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THE SPIRIT OF CHRIST.

A SERMON

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"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke iv : 18-19

"Now if any man have not the Spirit of Christ he is none of His." Rom. vii : 9.

WHEREVER there is life we find activity of some kind. Life seeks to express itself in outward forms. In every man there is a spirit, a principle which colors his conduct and finds expression in the activities of his life. This is true of nations, societies and families as well as of individuals. Without a national spirit a nation is dead or dying. By observing the policy and pursuits of a nation we can to some degree determine what its spirit is. Some will say as they note the developments of the British nation that its spirit is a commercial one, others that it is a spirit of justice, a love of fair-play. Wherever a true Britain is found he represents the national spirit, he is enterprising and a lover of justice. Unless he possesses these qualities we say he is not a true Briton. If we go over to Germany we find another people with distinctive qualities. They are a speculative people, the great thinkers of the world, its philosophers, scientists and theologians. Go to what country we may it will be seen that each one has a principle of life peculiar to itself.

If we enter other relations of life we find illustrations of this truth. Each home has its own spirit which each member of the household carries with him as an inseparable presence. There is what we call the parental spirit impelling men to forego pleasures, to endure hardships for the sake of children and home.

So there is a Christian spirit possessed by all the followers of Jesus Christ. Christianity is a living thing. It does not exist apart from life, but is a living incarnation. It does not consist merely of rules of conduct, nor even of the beautiful sayings and doctrines of our blessed Lord, but of these embodied in human life, in human character. They are not always making most progress towards understanding God's truth who are studying it most. It is by action truth is realized. To stem the tide of scepticism which at times alarms the church, there is not so much need of arguments as of living epistles which will be known and read of all men. "If any man will do His will he will know of the doctrine whether it be of God." What is needed most of all is to have our Christianity expressed in living forms in our churches, families and in the hearts of individuals. We want God to take possession of our beings and mould them into his own image and use them for His own glory. We need to be filled with the Spirit of Christ, for if we have not His Spirit we are none of His.

I.

What is the Spirit of Christ? It is described in beautiful and simple forms in His life and teaching, as well as in the lives and teaching of His apostles. The lives of Christ and His apostles are more powerful factors in the history of Christianity than the words they spake. The New Testament is strong because it brings us into contact with strong divine lives. It holds up to us men with intense overmastering convictions embodied in life and conduct.

What then is the Spirit of Christ? We discover it in such sayings as:—"Follow me and I will make you fishers of men." "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." "Ye are the light of the world." "Ye are the salt of the earth." By putting thoughts like these together we shall get a very clear conception of the Spirit of Jesus, and unless we have the disposition so defined we have reason for alarm for we are assured we are none of His. Paul is the strongest character in history, not for the

splendor of his eloquence, or the clearness of his teaching, but chiefly if not altogether because in him the Spirit of Christ was incarnate. We read his fervid tumultuous words and are carried away by them because they are living words, because of the mighty personality behind them. It is because of the large measure of the Christian spirit which he possessed that he is the greatest missionary the Christian church has ever known. It was that spirit that directed his course, that inspired his enthusiasm and filled him with sublime courage.

A fire breaks out in the city. Away up at one of the windows in the garret is seen a little child in wild dismay. With outstretched arms and imploring looks it calls for help. The crowd below look on in helplessness. No one will venture to risk his life in attempting a rescue. All at once, a strong, brave, young man with words of ringing courage shouts "Up with the ladders"! The ladders are put up and with quick steps the intrepid man climbs through smoke and flame, and with singed hair and scorched garments carries the precious life to the ground in safety. Why has he so acted? Because he is a hero. The spirit of heroism possesses him and urges him to deeds of daring and courage.

In a great crowd of men and women a piercing cry is heard. All hear it with comparative indifference except one who with pale face and nervous haste hurries to the place whence the cry came. Why? She recognizes in that scream the cry of her child. She is a mother and has a mother's spirit.

To-day thousands of our fellow creatures are going down into Christless graves. The dark places of the earth are full of cruelty and abomination. In the interior of Africa the Arab slave-hunters with inhuman cruelty and reckless daring despoil the country and burn the villages. They gather together the men, women and children, the men they bind to each other so as to make it impossible for them to escape or fight for their liberty. They place upon their backs as much of ivory and other booty as they can carry. In addition to this burden the mothers carry their little children. Through forests and marshes they push their way to the coast. The women becoming weary and faint are forced to throw away part of their burdens. The first encumbrance they have to rid themselves of is their helpless babes who are left on the way to die and become food for wild beasts. On his second journey up the Congo, Livingstone found one hundred and eighteen villages that were occupied by inoffensive people, pillaged, deserted and in ruins.

The track of the slave caravan is marked by a line of bleaching bones.

Christian people listen and hear the wails of two million who are annually destroyed by the barbarous slave-trade. What are they to do? Will they merely read elaborate and graphic essays in Reviews on this subject and in their blessed security turn to God and thank Him that they are not so afflicted? Many will wrap themselves in their costly mantles and shut themselves up in their splendid homes and possibly pray that God may enlighten the heathen and send the gospel to places now the scenes of abominations and horrid cruelties. But when a request for contributions to Foreign Missions is made they become surly, complain of the demands made upon them by the church and it may be that with bad grace they will give a trifle, less than they will spend when next they go to town, in the bar-room, or in the tobacco shop. Does such conduct manifest the spirit of the gospel? Will not their thanks-givings and prayers be an abomination in the sight of God? May it not be more tolerable, in the day of judgment, for the Arab slave-hunters than for such people? Christ beheld a world in bondage and misery, greater far than any misery man can bring upon his fellow men. He left His Father's glory, identified Himself with a lost world that He might save it. He gave His Spirit to His chosen disciples who left all and followed Him in publishing the gospel to mankind. If we have His Spirit we shall consecrate ourselves and what we have to the interests of His Kingdom. Why should we listen with a brother's sympathy and hasten with a brother's love to rescue the heathen from present and future misery? Because we are Christians, because we have the Spirit of Christ.

"The Spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor," etc.

"I sing but as the linnets sing,
I sing because I must."

We send the gospel to the heathen because we must. "Woe is me if I preach not the gospel." Necessity is laid upon us.

II.

Throughout the Christian world there are many, too many, who hold an indifferent or even a hostile attitude towards missions. They regard the missionary idea a delusion, the offspring of an unhealthy enthusiasm. They join with the great army of worldly men who maintain that one religion is as good as another. "Why meddle with the heathen?" they say. "They are now

satisfied. They do not seek our help and are now as religious as we are. Leave them alone." To the true Christian reasoning like this will have no weight. Whatever others may think the follower of Christ knows there is only one way to the Father, that there is only one name whereby men can be saved. But, to the great number who think we should leave the heathen alone we may reply. Why did not God leave the children of Israel alone when they made the molten calf and worshipped it, saying, "These be thy gods O Israel which have brought thee up out of the land of Egypt." Surely those people were religious, they were deeply in earnest, having stripped themselves of their jewels that they might make this object to worship. Yet God was displeased with them; "Let me alone that my wrath may wax hot against them and that I may consume them." Why was Isaiah sent on a difficult mission to the men of Judah? Assuredly not because the men of Judah were irreligious. They were religious to the last degree. Hear the message of God to them.

"To what purpose is the multitude of your sacrifices unto me? saith the Lord; I am full of the burnt-offerings of rams and the fat of fed beasts; and I delight not in the blood of bullocks, or lambs or of he-goats. When ye come to appear before me who hath required this at your hands to tread my courts? Bring no more vain oblations."

The Pharisees and Scribes in the days of Christ excelled their forefathers in their devotion to religion, yet it was to these John the Baptist was sent with the message, "Repent ye for the Kingdom of Heaven is at hand." It was to one of their best teachers Christ said, "Except a man be born again he cannot see the Kingdom of God." To them he addressed the awful words. "It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for you."

There is only one way to God, one medium of communication between heaven and earth, between God and man, and the church must not be checked by such objections. Rather will she increase her earnestness in proclaiming repentance toward God and faith in the Lord Jesus Christ to all people as the only pathway to the mansions of glory. The warfare of Christianity is not accomplished nor will she disband her forces nor cease to marshal fresh recruits until the world shall hear the story of redeeming love, and bow, to Him who is Lord of all.

III.

It is true there are discouragements at home and abroad. But it is not to be supposed that a church inspired by an Almighty Leader will neglect a duty because it is formidable. The work of the church is carried on by a few, but what a privilege to be the Lord's vanguard, to be fore-runners of the coming King, to go into the strongholds of Satan and on the ramparts plant the banner of the gospel of peace; to be voices crying in the dense wilderness of heathen lands announcing the coming of the King. The work is hard, but it is good to strive a noble strife.

Surely the work given to the Christian church is not greater than that given to the great apostle when it was said to him, "I will send thee far hence unto the Gentiles." He and his companion was called upon to evangelize the world, to confront Jewish fanaticism and Pagan superstition. Paul with the Master's commission in his hands felt justified in going to any and every place. He had his orders from the King. It is not for a follower of Christ to be disheartened. *He* met with opposition and hatred and from all appearance His work was a failure, but He did not so regard it when He said, "In the world ye shall have tribulation, but be of good courage I have overcome the world."

The mission of the world's greatest teachers often appeared to their contemporaries to have been a failure. Their career often closed in darkness and death. Isaiah is sawn asunder, Socrates drinks the hemlock cup, Jesus Christ is crucified between two thieves. Yet these are the men who lighten the world. They stand like stars apart in the firmament of the world's history. Their memory and deeds light the world with a glory that is brightening every day. The greatest honor which God can confer upon any man or church is to give them some great and difficult work to do. Let us, then, with courage tighten our harness and burnish our weapons and face our work. Enough for us to know that it is God's will that we should do so.

The outlook assuredly is not dark. We have assurances of success. Our leader will not fail nor be discouraged till He have set judgment in the earth. No work done in His name and for His sake shall be in vain. We may not realize all our anticipations, but to us individually the work will be blessed. The presence of Christ will be more realized in our souls. As we work beside the Master we shall get His Spirit, His peace, and shall get possession more consciously of the wealth of God—the good part which shall not be taken from us.

We must not, however, forget the conditions of success. We must be obedient to God's word and not go forward in our own name or strength. We must wait for the promise of the Father. That Mighty Spirit must be the power working in and by us. We must leave ourselves open to receive His fulness. The Spirit of the Lord being upon us we shall feel constrained to preach the gospel to all people. It will not be a sense of duty alone that will impel us forward, but love to God and man. Our work will be unconstrained, the outcome of consecrated souls, the expression of the divine life within us.

We dare not reject God's great commission. It is not for us to disturb our minds with an endeavor to solve the problem as to what proportion of the heathen shall be saved. This question does not form any part of the commission. Were we sure the heathen would be saved in as large proportion as those people who have the gospel, the command, "Go ye into all the world and preach the gospel to every creature" would be equally binding. We believe there is a God and that He has spoken to us, but we act as if there were no God and as if we had no word from Him. We hear the cry of Eastern lands, the appeal of a world in darkness and sin, but the church is slow to respond. She seems to be awakening from her sleep of centuries, but like one waking out of a troubled sleep she is peevish and irritable. She feels the day spring from on high visiting her. May not the closing days of this century see her arising and shining and putting on her beautiful garments?

The attention given to missions by the press, by the colleges and especially by Christian women testifies to the beginning of a new era in the church. The women of the church—mothers, wives and sisters have heard God's call. When God is pouring out His Spirit upon His handmaidens the children will hear of God's work in heathen lands, from childhood they will be saturated with the spirit of the gospel. Let us, then, while often looking across the seas, continue to build the walls of our Jerusalem, and make her beautiful and strong as befitting her great King. Let us seek to make every home in our beloved country a missionary society, and every heart a temple of the Holy Ghost, and the heathen will not have long to wait until upon the mountains they shall behold the feet of them that preach glad tidings. The valleys shall be lifted up and the mountains shall be brought low, there shall be no sea dividing man from his brother, and nation from nation. There shall be but one Kingdom for the Kingdoms of this world shall be the Kingdom of our Lord and of His Christ and,

Jesus shall reign where'er the sun
Shall his successive journeys run,
His Kingdom stretch from shore to shore
Till moons shall wax and wane no more.

Glencoe, Ont.

Symposium.

THE WESTMINSTER CONFESSION OF FAITH.

REV. W. T. HERRIDGE, B.D.

I HAVE already expressed some opinion on the present subject in the *University Quarterly Review* of June 1890; and in complying with the request of the Editor to contribute to this Symposium, I must be allowed to borrow largely from that article. I do so with the less hesitancy because the premature death of the periodical referred to must have prevented its contents from attaining any wide-spread circulation.

I agree with most of the writers in the JOURNAL who have preceded me, that there are more important problems before the Church than that of creed revision; and yet, in view of the unrest which admittedly marks much of the theological thought of our time, it seems proper not to ignore the subject altogether. There are some, of course, who have a chronic antipathy to the very idea of creed; and while one must try to be courteous to all men, I do not think that the arguments of the extreme school of doctrine-destroyers deserve much serious consideration. For creed is simply the crystallization of definite thought on any subject, and can only disappear with universal know-nothingism. It is quite true that creeds may be exalted to a place of unnatural importance. They belong to the second plane, the intellectual, not to the first, the spiritual; and the subversion of this order has been a fruitful source of mischief in Christendom. But, as to creed itself, the man who arraigns it most vehemently, is illustrating the fact that he, too, has some creed, and that of a pretty obstinate quality. All the dogmatic people in the world are not theologians.

So far as I am aware, however, the recent agitations in different parts of the Presbyterian Church on the subject of the Confession of Faith are not of that order. The men who desire revision are neither ignorant nor iconoclastic. It will be generally conceded that they are sincere and thoughtful, that they do not wish to be unfair, that they have no personal ends to serve, and that they are not particularly anxious to create a sensation. They seem desirous of bringing the avowed religious faith of the church into better har-

mony with the principles which dominate their life, and into better harmony, as they conceive, with the truth as it is in Jesus. They may be mistaken, but it would be worse than useless to dismiss their arguments with a sneer.

Nor will any fair-minded man in the church feel inclined to do so. The temperate and charitable tone which marks previous writers on this subject in the *JOURNAL* sets a good example to others. The subject is not an easy one to deal with, and we must expect to find good and able men taking different sides. We cannot afford to stop anyone in the reverent discussion of religious questions by accusing him of disloyalty or egotism. The creeds of Christendom are not necessarily identical with Christianity. They are, at best, the efforts of wise and godly, though fallible men, to express their conception of it. Because of our finite capacities, truth must needs come to us in the form of a gradually evolving revelation upon which *Finis* cannot be written until human life is perfected. In this purely subjective sense, Christianity is capable of constant improvement, not that its principles change—for they are eternal and immutable as God Himself—but that by earnest thought and action we come into a better understanding of them. To suppose that no new glimpses of heavenly light may appear to each succeeding age would be to ignore the universal laws of growth, and the methods of Divine Providence. So far from being disloyal to the faith if we venture with the prophet of Israel to mount to the watchtower of the soul to hear what God will say, we would be disloyal if we thought that the human soul is now impenetrable, and that the sacred oracles are heard no more.

The most radical member of the school of revisionists, therefore, whether we agree with him or not, must be treated without prejudice; for except with those who regard creeds as an infallible idol until the matter is discussed on all sides, the question of "heterodoxy" is still an open one. Nothing but the blindest ignorance can ever lead us to suppose that the reasoning process which makes a formal creed is of Divine origin, while that which seems to discover some flaws in it is an invention of the devil. We are false to the spirit of our boasted Protestantism if we brand dissent by social disabilities or ecclesiastical censure. If the great Master had followed that method with the perplexed and doubting disciples by whom He was surrounded, we should have had no Church at all.

Nor does there seem to me much force in the argument that, though a difficulty may present itself to some minds in fitting our religious thought

into the historic mould of past centuries, yet on prudential grounds it would be wiser to say nothing at all. "When we consider," says President Patton, in discussing this question, "the danger of unsettling opinions, of disturbing old anchorages, of being obliged, when the work begins, of going further than we intended, it is better to act upon the maxim, *Quieta non movere.*" Everyone must admire the ability and Christian tolerance with which this learned theologian sustained his part in the recent discussions of our sister Church in the United States, but even the weight which attaches to his name can scarcely be used as an argument for giving up the whole subject. Though I cannot oppose my own limited experience to that of President Patton, it has led me to conclude that it is a far more disastrous thing—and disastrous to the faith too—to have a paralysis of thought than its freest possible exercise, provided there is a real desire to find the truth. Supposing it were better that this discussion had not arisen, which remains to be proved, it is too late to stop it now. Some foolish things are sure to be said on both sides, but they will hurt nobody. We had better meet the whole question without needless anxiety, even though we cannot predict what the end may be. The value of the non-disturbance doctrine depends altogether upon what you propose to disturb. "If an offence come out of the truth," said Saint Jerome long ago, "better is it that the offence come than that the truth be concealed.

While some incidents of theological controversy plainly show that one does not waste his time in making a place for the fullest freedom of discussion, the preceding remarks are not intended in the present article to pave the way for a radical attack upon the Westminster Confession. It may be a negative kind of virtue, but like most of the writers who preceded me, I am free to confess that I have no particular ground of quarrel with it. Nor do I think that the desire for revision, however great or small it may be, springs from any wide-spread revolt from the general current of its teaching. And herein lies the weak point in the case of the revisionists, that they are not quite agreed as to what it is desirable to revise, or the best way in which to do it. This was to be expected not only because the revisionists are unwilling to lay violent hands upon the Church's symbol, but because it is always much easier to criticize than to amend, easier to feel an objection than to state it in a concrete form which shall meet with general approval.

Accordingly it has been said that, under these circumstances, the objections to the Confession must be rather visionary, and that until the disaffected

know exactly what they want, it would be better not to touch the monumental formulas. And this contention has some weight. It seems almost impossible for theologians of the nineteenth century, who are dealing with a creed of the seventeenth, to make amendments in terms of the old symbol. The Westminster Confession belongs to an age whose spirit was different from our own; its methods of statement do not fit the moulds of our religious thought; it moves in a speculative realm into which we may indeed project ourselves, but only by a distinct and somewhat unnatural effort. When we consider the circumstances under which the Confession was framed, and the specific purposes which it had in view, it is just the kind of document which we would naturally expect it to be, and as regards its logical precision is not, I think, likely to be excelled in an age which does not take kindly to elaborate creed making.

