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## Our Graduates' Pulpit.

### A COMFORTING GOD.

A SERMON BY THE REV. E. A. MACKENZIE, B.A., CHESLEY, ONT.

"As one whom his mother comforteth, so will I comfort you."—Isaiah lxvi, 13.

Have you a mother—the nurse of your infancy, the companion of your childhood, the guide of your riper manhood and womanhood, your friend when all other friends proved false, one whose heart is a stranger to every other feeling but love—your own mother?

Perhaps you had a mother. Long ago you laid her in the silent grave, and the grass of many summers has grown and withered over the little mound, but to you it is still a sacred spot. There she sleeps, whose love for you, whose care over you, you are only beginning to find out—your dead mother.

Why do I ask these questions, and try to touch, though with blundering fingers, this tenderest chord in your heart?

I'll tell you why—that you may interpret the text. To do so, you do not need the help of any learned commentator, you do not need to listen to any subtle theological discussion from the pulpit. You need only think of your own mother—of her ceaseless love, of her watchful care, of her infinite patience. Think of these things, and then you have the very best exposition of this beautiful text—"As one whom his mother comforteth, so will I comfort you."

The word "comfort" must be taken here not in its restricted modern sense of consolation in sorrow merely, but in its broad root-meaning of companionship with strength—help in every time of need. Did you ever notice how full the Bible is of this comfort of God?

"Sing, O heavens, and be joyful, O earth, and break forth into singing O

mountains, for the Lord hath comforted His people, and will have mercy upon His afflicted."

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who hath comforted us in all our tribulations."

"I will not leave you comfortless, I will come to you," says Christ to His weeping disciples. The third person of the Godhead is specially designated the Comforter. Thus we have God the Father, God the Son, and God the Holy Spirit united in a trinity of comforting.

The little word "as" is the key to the text, and the thought must therefore be followed out along this line. A mother comforts her child by providing for its needs. Long before the little child is able to frame its wants in words, the mother knows them and provides for them. What it shall eat, and what it shall drink, what it shall wear, and where it shall go, its hours of sleeping, and its hours of waking are all ordered by the thoughtful care of the mother.

So God cares for us. Everything that we need—our food and raiment, everything that we have or are—our health and comfort, everything that we hold sacred in life—our homes, friends and loved ones—all are from the hand of God, showered down upon us before we ask Him, or even know what we most need. "Surely God is good to all, and His tender mercies are over all His works."

Not only is a mother's comfort manifested in supplying the needs of her child, but also in denying her child many things for which it craves. If the child in your home could have everything it wanted, it would soon destroy itself. It would have the razor to flourish, the carving knife to fondle, the lamp to play with, and the bottle labelled poison to drink from. It often longs to have these things, and petulantly stretches its tender hands to

clutch them, but the wiser mother, in spite of childish protests and bitter grief, puts them away beyond reach, saying softly but firmly "Baby cannot have these things."

Even so are we short-sighted children of our Heavenly Father. We want so much to have things that He will not let us have. We eagerly clutch for them, and struggle and protest against Him when He will not let us have them. Often smarting under some great disappointment, we say out of a broken but rebellious heart, and through blinding tears, that God's hand is heavy upon us. His ways past finding out. We are so slow in learning that He knows us better than we know ourselves, and that He is far wiser than we can possibly be. Who cannot look back to the days of thoughtless, restless childhood, and see from the perspective of years, nothing but love in what was once thought to be parental harshness? So from the perspective of eternity we shall be able to look back upon the way along which God has led us, and to see that a loving Father wisely ordered all things for our good.

All this time, too, the child is quite unconscious of its mother's care. Indeed, no one ever knows the sum of a mother's thoughts for her child. All through the helpless years of infancy she broods over it. By night she keeps many a vigil, and by day her eye is ever upon it. Though she seems to be busy with other work, out of the corner of her eye she is constantly watching the tottering steps of her child as it plays about her, and ever and anon she quietly pushes some obstacle out of its path. So there is an unconscious guidance of providence in the life of every one of us. God sees us past many a danger that we do not see ourselves. He takes many an obstacle out of our path, and shuts up many a dangerous by-way in our face—watching with unslumbering eye that we are guided aright. As Jean Ingelow says in one

of her works, "We go away from home and when we return and are asked, 'What has happened to-day?' we say 'O nothing particular,' when perhaps, we have had escapes at which the angels have marvelled. I will guide thee with mine eye."

Perhaps the first and deepest and truest intuition of childhood is the need of a mother's care. Nothing else can take its place. Have you ever seen a child in the hands of strangers weeping as if its little heart would break, and refusing to be comforted? Toys and candy proved of no avail, until at last it was taken to its mother, when straightway the childish grief was soothed in the melody of a mother's voice. Even so the human heart craves for the mother-love of God. There are voices crying out from the deep places of our souls that can be answered and stilled only by the God that made us for Himself. We may try to satisfy them with the tinsel baubles of this life, we may try to drown them in the clang and clamour of daily toil, but only when as children of the Great Father we pillow our heads upon the bosom of the Almighty, are we true to the deepest yearnings of our hearts.

Especially is this child-instinct strong in times of suffering and trouble. There is medicine in a mother's voice, and balm in a mother's touch that cannot be found in any drug store. As the hurt child runs to its mother who gathers him to her breast, and puts her ear close to the quivering mouth to hear the recital of grief and pain; as she administers comfort and sympathy and the pain vanishes, and the burden is lifted from the heart, and the sobs cease, and the sun shines again for the little child; so God bows down His ear to the cry of His distressed ones. In all their afflictions, He gives sympathy and consolation, and makes answer, "As one whom his mother comforteth, so will I comfort you."

The child may be wayward and sin-

ful, yet that cannot turn away a mother's love. When everyone else has lost confidence in the boy, when the consequences of sin come home to him, and others say "It serves him right," the mother's heart is bleeding for her erring child. With exquisite ear she hears the first sigh of penitence, and with open arms she freely pardons. O that every wayward child of sin knew that God loves like a mother! O that all who are counted outcasts by society, and who feel themselves to be almost castaways, knew that all through the years of their God-dishonoring lives, in spite of their ingratitude and sin, God's love, unchanged and unchangeable, has brooded over them, and yearned for them with a fervency surpassing the love of a mother!

When at last the wayward child, blinded by sin, like the blundering prodigal in the fifteenth of Luke, turns his back upon home and goes awandering into the far country, and no one knows where he is, except that very likely he is treading in paths of sin, even then a mother's love will follow him. He may cross oceans, and live under many a clime, but he cannot rid himself of the encircling love of his mother. These words of the well-known hymn :-

"Go for my wandering boy to-night,

Go search for him where you will,

But bring him to me with all his  
blight,

And tell him I love him still."

find an echo in every mother's heart. But God who put this enduring love into the hearts of mothers, has Himself a heart so full of love, that in the person of Jesus Christ He came to this world to seek and to save the lost. His great mission was to look into the faces of His Father's erring children, and to tell them of the love that they were spurning.

But that is not all. When we have said all this about a mother's love, there

yet remains something more to be told, and that is, that a mother will not hesitate to sacrifice her own life to save the life of the child she bore.

The Marquis of Lorne, in his "Sketches of Canada," relates how some years ago the wife of one of a band of Christian Indians on Manitoulin Island, wandered with her child in her arms too near the edge of the shore ice, in the spring of the year. The piece on which she stood suddenly broke off, and before help could be given, floated out into Lake Huron beyond reach. Death overtook both, but it was seen by those who found them that the mother's thoughts were all for her child! She had taken everything there was about herself and wrapped it about her babe. When at last, overcome by cold and exhaustion, she lay down to die, she arranged her body so that even in death it should shelter her child—her face bending over it with a fond expression that death itself was not able to obliterate. O sacred mystery of a mother's love! There is nothing like it, but the love of God in Christ, constraining Him to be crucified in the likeness of sinful flesh, that

we might be clothed in His righteousness and have eternal life.

"Like a cradle, rocking, rocking,  
Silent, peaceful, to and fro,  
Hangs this green earth, swinging,  
turning,  
Noiseless, jarless, safe and slow,  
Like a mother's sweet looks dropping  
On the little face below,  
Falls the light of God's face bending  
Down and watching us below.

And as little babes that suffer,  
Toss and moan and cannot rest,  
Are the ones the tender mother  
Holds the closest, loves the best.  
So when we are weak and wretched,  
By our sins bowed down, distressed,  
Then it is that God's great patience  
Holds us closest, loves us best.

O great heart of God! whose loving  
Cannot hindered be nor crossed,  
Will not weary, will not even  
In our death itself be lost.  
Love Divine! of such great loving,  
Only mothers know the cost,—  
Cost of love, which all love passing  
Gave itself to save the lost."



Why those fears? Behold, 'tis Jesus  
Holds the helm and guides the ship,  
Spread the sails and catch the breezes,  
Sent to waft us o'er the deep,  
To the regions,  
Where the mourners cease to weep.

—Selected.

## THE DECALOGUE IN RELATION TO THE SERMON ON THE MOUNT.

AN ADDRESS TO THE Y.M.C.A. OF MCGILL COLLEGE BY THE  
REV. PROF. SCRINGER, D.D.

I am asked to speak on the subject of the Decalogue, as the central feature of the Old Testament or Mosaic legislation, in relation to the Sermon on the Mount, the great New Testament code of morals, with more particular regard to the differences between them. Inasmuch as both these codes are usually regarded as having Divine authority, those differences are apt to occasion some perplexity. Unless rightly understood, the apparent antagonism between the two, sometimes awakens the suspicion either that God is not consistent with Himself, or that Moses had no true claim to speak in His name. My object will be to endeavor to set the matter in its true light, and if possible remove the perplexity.

Now, that there is a difference, and a very important difference of some kind between the Mosaic law on the one hand, and the standard given in the Sermon on the Mount on the other, must be fully conceded. The language of Christ plainly implies it. Again and again in His sermon He says: "Ye have heard that it was said by them of old time," or rather, "to them of old time," as the Revised Version has it, "but I say unto you," so-and-so something very different. "Ye have heard that it was said to them of old time, thou shalt not kill, and whosoever shall kill, shall be in danger of the judgment; but I say unto you that everyone who is angry with his brother, shall be in danger of the judgment." "Ye have heard that it was said, Thou shalt not commit adultery; but I say unto you that everyone that looketh on a woman to lust after her, hath committed adul-

tery with her already in his heart." "Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shall perform unto the Lord thine oaths (or as it might better be rendered, thine oaths in the name of the Lord): but I say unto you. Swear not at all." "Ye have heard that it was said, An eye for an eye and a tooth for a tooth; but I say unto you. Resist not evil." "Ye have heard that it was said, Thou shalt love thy neighbor and hate thine enemy; but I say unto you, Love your enemies and pray for them that persecute you."

The same difference is involved in the very passage in which He repudiates any hostility to the Old Testament "Think not that I am come to destroy the law or the prophets. I am not come to destroy + to fulfil." This fulfilling is sometimes explained as referring to His accomplishment of the types and prophecies, or to His perfect obedience to the commands of the law. But while these things are all true in themselves, there seems to be no reference to them anywhere in the Sermon on the Mount. The reference is rather to the fact that He proposes to lift the standard up to a higher level all along the line, and present a higher ideal of character for the attainment of His followers than that which had previously prevailed. The fact that He thinks it necessary to repudiate any intention to destroy, shows that He must already have said much to create the impression of antagonism to Moses. That impression deepened to the very end of His ministry, so that it virtually formed the charge which the Sanhedrim sought to

prove against Him as an excuse for His death. There was a sense in which the charge was false, but there must have been some sense in which it was true, or they would not have seized upon it so confidently. In fact, we are all conscious of a difference in passing from the one Testament to the other. Whatever we may make of it, the difference exists and cannot be ignored or denied.

It has been usual to explain this difference by supposing that Christ's attack was not really against Moses, but against the current interpretation of his law by the Scribes and Pharisees, or against the traditions of the elders which made void the law. As for the law itself, He asserts its permanence in the strongest possible terms. "Verily I say unto you. Till heaven and earth pass away one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments and shall teach men so, shall be called least in the kingdom of heaven, but whosoever shall do and teach them, shall be called great in the kingdom of heaven. For any erroneous interpretation of the law, of course, Moses was in no way responsible, nor was Christ bound to accept it.

Now there is no doubt that a good deal of the current interpretation put upon the law by the Scribes, was exceedingly puerile, and in some cases it practically nullified the intention of the lawgiver. Nor is there any doubt that in some of His discourses, Jesus does denounce these evasions, and characterizes them as they deserve: such, for instance, as the device whereby they excused themselves from providing for their aged parents by declaring all their property corban, or devoted to the Lord. And, as will appear a little later on, I believe there is a sense in which it is true of the teachings in the Sermon on the Mount, that they are directed

against a misapprehension or misuse of Moses, rather than against Moses himself. But this is hardly sufficient to explain the whole case. In the Sermon on the Mount Christ makes no direct charge of misinterpretation, nor does He even give such prominence to their interpretations as to suggest that He is directing His attack solely against them. In several instances, the very words of Moses are quoted by themselves, and His own precept set over against them, as if He were determined to make the contrast between Himself and Moses as distinct and unequivocal as possible. Where the current interpretations are referred to, they are treated as if they were the natural and legitimate interpretations of what Moses meant. He seems therefore, to occupy the somewhat anomalous position of earnestly upholding the law of Moses and yet of being profoundly dissatisfied with it, of being strongly in favor of it and yet of being vigorously opposed to it. Such a manifest self-contradiction is of course inconceivable as a reality, and leads us to suspect that the law of Moses must somehow have a twofold meaning, according to the way it is taken, one of which He adopts as the law of the new kingdom but not the other.

Let us look at it and see.

