestantism in South America ; H. T. Murray -	375
Letter from Honan ; Rev. K. MacLennan, B.D. -	476
Annual Convocation - - - - -	459
College Opening - - - - -	35
PARTIE FRANÇAISE - - - - -	43, 133, 227, 299, 379, 490
COLLEGE NOTE BOOK - - - - -	55, 142, 235, 309, 385
EDITORIALS - - - - -	65, 155, 242, 315, 394, 488
TALKS ON BOOKS ; Rev. Prof. Campbell, LL.D. -	84, 161, 246, 320, 398, 491
Students' Directory - - - - -	84