My own personal conclusion, therefore, is, that it will be better to leave the Westminster Confession alone, and to formulate a new creed more simple and yet more comprehensive, and giving better expression to the religious thought of our time. The main point in debate is not so much whether the doctrines of the Westminster Confession are true or false, as whether they satisfactorily embody the great principles which underlie present religious thought and teaching; for the best creed, however venerable its associations, is not one which we lock up in a museum of history, but one which shows its radiant face amid daily doubts and trials. A perfect creed of the seventeenth century could not be expected to measure the religious thought of the nineteenth, unless God had ceased to teach us and man had ceased to learn. When such a wise and devout theologian as Dr. McCosh says, "There is a want in our Confession of a clear and prominent utterance, such as we have in the Scriptures, of the love of God to all men and the free gift of Christ to all men, not to the elect alone," he is not bidding us despise the Confession, but rather remember the inevitable limitations of time and circumstance, and the fallibility of mortal men. To insist that the new wine of truth shall go into the old bottles or be proscribed would be to repeat the tactics of mediaevalism. The creed of to-day, in whatever form we write it, will clearly recognize the great truth of the Fatherhood of God and the presence of God in the complex order of the material and spiritual universe: it will insist on the sacredness of human reason as equally a divine gift with the revelation presented before it: it will enlarge the realm of the supernatural until its

mysterious influence is felt everywhere : it will leave some blank pages for truths not yet clearly apprehended ; it will take the Christian religion out of all technical bondage, and assert the majesty of its power in the midst of all the varied lights and shadows that flit across the stage of humanity.

To expect the proportionate development of these great truths in the Westminster Confession of Faith, would be to expect an utter impossibility. Some of them are there, without doubt, but not in due perspective. We have no wish to deny the dynamic view which the Confession presents of the divine government, but we think the moral one more just and powerful. God is still Sovereign, but He is Father too. We recognize everywhere the principle of selection or election, but we prefer to view it from the anthropological standpoint, believing that in a certain sense man may be truly said to elect himself. We are not blind to the perils of Ultramontanism, but the complacent exegesis which confines the Antichrist to the Church of Rome, and thus lets all Protestants into a self-righteous Paradise, scarcely satisfies us. The desire for a simpler creed does not necessarily mean that Presbyterians love Calvinism less, but it does mean that they love Christianity more ; and I do not see how that church or any other can be weakened by putting Christianity, according to Calvin, on a lower plane than Christianity according to Christ. It cannot be a bad sign that the religious thought of this age is bringing into greater prominence the doctrine of that disciple who leaned on Jesus' breast, with whose letters the canon of revelation closes, and is thus reminding us that the final word of Christianity is Love.

I believe that the Presbyterian Church is quite able to frame a simplified creed, and to use it properly. We may feel in Canada as elsewhere that this is a transitional period in the religious world, and for a little while the mere iconoclast may seem to win the day. But if "the higher criticism" is destructive, the highest criticism is constructive ; and I am persuaded that the present controversies will only serve to confirm us in the essential principles of the faith once delivered to the saints, will increase our love for the character and mission of Christ and for the whole brotherhood of man, will widen our horizon of religious truth, and impart to all the churches a more intelligent understanding and a fuller appreciation of the manifold wisdom of God.

Ottawa, Ont.

Contributed Articles.

THE BIBLE AND SCIENCE IN THEIR MUTUAL RELATIONS.

(Continued from last number.)

BIOL^OG^OG^OY has been arrayed against the Bible by some of its ardent devotees, and philosophers have asserted, after a succession of elaborate experiments, that life was self-generated. Dr. Bastian's published reports seemed to exhaust the subject, and establish the spontaneous generation of life. But other investigations followed, and from the searching investigations of Professor Tyndall, Professor Lister, Dr. Burdon Sanderson, and the Rev. Dr. Dallinger, it was proved beyond a doubt that there was no reliable evidence of life proceeding from non-living matter. Professor Drummond says:—"The inorganic world is staked off from the living world by barriers which have never yet been crossed from within. No change of substance, no modification of environment, no chemistry, no electricity, nor any form of energy, nor any evolution, can endow any single atom of the mineral world with the attribute of life. . . . Where the organic and inorganic meet science is silent. It is as if God had placed everything in heaven and earth in the hands of nature, but reserved a point at the genesis of life for His direct appearing." Professor Huxley has also admitted that along the whole line the doctrine of spontaneous generation has been refuted. The Biblical view of the creation of life remains. The problem of life science cannot solve. The theory of Evolution advanced by the late Mr. Darwin, and pushed forward so boldly by his followers, has been proclaimed a science, though one of its great advocates, Professor Haeckel, regards the doctrine to be incomplete without spontaneous generation. Darwin, however, did not rest his theory on that, but on natural selection, which he modified considerably in his lifetime, but against which there is also a reaction among scientific men. Professor St. George Mivart, an illustrious zoologist, does not find natural selection sufficient to account for the development of higher life from

lower. Professor Virchow emphatically declares that there "is a complete absence of any fossil type of a lower stage in the development of man. I am bound to declare that any positive advance which has been made in the province of prehistoric anthropology has actually removed us further from the proof of such connection, namely, with the rest of the animal kingdom." Mr. Darwin did not deny creation. The Duke of Argyle said recently that in the last year of Darwin's life he had a long and interesting conversation with that distinguished and patient observer of nature. The duke expressed his own opinion that the discoveries which Darwin had made with regard to the fertilisation of orchids, the habits of earth-worms, and the wonders of nature, could not be understood otherwise than as the effect and expression of mind. Darwin looked at him very hard for a moment, and replied, "Well, it often comes over me with overpowering force, but at other times it seems to drop." Darwin, however, had said distinctly, "The question whether there exists a Creator and Ruler of the universe has been answered in the affirmative by the highest intellects that ever lived," and he also had stated, "We stand in awe before the mystery of life." Professor Stanley Jevons says that he cannot admit that the theory of evolution could alter our theological idea of a Creator. The very atoms are "manufactured articles," a phrase adopted from Sir John Herschell by the late distinguished experimental philosopher Professor Clark Maxwell, himself so devout a Christian. The arrangement of Nature—like the contrivances of man—all argue for a personal intelligence. Science demonstrates that the laws of proportion, weight, and number are exactly and uniformly maintained in the physical world, and it is therefore a simple consequent to argue that, as the Bible asserts, the waters "were measured in the hollow of the great Maker's hand," "the heavens meted out as with a span," "the mountains weighed in scales, and the hills in a balance." As Professor Flint, of Edinburgh University, has asked, "Could anything less than intelligence thus weigh, measure, and number. Could mere matter know the abstract properties of space, and time, and number so as to obey them in the wondrous way it does? Could what has taken so much mathematical knowledge and research to apprehend have originated with what was wholly ignorant of all quantitative relations? Or must not the order of the universe be due to a mind whose thoughts as to these relations are high even above those of the profoundest mathematicians as the heavens are above the earth? If the universe were created

by an intelligence conversant with quantitative truth, it is easy to understand that it should be ruled by quantitative laws ; but that there should be such laws in a universe which did not originate in intelligence is not only inexplicable, but inconceivably improbable. The belief in a Divine Reason is alone capable of rendering rational the fact that mathematical truths are revealed in the material world." Some of the very highest names in all departments of physical science fail to see any real opposition between the results of their inquiries and the Biblical records. Galileo did not, as may be seen in his third dialogue on the Copernican system Copernicus regarded the great good God as "the best and most regular Artificer of the Universe." Kepler was so full of the idea of a Creator, that as he traced His great laws in the heavens, he said, "O Lord, I think Thy thoughts after Thee." Sir Isaac Newton said: "This beautiful system of sun, planets and comets could have its origin in no other way than by the purpose and command of an intelligent and powerful Being" Linnæus had over his study door the words: "Live innocently; God is present." Sir William Thompson, the eminent Professor of Natural Philosophy in the University of Glasgow, said in his address to the British Association that "overpowering proof of intelligence and benevolent design lies all around us. . . . showing to us, through Nature, the influence of a Free Will, and teaching us that all living beings depend upon one ever acting Creator and Ruler." Last year he said: "The inference is inevitable that the source of all living things is that Eternal Life which gives existence to universal being. Not only do earth and man, but the silent spaces of the air cry out for the living God" He regarded Paley's argument from design—solid and irrefragable. Kant, the great German philosopher, though preferring another, said that the argument from design, was "the oldest, the clearest, and the most suited to the ordinary understanding. It animates the study of nature, because it owes its existence to thought, and ever receives from it fresh force It brings out reality and purpose where our observation would not of itself have discovered them, and extends our knowledge of nature by exhibiting indications of special unity whose principle is beyond nature. This knowledge, moreover, directs us to its cause, namely, the inducing idea, and increases our faith in a Supreme Originator to an almost irresistible conviction." At the tercentenary of the University of Edinburgh in 1884, when a galaxy of the most illustrious men of science from the Continent of Europe, America, and

the British Colonies were present, it was remarked how theistic and biblical were their voluntary testimonies. Professor Virchow, of Germany, pointed out strongly the failure of evidence in relation to the pre-Adamite man. Count Saffi, from Italy, Pasteur, from France, and others, spoke of the relations between science and revelation as true, and, therefore, credible and ennobling. Max Muller, the distinguished professor at Oxford, finds Comparative Philology to afford scientific evidence of the original belief in one God, and Language itself to be the greatest gift of God to man. Comparative Philologists declare that Language presents an insuperable barrier to development by evolution. Sir Charles Lyell, in his "Principles of Geology," says that in whatever direction we pursue our researches, whether in time or space, we discover everywhere the clear proofs of a creative intelligence, and of its foresight, wisdom, and power. Professor Tyndall, though opposing Scripture, does not profess to deny God. "I have," he said, "not sometimes, but often, in the spring, observed the general joy of opening life in nature; and I have asked myself this question, Can it be that there is no Being in nature that knows more about things than I do? Do I, in my ignorance, represent the highest knowledge of these things existing in the universe? Ladies and gentlemen, the man that puts this question fairly to himself, if he be not a shallow man—if he be a man capable of being penetrated by profound thought, will never answer the question by professing the creed of Atheism, which has been so lightly attributed to me." Professor Huxley, in his "Physical Basis of Life, has stated that the materialistic position, that there is nothing in the world but matter and force and necessity, is as utterly devoid of justification as the most baseless of theological dogmas. "I, individually," he added, "am no materialist." He has stated in the *Contemporary Review* that he has been seriously perplexed to know by what practical measures the religious feeling which is the essential basis of conduct, was to be kept up in the present day without the use of the Bible. Sir John W. Dawson, the learned scientist of Canada, says:—"The so-called conflict between science and religion depends on the ignorance of one or the other, or on a dishonest and partial representation of the testimony of nature, or that of revelation, or both. In those branches of natural science in which I myself work, it is the growing testimony of discovery to corroborate and elucidate the references to natural things in the Bible." Professor Stokes, who now fills the chair held by Sir Isaac Newton, says that—"To those who

believe that the order of nature is in accordance with the will of a Supreme Being, it must be axiomatic that there can be no real opposition between what we learn from the study of nature, and what we are taught by a direct revelation from that Being." Dr. W. D. Wilson, of the Cornell University in America, a purely scientific institution, says—"After 30 years' study in this field, and after what I am disposed to regard as a pretty thorough and impartial exploration of the field in all its parts, I desire to put on record my belief that while some changes may have been necessary in the details and unessential particulars of our faith, nothing has been discovered in any department of research that ought in the slightest degree to shake our faith in the doctrines of the Creed or the practices of religion that have grown up and can be fairly justified by an appeal to the Holy Scripture." Sir Andrew Clarke, President of the Royal College of Physicians in London, in May last said that he had come through seas of doubt to the quiet haven of rest. He asked himself whether there was any relation between himself and the Power behind the Universe, whom Mr. H. Spencer admitted to be there. He came to the conclusion that the Power was a Personal God, and that God had revealed Himself through the man Christ Jesus. There was obvious need for that revelation, and of its mighty power there was evidence in the place which Christ occupied to-day in the world. Sir Andrew had accepted Christ. The late Thomas Carlyle was not a scientific man, but he was a great thinker, and mightily influenced thought throughout his long literary career. Mr. Froude tells us that in the last ten years of his life Mr. Carlyle advanced more in theism and in the belief of the rectitude of God's moral Government and even of a particular providence. In 1870 he wrote—"I wish I had strength to elucidate and write down intelligently to my fellow-creatures what my outline of belief about God essentially is. It might be useful to a poor protoplasm generation, all seemingly determined on these poor terms to try atheism for a while. They will have to return from that, I can tell them, or go down altogether into the abyss. I find lying deep in me withal some confused but ineradicable flicker of belief that there is a particular providence. Sincerely I do, as it were, believe this to my own surprise, and could, perhaps, reconcile it with a higher logic than the common draughtboard kind. There may be further a chessboard logic, says Novalis. That is his distinction." Referring to the large circulation of "The Logic of Death," and such like works, Carlyle wrote—"This is a very serious omen, and might give rise to

endless meditation. If they do abolish God from their bewildered hearts, all or most them, there will be seen for some length of time, perhaps for several generations, such a world as few are dreaming of. But I dread their abolition of what is the eternal fact of facts." Referring to some new disclosures of Science regarding the sun, he wrote—"It seemed to me a real triumph of science, and infinitely widening the horizon of our theological ideas withal, and awakened a good many thoughts in me when I first heard of it, and gradually perceived that there was actual scientific basis for it—I suppose the finest stroke that 'Science'—poor creature—has, or may have, succeeded in making during my time. Welcome to me, if it be a truth, honourably welcome! But what has it to do with the existence of the Eternal Unnameable? Fool! Fool! It widens the horizon of my imagination, fills me with deeper and deeper wonder and devout awe. No prayer, I find, can be more appropriate still to express one's feelings, ideas, and wishes, in the highest direction, than that universal one of Pope:—

"Father of all, in every age,
 In every clime adored
 By saint, by savage, and by sage,
 Jehovah, Jove, or Lord;
 Thou great First Cause, least understood,
 Who all my sense confined.
 To know but this, that Thou art good,
 And that myself am blind."

The author of all this is not omnipotent only, but infinite in wisdom, in rectitude, in all noble qualities. The name of Him is God (the good). How else is the matter construable to this hour? All that is good, generous, wise, right—whatever I deliberately and for ever love in others and myself—who or what could by any possibility have given it to me but One who first had it to give? This is not logic. This is axiom. Logic to and fro beats against this like idle wind on adamant rock. The antique first thinker naturally gave a human personality to this supreme object, yet admitted too that in the depths of his anthropomorphisms it remained inconceivable, "past finding out." As a theologian I hail all the discoveries of science, and rejoice that so many divines have added scientific attainments to professional endowments to illustrate the harmony between the Bible and Science. Dr. Chalmers, the eloquent Scottish philosopher and divine, did eminent service in this way by his Astronomical sermons, the circulation of which, when pub-

lished, ran parallel with the extraordinary success of the Waverley novels. A place at the altar of God was vindicated for this exact and glorious science. The astronomical difficulty in the Book of Joshua had long an alarming importance from its supposed antagonism to science. Kepler tried to explain it rationally, but it was reserved to Biblical Criticism to discover the true and simple interpretation of the words. They are not the historian's but a quotation from a book of poetry, to be interpreted like all other poetry—like the Hebrew poetry itself when it says that the "mountains leaped like rams, and the little hills like lambs" "The stars in their courses fought against Sisera." There is, therefore, no need for conflict with a fact of nature, or to assert that the earth stopped in its motion. The Deluge of Noah, as recorded in the Bible, was for a time a difficulty to Science, and early geologists were disposed to regard the trees found embedded in bogs and the sharks' teeth and shells found on mountains as evidence of its prevalence. Even Dr. Buckland, the Dean of Westminster, and a great geologist of this day, took this view. Scientific investigations soon, however, demonstrated that there were no remains whatever of a universal deluge so late as the time of Noah. The Rev. Dr. Fleming, professor of Natural Philosophy at Aberdeen, was the first to propound a "Tranquil theory of the Deluge," and to limit it to the great Caucasian basin where man had his earliest home. The universal terms used by the sacred historian he regarded as a description from the writer's point of view, and it is manifest that in other parts of Scripture similar terms are used. The traditions of all nations point to a deluge as universal as man, but as man was not then dispersed over the earth's surface there was no need to submerge other parts not inhabited, or to bring all animal life from these localities to the ark. The language of Scripture has been sufficiently vindicated on this point by such writers as Hugh Miller and others. There are now few interpreters of Scripture who insist on a total submersion of the earth in the time of Noah. Ethnologists have long impugned the sacred record in its declaration that God made of one blood all nations of men. Dr. Tylor, the very highest authority on primeval man, declared, so late as 1877, that there were five or six centres of origin for the races of man, but the same high authority stated to a recent meeting of the British Association that the results of scientific research forced him to believe that "all mankind are one—one in origin, blood, and brain—sprung from the original pair." Professor Huxley is said to have confessed that the

facts of science favour this belief. The skulls of cave-men recently discovered, and held triumphantly as specimens of man long before the Adamic age, have puzzled theorists. Anatomists, however, have declared from measurement that the size of brain in these skulls prevents them from being placed on a lower level than the present living men, and they are three times bigger than the brain of the highest ape. The very age of these cave-men must be posterior to the great glacial period, and probably not more than 8000 years ago. The chronology of the Bible beyond Abraham is not easy to fix. The Septuagint version actually gives us 7500 years. Seeing, then, that the age is not so far away and that the brain is so like our own, and that the sudden appearance of man upon the earth seems probable from science, we can easily afford to wait for further evidence before even revising our chronology, or adjusting our interpretation, or having any reason to doubt the Biblical record of man's appearance. The question of miracle in relation to science is an important one, but it would require fuller discussion than can now be given. As John Stuart Mill admitted, miracle is not improbable, and if you admit a God, "the production of an effect by this direct volition must be reckoned with as a serious possibility." Miracles are to be examined in the light of their own evidence, and not to be rejected because they are supernatural. The New Testament miracles are specially a recovery of nature, and were signs of a Divine commission of Jesus Christ, who, if his claims are justified, was certainly worthy of such attestation. It is remarkable, however,—having once served that high purpose, and taken their place as evidence—how seldom miracles are dwelt upon by the very Apostles themselves in their extant writings. If we except references to the resurrection of Christ as one of the acknowledged pillars of Christianity, and one chapter in the First Epistle to the Corinthians, the references to miracle are singularly few. In fourteen Apostolical Epistles there are none with the exception mentioned, and in seven the references are confined to a few verses. Altogether, excepting the chapter on the gift of tongues, there are not 20 verses out of 2767 in the 21 canonical Epistles. Miracles had their use as evidence of Divine power; but it is the doctrine, as it effects motives, principles, and precepts of conduct, which is most fully and constantly dwelt upon in the body of Christian teaching. The cultivation of natural science so characteristic of our time, is not now looked upon with any fear by intelligent believers in the Bible. Even where orthodoxy keeps in conservative

lines, as in Scotland, classes of Natural Science have been instituted in theological colleges, and candidates for the Christian ministry are required to attend them. Professor Drummond, the eloquent author of "Natural Law in the Spiritual World," which has made so great a mark, occupies one of these chairs. Recent contributions to religio-scientific literature have been numerous and able. Bishop Temple lately published his masterly Bampton lectures on the Relations of Science to Religion. The Rev. G. H. Cúrteis devoted his Boyle lectures of 1884 to the same subject. Dr. Matheson has discussed the evolution theory in able volumes. All of these divines recognise the truth of scientific discoveries, and vindicate their harmony with the truths taught in the Bible.