The decalogue, which is represented as having been given directly by God from Mount Sinai to the people of Israel, and afterwards written on two tables of stone, is very generally taken as a summary of the moral law, or a statement of man's duty to God and to his fellowmen. As such, it is embodied in all our Church Catechisms, and finds a place more or less prominent in our Church services.

Now, I believe that use of it is perfectly legitimate, and certainly it has served a wholesome end. We may truly say that in all literature there is no detailed summary of human duty that can for a moment compare with it in com-

prehensiveness and suggestiveness. In few words, easily remembered, it touches all the great departments of human duty, and forbids the central sins around which all others, in some fashion cluster. It bars the passes, as it were, which open out on the great realms of evil, and guides the soul into the one straight and narrow path of righteousness. In one way it is not so comprehensive as the two-fold law of love which Christ found also in Moses, and emphasized in such a striking manner; but it is practically more helpful in the education of the conscience just because it is more specific and detailed.

You will observe, however, that the decalogue can be made to serve the purpose of a moral code or of an educator of conscience only by a somewhat free and liberal interpretation of its terms—so free and liberal, in fact, that it sometimes becomes even strained and unnatural. You require to take its precepts as suggestions rather than anything else, and read into them a great deal that does not appear on the surface. If you take them literally, they would come very far short of being anything like a complete statement of duty. They expressly forbid only a few plain sins out of a much larger number of the same class that might be mentioned. They contain fewer still positive requirements—and those few not the ones we would be inclined to think the most important—Sabbath keeping and respect to parents. Nothing whatever is said about such virtues as patriotism, courage, patience, gratitude, benevolence, temperance or self-sacrifice. The motives which they present are of a somewhat local and temporary character, suited to the circumstances of the Jewish people, valid elsewhere only by a certain degree of accommodation or spiritualizing. Jehovah alone is to be worshipped and feared, for He it was who had brought Israel out of the land of Egypt, and out of the house of bondage. They are

to honor father and mother, that they might, as a people, long retain possession of the land whither they were going. The commandment as to the observance of the Sabbath appears in two forms. In one of them the reason is general; but in the other it is urged on them by the memory of their hard experience in Egypt. These may suggest very good reasons why we should keep the commandments, but if taken literally, we can hardly be expected to feel their force.

All this is sufficient to make it plain that it is only by a sort of accommodation or theological convention the decalogue can be taken as a statement of the moral law, and leads us to inquire whether this was the purpose for which it was originally given, whether it had not at the outset some narrower aim altogether.

We do not need to go very far in order to discover what that primary aim was. It is universally recognized that the Mosaic law was for the most part a legislative code rather than a moral code. It was a body of civil statutes intended to be enforced by the authorities of various kinds with pains and penalties, just as our acts of Parliament are enforced by the executive and judicial officers of the land. It was characteristic of the time and stage of civilization, that these Israelitish laws should extend over a somewhat wide range, and be made to cover some subjects now left largely to the freedom of individuals, especially the subject of religion. Here the worship of Jehovah was established and maintained by law, while all other cults were forbidden on pain of death. But they were essentially the same in character as national statutes. And the decalogue so far from being formally a promulgation of the moral law, was really only the first sketch-programme or outline of the fundamental principles of that legislation. Details were filled in by subsequent enactments where neces-

sary, but this was the sort of general preliminary statement or protocol that formed one side of the covenant entered into at Sinai, between Jehovah on the one hand, and the people of Israel on the other. He promised them His protection and blessing, on condition that they enacted and enforced laws of that tenor. Listen to the assurance God gives to the people before announcing these laws. "Now, therefore, if ye will obey My voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto Me above all people; for all the earth is mine." (Exod. xix. 5.) Such was the agreement which they accepted. In terms of it the worship of Jehovah alone was to be tolerated, and all others forbidden. Jehovah's character was not to be degraded either by material representations of Him or by profanation of His name. The Sabbath rest was to be observed. Parents were to be honored. Life and property were to be duly protected, the rights of marriage guarded, justice faithfully administered, and even the beginnings of evil, as far as possible, checked. That covenant was made, not with the individual Jew, but with the nation as a whole. Individuals might break it, but so long as the nation enforced it and punished the guilty, it was regarded as keeping the covenant. Of course such an enforcement must always have been practically impossible, without a sympathetic obedience on the part of a large majority of the people, but the entire history of the nation is made to hinge on that covenant with them as an organized whole. In so far as these laws were carried out, the nation was made to prosper. Whenever their rulers neglected them and failed to enforce them, judgments were sent and disaster befell. This was particularly true of the statutes relating to the worship of Jehovah alone. It is the constant practice of the historians and prophets to complain of the toleration of Canaanite religions, and of the introduction of de-

graded forms of Jehovah-worship. Their kings are constantly rebuked and criticised for not repressing these, and the national misfortunes are attributed in large degree to their weakness in this regard. The constant test by which they estimate a king as good or evil, is his attitude on this fundamental question. David, though far from being a man of spotless virtue, is a King after God's own heart, because he is faithful to the national covenant. Jeroboam is chiefly condemned because he set up the golden calves, and his successors, because they walked in the way of Jeroboam, and in the sin wherewith he made Israel to sin.

This national statutory character of the law of Moses explains some things that otherwise would seem strange and unaccountable. It explains, for example, the apparent harshness of some of the principles that are found in it. All criminal law must sometimes appear stern and harsh, if it is to do any good. It seems monstrous at first sight that Moses should calmly lay down the precept, "an eye for an eye, a tooth for a tooth,"—a precept that is given three times over in the Pentateuch. But it becomes intelligible when we remember as the context plainly shows, that it was a principle to be observed by the judges in assessing penalties for wrong done to another. In the more general form that the penalty should be proportioned to the wrong done, it is virtually the principle observed in our Courts to-day. It was not intended as a justification for personal retaliation, but rather to secure such a firm administration of justice on the part of the authorities as would take away all temptation to personal retaliation.

This also explains the negative or prohibitory form of the decalogue. From the nature of the case, all criminal statutes must be prohibitory—a perpetual "Thou shalt not." It is only to a very limited extent indeed, that legislation can enforce the positive virtues. Its



function must ever be to provide for the punishment and prevention of crime. We do not look in public statutes for anything relating to the virtues of patriotism, courage, devotion, gratitude, benevolence, gentleness, or self-sacrifice. They would be out of place there. However important they are for the development of right moral character, they cannot be secured by the methods of law or by the infliction of penalties. It is for this reason alone that we find no allusion to any of them in the decalogue. They were just as necessary then as now, and their value was fully understood by Moses. But in public statutes any allusion to them except in the preamble, would be meaningless.

But it may be asked, is there not at least one of the commandments that cannot be regarded as a public statute to be enforced by the magistrate? What do you make of the tenth, against coveting? Does not this relate to a region outside the judicial province, and lay a prohibition simply upon the individual conscience?

At first sight it certainly looks like it. But the difficulty is only an apparent one. On the statute book of every country in the world there are laws parallel to this prohibition, and based on precisely the same principle. These are directed not so much against overt acts as against the intentions that lead up to them, such for example as those against vagrancy, loitering with intent to steal, conspiracy to defraud or injure, threats of violence, and so forth. The law, while not dealing directly with motives or inclinations that find no expression at all, properly enough takes cognizance of these uncompleted crimes which have revealed themselves in intention by some outward sign. The law of Moses simply did the same.

Now this statutory character of the decalogue is not inconsistent with its

use as a moral educator, or as suggestive of a moral code.

The two fields of jurisprudence and morals are not coterminous by any means, but they largely overlap, and cannot be kept altogether distinct. Hence all statutes, by whomsoever enacted, if they are right statutes, have an educational value, and help individuals in the community to a clearer sense of their duty. They ought to be based on moral principles, and in so far as they are so, they give expression to those principles. They educate even beyond their own standard, for they always suggest a great deal more than they actually express to the conscience that is wishful of guidance and light. The briefer and less technical they are, the more easily do they lend themselves to this service.

But from the very nature of the case, national statutes never can be a perfect and complete expression of moral principles. They can never be anything more than an approximation to a perfect moral standard. This is partly because of the limitation of the field to things prohibited, and partly because expediency as well as right always enters into the actual legislation of every people at any particular time in their history. To take one well-known instance from the Mosaic legislation: the law of divorce for reasons of expediency, came far short of the moral ideal of marriage, which Moses himself gives in a different connection. Owing to the hardness of their hearts, it was the only law that could be practically carried out, and therefore it was enacted. It is wholly unfair, therefore, to criticize Moses from the ethical standpoint, as if he had set out to give such a code pure and simple. That purpose was not absent wholly, but it was incidental and indirect. He must be judged solely by the fitness or otherwise of his laws, to secure the ends of all legislation in view of the situation of the nation.

But further, and this I regard as important, it is quite evident that as statutes, the laws of the decalogue must be interpreted in a very different way from what they would be as moral precepts. All statutes when used for judicial purposes, must be interpreted somewhat rigidly, according to the letter. They must be taken to mean no less than they say: but neither can they be made to include more. No judge can ever have the right to punish a man for a crime that is not distinctly and expressly prohibited. Inferential or constructive crimes are unknown to jurisprudence, except in the most despotic countries, where the individual has no rights which the ruler is bound to respect. It would never do to give any magistrate the right to make a law on the spot to suit the case of an accused person brought before him. In our courts of law we frequently find evildoers escape what everyone feels would be just punishment, simply because there is no statute under which the charge can be brought. We need not wonder then that the Jewish lawyers should have spent much time and thought in defining exactly what things were forbidden by the law of Moses, and what things were not, and that their distinctions, as recorded in the rabbinical writings, should sometimes appear rather nice and finical to the ordinary lay mind. These definitions were necessary for judicial purposes, and have their counterparts in the pleadings of our courts to-day, and in the legal literature of every civilized country in the world. If the Jewish interpretations given in the Talmud often seem to us forced and arbitrary, and even subversive of the intention of the law, we must remember that their code was an unchangeable one, and that the only way they could modify a law which seemed no longer suited to the times, or introduce a new one that seemed to be called for, was by an interpretation. Their method, however,

was in the main a perfectly legitimate one for its own purpose, and no other was really open to them.

But just here we come upon their great mistake, and it was a most serious one. They committed the huge blunder of supposing that these interpretations and definitions, which were perfectly valid in jurisprudence, were also valid in morals, that a man was bound in conscience to do only what the statute or civil law required him to do, and that he was free to do anything not expressly forbidden by law, that motives and passions, good or evil, had no significance except in so far as they issued in overt acts, and that the state of the heart was of no account in estimating character, because these were matters which could not be dealt with in court. They simply confounded the field of jurisprudence with the field of ethics, and refused to acknowledge any difference between them. It is just as if one were to elaborate carefully and accurately the laws of metrical versification, and then insist that these were the only laws of poetical composition. It is obvious that, however true and necessary they may be in their own place, no literal observance of them could ever make a poet.

The effects of this confusion were as disastrous as might be expected. Anyone can see at a glance how unsatisfactory our own statute law would be if used in that way as the sole standard of conscience by the people generally. It would produce a nation of sharpers and hypocrites exactly like what the worst class of the Pharisees seem to have been in the time of Christ—men who paid tithes of mint and anise and cummin, but omitted the weightier matters of the law, judgment, mercy, and faith, who strained out gnats and swallowed camels, who made long prayers and devoured widows' houses. Of course conscience will assert itself in many cases, in spite of erroneous teaching, and there were many even among

the Pharisees in the time of Christ, who rose instinctively to a higher standard. but their teachers, under the bondage of this legal method, hindered rather than helped them to the discovery of it. Where the Spirit of God is there will always be liberty, more or less, but those who attained it owed nothing to the accredited rabbis of the nation. These strove only to bind the consciences of the people with the casuistry of the legal definitions. Those who followed their teachers, moved on the lower level of punctiliousness at the best. At the worst, they became law-abiding scoundrels.

In one way this mistake was a natural one for the Scribes to make, since the law of Moses came to them as a divine law, and might be supposed to be perfect for moral purposes as well as for the administration of justice. It is always easier in any case to expound the letter of a precept than to catch its spirit. But, nevertheless it was a mistake wholly inexcusable. Moses himself supplied abundant material for correcting it. The Pentateuch is by no means all statute law. Scattered through its pages there are the sublimest ethical principles, such as must lie behind all statutes, and be recognized practically by the people in most of their life relations, if justice is to be administered at all and society held together. It was to that very treasury which was under their hand all the while that Jesus himself went for the lofty precepts which He set over against their quibbling. The prophets and psalmists of their nation felt intensely the difference between legalism and true righteousness of character, insisting everywhere upon the pre-eminent claims of conscience, whatever law might say. But their successors in the rabbinical schools had sunk down to an infinitely lower level, and while thinking to exalt Moses as a law-giver, really robbed him of his highest claim to honor as a prophet of God. They

were right enough in a way, as far as they went, but they stopped short at the very point where it was most important that they should move forward to the fuller unfolding of the divine will.

We can now understand the reason for the somewhat ambiguous attitude of Christ toward the law, so that He seemed to be against it, and yet was not so. He had no quarrel with the law of Moses in itself as a body of civil statutes, nor even with the current legal interpretation of it for judicial purposes. In fact, He did not concern Himself with that aspect of the matter at all. Its significance was already a thing of the past. Whether its value as a system of jurisprudence was great or small, He knew it would all soon come to an end with the disappearance of the Jewish nationality, when there would be no longer any civil authority to enforce it. Nor had He any quarrel with the ethical teaching of Moses' law when fairly understood. But He was profoundly dissatisfied with the legal method of interpretation as a means of getting at that ethical teaching, and He substituted for it the freer method indicated in the Sermon on the Mount. As the legal method was the current one at the time, and the only one recognized in the schools, it seemed as if in rejecting it He were at the same time discarding the law itself. In reality, however, He came not to destroy, but to recall them to a better and more spiritual mode of interpreting it, whereby its standard would be practically lifted up to a higher level than it attained in their hands. This higher ethical interpretation had been more than hinted at by Moses himself, and had been urged by the prophets as the true ideal of service and character, but had been lost again by the Scribes that followed Ezra. Christ disinterred it, as it were, and gave it the full support of His authority. To this end He laid the fullest emphasis on those precepts con-

tained in the law which the rabbis had never been able to spoil altogether by their legal definitions, such as the two-fold commandment of love, and showed how these should be used to suggest the sense in which all others were to be taken. Better still, He gave a practical exhibition of this higher sense of the law in His own life and character, by loving words and still more loving deeds of tenderness, compassion, and self-denial. He not only pointed out the way by which men would be perfect as their Father in heaven was perfect, but He went that way Himself and bade His disciples follow as best they could under the inspiration of that example. But, above all, by His atoning death He released the conscience from the depressing burden of past failure, gave every aspiring soul a fresh start, as it were, on the upward way, awakened the hope of success in attaining holiness, kindled devotion, aroused

enthusiasm, made the loftiest ideals seem near at hand, and the greatest difficulties seem small. He thus changed the moral outlook of the world and brought in a new era.