The discoveries of science have done immense services to faith. Our views of God's attributes, as these are taught in the Bible, have got an expansion from the disclosures of science fitted to create deeper and more devout ideas of the Infinite Creator. Various writers have brought out this, and none with greater force, fulness, and eloquence than the Provost of Queen's College, Oxford, Dr. A. S. Farrar, in his University sermons on "Science and Theology." Geology, for instance, has expanded our Biblical views of God's eternity by bringing up the vast ages of the past with all their marvellous transformations and successions of life. Time has received a boundless extension by the unveiling of those long ages when infinite wisdom, power, and goodness were preparing a home for the generations of men afterwards to inherit the earth. Astronomy has revealed the omnipresence of the Almighty in the vast space around us, where at least a million of orbs pursue their courses in such perfect order and harmony. Some of these are so distant from us that light takes two millions of years to reach our eyes, yet all of them are

" For ever singing as they shine,
' The Hand that made us is divine.' "

Their relation to us, who observe them so far away, still prompts us, though with fuller knowledge and wider range, to take up the Hebrew poet's idea, paraphrased thus:—

" While David, else his sire, 'tis all the same,
Lay long ago, upon some purple hill,
To guard his sinless flock from nightly ill,
The golden sun went home ; the pale moon came,
A slender crescent wove of silver flame,
And one by one at first, then ten by ten,

The stars slipt out and in, and out again,
 Until a thousand prank't the sapphire frame,
 Some red, some blue, and others like the moon,
 And also some like little suns at noon.
 He knew them all, although unknown by name,
 'They shone all night for love, and not for fame.
 'Lord, what is man,' he cried, 'that such a choir
 Should ever watch him thus with eyes of fire?'

Chemistry has added to its brilliant and rapid array of discoveries the astonishing revelations of the spectrum, that the very same component elements in our world are used by the one great Maker in all the other worlds of space. The everlasting future, too, stretches out before us, safely provided for, as proved by the science of mathematics in the hands of Lagrange, whose calculations on the stability of the inclinations of the planetary orbits showed conclusively that infinite wisdom had made adequate compensation for all possible dangers of disturbance. The future is secure for untold age to reveal its glorious Apocalypse. The reign of law is now demonstrated throughout the physical world, and many are tracing its operation in the moral and spiritual spheres. Science has given us the knowledge of things in their relation to each other, and that knowledge gains in importance in proportion to the number, range, scope, and dignity of the mental faculties concerned in its apprehension, and also in relation to the infinite mind. In view of all His attributes as disclosed by the reign of law, we may well say, "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" As Science goes on to aid this enlargement of knowledge, believers in Revelation may bid her God speed:—

"Sail on, O Science, like a mighty ship
 That ventur'st unknown regions to explore.
 Sail out! Survey each wild mysterious shore,
 In depths where other prows have feared to dip.
 Like that bold mariner whose venturous trip
 Revealed a mighty world unknown before.
 So shalt thou add new volumes to our lore,
 And all romance and fairy tale outstrip.
 Far seas of thought and mystery expand
 Where mind hath not in all its searching crossed.
 There shape thy course, and many a wondrous land
 Thou shalt behold, though oft by tempests tossed.
 Sail on! Sail on! O'er oceans yet unscanned,
 That nothing of true knowledge may be lost."

ROBERT STEEL.

Sydney, Australia.

THE NATION'S CURSE.

AN address delivered on the above subject, by the Rev. Robt. Johnston, B.A., at the monthly concert of the W. C. T. U., held in Lindsay, on the evening of January 13th, and published by request of the society.

Those who plead the cause of temperance are frequently charged with exaggeration. Let me say at the outset of my remarks that if to-night I exaggerate in a single statement, I ask for no palliation of my guilt. God forbid that I should add to the sombre color that picture already so dark ; God forbid that I should magnify the sin which even now as a mighty millstone is dragging our nation towards ruin. Exaggeration, even were it right, is not needed, for the facts themselves are so overwhelmingly convincing that if men will merely refrain from closing their eyes to them, the consideration of these cannot fail to arouse within them some sense of threatening danger I utter an accepted truth when I say that Canadians love their land. More than once has this love received practical expression. Were a foreign foe, greedy, rapacious and cruel, to invade our shores, and seek to enslave the people of our Dominion, there is not a true born Canadian but would come to his Country's help and go gladly to the front to fight for his home and his native land. The day when such invasion would be possible is, we trust, past, but there are foes of our land more crafty than any of the dusky sons of the forest, more cruel than marauding Moor or savage cannibal. Of one of these foes I speak to-night, a foe that if he gains possession of our land, will not hesitate to carry on his work of destruction by every instrument of death that can be imagined ; a foe that will have respect neither for the innocence of childhood, the gentleness of manhood, nor the grey hairs of old age ; a foe that will paralyse the arm, shatter the nerves, overthrow the reason, destroy the affections and blast the soul ; a foe that will enter the home and transform the dutiful son into a riotous profligate, the loving daughter into a shameless and nameless woman, the gentle mother into a heartless inebriate and the once strong father into a wandering vagabond ; a foe that will enter the state and will make imbecile the teacher in the school, will paralyze the arm of the

administrator of law, will corrupt the Judge upon the Bench and degrade the minister in the pulpit ; a foe that will blind the eyes and madden the minds of thousands and send them to commit crimes the foulest, the starving of children, the ruining of homes, the dishonoring of women and the murdering of comrades ; a foe that will exact from the Country by direct means twenty millions of dollars, and by indirect means in the recuperating of society from his ravages twenty millions more ; a foe that will not be content until he sees his victims forever shackled in chains of evil habits and lodged in the prison house of eternal despair. Of such a foe I speak ; did I say he might come against our land ? I was wrong, he has already come and the picture I have drawn of his possible ravages is but a faint outline of the work he is yearly perpetrating in our fair land. By his guile this artful foe has insinuated himself into the confidence of our rulers ; they are satisfied to let him stay so long as he pays for the privileges ; as an American Bishop lately said, " This foe, Intemperance, is as wily as a serpent, slippery as an eel, cunning as a fox, savage as a tiger, and blood-thirsty as a hyena." To the fight against such a foe, to the deliverance of our country from his clutches, I call you to-night. It is the work for statesmen if they love their land, it is the work for fathers if they would leave a heritage worth inheriting to their children, it is the work for mothers if they would preserve pure the sanctity of their homes, it is the work for young men and women in the vigor of youth, if they with their freshness and strength would serve their generation. Have I overdrawn the picture ? I will leave metaphors. Of 10,597 persons brought before the Magistrate in Toronto in a single year, 5,209 were charged with being drunk and disorderly ; of these 765 were females whose arrest marked an advanced stage in their degradation. The governor of a country gaol stated that of 4,128 persons received in one year, 3,094 were of intemperate habits, and he closed his statement with these words, " Drink has almost everything to do with the commission of crime " In the general hospital in Toronto in one year among a host of cases brought there by drink, there were treated 114 cases of delirium tremens, 14 of these sufferers being women. Of inmates of the central prison in Toronto during the past thirteen years 79% have been victims of intemperance. Gladstone's words on this subject are well-worn but are worth repeating, " Intemperance is the cause of more suffering than the combined evils of war, pestilence and famine." With such facts before us, with still more startling facts before us which cannot be put down in

figures but which all of us are more or less fully familiar with as we come into daily contact with the world. to be indifferent to this great question seems to me nothing less than criminal. The question, remember is a national one; it is a question of the life or death of our state and as such I refer it to you. If Canada will not slay her sin, that sin will slay Canada, just as their sins slew the nations of antiquity. Let the heart of a nation grow corrupt with iniquity and her decay and death will speedily follow. Where then is the fight with this aggressive foe to commence? With the individual. *Total abstinence for the individual is the first position to be assumed.* There can be no assurance of personal safety without this, nor can there without it be hopeful aggressive work. Apart however from the question of personal safety total abstinence becomes the bounden duty of every one who loves his fellow men. If you, my brother have not advanced beyond the stage where you ask the question, whether you cannot take your occasional glass of wine without personal danger or without actual sin, let me tell you you have not yet begun to learn the A, B, C of the Gospel of Jesus Christ, for if that Gospel teaches anything it teaches sacrifice for the sake of others. Especially should this be looked for on the part of these who hold any position of influence. Parents realize but little their responsibility, who set before their children an example which if followed may lead to ruin. That man I hold to be utterly unworthy of a position of public trust, who by his example would lead young men, to tamper with intoxicating drinks. That man or woman is unworthy of a position under our public school system, who by word or example would teach the boys and girls placed under them, anything but antagonism to the system of moderate drinking or the system of licensing evil. These are strong words but not too strong; in the day of stern conflict we have a right to ask that those who occupy positions of trust and responsibility should be ready to throw their whole influence upon the side of liberty and righteousness. *The Church too must not be backward.* She must arise to greater earnestness in the fight. The sight of the Church of Christ hand in hand with the liquor traffic was an anomaly possible at one time, but that day is happily past; we live in a time of clearer light, "the time of that ignorance God winked at but now commandeth men everywhere to repent." God forbid that the Church should be found skulking in the rear when the fight against the kingdom of darkness is at its fiercest. *The State also has work to do* She must be aroused to take measures to protect her own life. Blinded by gold she now

consents to allow men to draw from her her heart's blood. In return for the payment of some five millions of dollars she allows them to scatter pestilence, disease and crime, not to speak of the squandering of twenty millions of dollars. But when I speak of the state remember I speak of ourselves. We are the state, the franchise is ours ; it is ours to say who our lawmakers are to be, and therefore what the laws made are to be. These laws we desire to be for the prohibition of the traffic in strong drink ; difficulties may be in our way toward that goal which we seek, but in the way of license there lies death—death to our happy homes, death to our free institutions, death to our civil liberty, death to our religious life. Let the state not be a party to her own ruin, if die she must let it be by the hand of an open foe, and not by the sting of a serpent warmed in her own bosom.

“Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side ;
Some great cause, God's New Messiah offering each the bloom or blight
Parts the goats upon the left hand and the sheep upon the right,
And the choice goes on forever 'twixt that darkness and that light ;

Hast thou chosen, O my people, on whose party thou shalt stand,
Ere the Doom from its worn sandals shakes the dust against our land ?
Though the cause of Evil prosper, yet 'tis Truth alone is strong,
And albeit she wanders outcast, now I see around her throng
Troops of beautiful tall angels, to enshield her from all wrong.

Backward look across the ages, and the beacon moments see,
That, like peaks of some sunk continent, jut through oblivion's sea ;
Not an ear in Court or Market for the lorn forboding cry,
Of those Crises, God's stern winnowers from whose feet earth's chaff
must fly,

Never shows the choice momentous till the judgment hath passed by.

We see dimly in the present what is small and what is great,
Slow of faith how weak an arm may turn the iron helm of fate,
But the soul is still oracular amid the Markets din,
List, the ominous stern whisper from the Delphic cave within,
“They enslave their children's children who make compromise with sin.”

If there has been doubt as to my attitude on the Temperance question, I trust such doubt is now dispelled ; the planks of my platform are these : Total abstinence from the use of intoxicating liquor as a beverage for the individual, total prohibition of the manufacture of and traffic in the same for the State.

Lindsay, Ont.

A PRAYER.

Lord, make my life a song ! A hymn of praise
In thought, in word, in every deed upraise !
Song is the voice of joy, and joy the breath
Of God-descended life ; for till blank death
Passed like a blight o'er fair creation's face,
Life knew not grief, and sorrow found no place
In all God's fair domain ; but perfect love
Glowed deep in every part, pure from above :
And joy—ecstatic joy—like incense sweet,
Exhaled from every soul and crowned his work complete.

Lord, make my life a prayer ! Teach me to seek
In life, in death, thy strength, for I am weak :
Weak from the thrall of sin, in holy quest—
Weak to obey, in deed, the will's behest !
Spirit of gloom, when thy hand painted life
With the dim shades of death, arose the strife
Of evil 'gainst the good ; and glory fled,
With glory, strength from earth, and joy, were led.
Then writ the dark-browed Angel, " Ichabod !"—
Dash'd in uncertain light across the works of God !

Lord, make my life a voice of constant praise !
Fill with thanksgiving all my mortal days !
When thro' th' arch-foe's despite, far off from day,
Wrapped in abysmal shades my nature lay,
Thou in full majesty of love hadst brought
Glory once more to earth, and life, blood—bought
By thee, has shaken off the curse, and stands
Restored by his life offered, from whose hands
It came at first,—restored to glorious strength,
And perfect love, again, is crowned with joy at length.

R. MACDOUGALL.

Montreal.

The Mission Crisis.

A PASSING GLANCE AT CHINA'S OBJECT LESSON.

GRAPPLING with the problem of China's elevation, as every reader of this magazine must be aware, are two distinct parties, the Christian and the worldling. The one, accepting the divinely inspired solution, seeks *first* the Kingdom of God and His righteousness, considering matters of diet, apparel and general intercourse as of secondary importance; while the other, spelling civilization with a very big capital, ardently strives along the lines of natural development and human invention to undo the disastrous results of thousands of centuries indulgence in sin. Missionaries as a whole, I believe, do not favor the idea of seeking civilization prior to Christianization. With most, Bishop Colenso's little experiment in Africa is considered as affording the opposite of encouragement to the view that civilization is a necessary or even a likely forerunner to conversion; and some missionaries do not even favor civilization at all,—that is to say, *Western* civilization. These contend that in terms of the great commission we are not sent to Anglicize or Americanize, but simply to Christianize. But however missionaries may be divided in their opinions as to the precise place to be given to the work of civilization in their enterprise, of course there are not lacking men of the world who look upon it more than Christianity as the great hopeful power that is to transform the Middle Kingdom, and at several points along the coast they are making the experiment. This may, perhaps, be a slightly exaggerated way of putting it: it may be imputing, that is to say, a motive of disinterestedness in purely mercantile pursuits which is not actually present. But making the amplest allowances on that account, and freely admitting that the life in the foreign settlements of treaty ports, is more selfish than philanthropic, it remains a sober fact that consciously (or else unconsciously) that life presents an emphatic object-lesson in western civilization to the outlying heathen population; a more edifying object-

lesson, in all candor be it said, nowadays, than at some earlier stages of such experiments, so far (at least) as morality is concerned.

Now, Tientsin is by no means the most conspicuous example. Some years ago its foreign population was estimated at 300, and so far as I could learn during a recent visit it has not grown beyond that number. But even so the object-lesson presented is on no primitive scale. There is undoubtedly worldly enterprise in the little community. The streets, though lacking sidewalks, and owing to the scarcity of other than human "beasts of burden" not needing them, would be no mean pattern for Montreal aldermen to copy. The dwelling houses with their spacious grounds are tasty and in some instances almost stately—all the more so owing to the unsociable Chinese practice which is adapted of surrounding every place of residence with a high brick wall. The warehouses and official buildings along the Bund are, for China, quite imposing; and, in short, the general appointments are all that could be desired in the most cultured community of England or America. The neat and comfortable little *jinriksha* is as familiar a sight here as in Japan, from which sunny land it was introduced some years ago. Native policemen in uniform patrol the streets and control the traffic better than it used to be controlled, say, in the neighborhood of Victoria Square. Watering-carts passing to and fro lay the dust on the roads. Gas-lamps twinkle at night; and the general conveniences of railroad, telegraph, and telephone, are no desideratum; cable communication being had with all parts of the world. In this last connection I might mention that the burning of Toronto University was known here the day after it occurred.

All this, when one reviews the attitude of China towards outside "barbarians" within a single lifetime, is truly wonderful; and, as I say, Tientsin is by no means the most conspicuous example. The foreign community there, while it occupies an inconsiderable part of the city in point of area, and an almost infinitesimal part in point of population, is, and cannot help but be, a source of influence. At least one would think so; but the foreign residents themselves do not seem particularly satisfied with the practical results that have so far been obtained. "Think," writes one, "of the vast mass of scientific knowledge which has been poured into China through every available avenue, with an unwearied assiduity worthy of all commendation, but with an apparent absence of practical result, which to those who have worked hardest at the task must at times be most depress-

ing." The fact is, that any solution of the problem which leaves sin and regeneration out of account must fall short of brilliant achievement. It would not be wise to ignore the important bearings which these secular experiments undoubtedly have on the missionary enterprise; but it is hardly premature to ask if western civilization is the *first*, or even an imperative, need of China?

But those amongst the natives who feel inclined to study the object-lesson at Tientsin have it within their power to meditate on more merely than superior hygiene and architecture. When they come along "to see," as they often do, it would be hard to tell just how they regard it all. The prodigality of space, both horizontally and heavenwards, involved in foreign methods and the general magnificence of the appointments fill them no doubt with vague ideas of foreign wealth, not to say extravagance; but whether as a final result envy or emulation is uppermost in their bosoms would need something like omniscience to determine. But over and above the imposing spectacle presented to the natives in the concrete, there is a more subtle object-lesson (among other things) on the general principles of foreign government and political economy. When England got through ramming opium down the unwilling throat of China, she stipulated that British subjects should be permitted to live at certain ports for purposes of trade and mission work; and that during this residence they should be permitted to make their own laws and manage their own affairs. It was not to be expected that the subjects of a Christian nation, with all due acknowledgement of imperfection in its own codes and methods of administering justice, should be forced to submit themselves to the heathenish laws of China; accordingly this right of self-government, after further persuasion at the cannon's mouth, was fully conceded, and the object-lesson in statesmanship is thought to have been not altogether lost. In Tientsin the foreign "Council" has its quarters in a really fine pile of buildings situated in a beautiful park; where flowers abound and the only plot of grass thrives which I have seen since coming to China; where an embryo "zoo" embraces a few deer, monkeys and pigeons; where lawn tennis is played with charming *naïvete*; and where on certain afternoons and evenings a brass band of trained natives, performing on imported instruments, discourses foreign polkas and waltzes to the enraptured ear. The natives with certain restrictions are permitted to share these enjoyments with all their refining

influences ; and here at the proper hour one gets a transient glimpse of the *elite* of the community and a more than transient suspicion that life is "high."

An excursion from the foreign settlement into the heart of the native city certainly reveals a contrast. The absence of sanitation is conspicuous, and foreign influence displays itself in no very noticeable directions, save that here and there roads are being macadamized and thousands of *jinrikshas* are patronized by natives. Well, yes, there is one other direction in which foreign influence shows itself ; and that is, in the absence of *staring* and opprobrious cries. The narrow streets through which we drove—narrower than any in Montreal, or, better still, Quebec—literally swarmed with Chinamen ; but not the least notice was taken of us beyond occasionally a supercilious smile from some proud scholar driving past with huge goggles made of ordinary window-glass astride his nose ; these ornaments, according to Chinese notions, affording unmistakable evidence of erudition and general superiority. To mingle thus freely in Chinese crowds without attracting attention was something almost "luxurious" to one just getting accustomed to life in that interior.

But what, it will be asked, are the *missionaries* doing ? What they can. The coast, and especially in its large cities, is not considered the most promising field for missionary effort so far as immediate results are concerned. Many things there tend to militate against successful evangelization. But the missionaries are doing what they *can*. The agents of a number of prominent societies are kept busily employed, using the city largely as a place of residence and touring thence into the adjoining country parts where encouragement has been found in the ingathering of a number who promise to be not simply "burning" but "shining" lights. People of a certain kind of sentiment, more or less imbued with mechanical notions of spiritual power, may be inclined to clamor for conspicuous results with given forces within a given period ; but men of thought no less than action, labor rather with a view to securing *quality* in the results than quantity, believing that if China is ever to be fully reached by Christianity—the true precursor of the highest civilization—it must eventually be reached through its own people ; and that it is therefore of prime importance to bring to the Saviour men similar in type to Narayan Sheshadri of India, who can reasonably be expected to prove influential instruments in the Master's hands for the further conversion of their fellow countrymen. China needs Christ ; but Christ also needs China for the greater extension of His Kingdom.

J. H. MACVICAR.

Lin Ching, N. China.

FROM THE NEW HEBRIDES.

(The following is a translation of a letter from a young native of the New Hebrides to the students of the Presbyterian College who support him as a helper to the Rev. J. W. Mackenzie on the island of Efate. We give it insertion as an interesting example of the working of the mind of one belonging to a race very different from ours. The translation is by Mr. Mackenzie.)

MY DEAR FRIENDS,

I love you very much, because you first loved me. And the love with which you have loved me is of different kinds. It is this ; I am teaching the children, helping the servant of God, and I am not doing this for nothing, for I have received the present you sent me, and it was God that put it into your hearts to love me in this manner. But there is another gift which is of far greater value than this. It is the precious word of God. Long ago your fathers and ours did not speak to each other, but now we are acquainted with each other. It was God who sent his word to our land, but long ago our fathers were very bad. They were fighting and killing people as if they were wild beasts, and they were in a very unhappy state. If they went to their plantations to get food in times of war, it would only be the strong ones who went. At night when they would go to sleep, part of them would sleep and the rest would keep watch, and then those who had been sleeping would come and take their places. But now we sleep unmolested, and are not afraid of anything, because that has been given up, and something different has come. It is Jesus, He is great, and He is present everywhere, and He takes care of us night and day. His love and kindness are great. He causes us to know how we came into being. Long ago there was no one in existence but God, who when He was about to make man, said : "Let us make man in our image," and he made his body from the ground, breathed into him, and he became alive. This was Adam, and He afterwards made a woman, Eve. And they were good, but they became wicked, so we their children deserve to be sent to the place of the lost. But we know that for Jesus' sake we shall go to the happy land.

Now let me tell you how it is we have the worship. Many years ago

you loved us very much, and gave us a missionary, and he has been with us a long time until now, and he preaches to us, and we listen, and we are different kinds of ground, but he does not know which is good soil and which is bad soil, but at the last day we shall know which is good and which is bad. And further, as you know, our missionary has chosen some of us young men to attend school, so that now we have a little knowledge. We can read and write and count, and name the countries on the map. We see the different countries, and see how far away the land of our missionary is. But why did you send him to us? It is because of the love of our Jesus. Some of the young men have gone to other islands, to work for God, and I am staying here to help God's servant. Some time ago I went away and lived with one of God's servants, but I have return. I would like to go away again, but am contented to remain here. It is the same with you. Some of you go to other lands, and some remain at home.

We are different from each other in this way. Your bodies are white, while ours are black. We have different languages and different countries, and different work, and different chiefs. But this is the main thing, what we have in common, the Word of God, and God alone is our chief, and heaven is our country, where we shall dwell forever.

Dear Friends, I have written you, and my word is finished.

I, Solomon, have written to you my brothers.

Erakor, Efate.

The joy of loyal service to the King
 Shone through them all, and lit up other lives
 With the new fire of faith, that ever strives,
 Like a swift-kindling beacon, far to fling
 The tidings of His victory, and claim
 New subjects for His realm, new honour for His name."

F. R. HAVERGAL.

Correspondence.

MR. EDITOR.—Your correspondent in the February number gave vent to his views on “life in residence”; appended to his article is a wish that others should do likewise. It is my purpose to gratify his wish by way of reply. In the discussion to which his article refers I supported the affirmative side. Since then I have seen no sufficient reason for vacillation. The article enumerates disadvantages which have no necessary connection with life in residence. It is a mistake to suppose that extramoral life is replete with advantages. My contention was and is, not that life in college has no drawbacks, but that it has fewer than life outside, and has in addition superior advantages. Taking the points of the article *seriatim*, it will be my endeavour to indicate their defects; not, indeed, striving to write so exhaustively, as to leave no room for reply.

As to experience, let it suffice to remark that all who face courageously the moral and spiritual issues of life, will have in the progress of time enough of the discipline needed. An appeal to memory and conscience vindicates this statement.

The paragraph on scepticism is misleading and therefore demands longer notice. Your correspondent, being a student in Arts, was *ipso facto* incompetent to deal with such a subject in behalf of Theological students. He ignores the thorough teaching of erudite and conscientious professors in every department of Theology, and touching every phase of unbelief. We are not here to propagate truth, and refute error, but to prepare for doing both. There will be abundant time and opportunity to make use of that preparation. God's way is to prepare men thoroughly before making them his messengers. Moses was trained intellectually in the palace of the Pharaohs: he learned to reflect in the solitudes of Horeb. Elijah comes before us like a flash, and as speedily retires *in tenebro*. The forerunner of Christ was a *vox clamantis in deserto*. Sacred history will show that the greatest divines have not engaged to any great extent in practical work during their course of preparation, and that the qualities which constitute moral greatness are best fostered in comparative solitude. A particular negative cannot disprove this.

Again, one would infer from the language used that resident students never came in contact with scepticism, and are unacquainted with its mournful quibblings. Such is not the case; and if it were, be it noted that acquaintance with scepticism in himself, or others, is not an indispensable qualification to a minister. The purest and strongest faith is exhibited in those who are supinely ignorant of scepticism, and to think that contact with the "strong spirit" of a sceptic would at once stagger their faith, is very erroneous. The desire to argue with this and kindred classes of unbelievers does not, *per se*, indicate profound scholarship, wisdom or piety. Impetuous anxiety to appear in controversy with unbelievers should be discouraged. It is one thing to crush an opponent in argument, another and more difficult to produce faith in his heart. Faith is the gift of God, not of abstract argumentation which at best is but an inferior means. The hope of convincing the sceptic is more than counterbalanced by the danger to the zealous, but indiscreet believer. An objection when palpably false may leave a deleterious impression upon the mind. Slander your enemy, say the Jesuits, for even if he expose and crush your falsehood he does not escape unscathed. So practise ignorant and conceited unbelievers. To raise an objection is easy: to prove it *hic labor, hoc opus est*. Many timid Christians think that, when an objection is raised to their faith this is tantamount to overthrowing it. What folly! You may succeed in making a sceptic groan under the weight of a mighty sorites, do not, however, suppose him exorcised of doubt. Then, too, there is always harm done when questions of supreme importance are subjected to the humiliation of being tried by the inadequate tests of purblind prigs. Belief does not invariably depend upon demonstration. Unable though I be to comprehend the Infinite, to unravel the mysteries of nature and providence, yet my belief is firm, and ever growing firmer that He is, and that He ruleth over all. To this belief reason, science, and history have pleasantly afforded adequate evidence, but they did not originate it. No proof is so satisfactory and uniform as that which arises from "knowing the scriptures and the power of God" Reflections such as these have convinced me that little is to be expected from wrangling with sceptics who frequently parade their doubts in order to perplex us. Honest sceptics are modest, and respectful, eager to find the truth, and happily they generally succeed. I am constrained to add that much of the talk anent "Honest Scepticism" nowadays is sheer nonsense. The man who with blatant boldness argues against

the Being of God is not honest. He knowingly attempts the absurdity of proving a universal negation. Your correspondent had better avoid collision with these ; but if he is consumed by an ardent desire to engage in such bootless tasks residence in college need not prevent him. The innuendo that students believe because " doctor so-and-so " does, is simply weak at best. Students believe because they have known the power of God in their own lives, and subsequent research strengthened that belief. There is not, as the article hints, a " conspiracy of silence " among the students to maintain a sham orthodoxy. He who " holds fast the word of life " manifests more patience, and heroism, than any sceptic. It is silly to think that, even mewed, as we are supposed to be with the bowers of academic residence, our faith is retained without effort. Students in Divinity have no more immunity from " anguish-begetting questions," than other men. " Roughing it " is not a part of the curriculum laid down by the church for her students, but, if I understand the classic expression, the majority of aspirants for the sacred calling know by experience what it means before they come to college. The opinions expressed in the article are, in accordance with a peculiarly original mind, emphatic and unconventional. The last paragraph seems to imply that we are parasites on the public, and doubtless many have so construed it ; nor is this the only ambiguity. Where severe exactitude is required by the exigencies of the case, a writer should be precise in the use of words. We can only add *quandoque bonus dormitat Homerus*. The advantages of resident life to the ordinary student are manifold, and the wearisome iteration of re-stating them *in toto* must now be avoided. Sufficient to say that we are in daily contact with men of pure motives and lofty aspirations ; thus what is good and strong is fostered, what is unworthy and eccentric is swept aside. Many students come to college conceited, narrow-minded, and unrefined ; they graduate subdued, broadened and cultured. *Cui bono ?*

Rus ibo, manebo. Vale.

K. MACLENNAN.

Presbyterian College.

LOVE.

Sound me some note in the souls of men
That only the Insoul hears,
Some secret of God and the Universe,
Some chord from the song of the spheres.

Let it teach me a song that will circle the earth
Like of flash of electric flame,
That will tell all things to the minds of men
Of the mysteries whence it came—

A song that will surge on the hearts of men
And Self 'neath its melody smother,
A song that will open the eyes of each
To see by his side a brother.—

A song that will exile the murd'rer of Strife
And imprison the monster of Mammon,
That will exorcise the spectre of Fear
And frighten the wolf of Famine—

A song that will silence the pulsing of pain
And soothe the sigh of sorrow,
A song that will bury the wrong of the past
And brighten the mask of the morrow—

A song men shall sing and sing over again,
Entranced with its truth and beauty ;
For it maketh desire the motive of life
And a hollow word of duty.

* * * * *

And the snow-flakes rustled down into the street,
And the passengers shuffled along.
And a voice by my side whispered, "Love me aright,
And thy life shall be such a song."

GUILLAUME DE CHATEAUGUAY.

Partie française.

VALIDITE DU BAPTEME ROMAIN.

II.

DANS ce second article sur la validité du baptême romain je me propose d'examiner quelques objections qu'on soulève à ce sujet.

Une de ces objections, la plus populaire parmi bon nombre de protestants qui se font rebaptiser, se trouve reproduite dans *l'histoire de la vie et de l'expérience de François Pepin, racontée par lui-même*. Cet ouvrage, soit dit en passant, (1) est peut-être le premier qui ait été écrit par un Canadien français converti. L'auteur, né à Charlesburg, embrassa le protestantisme en 1847 et devint missionnaire parmi ses compatriotes dans la ville de Détroit, Michigan. Eh bien, ce M. Pepin se fit rebaptiser avec toute sa famille pour la raison qu'il indique lui-même dans *l'histoire de sa vie*, page 55 : “ Me proposant de me joindre à l'Eglise de Christ, je fus porté à examiner mon initiation dans l'Eglise catholique et à comparer le baptême romain au baptême prescrit par les Saintes Ecritures. J'avais cru jusque là que je devais considérer mon premier baptême comme valide... Mais l'Evangile prescrit le baptême d'eau, tandis que moi et mes enfants avons été baptisés avec de l'huile, de la salive, du sel, aussi bien que de l'eau, appliqués avec du coton ou de la laine sur la poitrine, le cou, le nez, la bouche, les yeux et les oreilles. Ces superstitieux appendices invalident, selon moi, ce saint sacrement du baptême. Désirant donc nous conformer aux enseignements de Jésus-Christ et des apôtres, ma femme et moi et tous nos jeunes enfants, en nous unissant à l'Eglise méthodiste épiscopale, fumes rebaptisés avec de l'eau pure au nom du Père, du Fils et du Saint-Esprit.” Ce qui revient à dire que puisque l'Eglise de Rome a ajouté plusieurs cérémonies au baptême, elle l'a invalidé par ce fait même. On ne nie pas cependant que le signe sensible du baptême romain ne soit l'eau, mais les *appendices* du sel, du Saint Chrême, etc., pense-t-on, pervertissent ce signe.

(1) ayant été publié en 1854.

Cette objection est-elle bien sérieuse ?

Comme j'ai déjà eu occasion de le dire, ces cérémonies que l'Eglise de Rome ajoute au baptême ne sont pas considérées par elle comme étant des parties intégrantes de ce sacrement, ou comme participant à la nature de son institution. Elle les traite et les explique séparément. D'abord elle affirme que le baptême est une oblution d'eau au nom de la Trinité ; ensuite elle fait mention des cérémonies qui l'accompagnent ou qui le suivent ; mais en parlant du signe sensible du baptême, elle ne dit pas un mot du sel, du saint chrême, de la salive ; au contraire elle affirme que ce signe sensible est l'eau *vera et naturalis*, jugée nécessaire et suffisante.

Ce qui confirme cette explication c'est le fait que le baptême administré par les laïques, qui, selon l'Eglise de Rome, ont ce droit en cas de nécessité, est absolument conforme à celui administré dans notre Eglise, c'est-à-dire qu'il consiste en une ablution d'eau au nom de la Trinité, sans *saintes Huiles*, sans sel, sans salive, sans exorcisme quelconque.

Mais si voulant encore insister sur ce point, on soutient que quelque soit le rapport entre ces cérémonies et le baptême, elle n'en pervertissent pas moins ce sacrement, on fait usage d'une arme à deux tranchants qui peut se tourner contre celui qui s'en sert. Car quelle est l'Eglise protestante qui administre le baptême sans y ajouter quelques cérémonies nullement mentionnées dans son institution par Jésus-Christ ? On y lit ou on y récite toujours un certain service liturgique, on y chante des hymnes ; dans plusieurs Eglises évangéliques on a des parrains et des marraines, bien que cet usage n'ait commencé qu'à la fin du second siècle ; chez tous les protestants, excepté chez les anabaptistes, on confère des noms à ceux qu'on baptise, quoiqu'il soit certain que cette coutume ne remonte qu'au quatrième siècle. Si donc les *saintes huiles*, le sel, la salive, les exorcismes invalident le baptême, pourquoi les parrains et les marraines, les hymnes, la liturgie et les noms ne .invalideraient-ils pas aussi ?

(*À Continuer.*)

J. L. MORIN,

Montréal.

PERSEVERANCE FINALE DU CHRETIEN.

IL Y a peu de doctrines propres à notre Eglise qu'il importe plus d'établir que celle de la persévérance finale du chrétien. Car ce n'est pas une doctrine spéculative comme tout d'autres qui n'influe en rien sur le bonheur du chrétien. Au contraire d'elle d'écoulent la paix et la consolation du croyant lui permettant de s'écrier avec l'apôtre Paul que ni la mort, ni la vie, ni les anges, ni les principautés, ni les puissances, ni les choses présentes, ni les choses à venir, ni la hauteur, ni la profondeur, ni aucune autre créature ne pourraient le séparer de l'amour de Dieu.

C'est en m'attachant à montrer que cette doctrine est *desirable, raisonnable* et *scripturaire* que je veux l'établir.

Qu'elle soit désirable il ne faut que se rappeler quelques-uns de ses effets pour s'en convaincre.

Qu'elle paix, qu'elle sérénité elle fait régner dans le cœur du chrétien ! Car il sait que Celui qui rachète les siens ne les délaisse pas et que si Dieu envoie le torrent c'est pour que la foi de l'élu en soit exercée et non submergée. Sa barque peut être balottée par les vents de l'épreuve et les orages de la tentation mais elle ne peut être engloutie. Ayant en son cœur le sentiment profond, ineffable et tout céleste de la paix de Dieu découlant de l'attente assurée de la gloire à venir, le chrétien redouble de courage dans le combat contre ses ennemis spirituels. Il faut bien peu connaître le cœur humain pour croire que l'assurance du salut fait tomber dans l'inactivité. Quel est le soldat qui combat le mieux, celui qui est certain de la victoire ou celui qui doute de l'issue de la bataille ? L'ardeur qui nous anime à atteindre un but est en raison directe de la certitude que nous avons de réussir ; ce qui énerve, ce qui paralyse l'énergie c'est le doute.

La certitude du salut fait plus qu'assurer la paix au chrétien et l'animer au combat : elle lui fournit un sujet de plus d'être reconnaissant envers Dieu, c'est-à-dire d'aimer Dieu et de se consacrer à lui entièrement. Car le chrétien est convaincu que la *bonne nouvelle* n'annonce pas un demi-salut à l'homme pécheur. C'est une grâce accomplie dans sa substance, qui est la vie de Dieu ; dans son étendue, qui est l'amour de Dieu ; dans sa durée, qui est la toute puissance et l'éternité même de Dieu. Et cette grâce, non seulement la certitude du salut la révèle par la Parole, mais de plus la scelle et

la certifie par le Saint-Esprit en l'accompagnant du sentiment profond de la paix de Dieu et de l'attente assurée du bonheur à venir.

Voilà quelques-uns des effets de la doctrine de la persévérance finale qui nous la présentent comme utile et même nécessaire au chrétien. N'est-ce pas une preuve alors de sa vérité? Nous savons que les besoins que Dieu fait naître dans le cœur du croyant il y pourvoit toujours par les effets de sa grâce.

L'espace me manque pour développer le deuxième et le troisième points de cette dissertation; je me bornerai à en mentionner les subdivisions.

La doctrine de la persévérance finale est raisonnable car elle (a) est conforme à l'idée que nous avons de Dieu, tout ce qu'il fait étant bien fait et parfait.

(b) Nature de la conversion, son effet sur la volonté, à laquelle elle fournit les motifs déterminants.

Cette doctrine est scripturaire.

(a) Jean X. 28, 29: Rome. XI. 29: Phil. I. 6: Pierre I. 5.

(b) Conséquence de l'élection. Ter. 31, 3: Math. 24, 22—24: Actes 13, 48: Rom. 8.

(c) Union du chrétien avec Christ Jean 14, 19: Rom. 8, 38, 39: Gal. 2, 20.

J. L. COSTILLE.

Mons. le pasteur E. Amaron principal du Collège protestant français de Springfield, Mass, fait un rapport encourageant de l'œuvre qui se poursuit dans les Etats de l'Est. Voici en quelques mots ce qu'il nous dit: "Le Collège Protestant français, à la fondation duquel j'ai travaillé depuis cinq ans est en voie de prospérité. Nous avons cette année une moyenne de 50 étudiants. Nous possédons des propriétés valant \$125,000. Nous donnons un cours complet d'études, vivant toujours dans l'espérance de pouvoir bientôt ériger une grande institution pour l'éducation de la jeunesse canadienne française. Voilà notre but à nous canadiens protestants, c'est de donner au peuple canadien, partout où nous sommes, une éducation solide et de leur procurer par ce moyen une vie facile et heureuse en les émancipant de toutes sortes d'erreurs."

NECROLOGIE.