In doing all this, however, He threw no discredit upon Moses, either as law-giver or prophet. His legislation was a necessary stage in the development of the Kingdom of God, and prepared the way for something better. Like all true growth it already contained the elements of the better stage enfolded within it. Christ only showed how to read Moses, so that the ethical teaching might be disentangled from the legal wrappings, how the kernel might be extracted from the husk that was now ripe and ready to fall away. From the nature of things, the one could not have been without the other. Moses was the natural antecedent of the Christ, Christ the true successor of Moses.



He who never connects God with his daily life, knows nothing of the spiritual meanings and uses of life; nothing of the calm, strong patience with which ills may be endured; of the gentle, tender comfort which the Father's love can minister; of the blessed rest to be realized in His forgiving love, His tender Fatherhood; of the deep, peaceful sense of the Infinite One ever near, a refuge and strength.

—F. W. FARRAR.

## SYMPOSIUM.

## IS THE TRAINING FOR THE MINISTRY OF THE PRESBYTERIAN CHURCH IN CANADA SUFFICIENTLY PRACTICAL?

I am looking at this question in the light of your editorial exposition of the meaning of the terms, and after having read Dr. Armstrong's introductory paper. You include in the term "training," all that in class-room, college life and mission field goes to mould the embryonic preacher; you mean by "practical," that which tends to produce preachers who will "preach sermons that will lift men;" and you ask, "Is the training for the ministry in the Presbyterian Church in Canada sufficiently practical?"

Now, how is any man to answer your clearly defined question who has had no opportunity for forming an opinion of the methods of work in more than one of the six colleges? Second-hand knowledge is never a safe basis. To be sure we have the results, and if a college may be judged by the character or quality of the finished material it turns out, one may venture to give a general answer to your general questions.

Judging by the results as seen in the graduating classes sent out by the various colleges during the past ten or fifteen years, one is disposed to say that there is something very unpractical somewhere. If your standard of "preaching sermons that will lift men," be adopted, and if such preaching is the result of "practical training," then your question must be answered most emphatically in the negative. It is not cynicism that inspires the judgment that the average sermon is not marked by great "lifting" power. A year's experience in the pew of the average church, when the pulpit is "vacant," would suggest to the dullest a corresponding "vacancy" in the preacher.

The amount of weak preaching done by college graduates is truly enormous, and the deplorable thing is that the preacher is blissfully unconcerned or criminally careless. And not in the preaching alone, but in every department is there inefficiency and weakness. Indeed, a prudent and experienced member of the Augmentation Committee, finds in this the secret of the slow growth of many augmented congregations. Put into the pulpit a preacher such as you desiderate, and he would "lift" the congregation as well as the men.

Judging, then, by results, I should say that the training for the ministry is by no means sufficiently practical. But would it be just to hold the professors entirely responsible? It would be manifestly unjust. The question must be pressed back of the college class-room. You give "training" a wide sweep, and your view-point is the ministry, not the student or the college. And the training for the ministry suffers chiefly at the hands of the college senate and of the Presbytery. I am becoming more and more confirmed in the opinion that it matters very little what changes are made in the methods of instruction, what enrichment of the curriculum, what additions to the professoriate, what enlargement of the libraries, so long as presbyteries are so culpably careless in certifying candidates for the ministry, and so long as college senates in their eagerness for large classes, admit as students those who are not qualified either by nature or by grace for the class-room or the pulpit,—men who may be pious and peaceable, but who have no genius for preaching, for whom no training will

avail, and whose presence in the ministry must ever make for weakness and failure. Such men are certified by every presbytery, and are enrolled as students in every college class, a vexation to the professors and a dead-weight on the real students. They are candidates for every vacant pulpit, vorrying the moderator and distracting the congregation. Every year they are cast up on the waves, adding to the ever-accumulating heaps of ecclesiastical "flotsam and jetsam." I remember the quotation about "the weak things," and I am quite convinced of their ability to "confound the wise," among college professors and committees for pulpit supply. But this perpetual exercise of their gift on the part of "the weak things," is not synonymous with "preaching sermons that will lift men."

I quite agree to Dr. Armstrong's suggestions, and believe there is room for reform in the matter and method of college instruction; but the ministry of the Presbyterian Church in Canada is being injured more just now by presbyteries and college senates than by defective methods of class-room work. Our ministry is being crowded with untrained graduates of our own colleges and badly trained ministers from other denominations. It is only after the deed

is done that presbyteries learn that alleged "success on the field" is a very doubtful ground for asking the General Assembly to give a man academic standing. And college senates are slow to believe that the name of a dunder-head does not add lustre to the roll of graduates.

Your question, it seems to me, cannot be satisfactorily answered by considering merely the results to be attained; the material to be worked up must also be considered. And the prime defect in the training is the bending of the course to meet the needs of the indolent and the unfit. Methods and subjects are important, but the most pressing need of the colleges and the Church just now is men, men capable of culture, possessing the elements of power, sensitive to the touch of God, and self-consecrated to the ministry of His Son. Not until that need is appreciated and the Church desires and deserves such preachers, will any training avail or the schools of the prophets send forth those whose lips have been touched by the sacramental coal, and in whose ministry there will be "power to lift men."

J. A. MACDONALD.

St. Thomas, Ont.



I held it truth with him who sings  
 To one clear harp in divers tones,  
 That men may rise on stepping-stones  
 Of their dead selves to higher things.

—In Memoriam.

## PRAYERS FOR THE DEAD.

I have been asked by an influential layman, a university graduate, to discuss prayers for the dead from the historic standpoint. He fears that many are being led astray on the subject for lack of information, and by the persistent assertions of interested parties as well as by the potent influence of their environment. He may be right. We all become assimilated in some degree to our surroundings unless saved from this tendency by the power of grace and truth in our hearts.

The Latin Church has for centuries offered prayers for the dead, and they ascend daily from thousands of altars and homes on this continent. The Province of Quebec is pre-eminent in this matter, and not a few regard the practice as fully justified by its very antiquity. At present considerable interest is shown in such special exercises by persons outside the Romish communion. Even ministers who have subscribed creeds prohibiting these prayers, deem it consistent with their vows of office to utter inarticulate murmurings in favor of them. They look upon it as generous, humane and progressive to sympathize with this tendency. But it is nothing of the sort. It is a retrogression towards heathen and mediaeval superstition. Those to whom the practice is a perennial source of income, try, of course, to make the most of it. They accordingly commend and magnify the value of such supplications. They picture by pen and pencil in most alarming forms, the excruciating agonies of men in eternity. They are represented after the manner of Dante as immersed in misery, and writhing amid every kind of torture which malignant demons can inflict. Who can be so callous as to refuse to pay for prayers for their deliverance? And who, may we not ask at

the same time, can be so cruel as not to pray for them without money and without price?

The subject is a large one with many ramifications. Underlying it is the question, is there salvation after death? It connects also with the dogmas of purgatory and the sacrifice of the mass, and with a multitude of ecclesiastical rules and ceremonies which have been the growth of centuries.

The belief in purgatory is of heathen origin. It is one of the many corruptions which the church received from pagan philosophy and mythology. Zoroaster, the Persian sage, long before the Christian era, taught the doctrine of the purification of men's souls by fire, and so did the Greek Stoics. Fire with them was the elementary principle by which the physical universe was to be finally renovated. Plato and his numerous disciples insisted upon the expiation of sin by suffering, and the utter impossibility of souls enjoying a blissful immortality after death until this was accomplished. Such were the primordial germs out of which purgatory was developed. These opinions were gradually homologated and amplified by Jewish Rabbis. They mingled them with their own traditions and fanciful interpretations of the Hebrew Scriptures. They made void the Word of God by their glosses. Children, for instance, were encouraged and enjoined to alleviate the sufferings of their deceased parents by the presentation of sin-offerings and other gifts. In the Apocryphal books, the same view is inculcated. Hence we read of Judas Maccabeus sending two thousand drachmas of silver to Jerusalem for sacrifices for the sins of the dead. (2 Mac. xii., 43.)

These pagan notions were taken up and developed by some of the early

Christian Fathers, in forms which were condemned by ecumenical councils, and not subsequently approved even by the Latin Church. Origen, for example, (A.D. 185-254), taught that the purification by fire was to take place after the resurrection, and that then all souls, as well as the devil and his angels, will be delivered from the taint and the penalty of sin, and restored to God's favor. This is more than the majority of present day believers in purgatory and all its adjuncts venture to hope for or to attempt to defend.

Tertullian, who flourished from 145 to 220. A.D., records various superstitions connected with baptism, the use of the sign of the cross, and offerings for the dead. In his treatise entitled "De Corona, c. iii.," he says, speaking of baptism.—"Then when we are taken up (as new-born children) we take first of all a mixture of milk and honey, and from that day we refrain from the daily bath for a week." Regarding the sign of the cross, he remarks,—*"In every forward step and movement, at every going in and out, when we put on our clothes and shoes, when we bathe, when we sit at table, when we light our lamps, on couch, on seat, in all ordinary actions of daily life, we trace upon the forehead the sign."* Respecting services for the dead, his words are,—*"As often as the anniversary comes round we make offerings for the dead as birthday honors."*

Hippolytus, A.D. 238, in describing the final judgment, represents Christ as saying,—*"Come ye hierarchs, who did me sacred service blamelessly day and night, and made the oblation of my honorable body and blood daily."* (Appendix, section 41.)

Augustine, A.D. 354-430, lends the weight of his great name in favor of unwarrantable intermingling of pagan philosophy and mythology with Christian dogma. In his principal work, "De Civitate Dei," book xxi., c. 13, 14, he recites with manifest approval the doc-

trine of the Platonists to the effect "that all punishment is administered for remedial purposes, be it inflicted by human or divine law, in this life or after death." This is a favorite view with some modern theologians, who put it forward as if it originated in their own minds, and use it for the purpose of getting quit of the thought of endless punishment. But this is not Augustine's position. He deems the remedial theory of suffering compatible with the scriptural doctrine of eternal punishment, upon which he strongly insists. He believes both in purgatory and a place of unending woe, and quotes from the sixth book of Virgil's *Aeneid*, as explanatory of the manner in which purgatorial sufferings expiate human guilt.

"So penal sufferings they endure  
For ancient crime, to make them pure;  
Some hang aloft in open view,  
For winds to pierce them through and through.  
While others purge their guilt deep-dyed

In burning fire and whelming tide."  
Upon which Augustine remarks:—

"They who are of this opinion would have all punishment after death to be purgatorial; and as the elements of air, fire, and water are superior to earth, one or other of these may be the instrument of expiating and purging away the stain contracted by the contagion of earth."

In addition to this peculiar process of sanctification, it is explicitly asserted by him that pardon will be extended to men after death—"for to some, as we have already said, what is not remitted in this world is remitted in the next, that is, they are not punished with the eternal punishment of the world to come."

To secure this deliverance, much ecclesiastical machinery was invented after Augustine's time. Caesarius of Arles, and Gregory the Great (540-604 A.D.) worked out and completed the complex and expensive system by which



souls are manipulated so as to be released from the devouring flames of a fabulous purgatory. Augustine went only the length of affirming the success of prayer in behalf of a certain class, but he was not the author of the doctrine of the sacrifice of the Mass. His words are,—“For some of the dead, indeed, the prayer of the Church or of pious individuals is heard; but it is for those who, having been regenerated in Christ, did not spend their life so wickedly that they can be judged unworthy of such compassion, nor so well that they can be considered to have no need of it.” Language which reminds me of a singular statement by Cardinal Wiseman, who says,—“Suppose a good Christian should, just before death, commit some trivial sin. He must on this account be excluded from heaven. What alternative are we driven to? Why, that there is a purgatory in which he may be cleansed from this trivial sin.”

To persons familiar with the Word of God, these extracts must appear to contain considerable folly. They show clearly enough how pagan philosophy and mythology permeated the views of these Fathers in the department of eschatology, and how eminent men ignored and contradicted the explicit statements of the New Testament. Bible readers need hardly be reminded that neither wind nor fire nor water can remove the defilement and guilt of sin. The blood of Jesus Christ, God's Son, alone can do this—it “cleanseth us from all sin,” (1 John i., 7.) and therefore leaves not a vestige of sin to be removed by purgatorial fires.

How strange, too, that a man as learned and astute as Cardinal Wiseman, should know so little of the simple gospel, as to see no alternative but to believe in purgatory in order to provide for the expiation of the guilt of some trivial sin that may be committed immediately before death. Why should he not believe in the sufficiency of grace to save men in *articulo mortis*? Why

did he not think of the cleansing power of the blood spoken of in the text just quoted? Or of this other text—“If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins; and not for ours only, but also for the whole world.” And still another text which would have effectually relieved him of his miserable “alternative,”—“If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.” This leaves nothing to be done in eternity to perfect our righteousness. “There is therefore now no condemnation to them that are in Christ Jesus,” and hence no reason for excluding them from heaven, or sending them through the fires of purgatory to free them from a condemnation which does not exist, and from moral impurity which does not belong to them.