LES lecteurs du " Journal " viennent de perdre une amie fidèle dans la personne de Madame Coussirat. Elle est morte jeudi 2 d'avril dans sa 45^{me} année—quoique prévue depuis quelques semaines sa mort jette un voile de tristesse sur le cercle de ces nombreux amis. Dans le cours naturel des choses il semblait qu'elle dût fournir une longue carrière. Jusqu'à il y a quelques mois, rien ne faisait pressentir qu'il en fut autrement. Mais il est des natures qui s'usent plus vite que d'autres.

Bien jeune encore une toute jeune fille, Madame Coussirat comprit que la vie n'est pas un amusement, mais une série de devoirs à accomplir. Son éducation première avait été austère ; soumise dès sa tendre enfance à des principes d'une rigidité toute chrétienne, leur application dans la vie de tous les jours lui paraissait toute naturelle et elle ne comprenait pas qu'on pût s'en départir, leur infraction produisait dans tout son être moral un choc pénible. Elle n'a jamais pu réconcilier dans sa pensée, certaines libertés permises en certains lieux, avec les principes d'une éducation chrétienne ; c'est dire que du cadre des qualités d'une jeune fille pieuse et studieuse, d'une demoiselle aimable et d'une épouse et mère chrétienne, ce qui se détache le plus clairement à nos yeux dans sa vie, c'est l'idée du devoir ; Madame Coussirat était l'esclave du devoir.

Souvent, chez un grand nombre de personnes fort honnêtes et même sincèrement chrétiennes, le devoir est un simple conseiller dont les avis sont suivis ou rejetés selon les circonstances, chez Madame Coussirat, il commandait en maître absolu. Elle ne transigeait jamais. Elevée dans un atmosphère de mission, elle en comprenait toutes les exigences : devenue femme de pasteur nous savons si elle a consacré aux devoirs de sa position nouvelle de précieuses heures enlevées aux soins domestiques de sa famille—ajoutez à tout cela qu'elle prenait un vif intérêt aux études et aux sujets qui remplissaient le temps de son mari qu'elle n'a jamais cessé d'entourer avec un soin jaloux et de veiller avec un légitime orgueil. Lui épargner toute distraction—le laisser librement poursuivre ses travaux—le décharger de tous les soins domestiques, telle a été sa grande ambition. Mais tout s'use, les natures sensibles et âpres au devoir plus vite que les autres. Nous avons tous une œuvre à faire—une fois faite—Dieu sonne le rappel. Il a sonné le sien. Il lui a dit : monte, viens te reposer.

Le juste trouve un refuge même dans la mort. Prov. XIV. 32.

Les fils des hommes se retirent à l'ombre de tes ailes ; ils sont rassasiés de l'abondance de ta maison, tu les abreuves aux sources de tes délices ; car la source de la vie est auprès de Toi. Ps. 36 : 9, 10.

Montreal,

R. P. D.

Editorial Department.

THE CLOSE OF THE VOLUME.

THIS number completes the tenth volume of the JOURNAL, and having finished our undertaking, we lay down the editorial pen. When we took it up six months ago, we did not expect that our way would be paved with mosaic, and we have not been disappointed. Still, our efforts have met with a degree of acceptance which enables us to finish our task with the feeling that we have not labored in vain. To the many who have spoken words of kindly encouragement, we offer our most sincere thanks, and to the few who have spoken words of disapprobation, we grant the fullest absolution.

It is meet that we should acknowledge our indebtedness to the writers who have helped to make the pages of this volume bright and attractive, and we do so most heartily. Their work has been purely a labor of love, and their debtors both we and our readers are.

We are glad to be able to state that, through the energetic management of the retiring Treasurer, the JOURNAL has at length been extricated from the financial entanglement, in which it became involved four years ago, when the enlargement to its present dimensions took place, and that it is now on a good financial basis. Its success for the coming year is assured by the election of the staff mentioned in the Reporter's Folio, of which Mr. D. J. Fraser, B.A., is Editor-in-Chief.

Having finished our words of valediction, we now send forth this volume on its mission, and if it will in any way help on the cause of truth and righteousness, we shall be satisfied.

OUR SYMPOSIUM.

OUR Symposium on the Westminster Confession is closed with this issue of the JOURNAL. The press notices of the discussion which have reached our Editorial Sanctum are highly gratifying. Some of them are brief and laconic, and others full and elaborate.

The Toronto *Presbyterian Review*, of the 19th ult., for example, devoted nearly three columns to comments upon it. We are thankful for this neigh-

hourly treatment. The JOURNAL and the public are certainly indebted to the learned writers of the several articles. Even those who may deprecate the opening of the question of the revision of our subordinate standards must be pleased with the spirit and ability displayed. *There seems no cause for alarm lest weakness or rashness should prevail in the event of the Presbyterian Church in Canada undertaking this task.* The conservative element in the church is strong enough to place due restraint upon impulsive and ultra progressive spirits. Besides, it is far easier to do nothing than to take decisive action. It is not at all probable that the revolutionary proposal to make a new Confession will be regarded with favour. Many solid arguments will require to be advanced and repeated to convince subscribers to the old one that its days are ended. But the labour of our contributors is not lost should no change take place in the near or remote future. They have attracted attention to a much neglected book which, we are satisfied, lies unread and unheeded in a vast number of Presbyterian homes. Those who think the book incapable of improvement should not complain of this result. They should rather rejoice in the effort to render their favourite work a living power in the church. Those also who deem it in any respect unscriptural or an inadequate expression of the spiritual life and religious thought of the age should have legitimate freedom to make this apparent. *But the work of criticism, of destruction, should be accompanied or followed by that of construction.* If any are distressed over the archaic language of the Confession they may be greatly profited by translating its massive statements of truth into their own dialect. If any know points which should be deleted let them show cause for doing so; and if any have in their minds whole chapters which should be inserted let these be speedily written and given to the public that they may be sifted in the light of God's word.

Discussion is absolutely necessary in determining the consensus of Christian faith in any large body; and the humble part we have taken in this respect we venture to think has been productive of no harm and may issue in much good.

THE SHADOW OF DEATH.

SORROW filled our hearts when on the afternoon of our closing day the sad intelligence reached us that the Shadow of Death had settled over the home of one of our Professors and had brought to him one of the severest trials that can befall any man. In the sore affliction which Professor Coussirat has been called upon to endure through the loss of his beloved partner in life, we feel that we all have a share ; and we beg to assure our honored Professor that the students of this college, who, having found in him a kind and devoted friend, have learned to respect and love him, sincerely and deeply sympathize with him in his great sorrow. Feeling that any words we have to offer cannot bring the truest consolation, we commend the bereaved in earnest prayer to Him who alone can give solace and support in the hours of bitter trial.

EXCHANGES.

OF our extra-collegiate exchanges we can do no more than make mention. The magnitude and number of the magazines and reviews, theological, literary and scientific, which litter our table preclude any lengthened remarks concerning them individually, either by way of digest or criticism.

Magazine literature is an outcome of the present conditions of literary effort and is an index of the extent and variety of the work which is being accomplished by the thinkers and investigators of the world. The name of contemporary magazines is legion and their literature encyclopædic. Theology, politics, sociology, physical science, education, commerce, art, literature and general miscellany—all have their exponents and monthly organs by the score or hundred. The whole literary field is carpeted with a perennial sheet of flowers of every imaginable species, so that the seeker of intellectual delights must be critical indeed if he find not satiety in quality as well as quantity, into whatever corner of the field he may have wandered.

Of late the boundaries of the field have been so vastly widened, that it is beyond the power of man to know the flowers in detail, beyond the favorite plot of each,—men must rest content if they catch but the outline of the beds and paths which stretch on every side of them. And so the necessities of the times have called into being a new department of magazine literature,—namely, that of the literary index—publications which aim at giving the hurried reader condensed information regarding current literature and new publications, a bird's-eye view, as it were, of the field of literature. Men, nowadays, haven't time to read books ; they think they have done well if time is found to read *about* books, snatching a hasty minute now and then at the

ferry, the train, or the waiting room, to run over the notices of contemporary writings which they find in these literary indexes.

Old Sawvodon of Bercy conceived quite a brilliant idea when he made his contract with Mèraut to come and impart ideas to him whenever he was on the eve of going into public, in order that he might have subjects of conversation. Do we not recognize a literary congener of Mèraut's in the relation of the literary index to the time-pressed modern reader? They have their place, undoubtedly, and are most convenient compendiums—a veritable boon to those who would keep abreast—where such thing possible—of the tide of contemporary writing; but an Exchange column is not, or should not be, a mere index of magazine contents, and therefore in speaking of our exchanges we shall not endeavour to catalogue their material.

Each in its own department deals, of course, month by month with whatever topics are uppermost in the mind of the reading public, or agitating the literary world at the moment. The political reviews have of late devoted their pages to the Indian and Negro problems, to international trade relations and disputes, and more recently, to parliamentary and congressional measures and contests. We acknowledge the receipt of *Edinburg Review*, *Quarterly Review*, *Literary Digest*, *Public Opinion*, and others.

Among scientific, literary, and miscellaneous magazines it is an invidious task to specify any branch which has attracted especial notice, unless it be the furore created by recent German discoveries in medicine and the ever quickening advance in electrical science. Travels, biography, character sketching, story-writing, poetry,—all are actively and successively pursued. We have received the *Century Magazine*, *Lippincotts*, *Dominion Illustrated*, *Harpers*, *Woman's Journal*, *Photographic Magazine*, *Educational Record*, *Our Homes*, etc.

In the religious world missionary affairs hold their own in the pages of general theological magazines, besides the number of periodicals devoted exclusively to their own interests. Missionary literature is abundant and interesting, while biographical work presents a fascinating field for earnest writers. In the theological world proper, there is never lack of sufficient heresy and heterodoxy to employ the pens of trenchant censors and castigators; and to this are added the present agitations in many circles for revision of church standards, and discussions concerning the new apologetic and kindred subjects which make their pages replete with interest for the reader. Of these, of course, as a theological seminary the bulk of our exchanges consists, of which the following are the more important: *Bibliotheca Sacra*, *Missionary Review of the World*, *Evangelical Christendom*, *Revue Chretienne*, *Quarterly Register*, *Gospel in all Lands*, *Old Testament Student*, *Treasury*, *Canadian Methodist Quarterly*, *Missionary Herald*, *Theological Monthly*, *Missionary News*.

College Note Book.

STUDENT LIFE.

AFTER TENNYSON (A LONG WAY).

In the Spring the sleepy lecture changes to the sharp exam,
In the Spring the student's fancy grimly turns to thoughts of cram.
In the Spring his tuneful (?) banjo ceases merrily to sound ;
In the Spring his sweetheart wonders why he doesn't come around.
In the Spring the COLLEGE JOURNAL from the student calls for aid ;
In the Spring the last year's *Conversazione* must be paid.
In the Spring his hurried meal, of course, digestion brings to grief ;
In the Spring the hymn is shorter and the prayers are rather brief.
In the Spring his homeward journey's happy if he makes a pass—
What's it matter, when he gets there, if they both were second class ?

We regret to state that Mr. McLean is in the Hospital, seriously ill.

It is said that one of our French students is about to publish a volume of poems, several of which have received favorable recognition from the first French Canadian litterateurs.

Talking of poetry suggests something else—of grave importance, viz., the desirability of keeping in room, No 1, its present occupant. Out of the last five, four have written poetry—the other man was married. The institution can't stand a new poet every year, and it would likely be some time e'er another Georgie turned up.

The graduating class this year is small, though only in members. Former ones have usually doubled soon after Convocation. But there is no prospect of that this time. Even the class photograph doesn't explain it.

We have been told that in some temperance tableaux recently presented in the city, the role of saloon-keeper was filled by one of our college poets. This is carrying *poetic license* a little too far.

Our friends are asking where the graduates are going. So far as we can find out, after Convocation, Mr. Fraser will go to the sea-side and Mr. Frew to the old country, while Mr. Morison will spend the summer at Ann Arbor, Michigan. Mr. Charles will continue his work in our mission at St. Jean Baptiste, and Mr. Vessot will take charge of Canning Street congregation in this city. As for the rest of us the greater number intend spending the summer on the continent. Mr. Moss will travel over the prairies. Mr. Sutherland will be at Lachute, Que., the Local Editor, at Least, Somewhere, and all the others, at Work.

The students who will remain in the city during the summer are Messrs. Dobson, McKenzie, Reid, and Cleland, the last having recently been appointed to the charge of the new mission at Cote St. Louis.

VOICES FROM THE HALLS.

The man who used two bales of paper. I think I passed.

P. C. I'm going to zoo. *R. S.* It must be a zoo when all you fellows get into the class-room. *P. C.* You go and commit zoocide. (Needless to say, he did.)

A. B. Hurry up. *W. T. M.* Hold on, I want to lock my door—Presbytery meeting downstairs.

R. G. Do you think a young lady would prefer to have a chaperone, or merely a chap 'o'er own? (*Expirant omnes.*)

C. D. I say—who are the apologists? *R. G.* Why, the worshippers of Apollo, I suppose.

P. Q. (after the essay—thoughtfully) “Dulce et decorum est pro patria mori.” It is sweet and suitable to kill your father. I don't exactly understand it, but I wrote on it all the same.

E. F. Can you tell me what a *pant'socracy* is? *R. G.* I should say it's a species of Home Rule, and the opposite of *pelticoat government*.

Ragged Gown has decided to discontinue the lampoon, in favor of a spring song. He is conscious that those who have not been taken up will probably be offended at the slight, but let them be consoled with the story of Cato and his statue. “Perhaps it will be better,” said he, “that the people should ask, ‘Where is the statu. of Cato?’ than that they should say,

'There it is.' To some, indeed, he has "built a monument more lasting than brass," etc.—although it must be admitted, it required brass to build it. Lest this mention of his brass should put him on his mettle, I profess to be speaking in irony. But for the present, let us consider it o'er.

 SPRING SONG.

To the country soon the student will depart with exultation,
 To his truest Alma Mater, Nature's College, will he go,
 Where there isn't any roll call and no stiff examination—
 O, those blessèd bowers, 'the baiting-place of wit, the balm of woe'!

O, the student may pretend that his troubles have no end,
 But the fellow in reality is happy as a king;
 Though his countenance may wear seeming evidence of care,
 In his heart he is rejoicing in the prospect of the spring.

For it lightens his expenses when he hasn't got a dollar,
 When in dining at his restaurant he does without dessert;
 And it hails the days of comfort, when he wears a folded collar,
 And instead of ironed breastplates may put on a flannel shirt.

O, the student may pretend, etc.

It's a perfect panacea for each academic ailure,
 For it finishes the lecture and the daily exercise,
 Ends the pain of competition and the poignancy of failure,
 And with time rewards the winner when to revel in his prize.

• O, the student may pretend, etc.

For it brings the freshest breezes and the pleasantest of weathers,
 When the sap into the branches of the maple tree is sucked,
 When the apple orchards blossom, and the birdies get their feathers—
 Though the *fellow* who are flyers are invariably *plucked*.

O, the student may pretend that his troubles have no end,
 But the fellow in reality is happy as a king;
 Though his countenance may wear seeming evidence of care,
 In his heart he is rejoicing in the prospect of the spring.

W. M. MACKERACHER.

REPORTER'S FOLIO.

PHILOSOPHICAL AND LITERARY SOCIETY.

A MEETING of this Society was held on the 6th instant, with a view to electing officers for the session of 1891-92. The following were elected :

President, D. MacVicar, B.A. ; *1st Vice-President*, W. D. Reid, B.A. ; *2nd Vice-President*, A. Sauvé ; *Recording Secretary*, A. Graham ; *Corresponding Secretary*, J. S. Gordon ; *Secretary of Committee*, J. R. Dobson ; *Councillors*, Messrs. Eadie, Reeves, Stewart, McLean, Beauchamp.

Mr. Tener reported that the books showed a balance of \$21.00.

The following were then elected to form the JOURNAL Staff, during the next Session :

Editor-in-Chief—D. J. Fraser, B.A.

Associate Editors—E. A. McKenzie, D. MacVicar, B.A., W. T. D. Moss, B.A.

Reporting Editor—A. McGregor, B.A.

Corresponding Editor—J. R. Dobson.

Local Editor—G. C. Pidgeon

Treasurer—N. A. McLeod.

Business Managers—A. Mahaffy, and W. D. Reid, B.A.

French Editors—L. Bouchard, and Moise Maynard.

There being no programme, the meeting was then brought to a close.

The last meeting of the Society was held on Friday evening, the 13th instant ; the programme on this occasion consisted of speeches, essays and readings on the subjects allotted for the prize contest, which always closes meetings of the session. The fortunate men on this occasion were :

English Essay, H. C. Sutherland, B.A. ; Speech, W. D. Reid, B.A. ; Reading, J. R. Dobson ; French Reading, T. S. St. Aubin ; French Essay, N. McLaren.

MISSIONARY SOCIETY.

This Society closed its meetings for the Session on Friday evening, March 16th. A report of the St Jean Baptiste Mission was read by Mr.

Charles, B.A., after which the Convener of the building committee, the Rev. Prof. Scrimger, testified to the faithful work done during the past year, urging the continuance of the mission with a building of its own as originally contemplated. It was decided that the school should be continued for the summer under the care of a missionary and a teacher, Mr. W. Charles and his brother agreeing to do the work.

The building committee was authorized to purchase a suitable lot and proceed with the erection of a building. Mr. Rondeau was appointed to make collections during the summer.

It was also agreed that a statement as to the mission should be printed for distribution, and that each student be requested to take up a collection in his field for the further maintenance of the school.

W. T. D. Moss.

OUR GRADUATES.

The Rev. W. A. MacKenzie, M.A., B.D., of Brockville, Ont., who graduated in '84, has reason to be greatly encouraged at the present prosperous state of affairs in his congregation. Recently, the annual congregational meeting was held, and the reports handed in on that occasion were most satisfactory, and cannot fail to give a stimulus to both minister and people. Every department of church work seems to be in a flourishing condition. A large sum of money has been raised for missionary purposes, the total amount being \$1,225.50. Besides this, an addition of \$200 has been made to Mr. MacKenzie's salary, which shows that the congregation recognises the agent in bringing about much of the success.

Recently, also, the French congregation of St. Mark, Ottawa, of which the Rev. S. Rondeau, B.A., is pastor, held its annual meeting. It is now sixteen years since the congregation was organized, and never was the prospect so hopeful as at present, Mr. Rondeau seems to be enjoying the thorough co-operation of his people, and besides, he has many visible tokens of success in his work amongst the French Roman Catholics.

Some time ago, we noticed in our columns the erection of a new church at Glencoe, Ont., of which congregation the Rev. D. Currie, M.A., B.D., is

pastor. It is now found that the building is too small for the rapidly-increasing congregation, and steps are being taken to provide for greater seating accommodation.

The Rev. P. N. Cayer, who is at present the pastor of a French congregation at Ware, Mass., held a conference recently in the Methodist Church at d'Enfield on the subject of "Transubstantiation" There was a large number present, and the conference was listened to with marked attention.

The Rev. Joseph Allard of Fall River, Mass., U. S., is greatly encouraged in his work. At the communion in his church lately, ten new names were added to the roll of membership. Four of these were baptized by the pastor. The friends of French Evangelization there are greatly rejoiced : his success.

Mr. J. Naismith, B.A., who graduated in Theology with honours a year ago is at present engaged in Y. M. C. A. work, in Springfield, Mass., U. S. Mr. Naismith while in college always evinced a lively interest in this work. We learn that a "Canadian Society" has been formed in the school with which he is connected which meets once a week "to hear news from and to pray for the Canadian associations."

The Rev. D. M. Jamieson writes from Clapham, Que., and gives us some interesting items with regard to his brother, the Rev. W. J. Jamieson, who left for India a few months ago. He says that he stood the voyage well and feels splendidly—strong and hopeful. He had taken some lessons in the language from Miss Ross, one of the returning lady missionaries, and he did not apprehend very great difficulty in acquiring it. He wished to be remembered to all the students, and that both his work and himself, which are henceforth bound up together, should be remembered by them.

A very bright and newsy letter has been received from Rev. A. Lee, B.A., now of Kamloops, B. C., by one of the students, who has given us leave to read it. He has now become settled in his new field, and if the distance between it and his last place of labour is great, the difference in the character of the work is also considerable. But he describes the work as very encouraging, and says that "so far it is succeeding admirably." He looks upon his

new field of labour as hopeful from every point of view. We have not space to enter into details which indeed are very interesting, but it will delight all of Mr. Lee's old friends to know that personally, he is much pleased with his new home, and that he finds the climate exactly adapted to his constitution.

The Rev. D. L. McCrae, M.A., who was for seven years pastor of the Presbyterian Church in the University town of Cobourg, Ont., and who was laid aside for some time by the effects of a severe attack of "la grippe," has been called by the College Board to undertake the work of raising an additional endowment of \$200,000 for our College. Mr. McCrae has accepted the appointment, and for some time has been actively engaged in bringing the interests of his Alma Mater before the congregations of the Church.

JOHN A. CLELAND.

THE ALUMNI ASSOCIATION.

THE annual meeting of the Alumni Association was held at the College on April 3rd, Rev. J. L. Morin, M.A., presiding. After the usual opening exercises, the members of the graduating class, together with the Rev. T. Snyder, of Preston, Ont., our new B.D. graduate, were elected as members. The Treasurer reported that he had received only \$15.00 in payments of fees, and that \$11.40 of this was on hand. The election of officers resulted as follows: President, Rev. J. L. Morin, M.A.; First Vice-President, Rev. D. L. MacRae, M.A.; Second Vice-President, J. K. G. Fraser, B.A.; Sec.-Treas.; H. C. Sutherland, B.A.; Executive Committee, Rev. Prof. Scrimger, M.A., Messrs. A. McGregor, B.A., and D. McVicar, B.A.; Necrologist, Rev. M. H. Scott, B.A.; Bibliographer, Rev. Prof. Campbell, LL.D. Rev Messrs. D. L. MacRae, M.A., S. J. Taylor, M.A., and T. Bennett, were nominated as representative senators.

Mr. MacRae called the attention of the association to the precarious condition of the gold medal fund, which on account of being insufficiently endowed, is yearly growing smaller. The sum of \$300 is needed to place this fund on a permanent basis. The matter was fully discussed, and the Secretary, having associated with him Rev. Messrs. MacRae and Bennett, was instructed to communicate with some graduate in each Presbytery of the Church asking him to solicit from the other alumni within his presbytery for

the purpose of fully endowing this fund, the annual fee, with any additional contribution they might feel disposed to make, and also to solicit contributions from others for the same object. It was thought that as a large number have graduated since the original contributor to this fund were made, many of these would doubtless do something handsome, and rescue this important fund from extinction through encroachments on its principal.

It was decided to have a banquet in connection with the Alumni Association during the meeting of the General Assembly at Kingston, in June next, and the Revs. Dr. Warden, J. L. Morin, M.A., W. T. Herridge, B.D., and D. L. MacRae, M.A., were appointed as a committee to make the necessary arrangements.

Mr. W. Russell, B.A., who was present, being called upon, spoke some words of gratitude and of hope concerning his work.

The retiring Secretary was instructed to convey to the Rev. Prof. Cousirat the heartfelt sympathy of the members of the Association in his present grievous affliction, after which the meeting closed with the benediction.

DONATIONS TO THE LIBRARY.

ONE hundred and twenty (120) volumes have been presented to the College Library by various donors during the College year 1890-91. The following is a detailed list:—

PETER REDPATH, ESQ.—Jeremy Taylor's Works, 10 vols. ; Barrow's Works, 9 vols. ; South's Sermons, 5 vols. ; Hooker's Works, 3 vols. ; Fuller's Works, 8 vols. ; Anderson's Annals of the Bible, 2 vols. ; Steinmetz' History of the Jesuits, 3 vols. ; Stroud's Death on the Cross ; Blackadder's English Bible.

REV. I. H. JORDAN.—Ante-Nicene Fathers, 9 vols. ; Nicene and Post-Nicene Fathers, 16 vols. ; Gregory's Prolegomena to Tischendorf's Greek New Testament, P. II.

JAMES FERRIER, ESQ.—Iysimachus Nicanor to the Covenanters.

WILLIAM DRYSDALE, ESQ.—Proceedings Fourth Council of Reformed Churches.

- REV. D. L. GOODWIN.—Notes on the Revision of the New Testament.
- REV. DR. REID.—Minutes of the General Assembly, 1890.
- REV. HUGH LAMONT, D.D.—The Ossianic Controversy.
- SIR. WILLIAM DAWSON.—Modern Ideas of Evolution.
- REV. PROF. SCRIMGER.—Jesuit Morals.
- REV. PRIN. MACVICAR.—The Marriage Laws of the Province of Quebec.
- REV. THOS. FENWICK.—Review of Archbishop Lynch.
- MR. W. H. PICKARD.—Life Bella Cooke.
- MR. JOSEPH DAVIS.—Millii Dissertationes.
- PARLIAMENT OF CANADA.—Sessional Papers, 15 vols. ; Journals of the Senate ; Journals of the House of Commons.
- GEOLOGICAL SURVEY OF CANADA.—Parts K. and M. Report of 1887 ; List of Canadian Hepatica ; Catalogue of Canadian Plants.
- ROYAL SOCIETY OF CANADA.—Proceedings for 1889, Vol. 7.
- DOMINION GOVERNMENT.—Report and Statistics of Inland Revenue for 1889 ; Mortuary Statistics for 1889 ; Rand's Micmac Dictionary ; Proceedings of Fruit Growers' Association.
- GOVERNMENT PROVINCE OF QUEBEC.—Revised Statutes, 3 vols. : Report on Education, 1889.
- GOVERNMENT PROVINCE OF ONTARIO.—Report on Education, 1889 ; Report on Agriculture, 1889 ; Mineral Resources of Ontario.
- MONTREAL BIBLE SOCIETY.—Eighty-sixth Report of the B. and F. Bible Society, 2 copies
- BASLE MISSIONARY SOCIETY.—Seventy-fourth Report, 1889.
- TRUSTEES OF THE NEWBERRY LIBRARY, CHICAGO.—Proceedings for 1889.
- MCGILL UNIVERSITY.—Calendar of Medical Faculty, 1890-91
- QUEEN'S COLLEGE, KINGSTON.—Calendar 1890-91, Examination Papers, 1890.
- DALHOUSIE COLLEGE, HALIFAX.—Calendar 1890-91.

ANNUAL CONVOCATION.

APRIL 2ND, 1891.

THIS interesting event with its imposing ceremonies passed off very successfully, as it always does. The procession of students, followed by the Visitors, Alumni and Senate, entered the Hall a few minutes after eight o'clock, the students taking the seats reserved for them at the front, and the rest of the procession mounting the platform, and taking possession of the seats arranged there. On the right of Principal MacVicar, who presided, sat the Hon. Sir Donald A. Smith, K.C.M.G., LL.D., Chancellor of the University of McGill, and on his left, Sir William Dawson, Principal of McGill. After the opening hymn, which was followed by the reading of the Scriptures and prayer by the Rev. A. B. MacKay, D.D., the programme of Convocation was taken up, which was as follows :

I.—PRESENTATION OF PRIZES, SCHOLARSHIPS AND MEDALS.

A.—PRIZES.

- (1) *Philosophical and Literary Society's Prizes.*—The Walter Paul Prizes : Public Speaking, \$10 in books, MR. W. D. REID, B.A. ; English Reading, \$10 in books, MR. J. R. DOBSON ; French Reading, \$10 in books, MR. T. S. ST. AUBIN ; English Essay, \$10 in books, MR. H. C. SUTHERLAND, B.A. ; French Essay, \$10 in books, MR. N. McLAREN.
- (2) *Sacred Music.*—The George Hyde Prize (2nd year only), \$10 in books, MR. H. C. SUTHERLAND, B.A. ; The R. S. Weir Prize (all years), \$5 in books, MR. W. D. REID, B.A.
- (3) *Ecclesiastical Architecture.*—The Dr. M. Hutchinson Prize (3rd year only), \$10 in books, MR. R. FREW ; The 2nd Prize (all years) \$5 in books, MR. J. A. MORISON, B.A.
- (4) *Rhetoric.*—The Dr. F. W. Kelley Prize (2nd year), \$15 in books, MR. H. C. SUTHERLAND, B.A. ; The Dr. F. W. Kelley Prize (1st year), \$10 in books, MR. M. MÉNARD.

B.—SCHOLARSHIPS, (Special.)

- (1) *University Scholarships.*—(Gained after the close of session 1889 90.)—The Sir George Stephen, 1st year, \$50, MR. J. S. GORDON; The Stirling, 2nd year, \$50, MR. J. TAYLOR; The Drysdale, 3rd year, \$50, MR. G. C. PIDGEON; The Slessor, 4th year, \$50, MR. R. MACDOUGALL, B.A.
- (2) *French Scholarships.*—The First Scholarship, Theological, \$50, MR. G. CHARLES, B.A., B.Sc.; The Guelph (Chalmers' Ch.), Theological, \$40, MR. M. MÉNARD; The First Scholarship, Literary, \$40, MR. A. SAUVÉ; The Hamilton (McNab St.), Literary, \$40, MR. N. MACLAREN.
- (3) *Gaelic Scholarships.*—The R. R. MacLennan, (Senior), \$50, MR. K. MACLENNAN; The H. MacLennan, (Senior), \$25, MR. N. A. MACLEOD; The J. MacLennan, (Junior), \$25, MR. A. MACVICAR; The A. MacPherson, (Junior), \$20, MR. N. MACLEAN.
- (4) *The Nor' West Scholarship.*—The James Henderson Scholarship of \$25, MR. W. T. D. MOSS, B.A.

C.—SCHOLARSHIPS, (Theological and General.)

- (1) *Ordinary General Proficiency.*—The Greenshields, 1st year, \$50, MR. E. A. MACKENZIE; The Balfour 2nd year, \$50, MR. D. MACVICAR, B.A.; The Crescent St., 3rd year, \$50, MR. R. FREW; The Hugh Mackay, 3rd year, \$60, MR. J. K. G. FRASER, B.A.
- (2) *General Proficiency in Honour and Ordinary Work.*—The Anderson, 1st year, \$100, MR. D. J. FRASER, B.A.; The John Redpath, 1st year, \$50, MR. K. MACLENNAN; Special, 1st year, \$50, MR. W. D. REID, B.A.; The William Brown, 2nd year, \$100, MR. H. C. SUTHERLAND, B.A.; The Peter Redpath, 2nd year, \$50, MR. A. MACGREGOR, B.A.

D.—MEDAL.

The Students' Gold Medal, being highest prize of the year for all work, Pass and Honor, awarded to MR. J. K. G. FRASER, B.A.

2.—CONFERRING DEGREES IN DIVINITY.

(a) BACHELORS OF DIVINITY.

The Rev. T. SNYDER, B.D., *ad eundem gradum.*

(b) HAVE PASSED THE FIRST EXAMINATION FOR B.D.

MR. W. L. CLAY, B.A., MR. J. K. G. FRASER, B.A., MR. J. NAISMITH, B.A.

3.—ADDRESSES, &c.

1 -- VALEDICTORY ADDRESS, BY MR. C. H. VESSOT.

2.—Presentation of Diplomas to the Graduates of the year, namely: MR. G. CHARLES, B.A., B.Sc., MR. J. K. G. FRASER, B.A., MR. R. FREW., MR. J. A. MORISON, B.A., MR. C. H. VESSOT, by the Reverend the Principal.

3.—Address to the Graduates by the Rev. A. J. Mowatt, A.M., of Erskine Church, Montreal.

4.—STATEMENT FROM THE CHAIR.—Closing remarks

by the Hon. Sir D. A. Smith, K.C.M.G., I.L.D., Chancellor of the University of McGill.

VALEDICTORY.

BY MR. C. H. VESSOT.

REV. PRINCIPAL, GENTLEMEN OF THE SENATE AND ALUMNI, LADIES AND GENTLEMEN,—

BEING convinced of the fact that there is no new thing under the sun, it is unnecessary to spend precious time in fruitless endeavors to offer you thoughts which have never before reached your minds. And why should one apologize because he has to repeat the words of gratitude often spoken and the well known parting wishes? Does not nature every spring put on her same verdant robe and do we not hail the approach of the delightful season with a new joy? Do not the roses every year point themselves with the same lovely colors and do we not look upon them with the same wonder and admiration, while a feeling of gratitude arises from our hearts toward Him who in his infinite wisdom provides equally for the majestic cedar of Labanon and the tender flower of the valley.

It may seem also unnecessary to mention here the toils and the anxieties of student life or to dwell upon its joys and pleasures? You are all sufficiently acquainted with these to believe us readily when we say that during our college life we have had more work than amusement. Many and many have been the hours we spent in solitude, bending ourselves over our books, while the merry tinkling of the sleigh bells or the gay laughter of a joyful throng was reaching our ears and tempting us.

Too often alas! many of the kind invitations of our city friends had to

be declined. The thought of these dreaded examinations. The idea of a failure and the feeling of the responsibility lying upon us as students for the holy ministry dismissed these natural desires for pleasure from our hearts and set us again in the path of duty. Sometimes, too, having indulged in a little relaxation in a passing recreation, we came back to our studies finding it hard to take up again the burden of life and failing to see the beauty of mathematics, the charms of classics, the loftiness of literature, and the sublimity of philosophy and theology ; we have wished that these classical languages had perished with the fame of their nations, that man should not have expressed so many thoughts and written so many wearisome books. Too often, when weary of study, the love of the mysterious, the desire of grasping the inaccessible which sent the noble Franklin to find an untimely death amidst the icy regions, had so completely deserted us that we would have preferred to tread the well known path of our city under the flashing of the electric light. Nevertheless in spite of these little imperfections we have with the edification of the lectures, with courage, hope and prayer, reached the end of our college career and at this hour we receive a reward of our labors.

Now fellow students I wish it were my pleasant task to tell you that tonight we have ended the toils of life, that there lies before us but a path strewn with roses. But my short experience in active life forbids me to do so. Do not think that leaving the lecture room and putting aside our note books, no more perplexing questions will present themselves for a solution. Many will be the problems which we shall meet in our pastoral life, problems which to be solved will require just as much ingenuity, patience, and also much more tact, as we shall not have our learned professors to help us. How shall we satisfy all the members of a congregation and meet objections without causing hard feelings, but rather edification? How shall we in all cases help those burdened down with the weight of their sins?

And, if I am permitted to say one word only in the name of the graduates who devote themselves to the work of French Evangelization, I may add, how shall we always approach with the greatest success the Roman Catholics and cultivate peace with them, while at the same time we refute the errors of their religion?

It is no small task to demolish a false system and to build a true one instead, to make Romanists lose confidence in the worship of idols and to set their faith upon a living Saviour.

Realizing at this moment more than ever the difficulties and the importance of this great work of God, I do pray all those who know what it is to worship a living Saviour, to renew their zeal, their liberality and their prayers in behalf of my countrymen, remembering that our divine motto, "Holding forth the word of life," in which we boast and to which we have vowed an eternal obedience, has been for hundreds of years and is still by the pope of Rome perverted into, "Crushing down the word of life."

But I must not make a missionary address, and, speaking again in the name of all the graduates, I express to you fellow-students our deep regret at leaving you. You whom we have learn to love and to respect as brothers, as we have worked side by side with diligence and prayer in preparing for our college examinations, may we go through life with fear and trembling, lest we should be found wanting in the last great day of testing, when we shall stand before the judgment seat of God.

To you, Rev. Principal and Professors, who with so much ability and patience have lead our steps in the path of knowledge, removing with your clear explanations the difficulties which stood in our way; who stored our minds with the precious facts of science and gave us a longing for more, who taught us how to think and how to learn, allow me to tender you our most sincere thanks and the expression of our deepest gratitude. We know that we can never repay the care and kindness you have bestowed upon us, but we shall go forth into the world endeavoring to walk in your footsteps and to do for others that which you have so nobly done for us. Rest assured that the days we have spent in this college under your faithful guidance have been amongst the most pleasant and profitable of our life, and will bring back to us sweet remembrances.

We also extend our thanks to all our friends who have assembled here to witness our closing exercises thus showing by their interest in our cause that they will be ready to lend us a helping hand in our future work. The moment is now come, when we must part, some of us perhaps never to meet again, or at least not within these walls.

May we all be fortified with grace from on high, and, fulfilling well our duties wherever our lot may be cast, when this life is over, we shall all meet again in the great mansion above where there shall be no more separation. Having expressed thus the earnest prayer of the graduating class, having fulfilled in its behalf I bid you all farewell.

ADDRESS TO THE GRADUATES.

BY THE REV A. J. MOWATT, M.A., MONTREAL.

Take heed unto thyself, and unto the doctrine.—Paul.

I AM to speak a few words to the Graduating Class. And let my first word to you be that of congratulation. For seven years or more you have been pursuing your studies at this and other institutions, and now you have come to the last hour of your college career. Doubtless you have been looking forward through the years with a growing interest to this hour, and it seemed to linger as you looked and waited ; but now when it has at last come, and you are about to break with a past that has dealt kindly with you and grown to be dear to you, and to enter upon a future untried and not without its risks and perils, your feelings are of that mingled sort, wherein joy and regret, hope and fear, have alternate sway.

Hitherto your place has been down there, gladly down there, sitting at the feet of authority, listening and learning, drinking into your soul an inspiration that in the years to come will do so much for you, and by you for others. But from this time forward your place is to be up here where I am ; on the same level, and side by side, with these fathers and brethren, these masters of thought. Henceforth you are to speak, and others are to hear ; you are to teach, not be taught ; you are to command, and others are to obey. You are now graduates ; you have *stepped up*, and a very real step up it is, and I want to congratulate you, and I want you to realize that it is matter for congratulation.