Equally unscriptural and self-contradictory is Augustine's position. He is the great champion of the doctrines of sovereign efficacious grace, and of the final perseverance of all who truly believe in Christ. And yet he represents persons, “who, having been regenerated in Christ,” as needing to be perfected in purgatory, in answer to “the prayer of the Church or of pious individuals.” According to this baseless supposition the grace of Christ is manifestly not fully efficacious—it requires to be supplemented by sufferings in Hades. In other words, the atoning sacrifice of the Son of God and the work the Holy Spirit fail to secure to men who are even “regenerated in Christ,” eternal life. Is this the Gospel? Is this the teaching of the Saviour? It is the teaching of Rome. But what saith the Lord? Let us hear Him. “My sheep hear my voice, and I know them, and they follow Me: and I give unto them eternal life.”—and this gift He bestows in the present world—“and they shall never perish, and no one shall pluck them out of My hand.” John x., 27-28.

After the days of Augustine the continued growth of superstition and the general trend of ecclesiastic thought greatly favored prayers for the dead. New devices were resorted to. The clergy became the custodians and dispensers of the merit of works of supererogation. These works, along with the intercession of saints, and especially of the Virgin Mary, were counted upon as securing repose and relief to souls in the intermediate state. Gradually it came to be the settled belief of the Church, and is so still, that priests, canonically ordained, possessed the power of changing a wafer made of flour and water, into the very body, soul and divinity of Jesus Christ—and this they offered to God as a true propitiation for the sins of the living and the dead. The profound veneration with which the transubstantiated wafer, or "host," is regarded by the people and clergy, is familiar to citizens of Montreal. They are enjoined to offer it the same worship and adoration as to God Almighty—no inferior homage can be accepted; it must be *latram* the highest form of worship. And inasmuch as atonement is made for the living and the dead by the use of the consecrated wafer, or the sacrifice of the Mass, it follows as a matter of course that no expense should be spared for this purpose, and that they are to be reckoned the greatest benefactors of our race who pay for the largest number of Masses. In doing so, they save men from indescribable pains in eternity, and at the same time enrich the Church on earth.

That this is no strained or exaggerated representation of the matter is placed beyond dispute by the authoritative decrees of the Council of Trent, accepted by all faithful Roman Catholics. This great assembly, as is well known, was called to counteract the Protestant Reformation under Luther and his associates. At the risk of inflicting dullness on the pages of the "Journal," I must here cite several of these decrees for

the sake of readers who have no access to such literature.

Session 13, held Oct. 11th, 1551. Canon 1. "If any one denieth, that, in the sacrament of the most holy Eucharist, are contained truly, really, and substantially, the body and blood together with the soul and divinity of our Lord Jesus Christ, and, consequently, the whole Christ; but saith that He is only therein as in a sign, or in figure, or virtue, let him be anathema."

Canon 11.—"If any one saith, that, in the sacred and holy sacrament of the Eucharist, the substance of the bread and wine remains conjointly with the body and blood of our Lord Jesus Christ, and denieth the wonderful and singular conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood—the species only of the bread and wine remaining—which conversion indeed the Catholic Church most aptly calls Transubstantiation: let him be anathema."

Canon 111.—"If any one denieth, that, in the venerable sacrament of the Eucharist, the whole Christ is contained under each species, and every part of each species, when separated: let him be anathema."

Canon VI.—"If any one saith, that, in the holy sacrament of the Eucharist, Christ, the only begotten Son of God, is not to be adored with the worship, even external of *latram*: and is consequently, neither to be venerated with a special festive solemnity, nor to be solemnly borne about in procession, according to the laudable and universal rite and custom of the Holy Church; or, is not to be proposed publicly to the people to be adored, and that the adorers thereof are idolatrous: let him be anathema."

Session 22nd, held Sept. 17th, 1562.

Canon II.—"If any one saith, that, by these words, "Do this for the commemoration of me, Christ did not institute the apostles priests: or, did not ordain that they and other priests should

offer his own body and blood : let him be anathema."

Canon III.—"if any one saith, that, the sacrifice of the Mass is only a sacrifice of praise and of thanksgiving ; or, that it is a bare commemoration of the sacrifice consummated on the cross, but not a propitiatory sacrifice; or, that it profits him only who receives ; and that it ought not to be offered for the living and the dead for sins, pains, satisfactions, and other necessities : let him be anathema."

Canon IV.—"If any one saith, that, by the sacrifice of the mass, a blasphemy is cast upon the most holy sacrifice of Christ consummated on the cross ; or, that it is thereby derogated from : let him be anathema."

Canon V.—"If any one saith, that, it is an imposture to celebrate mass in honor of the saints, and for obtaining their intercession with God, as the Church intends : let him be anathema."

In spite of these repeated anathemas, which even many Roman Catholics now regard as quite harmless, I have no hesitation in saying that the entire doctrine set forth in the Canons just cited, is thoroughly contrary to the plain teaching of Scripture, and that the traffic in Masses is highly derogatory to Christ and His work, and turns the house of God into a place of merchandise, for Masses are sold for a price, high or low, according to the pomp and pageantry which accompany the celebration of them. The apostles were not priests, and never claimed to be such, and never celebrated high or low Mass. The humanity and divinity of our blessed Redeemer are not at the disposal of priests as here taught. His disciples saw Him ascend into heaven. (Acts i., 10.)—"whom the heavens must receive until the times of restoration of all things whereof God spake by the mouth of His holy prophets, which have been since the world began." (Acts i., 21.)

Priests cannot work the stupendous miracle of transubstantiation ascribed

to them in these canons. They do not offer up "the whole Christ," as an atonement in a thousand different places at the same moment. If they read the New Testament they must know that His sacrifice was never repeated. "He needeth not daily, as those high priests, to offer up sacrifice, first for His own sins, and then for the people's; for this He did *once*, when He offered up Himself." Heb. vii., 27. "Nor yet that He should offer Himself often ; as the high priest entered into the holy place year by year with blood not his own ; else must He often have suffered since the foundation of the world ; but now *once* at the end of the ages hath He been manifested to put away sin by the sacrifice of Himself. And, inasmuch as it is appointed unto men *once* to die, and after this cometh judgment ; so Christ also, having been *once* offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for Him, unto salvation." Heb. ix., 25-28. To the same effect is the testimony of Peter, who, without the slightest shadow of scriptural evidence, has been declared by the Church of Rome to have been the first Pope, and to have exercised primacy over the rest of the apostles a claim which he never advanced, and which is not directly or indirectly even hinted in either of the two epistles of his which we possess. His declaration as to our Saviour's sacrifice is, that "Christ also suffered for sins *once*,"—not countless thousands of times as affirmed in the doctrine of the mass. (1 Peter iii., 18.)

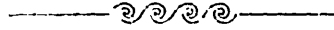
I have thus far answered the request of my friend by giving some historical information, with occasional criticisms; but, as hinted at the outset, the question underlying prayers and offerings for the dead is, does Scripture teach the doctrine of salvation after death? Upon the discussion of this problem the limits set to the present paper forbid me to enter. Meanwhile, I venture to think that readers, who diligently study

their Bibles, will have no difficulty in answering the question in the negative; and I may, at some future time, take occasion to answer the curious theories

advanced by Protestants and others in favor of post mortem salvation.

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## FORMS OF PRAYER.

The unwise use of forms is a reason why so many doubt the efficacy of prayer. I do not disesteem forms; but I think they are like walking-chairs that are used for teaching children how to walk, but which are dispensed with as soon as they have served that purpose. I do not say that there are not emergencies when persons might much better pray in the language of another than in their own language; but certainly precomposed forms are not the best. They may be relatively good; they may be better than nothing under given circumstances; but they are not to be preferred.

I see a man take out from his pocket a spelling-book in his intervals of leisure, and spell "a-b, ab; b-a, ba; h-a-y, hay," and so on; and I say, "A person ought not to be carrying around a spelling-book all his life;" and he says, "Why, how could a person learn to spell without a spelling-book? If it were not for this old book I could not get along." Now, a spelling-book is useful for children to learn to spell from, but when they have learned to spell, it is to be left behind. And in respect to precomposed forms of prayer, in the beginning they may help, but as soon as a person limits his spiritual flight by the range of fixed words, or thoughts, or feelings, that moment he has of necessity dwarfed himself. There may be reasons of order and decorum why

it is proper that public prayers should be read; I do not deny that there are strong reasons on that side; but if that is so, then all the more the heart ought to develop itself in private, not by employing precomposed forms of prayer, but by exercising the largest liberty in praying. When persons go privately into the presence of God, there should be the utmost freedom in the outflow of their emotions. It may be indecorous for a man to parade his weakness in oral prayer before a great congregation who would be led into misapprehension by that weakness; but a man who is weak in prayer, going into the presence of God, should go, not walking as if he were the prophet Isaiah, or the seer John, or the apostle Paul, but just as he is, in his ignorance, in his inferiority, in his perpetual stumblings. The very thought of prayer is, that it is something by which a man may lift himself up out from under the dominion of physicalness, of materiality, and become baptized into the presence and power of a serene and spiritual God, where he shall find himself wrought upon by influences such that he shall be able to carry himself as a man and not as an animal. The imposition of set forms upon a man girds him, laces him, cramps him, confines him. No man can be free in prayer who prays habitually and always according to precomposed forms.

—H. W. Beecher on Prayer.

## THE SECOND ADVENT.

With thousand thousand souls that cry,  
 Beneath the heavenly altar,  
 Souls of the brave who dared to die  
 By stake and sword and halter,  
 Our cry before Thy throne we bring,  
 And nothing shall appease us,  
 Till Thou dost come to reign as King ;  
 Come quickly, O Lord Jesus !

Long, long the time since Thou did'st  
 dwell

On earth, to break asunder  
 The bands of death, the bars of hell,  
 The robber's spoil to plunder.  
 Expecting Thee, each coming year,  
 Each year the vision flees us ;  
 When wilt Thou to our gaze appear ?  
 Come quickly, O Lord Jesus !

We know redemption shall be ours,  
 Beyond all expectation,  
 And bless Thee for all heavenly hours  
 Of hopeful contemplation.  
 But this we know, 'tis not Thy will,  
 Aught should completely please us,  
 Short of Thyself our souls to fill ;  
 Come quickly, O Lord Jesus !

The world is better for Thy life,  
 Thy death, Thy resurrection,  
 Yet is it full of war and strife,  
 And taint of sin's infection.


From foes and fightings, out and in,  
 We pray Thee to release us ;  
 Unto salvation, without sin,  
 Come quickly, O Lord Jesus !

Thou know'st our poor success, O Lord,  
 For this world's reformation,  
 In sending forth Thy Holy Word  
 To every tribe and nation.  
 Vain hope for our apostate race,  
 Until the eye that sees us  
 We shall behold, with face to face ;  
 Come quickly, O Lord Jesus !

The whole creation groans in pain,  
 Awaiting its redemption  
 From ills of body, heart, and brain,  
 From which none know exemption ;  
 Adoption tarries, Lord, how long,  
 Before Thy coming frees us : ?  
 In Thy great might, Thou victor strong,  
 Come quickly, O Lord Jesus !

Thy Spirit to our spirits lend,  
 With holy intercedings,  
 Till voices, to earth's utmost end,  
 Shall rise in fervent pleadings ;  
 Thou art our King, and Thou alone,  
 O Christ ; from burdens ease us ;  
 Come down, and make all hearts Thy  
 throne,  
 Come quickly, O Lord Jesus !"

C.

——

Come what may, hold fast to love.  
 Though men should rend your heart,  
 let them not embitter nor harden it.  
 We win by tenderness; we conquer by  
 forgiveness.

—F. W. Robertson.

## THE MINISTER AND HIS CONTRACT.

What are the relations to-day between the minister and his people? Is it merely a legal tie, or is it of a more binding and sacred character?

In the good old days of our fathers, say forty years ago, when a minister was called to and placed over a congregation, it was supposed to be for life. The salary was very limited, and was often supplemented by private teaching on the part of the minister, preparing one or more students for the university or one of the learned professions. He labored long and faithfully, instant in season and out of season, night or day, wherever or whenever duty called him, from year's end to year's end. But if he fell sick or his strength failed him, he was provided for by his congregation. They regarded him as a father, and this paternal feeling was invariably reciprocated.

Is this the custom of to-day, or is it not being broken in upon, and if so, who is responsible for the change? I propose to show that this good old custom is being departed from, and that the responsibility, lies, well, not wholly with the congregations. When a minister has accepted a call from a congregation, the Moderator of the Church Session generally acts as the agent of the incoming minister. In the old days a resolution of the congregation provided that the minister should receive a fixed stipend, and this was communicated to him by the Moderator of the Session. This was all. But now, particularly in the large cities, the Moderator requires that the congregation shall pass a resolution authorizing the president to sign a contract by which on the one hand the congregation shall pay so much money, and on the other hand that the minister shall render so much service, viz.:—that he will preach and perform the pastoral

duties of the church, but only for ten months of the year; for the remaining two months, July and August, another minister must be engaged, and of course paid. Is not this bringing the relations between the parties down to the low level of a commercial contract? Does this not appear very much like a bargain by which one party binds himself to render a definite service for a definite sum of money? Oh, but, some one says, the life of a minister in a large city is a wearing and exhausting one, and the two months leave of absence is to the advantage of both minister and people. Certainly, every man who works hard, mentally in particular, needs a holiday, a time for recuperation,—and ministers should not be an exception to the rule. But surely this holiday should not always be taken at a fixed time, irrespective of the needs of the congregation. Should sickness be prevalent, and the need of the minister urgent, should this holiday be taken? On the other hand, when the minister is worn out by overwork and perhaps anxiety, he is entitled not only to a two months' holiday, but as his necessities may require and the needs of the congregation will permit. And more, should illness or old age overtake him, it is the manifest duty of the congregation to provide for him, according to his needs and the ability of the congregation to do so; and few, if any congregations, would refuse to recognize the obligation.