You have succeeded down there perhaps ; attained distinction as students ; won honors, medals, prizes, degrees. I congratulate you. I say, Well done ! They mean something. But after all, what is that success to this that invites you, awaits you, opens up to you, here ? I say, Come away from all that, and weep no tears that you have to come away ! Cast it from you ! Forget it ! To be honored to preach the Gospel, to speak to men of Jesus, to tell the story of God's love to sinners, to lead them to the cross, to win them from their evil life—to do that out on the prairie yonder, in the backwoods of New Brunswick, on the shores of savage islands, is an honor alongside of which that other with all its brilliance is but a bauble. I say

then, cast it away! Forget the past! and, come away to be something better, higher, holier! Press forward to the prize of the high calling of God in Christ Jesus!

Now, you want me to say something to you about this work that you are going forth to do, and perhaps you expect me to be in a position to say so much. But the truth is, I cannot tell you how to do your work. No man can do that. We have all a work of our own to do, and we must find out for ourselves what it is, and where it is, and how best we can do it. This thing --*myself, thyself*--is more in this work of preaching the Gospel than we think or know. What I want to do, then, and all I can hope to do, in the few remarks I am to make, is to impress upon you the importance of being your best self in the work. The Apostle Paul said to the youthful preacher Timothy, and I would say to you: "Take heed unto thyself, and unto the doctrine."

THYSELF AND THE DOCTRINE—that is the key-note of what I would say to you, and there is something there, if we can get at it. Our sermons and ourselves are so bound up together that there is no tearing them apart. Whatever in fact men do—preach, pray, read, talk, think, sing, sell, teach school, transact business, build bridges, sail ships, rule states, they put more or less of themselves into it. They cannot but do it.

Give, for instance, two readers the same passage to read—and their reading of it may so modify it—its sense, its force, its truth even, that you would hardly know it to be the same piece. Or, you hear two parties tell the same story, and their telling so changes it that it is not the same story. And yet they may be truthful, or they may want to be. So with everything men do. You cannot let a thing go through your hands and heart without its taking along with it something of yourself. And it ought not to be the worse for that. It ought to be the better rather, for the more of yourself, other things being equal, you can put into what you do, the better you do it.

Now, in the same way, this thing *myself, thyself*, is something, very much more than we realize perhaps, in this great Divine work of preaching the gospel. You take God's truth as you find it here, the gospel of His Son, the solemn messages of His Word, and you preach them. But in doing so, you modify them more or less. You make them yours, and you must make them yours, if you are to preach them lovingly, with a soul on fire, and in a way to arrest men's attention and awaken their interest and concern. But then,

in so far as you make them yours, they are tinged, colored, changed, by their being yours. Just as water, tumbling down its mountain channel, rippling and eddying through wildwood and meadow, soaking through swamp and fen, flowing along past village and city with their sewers of filth and fever, is more or less changed in its character; so the water of life even, as it comes from human lips—yours and mine—not always sparkling and gushing full and free and clear—that living water is tinged, colored, changed, alas! poisoned perhaps, by this self of ours.

Thus with what an emphasis the apostle would say to you and me, as we go forth to our work as preachers of the gospel, as heralds of salvation to a lost world: "Take heed unto thyself, and unto the doctrine."

But to be more practical. And here opens up a wider field than I can occupy in the few minutes at my disposal. I can only glance at some points.

And the matter of *health* is something here. "Take heed unto thyself" in that respect, for the want of health affects our work, the character of our preaching, yea even the doctrine, more than we know. I am not an adherent of a certain modern school of philosophy, that makes out, or tries to make out, that the best pulpit efforts, our systems of theology, are but the secretions of nerve tissue. But I do hold, that the sermons that are tortured out, bilious headache and neuralgic twitchings are not likely to do much good, and the theologic systems that are elaborated out of fits of melancholy are apt to be grim, morose, hot. As we feel, so we preach, and if we do not feel well, the gospel we preach cannot be the bright and blessed thing it is, and ought to be. How it sunshines everything for us, gives tone to the work, makes us fearless and faithful, hopeful and joyous, to be strong and well. Hence, I would say to you, going forth as you are to your work, look to your health, for it has so much to do, if you want to be a power, a pulpit force, the joy and help of men.

Then take heed to thyself in the matter of *personal habits*. I do not say, be a dandy, a fop, in dress and manners, so fastidious and nice as to how your hair is parted and your cravat is tied. But this I do say, no preacher can afford to dress slovenly, to have rude and boorish manners, to offend good taste. Some of us have not been cast in the finest mould. We are big and burly in shape and size, gruff and harsh in tone and gesture, ungainly and clumsy in our movements, and the tailor who undertakes to fit us and keep us in order has such a time of it. Still, as preachers, we can be,

and we ought to be, Christian gentlemen. The vulgarities—shall I call them?—the unseemly mannerisms, the uncouthness and unkemptness, of some eminent servants of the church, are blemishes, flies in the ointment. They get along with them, but they would get along better without them. We need not be odd, eccentric, whimsical, to be clever. We need not act the mountebank, to play the fool, to draw the people. We may be only silly, the laughing-stock of fools, the pity of the good and wise. Be grave, without being dignified, pompous, conceited. On the street, in the parlor, at home and abroad, as well as in the pulpit, remember that you are preachers of the gospel, those upon whose heart the care of souls is laid, and be above reproach. The eyes of the world are upon you, and your walk and talk on the street even, may be a sermon, or otherwise. So often it is said about the preacher: “He is not out of the pulpit what he is in it.”

When I was laboring down in Nova Scotia, one of my people, a lady in delicate health, said to me one day when I called to see her: “Mr. Mowatt, I have been sitting here day after day watching to see you pass along the street. I thought it would do me good just to see you.” “Ah!” I said to myself, “how hard it is to be all I ought to be, when I am watched that way.” And yet, young men, so it is, and you must take heed to such trifles as your dress, your manners, your down-sitting and up-rising, your very walk along the street, and withal, you must be so simple and humble, so forgetful of self, so unconscious.

Then take heed to thyself *intellectually*. The schoolmaster is abroad to-day, and you and I must be scholars, if we are to preach the gospel effectively. In these days of general education we cannot be lame in grammar, mispronounce words, make mistakes in geography, tangle up sentences, mix metaphors. You have heard it said that the brilliant Whitefield could make his hearers weep by the way he said Mesopotamia. It is of course apocryphal, a gross exaggeration, but it goes to show how much the mere pronouncing of words may do to move the people, to win their attention and interest. It may or may not have been true that Whitefield used to move his audience to tears by his way of pronouncing Mesopotamia, but this I am sure, if he ever did, he did it by pronouncing it correctly, not incorrectly.

Some years ago the Book of Deuteronomy was the theme of no little polemic discussion, and every student preacher felt it to be his duty to have his little say in the controversy. My pulpit down in Fredericton happened

to be supplied in my absence by a young Scotch preacher, and if he did not move the people to tears, he at least provoked a smile, by the way he spoke of the Book of Deuteronomy.

I have heard a brilliant preacher tell his hearers that the Nile was the largest river in the Holy Land, and the same man brought Paul into Damascus amid the booming of canon. For a preacher to make such mistakes is to imperil his theology, and both his usefulness and character.

Be students Let your preparation for the pulpit be thorough. "Beaten oil for the sanctuary," said the godly McChayne. As soon as you find a place for the sole of your foot to rest on, have a study, and be much in it. With some preachers their study is a museum of curiosities, natural history specimens, knick-knacks. With others again their study is a smoking-room, a place to lounge away their mornings in. And with others again it is the least frequented room in the house, a room they enter but once a week. Let yours, I exhort, be a real study, where, in solitude, you think and write and pray for the people, and out of which you come to speak to and to plead with men, with a power and earnestness that will tell. If we are not much in our study, the people will soon find it out. We cannot long fool them with sound for sense, shadow for substance, trope for thought, verbiage for verity. They will very soon tire of us, and turn away with lean souls, and go elsewhere for greener pastures. It is not nice perhaps to find sheep jumping fences, but they will do even that for a sweet fresh bite. And perhaps the Good Shepherd may not blame them much for doing so. Yours and mine may be the blame.

A word more, take heed to thyself *spiritually*. The apostle speaking of the work, its risks and responsibilities, the burden laid upon us, and all we are to be and do, asks: "And who is sufficient for these things?" And, young preachers, I want to say to you, as one who has had some experience in the work, that there are times, when the burden of the work, the weight of responsibility in connection with it, comes upon us so crushingly, that we feel as if we cannot stand up under it. But our sufficiency is in the Lord of Hosts. He has called us to the work, and He will be with us in it, and in His name we will go forward. If, however, we would be strong in His strength; if we would enjoy much of His presence and favor in the work; if we would preach with a power the world cannot withstand and men cannot gainsay, a might that can do all things in the name of Jesus; if our faces

would shine and our hearts glow ;—if, in a word, we would succeed with a true success, and we should expect to succeed, how close to the Lord and our duty we must live, how full of the Spirit and the Word we must be, and how high above the world and its influences we must walk and work.

O sons of the prophets, be faithful ; be good and true men. So much depends on you, on what you are, on the way you live, as to what you can do. If you are not really good, you cannot do the good you are going forth to do. If you know not Christ yourselves, how can you preach Him to others? Men look to you for an example. They want to know what you are, so that they may know what they should be. It is not what you say so much that helps them, inspires them ; it is the life, the character, the manhood, behind what you say. You may say and say, loud and long ; but if you are not and do not as you say, your words will be weak, they will fall to the ground. There will be no help in them for men, no inspiration, no power of God.

I charge you, then, to be so true, so good, so like the Master. Be men of prayer, if you want to be men of power. You are to speak for Christ, speak as in His stead. How would He speak to the people, were He where you are to be? What would He say to them? How would He say it? With what tenderness and tears, with what faithfulness and fervor? Thus are you to speak.

You are entering upon your work in an age of great scientific and spiritual activity, an age of extraordinary progress and power. Your place and work are farther on down towards the times of the end than ours have been and are. The next few decades are looked forward to to-day with no little interest and anxiety, for it is felt we are on the eve of great social upheavals, vast ecclesiastical and civil overturnings, a deep and widespread revolution before which so much will be swept away, and the pulpit will have an important part to play in all this that is yet to be. Everywhere it is now being asked, where unto all this unrest in church and state will grow, whither the course of events tends, and modern prophets, and the men who profess to know the times, are perplexed. The very foundations of things hitherto regarded as established, settled, strong, sure, are to be rudely overhauled and tested, and what will not stand the test will have to go, and so much will have to go. Oh, then, the church looks to you, the preachers of the next fifty years, to stand up for her rights, to be true to the truth, to be loyal to

the Lord, and to do so much for the working out of the good to be. Into your hands is committed so much that concerns the future of our country, the happiness of the people, the world's salvation, and what if you lack courage, faithfulness and faith, devotion to the work? "Watch ye, stand fast in the faith, quit you like men, be strong." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

STATEMENT FROM THE CHAIR

PRINCIPAL MacVicar remarked that the influence of the College extended over the whole Dominion, and far beyond it. In proof of this he mentioned the fact that the Rev. John Mitchell, B.D., one of the alumni, was for ten years in Chester, England, successor to the eminent commentator Matthew Henry, there, as well as in this College, he had shown marked ability.

Several were pastors in the United States, and fourteen were settled in Manitoba and the North-West. Seven had gone to the foreign field, to India and China, and others were ready to go. One, Mr. J. C. Martin, was placed by a Board in New York at the head of an educational and missionary Institute in Tarsus, Asia Minor. They gave him this position because they discovered his merit and attainments while the pastor of a quiet parish in this Presbytery.

These, as well as the rest of the alumni, numbering in all 142, reflect honour upon their alma mater.

For the past session over 80 students were enrolled, 45 of whom would be engaged in various forms of Home Mission work during the coming summer.

What was thus far accomplished should be regarded as only a foretaste of the larger future. They should not forget that they lived in a great country with a glorious future in store for it, and in a great city, and were connected with a grand University of which they might well be proud. As a college they aspired to for larger and better things than those to which they looked back with thankfulness; and for this reason they needed much fuller equipment. The blunder in Canada and in Montreal was to build too small and then to be obliged to enlarge to the extent which might have been anticipated at the outset.

He closed with words of encouragement and counsel to the young

missionaries going out to their fields of labour. If their theological stores were not as ample as they could desire, and if they felt solicitous on any points in this respect, let them rely upon one of the best theological manuals in the world—the Shorter Catechism. Let them be wise, circumspect, earnest, loving—exhibiting by pure irreproachable lives the power of the lessons they taught. Let them be lovers of truth, lovers of souls, lovers of God, having full confidence in the gospel they proclaimed—and the Master would fill them with Divine power.

He then introduced the Hon. Sir D. A. Smith, K.M.C.G, LL D.

REMARKS BY THE CHANCELLOR OF MCGILL.

THE Chancellor began by paying a compliment to the speakers who had preceded him, especially referring to Mr. Vessot's valedictory as being very interesting and well written. He considered the students of the Presbyterian College fortunate in being able to enjoy the privileges of so able an institution, and said that McGill was proud to have such an institution affiliated with her, feeling sure that the students would do honor not only to their own college but also to McGill. In the North-West they had a great country which required spiritual care, a care which he knew they would give as far as lay in their power. He congratulated them on their Principal, whose ability no one could question, and also upon the able staff of professors that were associated with him. If at any time in the future any student should be tempted to do an unworthy deed, he felt sure that if he remembered his Alma Mater he would pause and reflect.

Rev. G. Colborne Heine pronounced the benediction and the Convocation was over.

An interesting incident in connection with this event was the presentation to each of the graduating class of a very handsome set of Jamieson, Fausset, and Brown's commentaries by Mr. David Morrice. Mr. Morrice, preferring to "do good by stealth," declined to consent to have any reference made to the presentation at the Convocation, but as he evidently forgot to place the JOURNAL's reporter under restraint, the latter has much pleasure in bringing this deed of kindness to the light.

Talks about Books.

THE Stoic emperor, Marcus Aurelius, in his *Meditations*, which Montaigne followed a long way after, as La Bruyère and George Eliot followed Theophrastus, and Boileau followed Horace, mentions those to whom he was indebted for all that he deemed valuable in his person and accomplishments, his attainments and his character. The Talker is neither emperor nor philosopher, jurist nor poet, novelist nor essayist, but he is, like many other people, a debtor. Being such, it is his duty to own the fact, and acknowledge gratefully all obligation, be it great or small, be the donor human, or the Giver of every good gift and every perfect gift. He is one of the meanest of men, who, on the one hand, will receive good without acknowledging it, and, on the other, will fail to make amends for evil wrongfully inflicted. Such an one is not of the Truth.

The Talker is indebted to Mr. James Croil, as on many former occasions, for literary pabulum, and that of no mean order; for the first book on the list is "The Soul of Man" by Dr. Paul Carus. This is a handsome octavo volume of over 450 pages, well printed and bound, and containing 125 plates and diagrams, illustrating its subject matter. It belongs to the class of physiological or physical psychology, a subject much studied at the present day. Hartley and Bonnet inaugurated it; it was taken up by Heivetus, La Mettrie, and the Encyclopedists generally; the phrenological school of Gall and Spurzheim gave it further prominence; and, to modern English readers, it is best known through the psychological treatises of James Mill and Professor Bain of Aberdeen, of Dr. Maudsley and Herbert Spencer. Most of the writers on physical psychology have been and are materialists, men who, confounding the physical basis of life with life itself, also confound the brain, which is the physical basis of thought, with the immaterial thought that pertains to the invisible soul. Dr. Paul Carus is a pantheistic monist, not an out and out materialist. He is far less theistic than Dr. Schurman; a good deal more so than Herbert Spencer, at least in some respects. His Pantheos is the soul of the universe, the formative principle in all existence, the material

part of which matters little. Thus, God is the infinite potency of extension and thought believed in by evolutionists, the unconscious thinker out of the Hegelian Absolute Logic. Spencer's Unthinkable and Unknowable, back of all phenomena, may, in time, be withdrawn from that philosopher's somewhat superstitious and self contradictory inner consciousness, and be manifested as a theistic conception ; but, in the meantime, Dr. Carus, as a spiritualist, is in advance of the apostle of present day materialism.

To one who would study the anatomy and functions of the brain, and of that wonderful nervous system of which it is the centre ; who would know how the mechanism of the human body is affected by mind, and by the external world that furnishes the mind with sensations, ideas, emotions ; this book will prove a rare treat. Nor does Dr. Carus restrict himself to the human frame ; he lays comparative physiology under large contribution. His illustrations, drawn from Haeckel, Ranke, Grant, Leuret and Gratiolet, Edinger, Sachs, and a host of other naturalists, and his text, indicative of the most extensive and careful reading, give to *The Soul of Man* a unique value ; so that no student of physical psychology can afford to disregard it. Yet Dr. Carus is not always careful to give references for his quotations, which, in so exact a work, is a serious omission. One may have perfect confidence in the author's honesty, and yet desire to see a quotation in its original context. A curious fact comes out in the preface, namely, that Mr. Edward C. Hegeler of La Salle, Illinois, supplies the funds for the anti-Christian propaganda which the Open Court, the Monist, and publications such as *The Soul of Man*, represent. The price of the book is not stated, but it can be had from the Open Court Publishing Company of Chicago, and, I suppose, from the booksellers generally.

Mr. Croil's next contribution is the February number, which is the second, of *The Critical Review*, published by Messrs. T. and T. Clark of Edinburgh, and edited by Professor S. D. F. Salmond, D.D. This is a new, and ought to be a successful, venture. It contains no fewer than twenty-one reviews by such men as Principal Fairbairn of Oxford, Professor Roberts of St. Andrews, Dr. Sayce, Professors Bruce of Glasgow, Marcus Dods of Edinburgh, Ryle of Cambridge, and Cave of Hackney. As samples, Principal Fairbairn reviews five books on Cardinal Newman ; Professor Roberts, the new life of George Buchanan by P. Hume Brown ; Vernon Bartlet of Mansfield College, Oxford, Schürer's *History of the Jewish People* ; the Rev. R.

A. Lendrum of Kirkliston, three volumes of Paul Gerok's sermons. The Review winds up with an Editorial Summary, and a very extensive Record of Select Literature, containing more than a hundred titles. Its annual subscription price of six shillings sterling is certainly moderate enough. What Messrs. Drysdale & Co. of Montreal, and Mr. D. T. McAinsh of Toronto sell it for I do not know.

Thirdly, Mr. Croil supplies, from a foreign field, Provost Vahl's Nordisk Missionstidsskrift, or Northern Mission Chronicle, published at Copenhagen. It contains an article on Buddhism by Pastor Soerensen, and a very able one; another by Christian Knudsen, which is a Review of Missions in India and the Indian Archipelago, in Western Asia, including Palestine, and in America, embracing Greenland and Labrador. Pastor Reinicke writes on the Mission work of the South African (Reformed Dutch) Church; and the Editor, in one place, treats of Missionary Societies, and, in another, gives a detailed list of Scandinavian missionaries. Accompanying the Missionstidsskrift, came the Almindeligg Kirketidende, or General Church Tidings, by the same editor. It contains articles on the Sabbath Rest, the Ninth Meeting of the Evangelical Alliance, and the Santal (Indian) Mission. Provost Vahl and his coadjutors seem to be thoroughly in earnest in mission work, a great deal of which has been accomplished by the Scandinavians since 1559, when Gustavus Vasa of Sweden established the mission to the Lapps, a year before the Reformation was established in Scotland.