But under the present system, a want of confidence in the congregation is evident, and therefore there must be a written contract, and it must stipulate for a two months' holiday each year, in order that the minister may himself provide against possible sickness or failing health. Is this wise? Is it even to the advantage of the minister? A few

years ago, a lady, a member of one of the Presbyterian Churches in the city, died. Her death took place in July or August. A member of her family attempted to obtain for the funeral the services, one after the other, of eleven Presbyterian ministers having churches in the city, but in vain. All were absent, and at last the kind offices of a Church of England minister were secured. Was this creditable? Again, lately a minister of a Presbyterian Church, who had been engaged under the holiday stipulation, and who has always availed himself of it, was taken ill, and was advised to spend the winter months in a warmer climate. This meant expense, and he had not the means to meet it. Under his contract he had no claim on his congregation, for if the contract was worthy of its name, it was binding on both parties. But his congregation could not see him in need and not help him, and therefore

continued his salary as before, although obliged to secure and pay another minister during his six months' absence.

In view of these facts, is this holiday stipulation of any benefit to anybody? Does it not furnish the congregation with a valid excuse to refuse to go beyond what the contract calls for, as the contract is made for the very purpose of determining the rights and obligations of each party? But particularly, has not this stipulation a tendency to degrade the sacred office of the minister; to assimilate the bond of union between the minister and his people to that of an ordinary business contract, to the prejudice of both, and possibly to cause some to think that the minister's services are given for a salary, and to forget that the great object of his life is to help others, and not himself?

M. H.

Montreal



A convert to the Church of Rome thus speaks of the charm that resides in the English Bible; "It lives on the ear like a music that can never be forgotten, like the sound of church bells, which the convert hardly knows how he can forego. Its felicities often seem to be almost things rather than mere words. It is part of the national mind, and the anchor of national seriousness."

—Geo. P. Fisher.

## DEAN SWIFT AS A HOMILETE.

Few men think of the witty dean of St. Patrick's as a preacher of the gospel. He is regarded as a heartless egotist, incapable of true love for man or woman, and least of all for God; whose imperious pride and disappointed ambition made him a terror to his enemies and a source of anxiety to his friends. It is true he was more at home discussing the political questions of the day than preparing his discourses for the pulpit. The whole strength of the man was given to those literary productions in which he says he aimed to vex the world, but whose wit continues to divert it. His sermons were the offspring of necessity rather than choice, flung together in hurried moments without care, and tossed aside without a thought after being used. Some of them are spoiled for modern readers by their intensely Tory and Churchly spirit, as well as by their unreasoning abuse of the Puritans and misapprehension of the Puritan character. Yet his robust common sense, his clear simple style, and his manly hatred of cant make most of his published discourses very readable productions, and they must have been very much superior to the sermons of the great body of his Episcopalian brethren of that day.

We have his opinions on the subject of preaching, in a letter to a young clergyman of his acquaintance, from which I propose to make a few extracts. The advice which it contains is emphasized by coming from an unexpected quarter, and is not wholly unnecessary at the present time. It also gives us a glimpse into the ecclesiastical life of the Episcopal Church of Ireland at the beginning of last century.

"Although it was against my knowledge or advice that you entered into holy orders, under the present dispo-

sitions of mankind towards the Church, yet, since it is now supposed too late to recede, I cannot forbear offering my thoughts to you upon this new condition of life you are engaged in." . . .

"I take it for granted that you intend to pursue the beaten track, and are already desirous to be seen in a pulpit; only I hope you will think it proper to pass your quarantine among some of the desolate churches five miles round this town, where you may at least learn to read and to speak before you venture to expose your parts in a city congregation; not that these are better judges, but because, if a man must needs expose his folly, it is more discreet and safe to do so before few witnesses, and in a scattered neighborhood. And you will do well if you can prevail upon some intimate and judicious friend to be your constant hearer, and allow him with the utmost freedom to give you notice of whatever he shall find amiss, either in your voice or gesture; for want of which early warning, many clergymen continue defective, and sometimes ridiculous to the end of their lives. Neither is it rare to observe among excellent and learned divines, a certain ungracious manner, or an unhappy tone of voice, which they never have been able to shake off."

"I should likewise have been glad if you had applied yourself a little more to the study of the English language than I fear you have done; the neglect whereof is one of the most general defects among the scholars of this kingdom, who seem not to have the least conception of a style, but run on in a flat kind of phraseology, often mingled with barbarous terms and expressions, peculiar to the nation; neither do I perceive that any person either finds or acknowledges his wants upon this head,



or in the least desires to have them supplied. Proper words in proper places make the true definition of a style. I shall venture to name one or two faults, which are easy to be remedied with a very small portion of abilities."

"The first, is the frequent use of obscure terms, which by the women are called hard words, and by the better sort of vulgar, fine language; than which I do not know a more universal, inexcusable, and unnecessary mistake, among the clergy of all distinctions, but especially among young practitioners. I have been curious enough to take a list of several hundred words in a sermon of a new beginner, which not one of his hearers among a hundred could possibly understand: neither can I call to mind any clergyman of my own acquaintance who is wholly exempt from this error, although many of them agree with me in the dislike of the thing." . . .

"We are often reproved by divines from the pulpits, on account of our ignorance of things sacred, and perhaps with justice enough: however, it is not very reasonable for them to expect that common men should understand expressions which are never made use of in common life. I defy any divine to produce a law, either of God or man, which obliges me to comprehend the meaning of omniscience, omnipresence, ubiquity, attribute, beatific vision, idiosyncrasy, entity, and the like." . . .

"The fear of being thought pedants has been of pernicious consequence to young divines. This has wholly taken them off from their severer studies in the university: which they have exchanged for plays, poems, and pamphlets, in order to qualify them for tea-tables and coffee-houses. This they usually call 'polite conversation, knowing the world, and reading men instead of books.' These accomplishments when applied to the pulpit, appear by a quaint, terse, florid style, rounded into periods and cadences commonly without either propriety or meaning. I have listened

with my utmost attention for half-an-hour to an orator of this species, without being able to understand, much less to carry away, one single sentence out of a whole sermon. It would be endless to run over the several defects of style among us. Two things I will just warn you against: the first is the frequency of flat, unnecessary epithets; and the other is the folly of using old, thread-bare phrases, which will often make you go out of your way to find and apply them, are nauseous to rational hearers, and will seldom express your meaning as well as your own natural words." . . .

"But I must remember that my design in this paper was not so much to instruct you in your business, either as a clergyman or a preacher, as to warn you against some mistakes which are obvious to the generality of mankind as well as to me: and we, who are hearers, may be allowed to have some opportunities in the quality of being standers-by. Only, perhaps, I may now again transgress, by desiring you to express the heads of your divisions in as few and clear words as you possibly can; otherwise I, and many thousand others, will never be able to retain them, and, consequently, to carry away a syllable of the sermon."

"I shall now mention a particular wherein your whole body will certainly be against me, and the laity, almost to a man, on my side. However it came about, I cannot get over the prejudice of taking some little offence at the clergy, for perpetually reading their sermons: perhaps my frequent hearing of foreigners, who never made use of notes, may have added to my disgust. And I cannot but think, that whatever is read differs as much from what is repeated without book, as a copy does from an original. At the same time I am highly sensible what an extreme difficulty it would be upon you to alter this method; and that in such a case your sermons would be much less valuable than they are, for want of time to

improve and correct them. I would therefore gladly come to a compromise with you in this matter. I knew a clergyman of some distinction, who appeared to deliver his sermon without looking into his notes, which, when I complimented him upon, he assured me he could not repeat six lines; but his method was to write the whole sermon in a plain large hand, with all the forms of margin, paragraph, marked page, and the like; then on Sunday morning he took care to run over it five or six times, which he could do in an hour; and when he delivered it, by pretending to turn his face from one side to the other, he would (in his own expression) pick up the lines, and cheat his people, by making them believe he had it all by heart. He further added, that whenever he happened by neglect to omit any of these circumstances, the vogue of the parish was, 'Our doctor gave us but an indifferent sermon to-day.' Now among us so many clergymen act so contrary to this method, that from a habit of saving time and paper, which they acquired at the university, they write in so diminutive a manner, with such frequent blots and interlineations, that they are hardly able to go on without perpetual hesitations, or extemporary expletives; and I desire to know what can be more inexcusable than to see a divine and a scholar at a loss reading his own compositions, which it is supposed he has been preparing with much pains and thought for the instruction of his people? The want of a little more care in this article is the cause of much ungraceful behaviour. You will observe some clergymen with their heads held down from the beginning to the end, within an inch of the cushion, to read what is hardly legible; which, besides the untoward manner, hinders them from making the best advantage of their voice: others again have a trick of popping up and down every moment from their paper to the audience, like an idle schoolboy on a repetition day.

Let me entreat you, therefore, to add one half-crown a year to the article of paper; to transcribe your sermons in as large and plain a manner as you can; and either make no interlineations, or change the whole leaf; for we, your hearers, would rather you should be less correct than perpetually stammering, which I take to be one of the worst solecisms in rhetoric. And, lastly, read your sermon once or twice a day, or a few days before you preach it; to which you will probably answer some years hence, 'that it was but just finished as the last bell rang to church;' and I shall readily believe, but not excuse you."

"I cannot forbear warning you in the most earnest manner against endeavoring at wit in your sermons, because, by the strictest computation, it is very near a million to one that you have none; and because too many of your calling have consequently made themselves everlastingly ridiculous by attempting it. I remember several young men in this town, who could never leave the pulpit under half-a-dozen conceits: and this faculty adhered to those gentlemen a longer or shorter time, exactly in proportion to their several degrees of dullness; accordingly I am told that some of them retain it to this day. I heartily wish the brood were at an end."

"Before you enter into the insufferable cant of taking all occasions to disparage the heathen philosophers, I hope you will differ from some of your brethren, by first enquiring what those philosophers can say for themselves. The system of morality to be gathered out of the writings of those ancient sages falls undoubtedly very much short of that delivered in the Gospel, and wants besides, the divine sanction which our Saviour gave His. Whatever is further related by the evangelists contains chiefly matters of fact, and consequently of faith: such as the birth of Christ, His being the Messiah, His miracles, His death, resurrection, and as-

ension : none of which can properly come under the appellation of human wisdom, being intended to make us wise unto salvation. And, therefore, in this point nothing can justly be laid to the charge of the philosophers, further than that they were ignorant of certain facts that happened long after their death. But I am deceived if a better comment could be anywhere collected upon the moral part of the Gospel than from the writings of these excellent men ; even that divine precept of loving our enemies is at large insisted on by Plato, who puts it, as I remember, into the mouth of Socrates." . . .

After speaking of the methods of the classic orators and their efforts to inflame the passions of their hearers, he says, " But I do not see how this talent of moving the passions can be of any great use toward directing Christian men in the conduct of their lives : at least in these northern climates, where I am confident the strongest eloquence of that kind will leave few impressions upon the spirits of any of us deep enough to last till the next morning, or rather, to the next meal."

" A plain convincing reason may possibly operate upon the mind, both of a learned and ignorant hearer, as long as they live, and will edify a thousand times more than the art of wetting the handkerchiefs of a whole congregation, if you were sure to attain it." . . .

" Some gentlemen abounding in their university erudition, are apt to fill their sermons with philosophical terms and notions of the metaphysical or abstracted kind : which generally have one advantage, to be equally understood by the wise, the vulgar, and the preacher himself. I have been better entertained, and more informed, by a few pages in the ' Pilgrim's Progress,' than by a long discourse upon the will and the intellect, and simple and complex ideas. Others again are fond of dilating on matter and motion, talk of the fortuitous course of atoms, of theories, and pheno-

mena, directly against the advice of St. Paul, who yet appears to have been conversant enough in those kinds of studies."

" I do not find that you are anywhere directed in the canons or articles, to attempt explaining the mysteries of the Christian religion. And indeed, since Providence intended that there should be mysteries, I do not see how it can be agreeable to piety, orthodoxy, or good sense to go about such a work. For to me there seems to be a manifest dilemma in the case ; if you explain them they are mysteries no longer ; if you fail, you have labored to no purpose. What I should think most reasonable and safe for you to do upon this occasion, is, upon solemn days, to deliver the doctrine as the Church holds it, and confirm it by Scripture. For my part, having considered the matter impartially, I can see no great reason, which those gentlemen you call the free-thinkers can have, for their clamor against religious mysteries, since it is plain they were not invented by the clergy to whom they bring no profit, nor acquire any honor. For every clergyman is ready, either to tell us the utmost he knows, or to confess that he does not understand them ; neither is it strange that there should be mysteries in divinity, as well as in the commonest operations of nature."

It is said by one of Swift's biographers that the spiritual realm, whether in divine or earthly things, was a region closed to him, where he never set foot. But this is scarcely borne out by the prayers which he left behind him. The following is the form which he was accustomed to use in the pulpit before the sermon :—

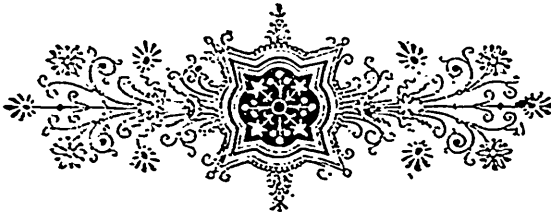
" Almighty and most merciful God ! forgive us all our sins. Give us grace heartily to repent them, and to lead new lives. Graft in our hearts a true love and veneration for Thy holy name and Word. Make Thy pastors burning and shining lights, able to convince gain-

sayers, and to save others and themselves. Bless this congregation here met together in Thy name ; grant them to hear and receive Thy Holy Word, to the salvation of their own souls. Lastly, we desire to return Thee praise and thanksgiving for all Thy mercies be-

stowed upon us, but chiefly for the fountain of them all, Jesus Christ our Lord, in whose name and words we further call upon Thee, saying, 'Our Father, &c.'"

JAMES ROSS.

Presbyterian College.



#### PSALM 114.

When forth out of Egypt did Israel go,  
From people of language unknown,  
Then Judah became His peculiar abode,  
And He chose Israel for His own.

The sea, yes, the sea, in dismay saw and fled,  
The Jordan his waves back did roll,  
The mountains their station deserted in dread,  
And the hills, each did skip as a foal !

What ailest thee, sea, that thou fleest away ?  
Thou Jordan that backward dost roll ?  
Ye mountains, say ye are fled in dismay ?  
And ye hills, that ye skip as a foal !

Ay, tremble, O earth ! 'Tis the presence of God,  
'Tis Jacob's ineffable sight !  
Who turneth the rock into pools at his nod,  
Flinty rock into springs of delight !

J. MACDOUGALL.

Holton, Que.

## THE NOVEL.

(AN ESSAY.)

This is pre-eminently the age of readers, and where there are readers there must of necessity be something to read. This demand for reading matter has been met by an almost infinite supply. Every country village has its circulating library and weekly newspaper, and often the first sought part of the paper is the page devoted to the "continued story;" and invariably the most frequented corner of the library is that set apart for works of fiction. Now these works so eagerly sought after, and so readily devoured, must have an enormous effect upon the minds and lives of our people. It is this effect I intend to speak of in this short essay.

The novel is a work of art, and the primary purpose of all works of art is to give pleasure; but true pleasure is lasting pleasure, accordingly, in order that a work of art may give true and lasting pleasure its effect upon the mind must be a refining and elevating one.

The novel has been defined as a fictitious narrative, differing from the romance, in the fact that the events are accommodated to the ordinary train of human affairs or events, and the modern state of society. But it is impossible to draw a hard and fast line between the novel and the romance, and I think that the distinction, in the popular mind at least, is fast passing away, and all fictitious writings fall under the common term *The Novel*.

While it is true that the novel accommodates itself to the ordinary events of everyday life, the statement must be made with some limitations. The novelist must select only such events and such fragments of conversation as will be interesting to the general reader. It would be an intolerable bore to us if we

had to sit and listen to all the details of all the events of any man's life, be he never so great. And hence, although the novelist must make the events of his narrative appear natural, his characters, to a certain extent at least, must of necessity be creatures of his own imagination. Yet many of the characters of our most favorite authors stand out before us as truly as do the characters of actual history. To me at least, "Ivanhoe" of Scott, "Friar Bungay" of Lytton, "The Devilish Sly Joey B." of Dickens, or "Elsie Venner" of Holmes, are as real as the "John of Gaunt" or the "Henry of Anjou" of Greene.

There is an ancient saying of one of the Greek poets, which has been incorporated in the pages of Holy Writ by the Apostle Paul, viz., "Evil communications corrupt good manners," which is invariably true, and so on the other hand, is its converse, good communications encourage or cultivate good manners. Now, we are in a manner holding communication with the author whose work we are reading, and that author has instilled a certain amount of his personality into his work, and by means of his work that personality becomes a part of our own individuality. Of course this is true only in some cases. When the reader has a stronger individuality than the author, he is able to overcome this influence; but on the other hand, the vast majority of readers are not so strong, and are consequently influenced to a greater or less degree by the works which they read. So we see that the authors who work their way into the public confidence are the framers of public opinion, and the makers of the ruts in which the general mind

flows. Now, no author is read with greater delight and eagerness in modern times than the novelist. We have seen that the primary object of the novel is to give pleasure, but this is not all. The novel ought to be morally pure, and its morality should be not only pure, but also of the highest possible type. Yet we do not expect to find, nor do we want to find, the novel essentially a moral teacher, but the lesson ought to be there. It should not, however, predominate, it should be shown by the fact that true virtue always prevails, that right triumphs over wrong, that

"Truth crushed to earth will rise again,  
The eternal years of God are hers ;  
Error wounded, writhes in pain,  
And dies among her worshippers."

The inculcation of such truths, quietly, without letting the reader know that he is being taught, cannot fail to give real pleasure. The novel has been a real and mighty power in the world, and it continues to be so. It is said of Cervantes that he laughed chivalry out of Spain, and certainly it was a needed reform.

The satire of Dickens wrought a salutary and a permanent reformation in the educational system and prison regulations of England. "Uncle Tom's Cabin," of Harriet Beecher Stowe, did much to emancipate our downtrodden brethren of the South. But too often that mighty power which the novelist holds in his hand is wielded, not in the cause of the true and noble, not that mankind may be elevated and refined, but in the cultivation of his baser passions, and in the satisfying of his excited and sensuous imagination.

This is too true in our own country where our youth are constantly thirsting for narratives of the most sensational and adventurous kind, and where our miserable "penny-a-liner" authors are ever too ready to gratify this desire.

I think the real evil, for evil there certainly is, lies in the reading of third or fourth rate novels, which cultivate a superficiality of thought, and engender a distaste for more wholesome and substantial reading.

J. C. STEWART.

Presbyterian College.



Thy way, not mine, O Lord,  
However dark it be,  
Lead me by Thine own hand.  
Choose out the path for me.  
Not mine, not mine the choice,  
In things of great or small.  
Be Thou my guide, my strength,  
My wisdom, and my all.

—Horatius Bonar.

## CLOUD-RIFTS.

It was one hour after sunset ; overhead, a clear night sky ; beneath our feet the hard frozen ground of late November ; between, in the lower atmosphere, a sharp, chilly air blowing freely from the north-west. The thousand taps by which the congested heart of the city is relieved of its pressure, were pouring their streams by every outlet into the freer spaces of the suburban districts.

Every car is packed to its guard-rail, aisle and platform filled to their edges, at front and rear, three or four step off to make way for each dismounting passenger. Now and again a whiff of hot vitiated air from the open door is blown into the faces of those who stand huddled upon the rear platform, and a murmur of voices and laughter hangs about the car. The sparkle of the sudden frost, without its chill, has stolen into the hearts of the travellers and quickened their blood, and its warmth has overflowed into gesture and remark. The new stimulus has made them genial, and strangers smile and salute each other gaily as they sway and stagger at the sudden jolts and lurches of the car.

Soon the shopping district is left behind, the hurrying throngs drift away from us, and the streets grow clearer. We hum along between blocks of residences, swing around corners, dash through cross streets, and at last reach Charlesgate and the River. As the car breaks from the shelter of the houses and rides out upon the bridge, the city suddenly slips from our sight, and before us and on either side lies the broad expanse of the river basin. Out to the East it rolls a sheet of clear dark water, with bars of shadow lying across it, and hear and there a river-break and ripple. The lately risen moon—it is now just beyond the full—hangs low above the water. Its light has all the mellow richness of September, without a hint

of the brilliancy and steely hardness of winter. Out from our feet runs a shimmering path of light across the surface of the river, until it breaks in the darkness just beneath the moon. All about the rim of the scene glitter the lights of the city, like broken necklaces of stars, their beads glimmering singly and in rows above the clear grey water, which shivers them into dancing faces of lances as it catches them in its trembling grasp. It is a picture to draw all eyes,—the expanse of dark water, the city lights and black masses of buildings in the distance, the clear night sky, sparingly decked with stars, and the full, low moon with its golden ribbon of light across the still water.

As we draw out over the river, sudden silence falls upon the group on the car platform. Every face is turned to the East, like an Ishmaelite's at sunrise. A hush comes upon all ; it is not a time to speak. Lips grow serious that were but now formed to jest ; hard faces become soft, and a wistful look lies in many an eye that is turned to the scene before it. Its beauty and its peace steal into every heart ; one cannot be frivolous or vulgar in its presence.

The car hums on ; light after light slips by ; the draw-bridge is crossed, the northern embankment reached, and the car begins to swing around the curve. And still our eyes are fascinated by the glamor of sky, and light, and water ; they cannot be drawn away. The car speeds on, the railway tracks are crossed, and with a roar of wheels we dash again between the lines of houses.

A sudden stir succeeds ; we change our posture, rearrange our parcels, and drop again into conversation. But the moonlight on the water goes with us ; it has caught the doors of our souls ajar, and stealing in, has found in every heart an altar to beauty and poetry, and shall henceforth hang like an aureole above it.

R. MACDOUGALL.

Cambridge, Mass.

## UNIFORMITY OF NATURE.

Uniformity is defined to be a freedom from variation or difference, and hence uniformity of nature may be said to be that freedom from variation or difference which characterises her in the operations of her laws. To the great majority of minds unaccustomed to scientific study, nature appears at times as a monster, subject to caprice, renouncing her laws, and operating without regard whatever for the well-being of her creatures. An earthquake shock passes over the country, and people wonder what freak Nature is playing on unsuspecting and helpless humanity. Cities are laid in ruins, works of man's art, of architecture and mechanical engineering which Nature fosters by such lavish contribution of material, are converted into a heap of debris, and the morning sun, rising stately and serenely seems to look down and laugh at the might and weakness of man.

But although she may occasionally seem to disregard her usual methods, there is in all minds, even the most degraded, a tacit if not explicit recognition of the fact that she works according to law. Science recognizes many, the untutored barbarian, few. But while it is observed that in the main, she is controlled by well-defined principles, in matters of seemingly minor importance she exercises the utmost freedom. At no time, perhaps, was this brought before the notice of the writer with more force, than during the past summer, when it was his privilege, though somewhat laborious task, to make a collection of plants. Such an employment necessitated a more or less close observation of Nature's methods of working along a particular line. Probably no field of investigation offers more convincing evidence than does bo-

tany of the inflexibility and apparent flexibility of Nature. No question ever arose as to whether the Labiatae would have more or less square stems and aromatic leaves, or whether the Cruciferae would have tetradynamous stamens. These were taken as a matter of course, and an absence of any one of the recognized characteristics would be sufficient to relegate the plant under examination to some other family. But who would expect to find in every member of a family, a rigid adherence to a particular form in the leaves or size of structure? In these minor matters nature seems to exercise unlimited freedom, and thus to violate a law of biology that life seeks to reproduce itself in offspring similar in every respect to the parent. "The one end," says Mr. Huxley, "to which in all living beings the formative impulse is tending—the one scheme which the Archæus of the old speculators strives to carry out, seems to be to mould the offspring into the likeness of the parent." So that were we inclined to jump at a hasty conclusion, we might say that this law is never fully realized. The Archæus strives; but to a certain extent his attempts are futile. The ideal is never reached. And yet, this conclusion on closer examination proves tenable. And why? Suppose it were possible to get two germs of a particular plant, capable, under favorable conditions, of growth and development, these to be structurally similar in every detail. If it were possible to rear the two plants under conditions exactly alike, the mature plants would resemble each other, not only in the more apparent characteristics as to form, size and arrangement of parts, but even in the more obscure arrangement of cells. Perfect



likeness between them is what the law demands. That the object is never attained, is due to the fact that no law can act separately and independently, that as every atom of matter in the universe is interdependent upon every other, so every law, whether controlling the existence of matter or regulating the operations of mind, is also dependent on and subject to modification by, the action of other laws. Nevertheless, each law has its full force. The fact that the vegetable kingdom presents such wide diversity is a proof of the great variety of causes producing their effects. Not only are the causes acting on two individual plants different, but in the case of each one, it cannot be said that the same causes operate upon it twice. One set is at work one moment, a slightly different set the next.

And hence it is that Nature in working out members of the Labiatae family never forms two alike. Between them, there is a strong resemblance, but also an almost infinite variety. The conjoined causes operating to produce square stems and opposite aromatic leaves, are more potent than those whose tendency is towards round stems and alternate leaves. Therefore, these characteristics are retained. Still we have no ground for saying that these characteristics always will be a mark of this family, for we do not know when the causes that tend to produce round stems and alternate leaves will predominate over those of the opposite character. The conditions of existence are ever changing. That subtle something which we call life refuses to be trammelled. New environments are ever being tried with evidently the one object in view, "to mould the offspring into the likeness of the parent." And so it may be seen that what appears at first sight as a disregard for law, really turns out to be a most faithful adherence to it. That which seems flexibility, proves to be the most rigid inflexibility.

If now we turn to another of the physical sciences, this persistent adherence to law may probably be seen in even a stronger light. Take, for instance, chemistry. In this department of the laboratory of Nature, we see the operations of laws of wonderful exactness, having invariable relations to number and proportion, laws so exact that the smallest variation in the number or proportion of the substances used, may be followed by very great differences in the result. "How delicate these relations are," says the Duke of Argyll, "and how tremendous are the issues depending on their management, may be conceived from the single fact—that the same elements combined in one proportion, are sometimes a delicious food or a grateful stimulant, soothing and sustaining the powers of life; whilst combined in another proportion, may be a deadly poison, paralyzing the heart, and carrying agony along every nerve and fibre of the animal frame. This is no more theoretical possibility. It is actually the relation, for example, in which two well-known substances stand to each other—Tea and Strychnia. The active principles of these two substances 'Theine' and 'Strychnine' are identical so far as their elements are concerned, and differ from each other only in the proportions in which they are combined. Such is the power of numbers in the laboratory of Nature! What havoc in this world, so full of life, would be made by blind chance gambling with such powers as these! What confusion, unless they were governed by laws whose certainty makes them capable of fine adjustment, and therefore subject to accurate control." It is this recognized invariableness in the laws of nature that renders them capable of service. In itself, a law is unchangeable. The effects produced can be altered by changing the conditions under which it operates—in other words by the introduction of other laws.