Principal MacVicar is the next contributor of foreign literature, in the shape of Evangelisch Reformirte Blatter aus Oesterreich, for February of the current year. The sender, J. Otto of Prague, was determined to make a German of the Principal, whom he terms Rev. Principal Max Vicar. These reformed leaves come from a Church that has probably suffered more than any other Church in Europe. In the Thirty Years War, when Wallenstein, Tilly, and Pappenheim, went about at the head of armies, so brutal in their killing of the body that all civilized Europe stood aghast, the Jesuits followed, in crowds as hellish, killing the soul, till in Hungary, Bohemia, and other parts of the now Austrian Empire, Protestantism was almost annihilated. The Blatter are edited by J. G. A. Szalatnay, pastor of Kuttelberg in Austrian Silesia. The chief contributor to the number before me is the theological licentiate Sebesta, who begins with a very brief sermon on Psalm xxxii: 8, followed by an article on The Evangelical Reformed Church of Hungary.

Under the title "Weakness against great strength—an unequal war in Bohemia," a writer, signing himself F. C., tells how the reformed or Presbyterian press of Bohemia is now only represented by a journal called *Jednota* or *Unity*, as it formerly was by that called *Hus*. By their means the little Bohemian Church has striven and is striving to stem the great tide of Ultramontaniam. H. G. Kleyn writes on the Reformed Dutch Church of the Present. Lientiate F. W. Cuno contributes photographs of ancient reformers, Hilmar von Bardeleben being the subject of the present word photograph. The small notices are good, and the book review contains a reference to Dr. Bohl's article on Protestant Dogmatic Thought in Austria Hungary published in the *Presbyterian and Reformed Review* for January.

The publishers, I. Suckling and Sons, furnish Canadian National and Patriotic Songs. It is a small music quarto of 34 pages, well printed, in a tasteful wrapper, and containing sixteen songs with music. The idea of Messrs. Suckling in publishing this brochure, and in dedicating it to the children of Canada, is a very worthy and patriotic one, and they have succeeded as well as the means at their disposal allowed. The names of Torrington, Kerrison, Muir, and Hatton, are guarantees for the music. God save the Queen, Rule Britannia, and the Red, White, and Blue, are the three non Canadian pieces. There is a little sameness in the ten on Canada, The Maple Leaf, and Our Home, although the sentiment is always wholesome, and many verses do not lack the strength, the rhythm, and the ring of the true song. The Talker's eye caught a familiar name on page 18, his own, namely, set down as that of the author of the words to the well known and much admired music of Major Dixon "The Regimental March of the Queen's Own Rifles." But the editor has made a mistake in putting its composition by me in 1865, by transferring it from the University Song Book, which states the fact that in '65 I took my B.A. The composition was in 1866, when "Up comrades up! 'tis our bugle" were significant words, when, not only the Assembly and the ordinary calls of parade were well known by experience, but when, through fields of rising grain wet with morning dew, and with bullets in plenty around our heads, we obeyed the ringing sounds that meant "Advance," "Commence Firing," "Advance," "Commence Firing," "Advance," the last sounds some men there heard on earth, strange introduction to the peace of heaven.

Messrs. Drysdale & Co. have favoured me with a copy of a handsome small quarto volume of xii and 163 pages, well printed with large clear type,

and very handsomely bound. It is "Jacques Cartier and his four voyages to Canada," by Mr. Hiram B. Stephens, B.C.L., with a preface by Mr. George Murray of the High School. Mr. Stephens' book must possess high merit, first, in order to gain the laureation accorded it, and, secondly, to win Mr. Murray's respect. I once paid much attention to old Canadian history, having gone all through the Relations, Champlain, Lescarbot, Charlevoix, and all the rest of the French writers, and can thus vouch from personal knowledge for the completeness of Mr. Stephens' monograph. The greater part of the book is taken up by making Cartier and his companions tell their own story, after the author has thoroughly introduced them. The style is lucid and natural; the French documents translated are rendered with elegance and fidelity; and the work betrays laborious and careful research. The charts and other engravings, including an authentic portrait of the hero, add greatly to the value of Mr. Stephens' book, which the author has further enriched with thirty pages of illustrative notes, betraying the wide culture of their compiler. It is very creditable to Canada that she possesses men of sufficient cultivation and powers of hard work in pleasant fields, thus to gather together her historic records, and, while winning for themselves the laurel, to place a wreath upon the brow of national memory. The publisher's part has been very well performed, giving promise that the day of flabby and shabby provincial looking volumes is about departing.

To the same publishers the Talker is also indebted for a book that is hardly a Sunday book, but is nevertheless more deeply, practically religious than many a theological treatise. Do not grudge it me, dear reader, for, save the witty column of the Montreal Witness, and the Journal's symposium on Revision, in which supposed sensible men pretend to accept a doctrine of praeterition which nobody dares to preach (What a mere jest Truth is!) I have had no light reading this winter. The book is "Samantha among the Brethren" by Josiah Allen's wife. There are some men who don't beat their wives, who are not positively cruel to them, but who act meanly towards them and towards women generally in the Church of Christ. These fellows need a Samantha to point out their insufferable meanness. A severe woman I abominate, but a kind hearted woman who can, on occasion given, paralyze a conceited, presumptuous, ignorant, ungentlemanly belittler of women and women's work for Christ, is a veritable boon to the world. I know some men that I would love to set Samantha on to. A small voice, not far from me,

calls in juvenile talk "Six 'em Hero!". Samantha's book will do good. The Brethren are not Plymouth Brethren, nor United Brethren, nor Communists, nor Knights of Labour. Josiah Allen's wife includes Josiah among the brethren, since he presented her with ten cents as a lordly modern equivalent for the widow's mite, and the deacons are there, and the officers of the Methodist Episcopal Church in general. Perhaps Samantha belongs, as she professes to belong, to that branch of the church, perhaps she does not; her words are true of people in all churches. The book is humorous, apart from the funny spelling, but it is serious and pathetic. It sets forth the great army of women who work and receive no recognition; the pious female Talkers who do nothing else, mean specimens of womanhood; the talkers who work; and the silent women who labour much in the Lord. And the men, O the men! elders, deacons, managers, fussors, busybodies, censors, obstructionists, descendants of the scribes and pharisees, fifteen regulators, in their ignorant impudence, to one true worker, and that, not always, but very often a woman: Go for them, Samantha, wake up their sluggish consciences; and, while you are at it, wake up a few pragmatic ministers too, letting them know that Truth and humanity are dying, while they utter platitudes, assume the air of oracles, and ding-dong true minded and large hearted souls to the grave, with their everlasting church-bells. Ministers, not afraid to face the music, take this book home to your wives. If they and you can read it without you blushing for yourselves, you are either hardened reprobates or good true men, as I pray God you are; and if you blush, then do you pray God to make you better men in all time to come.

Another kind friend sends me Centuries, and Sunday School Times, and Magazines of Christian Literature, and I have Transactions of the Canadian Institute, and Proceedings of the Society of Biblical Archaeology, and a great mass of fugitive material for reviews of which there is no room in this last crowded number. The Talker wishes his many readers a pleasant and a useful summer, during which may God be brighter to you than our Canadian sky.



WE have much pleasure in presenting our readers with the following review written for the JOURNAL by a writer of scholarly attainments.

THE HITTITES: THEIR INSCRIPTIONS AND THEIR HISTORY.

SUCH is the designation of a book by the Rev. Prof. Campbell, LL.D., of this College, which has recently been published. Prof. Campbell's numerous friends have for several years been well aware, that he has been devoting himself with great ability and assiduity to the examination of the earliest records which are available regarding those races that acted a prominent part in the early development of human civilization. He has contributed learned and elaborate papers not a few, to Reviews and Magazines in America and Europe, on various questions affecting the Hittites and other nationalities of whom the world has hitherto had very insufficient knowledge, though they were very active and powerful and influential in their own far-off days. As Prof. Campbell has had the singular distinction of reigning *vacua in aula* in many of the abstruse investigations that engaged his attention, his intention of publishing a book on the Hittites must have been welcomed with delight by his scholarly friends. As he has had few, if any, co-adjutors in the pursuit of his recondite investigations in the domain—hitherto to a very large extent a *terra incognita*—of the Hittites, the writer of this Review of his Book can *mutatis mutandis* apply to his own case the language which Gibbon employed, when in his History of the Decline and Fall of the Roman Empire he began to discuss the religion of Mahomet: "As in this and in the following chapter I shall display much Arabic learning, I must profess my total ignorance of the Oriental tongues." A somewhat careful perusal of Prof. Campbell's two volumes on the Hittites is sufficient to show, that he has written lucidly and logically; and that, although he sustains without interruption the same able and erudite strain, there is everywhere perceptible a commendable desire to communicate his knowledge in as clear and continuous a manner as was possible for him.

Those who are conversant with the unhappy disposition which even learned men are wont to exhibit in the form of disparaging the labours of

those who have toiled in the same sphere of research with themselves, will not hesitate to praise Prof. Campbell for the kind and candid and honourable manner in which he always adverts to those scholars who have endeavoured to exert themselves in the same region of inquiry to which he has devoted his most careful attention and his best ability. Prof. Campbell has been very happy in giving the appellation of the Hittites to his book; forasmuch as he has been successful in tracing the history of that wonderful people with an amount of clearness and fulness, such as the learned world has never known. Regarding that powerful people whose movements and successes have been to him a subject of intense delight and satisfaction, he thus writes among other things: "It is impossible to over-estimate the importance of this ancient people without a record of whose exploits ancient history can hardly be said to exist. The Hittites were in many respects the greatest of ancient peoples, and constituted the substratum of all early civilization." The great advancement which has been made by Prof. Campbell's researches, in the knowledge that the world has had of the Hittites, will be abundantly evident from comparing the views that Prof. Cheyne of Oxford set forth in the *Encyclopaedia Britannica* a few years ago, with the distinct and decisive conclusions at which Prof. Campbell has arrived. Prof. Cheyne remarks among other things: "Our knowledge of the Hittite language is confined to proper names mentioned in the Egyptian and Assyrian Inscriptions. At present we can only say that the probability is that the Hittites are not Semitic. We wait longingly for a confirmation of Sayce's view that the Hittites were the authors of the Hamathite Hieroglyphics. If they be the inventors of these Inscriptions, this wonderful nation steps into a position hardly surpassed by that of any of the nations of the distant East. Evidence has now been supplied of the extension of the Hittite power to the very shores of the Aegean in the occurrence of Hittite hieroglyphics." Though Prof. Campbell has been successful in adopting a lucid style of composition in dealing with very intricate names and questions; and though the admission has to be frankly made, that even the intelligent reader must employ his clearest and most wakeful moments in order to understand the continuous argument of compressed erudition which runs through the Hittites; it will be cheerfully conceded that he has ably and satisfactorily justified his averment that "the ancient Hittite language in its different dialects in Syria and Mesopotamia was the parent of the languages spoken by the Turan

of the Persians, the Indo-Scythians of Hindostan, the Veniscians of Siberia, the Khitan of the Chinese, the Koreans, Japanese, and Loo-Chooans, and by the Mexicans and Peruvians of America; and that there was such a capacity for culture of every kind in those Hittite monarchs and their people as the world has rarely beheld."

The Hittite Inscriptions which are susceptible of a satisfactory rendering are very few in number. They embrace along with a few others five from Hamath, two from Jerabis--the ancient Carchemish, a Bowl Inscription from Babylon and the Lion Inscription from Merash. Prof. Campbell gives an interesting account of those Inscriptions, of the place where they were found, and of the peculiar significance which pertains to some of them at least. The Inscription of the Lion from Merash is certainly in itself very striking, not only on account of its peculiar form, but also on account of the strange characters which are drawn on it. It is now deposited in the Imperial Museum at Constantinople. It appears that there were two lion-figures engraved with Hittite hieroglyphics. It is supposed that they were the base of columns placed on either side of a doorway into the sides of which they were built. Prof. Campbell had abundant reason on his side when he wrote that "up to the present time, the Inscriptions of Hamath and Jerabis have guarded their secret." To him the great honour belongs of discovering that the Hittites have numerous representatives in the Continent of America, and that the Aztecs of Mexico are purely Hittite. He states that almost all the Hittite names are Basque; and that the best known and least corrupted Hittite languages of the present day, leaving America out of account, are the Basque of the Pyrenees, and the distant Japanese in Eastern Asia. Prof. Campbell is an accurate Basque scholar, and has found Basque eminently useful in deciphering the Hittite Inscriptions. Basque is the language of a Hittite people that has from time immemorial found shelter on both sides of the Pyrenees. Prof. Campbell has been successful in deciphering the Hittite Inscriptions of which mention has already been made, and has thus rendered to the cause of learning a service which no scholar before him has been able to perform. He remarks that, in his work of decipherment, he derived large assistance from the Cypriote Syllabary, the Korean alphabet, and last, but not by any means least, the Aztec hieroglyphic system. "The latter, i.e. the Aztec, is infinitely the most valuable aid." The Aztec hieroglyphics possess the phonetic value of the first syllable consisting of two letters of the names

of the objects they designate. They were employed by the Spanish priests to teach their converts to repeat the Pater Noster and other prayers. Prof. Campbell has in the frankest manner shown, how he was able to decipher those Hittite Inscriptions that were seemingly determined to keep their counsel always to themselves. He has enabled every intelligent reader of the Hittites to perceive how the various Inscriptions, as he has interpreted them, reflect light on each other, and how corroborative evidence is thus available to indicate, that he has fairly and correctly solved the meaning of those important Inscriptions.

As the result of his interpretation of the Hittite Inscriptions, Prof. Campbell is justified in saying that "the ancient Hittite language is now known, and known only from the inscriptions transliterated and translated in this work." The Hittite language claims kindred with the Akkadian or old Turanian speech of Chaldea and Babylonia in grammatical forms and in vocabulary, but the two do not coincide. Justice is merely done to Prof. Campbell, in consequence of his successful unlocking of the mystery that hitherto surrounded the Hittite inscriptions, when it is said, that his name will henceforth be placed in the same category with that of Champollion, who was the first to interpret the Hieroglyphics of Egypt; and with the names of Rawlinson and Hincks and Oppert, who rendered a similar service in connection with the cuneiform Inscriptions of Assyria and Babylonia.

Among the sources of Hittite history are to be mentioned: the History of Japan, Mexican history, Toltec and Aztec; the annals of Peru, the traditions of the Iroquois, Muskoki, etc. The monuments of Egypt and Chaldaea are the oldest and best sources of information concerning the Hittites. It will surprise classical scholars to be told that the characters of Homer's great poem belong to the period of the kings that reigned in Edom. Abundant evidence is furnished in the Hittites to justify the assertion, that while the central Hittites and Japanese coincided, there is a similar coincidence between the Basque and Aztec extremities; and that identical stories are found thousands of miles apart and among peoples of different races. Prof. Campbell on the strength of sufficient evidence maintains that Ephron was the Apollo of the Greeks. The reflection is worthy of consideration that "it reduces one's opinion of the heathen gods to find Abraham purchasing a sepulchre from Apollo." Achilles, the hero of the Iliad is found to be another Greek name for Saul of Rehobeth, a remarkable Hittite character who rose to great

renown. The genealogy of the Trojan monarchy is found to tally in a wonderful manner with that of the Zerethites who are called Dardanians by the Greeks from their towns Zarthan and Zarstan. "Zereth is Dardanus, Jehaleleel is Ilus, Ziph, Jiria, and Asareel, Ziphah the sister's son Ganub are the Capys, Iros, Assaracus and Gamymede of classical story." It is certain that Ilium or Troja was in the land of Moab. Very interesting proofs are adduced to show that such a statement is correct. Job possesses a remarkable importance. As a Hittite word "Job is the Basque *auha*, the mouth; but the common form is *ao o: aho*, and the Iroquois is *osa*, but in Yeniseian which is Siberian Iroquois, the word for mouth is *hobii, chobir*." Paseach was the father of Job. It is surprising that the traditions of the Iroquois should represent Job as suffering from tyranny. Hiawatha, the man of peace and the chief of the Caniengas, is Job in the topographical form Oboth, the father of Hanoeh, and son of Paseach.

In the preface to the Hittites, the remark is madeth at "the long genealogical record of the first Book of Chronicles, so far a mere Bible lumber room—the despair of commentators,—is in reality a mine of historic treasure." The ordinary reader must derive much instruction and gratification from perusing that part of the Hittites which deals with the Kenite scribes in Egypt. So valuable are those genealogies in Chronicles, owing to the light which Prof. Campbell has brought to bear on the correct interpretations of them, that there is no exaggeration in the averment: "Without the genealogies of the first Book of Chronicles, the Hittites inscriptions would not have been deciphered, and the history of the Hittites would be an impossibility." It is by means of clear and strong reasoning that Jabez is found to be identical with Aahpeti or Apophis whose minister Joseph was; and that the archives of the greatest Empires in the world were doubtless in possession of the Kenite Scribes—to whom Moses was indebted for some of the genealogies that appear in Genesis. This review would extend to an undue length, were an attempt made to give even a slight account of the very learned and elaborate chapters which Prof. Campbell devotes to the history of the Hittites in Egypt; in and around Palestine; at the Tigres and Euphrates, in contact with the Assyrian Empire; in India, Japan and elsewhere. The Hittites must be read and studied by every one who desires to know how powerful that people was, and over what extensive portions of the world its sway extended at some time or other.

"The British Islands were largely occupied by Hittites. The Hittite monarchy began in India in the seventh century before Christ. Independent and Chinese Tartary are full of the geographical records of the Hittites. The region about the Yenisei is one of mounds, like European Scythia and the valleys of the Ohio and Mississippi. A Raba Khitan dynasty and people held the upper waters of the Yenisei early in the fifth Christian century. The American Continent was originally peopled from two different directions, the one being the north eastern coasts of Asia, the other the Malay and Polynesian Archipelagos. The Algonquins brought with them traditions relating to the ancient period of Hittite supremacy in Egypt, Palestine and Chaldaea. The descendants of the great heroes of the world's second infancy can be found in the new world from the extreme north to the extreme south." Those citations amply indicate the powerful influence which the Hittites in their migrations have exerted over the new world; and how very important the service is which Prof. Campbell has rendered to the cause of historical research and knowledge, inasmuch as with patient industry he has been successful in disentombing from the arcana of the far-off past so much that is trustworthy and instructive regarding the Hittites.

It can with all confidence be affirmed that Prof. Campbell's learned work on the Hittites will speedily gain a foremost place in anthropology. Nor need those who conduct this JOURNAL as well as those who read it, along with Prof. Campbell's numerous friends in the Presbyterian Church in Canada and beyond it, have any hesitation in asserting, that they are very proud of himself and of his ability and learning; and that they cherish the fondest hope, that he will continue to give to the world the results of his scholarship and of his researches into fields which he has made his own, through his persistent and successful endeavours to explore themselves and their treasures.

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