The phenomena of crystallization fur-

nish some very interesting evidence to prove that Nature has the utmost regard for her laws. A crystal of silica may be broken up into any number of irregular fragments. These may be mixed with fragments of other crystals. Dissolve the whole in liquid, and note the result. Slowly the particles of silica separate out, until at length they form the original hexagonal crystal. The operation may be repeated any number of times; the result of crystallization will always be the same. The law controlling the particles finds its expression in the hexagonal form. This law invariably operates; its end is fully attained only when the conditions are favorable.

Leaving now the universe of matter we turn to that of mind—more subtle, more complex, whose laws consequently are more difficult of investigation. Here too, phenomena occur which seem to sweep away as with a single stroke, the belief in the universality of law. Can those strange phenomena which confront us, as for instance in the idiotic mind, be shown to be under the rule of law? We modestly reply in the affirmative. As those unusual upheavals of Nature are simply the effects of the operations of conjoined forces—forces which perhaps have long lain dormant or which seldom combine in such a man-

ner as to cause those wonderful demonstrations of power, so it is in the realm of mind. And yet it must be admitted that there seems some ground for doubt. Some phenomena seem to spring into existence uncaused. Nevertheless, after considering the very wide range of phenomena that do readily come under the general law, in opposition to the comparatively very small number that do not, we still adhere to our belief in the universality of the law. For we are convinced that if we had perfect knowledge of the phenomena which seem to deny the sovereignty of law, we should see in them no exception to the rule. This conviction is strengthened by two considerations. In the first place we have no definite knowledge that any phenomenon that exists or that can exist, violates the law. We may have our doubts, we may suspend judgment. That is as far as we dare go. Again, we have many instances of phenomena, formerly thought to stand opposed to the law of causation, that have since been shown to be subject to it. With every advance of science this belief is strengthened and confirmed. Whether further advance will succeed in establishing it beyond question, we are not prepared to predict.

N. D. KUBITZ.

Presbyterian College.



The purposes of life misunderstood,  
 Baffle and wound us, but God only  
 would  
 That we should heed His simple words,  
 "Be good!"

—Selected.

## Missions.

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### THE MISSIONARY SPIRIT OF THE OLD TESTAMENT.

Many have thought that the prevailing spirit of the Old Testament, and of the Jew whom it especially portrays, was one of antagonism, if not of deadly hostility towards surrounding heathen nations. How then does David say in Ps. lxxvii, 2, "That thy way may be known upon earth, thy saving health among all nations?" Or why do we sing in Ps. c.,

"All people that on earth do dwell,  
Sing to the Lord with cheerful voice?"

These and similar words in the Old Testament certainly express the true missionary idea and spirit, and are far removed from anything that might seem to savour of bitterness or hostility towards the heathen. We desire to show that Ps. lxxvii illustrates the truer, deeper, more inward spirit of the pious Jew. Grace in the heart has always had the same effect both in the Old Testament saint and in the New. It has always produced a similar fervent desire for the conversion of the world and the glory of God thereby. All the hostility or bitterness, which anywhere appears, was due to the isolation of Israel as necessary for the preservation of the truth until the seed should come. We desire also to show that the nature of God's providential dealings with the nations were of a most merciful and missionary kind, so long as the Ark of God was not threatened with actual ruin at the hands of hardened sinners. Ps. cxxxvi., 15, reads, "But overthrew Pharaoh and his host in the Red Sea, for his mercy endureth forever." Mercy

can strike hard, can strike to death multitudes, when the Ark of God is in deadly peril. In the face of all that goes before, Ps. cxxxvi can still conclude, "Who giveth food to all flesh, for his mercy endureth forever."

1st Notice God's gracious dealings with the Canaanites. What more could God have done for these idolatrous peoples under all the circumstances of the times? He brought Abraham, the grandest man of faith in his day, and his godly household to go up and down amongst them and live in their midst. Here was a worshipper of the true God, greatly blessed and honored of heaven, a missionary in their midst. Not only Abraham, but his pious son Isaac, and his grandson Jacob, all blessed of heaven before their eyes, spent long lives in the midst of these Canaanites. More than this, did not Melchisedek, priest of the Most High God, live in their midst? Was not nearly all the Gospel light of the time shining for generations amongst them? Who has had missionaries sent to them if these Canaanites had not? Surely both God and His people were kind and faithful. Why then did they not leave their idols and serve the living God? Surely their hearts were hardened and their minds darkened. Generations afterwards, upon the return of Israel from the bondage of Egypt, these nations were sunk deeper and deeper in idolatry and sin. God brought His people up with a mighty hand and great wonders, and to such an extent was this that the Canaanites were deeply impressed. Rahab knew all about these wonders in

the name of the Living God, and at great personal risk threw in her lot with the people of God. Why did not the others act as Rahab? The Gibeonites were deeply impressed, and sought alliance with Israel. The lives of the Patriarchs displayed the mildness of the Gospel of Christ. The return of Israel displayed justice and judgment to come. Could Gospel teaching be more beautifully tempered towards any people in any age? Everyone must confess that the missionary spirit was abroad in all these events.

2nd. Egypt was about this time the great world power, and at the height of her glory. And it seems as though the great Father heart of God was turned towards Egypt in love, and he said, "What shall I do for great Egypt?" And He said, "This I will do, I will send down Joseph, a worshipper of the True and Living God, and plant him with all my wonders, and in the sight of all Egypt, in the highest seat of office and of honor, next to Pharaoh. The Canaanites have refused me. I will bring all the Gospel light, Jacob and his household, and concentrate it upon Egypt." With the resources at hand, could God have done more for Egypt? Who will point us to a grander missionary effort in any age? We are very apt to look upon the bondage in Egypt simply as it affected Israel. But there is another side to this great event, viz.: God's gracious designs towards Egypt, and we must not hide the light of the one in the glory of the other.

3rd. In the days of Solomon, Phoenicia, a little country to the north-west of Israel, was at the height of its power. Shall there be any missionary zeal displayed towards this people? God gave them a King Hiram, a man endowed with many virtues. Solomon and Hiram worked together like two brothers in the building of the great temple. The men of the two nations worked side by side in thousands. Hiram and his people knew all about

the True God, and His temple, and His worship. What a kindly Gospel light was shed over all that northern land. Lebanon was full of the glory of the Lord. Oh, the matchless love of God our Saviour!

4th. It was about this time that Sheba was a country of some importance, to the southward of Israel, and God gave Sheba a gracious-hearted queen, and she heard "of the fame of Solomon, concerning the name of the Lord." "And she came to Jerusalem with a very great train, and communed with Solomon of all that was in her heart." Is there anything more beautiful than this narrative in all the annals of missionary romance? Was it not a God of Love dealing kindly with an enquiring soul? Was there anything withheld from this queen and her people? Then why did the truth fall to the ground and bear no continued fruit?

5th. During the days of the kings, Syria became a great nation, and Naaman prevailed against Israel, and a little Hebrew girl carried the lamp of life into the house of the great general. His deep necessity brought him as a suppliant to the door of the prophet, and he returned home carrying the faith of the Gospel in his heart. These things were not done in a corner. Multitudes must have known of the Divine healing. Where will you find a better example of kindness to an enemy, and of doing good to one who has done injury? All the kindness of the Gospel was displayed in these events.

6th. A little later in history Assyria became a great nation and Nineveh an exceeding great city—great in wickedness as in material proportions. The heart of Jehovah went out towards the millions of Assyria, and He sent a prophet of Israel on a Foreign Mission enterprise to Nineveh. He brought Jonah to the point of complete willingness and consecration for his work, and filled his lips with a telling message so that king and people humbled themselves before

God. The after history of Nineveh shows that the repentance of the people under the preaching of the missionary was very shallow and short-lived, but God was exceeding kind and faithful in it all. The missionary effort was a failure because of man's unbelief and hardness of heart.

7th. Still later, Great Babylon arose on the ruins of Assyria, and the grace of God was very abundant towards Babylon when at the zenith of her greatness. Israel needed to be chastised and Babylon to be enlightened. And just here God brought of the noblest of His people and prophets by thousands and tens of thousands, and planted them all through the provinces of Babylon. God carried the lamp of His truth from Palestine to Babylon, trimmed it brightly, and set it down to shine there for over seventy years. During all these years the Church, with virtually all its members and missionaries, was working in Babylon or the Medo-Persian Empire which followed. Daniel sat in a seat of great authority, a prince of God amongst them. Esther, true to her God and King, triumphed as queen of the realm. God gave them signal triumphs over their enemies, vindicated His majesty before Belshazzar, touched the heart of King Cyrus, and did marvellous things continually before the eyes of all. Why did they not love Him and praise Him and serve Him for all His goodness, and for His wonderful works?

Thus we see that there was not a great nation of antiquity but God and His people reached out the loving hand to them to save. The missionary spirit was always alive and active. And if these nations came short of their duty to God, it was because of their rejection of Him and His truth. Jesus compared the Kingdom of Heaven to a piece of leaven which a woman would take and place in a mass of dough to leaven the lump. Did not God place the leaven in the mass of the Canaanites, did He not

place it in the great lump of unleavened Egypt? Why were these not leavened? Surely God was kind and faithful. Jesus compared the Kingdom of Heaven to a grain of mustard seed which, although small, would grow and become a large plant. Did not God plant the grain of mustard seed in the soil of Syria when He sent Naaman home miraculously healed? Did He not plant it by the presence and preaching of Jonah in the soil of Nineveh? Ps. lxxii says, "There shall be an handful of corn on the top of the mountains, the fruit thereof shall shake like Lebanon." Were not Joseph and Daniel and Esther planted in the highest offices? Were they not handfuls of corn on the tops of the mountains? Then why did the fruit not shake, and spread, and fill the valleys and plains?

Side by side with all this wonderful and continuous exhibition of love and mercy in the Old Testament, everything which savours of bitterness and hostility to others on the part of God's people easily resolves itself into a necessary part of the Divine Government to save the Ark of God from utter ruin at the hands of hardened and impenitent sinners.

In conclusion, we have only a few short and simple questions to offer. If the Missionary spirit was the predominant spirit of the Old Testament, how much more should it be the prevailing idea now, with all the fuller light that flows from the Cross of Christ, and all the added power that comes from His Spirit outpoured in abundant measure? And if the Jew was for long centuries the patient missionary, and finally under full Gospel light the eminently successful one, shall we be faint-hearted or soon discouraged, and shall we not render back again to the Jew the Gospel which he so generously gave to us?

M. H. SCOTT.

Hull, Que.

## EXAMPLE.

Our religion is greatly a religion of example. When Jesus bids us follow Him, we recognize in His will concerning us, not a merely passive acceptance of Him as our guide and Saviour, but a living determined effort, on our part, to help our fellowmen and promote the interests of God's kingdom.

As to how we could best accomplish this, we might be at a loss, had not the Master given us a practical example. "Follow Me," is His admonition. Christ knew the nature of man, and, lest he should seek to screen himself behind the mists of an imagined idea that he had done his best when he had virtually done nothing, he finds further illustrations of his meaning in those whose lives were marked by that faith, good intention and unselfishness which found their acme of splendor and perfection in Himself. When the centurion sent a messenger to Him saying "Lord I am not worthy that Thou shouldst come under my roof, but speak the word only and my servant shall be healed," Jesus in substance replied, this is the best example of faith which I have met with in Israel. When Mary poured the box of precious ointment upon His head, and some murmured because it had not been sold and given to the poor, He virtually said, she has done the best she could, go thou and do likewise. Again, as in the temple He watched those who cast their gifts into the treasury, He saw a poor widow who had cast in all that she had, and said of her, "she hath cast more in than all they which have cast into the treasury," doubtless implying, God demands the same of you, follow her example.

In this nineteenth century, marked as an age of progress and refinement, it is not usually regarded in good taste to hold up for imitation the Christian qualities of any of our fellows in contrast with others, especially in public. The same sentiment may deprecate any

such attempt in relation to congregations, but as our Saviour never hesitated to draw such lines of contrast, and that publicly, our task is divested of much of its difficulty.

Strange are the inconsistencies of men! That which passes unchallenged in politics often meets with a storm of opposition in social and purely religious life. Few will murmur against the laws of God as they are laid down in the book of nature but, when these same laws are written in the Revelation which He has given, a mighty howl is raised against His injustice and cruelty. With such inconsistencies and contradictions before us in the judgments of men, and emboldened and encouraged by our Saviour's departure from the tyrannical rule of custom, we will venture to point the attention of our readers to, at least, one example of Christian liberality and missionary spirit in a small Presbyterian congregation in the Canadian Church.

The congregation in point is situated in the Presbytery of Glengarry, and consists of three country stations, one of which is still in its infancy, having been organized only two years ago. The communicants number 185, and the seating accommodation of all three places of worship is about seven hundred. The people can by no means be said to be wealthy, some being on rented farms, and the best to do worth, perhaps, six or seven thousand dollars. According to the blue book of 1883, this congregation raised a stipend of \$630, and a little larger sum for other purposes. Last year the stipend paid was \$750, and the sum collected for missionary purposes about \$1,200, besides several hundred dollars for other schemes and necessary repairs.

Of the amount contributed to missions, three men contributed \$300, and a fourth who lives on a rented farm, \$75. Besides this, some of the material

for a new church, at one station, is already on the ground, and another church is to be extensively repaired.

Nor is money all that these people have given to the service of God. Two of their number have, during the last year, gone to the foreign field, and a third is now in course of training for that work.

How can such liberality and consecration to God's service be accounted for? Last year was one of unusual depression in the business world, and a large number of congregations, rather than increasing their contributions, allowed them to fall off, so that the various church schemes suffered much from want of financial support. Here was a congregation that increased its givings by well-nigh one thousand dollars. There is but one solution to the whole matter. The Spirit of God has opened the hearts of this people to the needs of the benighted and superstitious world, and pastor and flock have labored zealously in faith and self-denial for the advancement of the kingdom.

In no other way can this work be done, and the church schemes successfully carried out. Let a people be thoroughly consecrated to God, and it will require much more than the depression of 1894 to call a halt in missionary effort. Is there any less display amongst our population in raiment, means of conveyance, sources of amusement and household furnishings than in former years? We rather think not. On the contrary, there is a decided advance. Are times somewhat harder? God's work must suffer, our own comfort must not be interfered with under any consideration. We do not in so many words say so, but it is nevertheless true.

We have heard again and again that the Church is, as yet, only playing with missions. There has been little or no sacrifice on the part of her members. Has trade been dull, produce low and money difficult to obtain, retrenchment

has begun by robbing God rather than practising Christian self-denial. How can we look for God's blessing under such conditions as these? Hear His words as He seeks through the inspired prophet to lead His ancient people to a sense of duty. "Bring ye all the tithes into the storehouse that there may be meat in Mine house, and prove Me now, herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

God has in all ages been true to His promises. Sacred history abounds with illustrations confirmatory of this, and presents us instances without number of genuine sacrifice and self-denial well worthy of our imitation. The people are not wholly responsible for lacking missionary spirit and failing to profit by noble examples such as have been brought under our notice. Pastors are much to blame. Is it not true that all congregations failing to respond to the Assembly's appeal for increased liberality are congregations whose pastors lack missionary fire? Are they not congregations in connection with which, year in and year out, little or nothing is heard of missions save the bare statement—and that, often in an apologetic way—that a collection will be taken up for the schemes of the Church. Is it not to be feared that self has much to do with his failure to emphasize that part of public worship which consists of giving of our substance. Away with anxiety about the manse, and fears of personal inconvenience should the usual stipend not be forthcoming. The Psalmist says, "I have been young and now am old, yet have I not seen the righteous forsaken nor his seed begging bread." "Seek first the kingdom of God, and these things shall be added unto you," otherwise, the stipend will diminish and little or no success will mark the undertakings of the Church. The Lumenburg and Pleasant Valley

congregation has not starved its pastor, notwithstanding the fact that they have, perhaps, surpassed all other country congregations in the Canadian Church. They are none the poorer for it; on the contrary. God has more abundantly blessed them with temporal and spiritual things.

The West is this year calling loudly

for men and money. Appeal after appeal reaches us to go up and possess the land. The Foreign Mission Fund is low. Cannot some fifty or sixty other congregations follow the noble example of the one mentioned? Make the effort prayerfully and cheerfully, and there need be no anxiety as to the result.

A. MACVICAR.



Nay, speak no ill: a kindly word  
Can never leave a sting behind;  
And oh! to breathe each tale we've  
heard,

Is far beneath a noble mind.  
For oft a better seed is sown  
By choosing thus a kinder plan;  
For if but little good we've known  
Let's speak of all the good we can.

—Selected.

Still, still with Thee when purple morn-  
ing breaketh,  
When the bird waketh and the  
shadows flee;  
Fairer than morning, lovelier than the  
daylight,  
Dawns the sweet consciousness, I am  
with Thee!

—Harriet Beecher Stowe.



## Partie Française.

### Alice de Chambrier.

C'est d'une jeune fille que je veux vous entretenir aujourd'hui, si je pouvais vous la présenter, elle ferait probablement naître des sentiments bien doux dans plus d'un cœur. Mais hélas ! je ne puis, tout au plus, qu'évoquer le souvenir de cette modeste jeune personne dont le génie précoce, l'ardeur au travail, l'originalité des productions et la trop courte vie, ont laissé dans le monde des lettres, une trace lumineuse ; et dans la classe humble et nombreuse des pauvres et des déshérités le parfum d'une générosité qui se cache et d'une piété sans ostentation. Douée d'une activité peu commune, à un âge où la rêverie est d'ordinaire plus séduisante que le travail et dans une position sociale où le plaisir s'impose souvent comme un devoir, Melle de Chambrier était sans cesse tourmentée de la fièvre créatrice comme si elle eut senti que bientôt viendrait pour elle, le soir ou le jour, le moment où elle ne peut travailler. Aussi avait-elle fourni une carrière bien pleine à un âge où l'écrivain ne fait en général que commencer.

Elle écrivit ses premières poésies à l'âge de 17 ans. Elle suivait alors les cours de l'école supérieure de jeunes filles à Neuchâtel, sa ville natale où elle s'était faite une célébrité de collège par la lecture de son poème d'Atlantide dans lequel elle raconte l'antique légende du continent autrefois submergé.

Dès lors on comprit qu'il y avait en elle plus qu'un simple caprice, mais une vocation qu'il ne fallait pas contrarier. C'est alors qu'elle subit l'influence de

Mme. Berton qui s'était faite une réputation bien méritée comme tragédienne, mais surtout de Mme. Agar dont les représentations des chefs-d'œuvres classiques semblent avoir déterminé l'essor de son talent. Elle profita aussi des conseils de M. Ernest Naville auquel elle aimait soumettre ses poésies. Dès lors se succédèrent avec une étonnante rapidité des compositions de tout genre : comédies, drames, nouvelles, poésies qui furent pour elle, ce que Vauvernague appelle les premiers regards de la gloire. Hélas ! elle n'en devait pas connaître d'autres.

En 1880 elle gagna une médaille d'argent au concours des Muses Santones de Royan. En 1882 elle remportait des jeux floraux de Toulouse, la *primière d'argent* que lui avait méritée *La Ballade ; La Belle au Bois dormant* dont je désire citer quelques vers :

- " Dans son vaste palais, sous la sombre ramure,
- " La Belle au bois repose, attendant le réveil ;
- " Son beau front est de glace, et pâle est sa figure, . . .
- " Ses beaux cheveux lui font comme un manteau vermeil ;
- " Un étrange sourire erre encore sur sa bouche,
- " Ses longs cils abaissés ombrent légèrement
- " Ce visage si pur que la mort farouche
- " Semble avoir, en son vol, effleuré seulement,
- " Elle a joint sur son cœur ses mains fines et blanches,
- " Et semble une statue en marbre précieux ;
- " Et le soleil couchant qui glisse sous les branches,
- " À travers les vitraux, la baise sur les yeux."

Elle repose impassible et sereine suivant un rêve d'or dans le ciel pur qui depuis longtemps la ravit et l'entraîne quand

“ Un cavalier s'en vient à travers les broussailles  
 “ Jusque sous les hauts murs du palais enchanté,  
 “ Il revoit devant ses pas s'écrouler les murailles,  
 “ Et pénètre sans peine en ce lieu redouté.”

C'est un prince au pourpoint de velours qui

Traverse la cour, où d'énormes troncs d'arbres  
 Renversés par le temps, gisant amoncelés,  
 Et gravit sans frayeur les hauts degrés de marbre.

Le long des corridors de grosses araignées  
 Qui dormant dans leurs rets tissés d'argent  
 et d'or—

S'éveillent à demi, regardant étonnées  
 Ce vivant qui pénètre au séjour de la mort . .  
 Il pousse vivement la porte demie close  
 Et voit la jeune fille endormie et si belle,  
 Attendant l'inconnu qui vient pour l'épouser;  
 Plein d'une joie immense, il se penche vers elle,

Et sur sa main glacée il pose un long baiser,  
 N'est-ce pas ton image, ô superbe nature ?  
 Le beau fils du Roi, c'est toi joyeux printemps !

C'est toi qui viens chercher la terre ensevelie  
 Sous les âpres lincauls des automnes glacés  
 Qui lui rends son sourire et sa splendeur pâlie  
 Et dis en le baisant : Renais c'est assez.

Ces succès furent pour elle un puissant stimulant au travail. Il est inconvenable qu'une jeune fille morte à 21 ans, dit M. Sully Prud'homme, ait, en quatre ans, pu produire tant d'ouvrages si différents et de poésies si originales. La facture de ces vers n'est pas molle et banale comme l'est habituellement la versification des jeunes filles. La distinction de ces pensées s'est communiquée à son style par un merveilleux don d'appropriation des mots aux choses, des

mouvements de la phrase à l'émotion qui surprend.

Les sujets qu'elle aborde montrent un esprit que rien n'effraie. Méditant un jour sur la métempsychose elle se demande si elle n'aurait pas reçu déjà une première fois sur les bords de son beau lac, au lieu où les Helvètes dressaient leurs tentes, il y a quelque mille ans, idée qu'elle rend dans les beaux vers suivants :

“ Peut-être que debout sur le seuil de nos tentes.

La plaine devant nous, l'infini sur nos fronts  
 Nous écoutions rêveurs les notes éclatantes  
 Des cymbales et des clairons.”

Dans son poème *La nuit du désert* elle convoque au pied des pyramides quelques noms historiques, réveillés du sommeil de la tombe—et fait comparaître Jules César, Charles V, Attila, Napoléon qui tour à tour viennent raconter la gloire dont ils se sont couverts. Puis St. Paul qui un livre à la main raconte à son tour sa conversion et finit par convaincre ces ombres que les victoires morales sont plus précieuses que les succès terrestres et termine en leur disant :

“ Et mon maître à la fin, pour prix de mon effort,

“ ” accorde pour son nom de recevoir la mort . . .

La voyant si pleine d'ardeur, ses amies la plaisantaient sur son appétit au gain. On comprit tout quand, plus tard, on trouva dans son livre de pauvres, un accusé de recettes et les dépenses de la charité. L'héroïsme n'est pas toujours posé sur le piedestal d'actes éclatants que le public admire. Quand fraîche et reposée, elle se sentait forte de santé et d'espérance, comme on se sent quelquefois au matin d'un beau jour, elle faisait

ses rêves d'venir où les soins de la charité entraînent pour une large part. Plus souvent pourtant elle pressentait que ses jours étaient comptés et consignait ses pensées sombres dans un carnet, ou dans des poésies de circonstances ; à l'occasion de son 20<sup>me</sup> anniversaire, elle écrivait :

“ J'aurai vingt ans demain ! faut-il pleurer  
ou rire,

Saluer l'avenir, regretter le passé,  
Et tourner le feuillet du livre qu'il faut lire,  
Qu'il intéresse ou non, qu'on l'aime ou soit  
lassé,

Vingt ans, ce sont les fleurs toutes fraîches  
écloses,

Les lilas parfumés dans les feuilles vertes,  
Les marguerittes d'or et les boutons de  
roses

Que le printemps qui fuit, laisse tout entr'  
ouverts . . .

Mais c'est aussi parfois l'instant plein de  
tristesses

Où l'homme, regrettant les jours évanouis,  
Au seuil de l'inconnu, tout rempli de  
promesses.

Sent des larmes au fond de ses yeux  
éblouis . . .

Pareil au jeune oiseau qui doute de son aile  
Et n'ose s'élancer hors du nid suspendu,  
Il hésite devant cette route nouvelle  
Qui s'ouvre devant lui, pleine d'inattendu.

L'œil a beau ne rien voir de triste sur la  
route

Malgré le gai soleil, les oiseaux et les  
fleurs,

Le cœur parfois frissonne et dans le calme  
écoute

Une lointaine voix qui parle de malheur.”

Pour elle la poésie est dans les choses  
et non dans l'âme du poète—qui ordonne  
les éléments recueillis et les impressions  
perçues ; aussi n'avait-elle rien de ce qui  
rend si facilement désagréable la femme  
auteur. Elle lisait peu, pensait beau-  
coup, c'est peut-être le trait le plus  
original de sa physionomie qui révèle le  
poète. Ceux qui l'ont le mieux connue  
nous disent que non seulement tout en

elle était poésie, mais que tout dans la  
vie et dans le monde extérieur se trans-  
formait pour elle en poésie—ses idées et  
ses impressions ne demandaient qu'un  
prétexte pour s'épanouir en vers—si les  
occasions tardaient à se présenter elle  
savait les découvrir dans les choses les  
plus insignifiantes et en tirer des effets  
imprévus.

Peut-on peindre plus naïvement les  
déceptions de nos plus chères espérances  
que dans cette jolie pièce ; *Les plaisirs  
d'enfants*. Au sortir de l'école, sa leçon  
finie elle va s'asseoir sur la grève et rire  
avec les flots bondissants—ou bien elle  
regarde passer en rêvant les nuages blancs  
guidés par le hasard vers un but inconnu.  
Puis lasse de songer sans rien faire, elle  
continue :

Je faisais naviguer une flotte tremblante,  
De barques en papier et l'onde scintillante  
Les portait doucement au loin vers d'autres  
lieux,

Et souvent, sur le pont du navire fragile  
J'écrivais, d'une main bien encore inhabile,  
Quelque mots enfantins et posais quelques  
fleurs

Sur l'arrière incliné des miguones nacelles,  
Pesantes cargaisons pour leurs coques si  
frêles

Puis les voyant partir, j'essuyais quelques  
pleurs,

Mes regards les suivaient sur l'ondoyante  
plaine :

Je pensais que bien loin sur la terre lointaine  
Où mes pauvres bateaux aborderaient un jour,  
Ils trouveraient quelqu'un sur le rivage

Qui se demanderait d'où venait ce message ?  
Et tous les jours suivants plein de confiance,  
J'attendais la réponse avec impatience . . .

Mais, hélas ! mon bateau n'est jamais revenu  
Et je cherchais en vain dans l'éloignement  
vague.

Mes vaisseaux revenant de pays inconnus—  
Jeux naïfs de l'enfance. Il se peut qu'on en  
rie !

Mais j'aime l'infini, j'aime la rêverie  
Qui mêle au terre à terre un peu de mer-  
veilleux.

Ailleurs elle fait ressortir un frappant contraste entre la fragilité humaine et la permanence de la matière—une circonstance insignifiante lui en fournit l'occasion :

Sur la console en bois de chêne  
Plein de mille biblots,  
Les doigts blancs de la chatelaine  
Avaient posé les deux magots.

Leur bouche allait jusqu'aux oreilles,  
Tant ils riaient fort tous les deux ;  
Et l'enfant aux tresses vermeilles  
En passant riait avec eux.

Chaque soir le long des charmilles  
On voyait sous les dômes ombreux,  
Beaux cavaliers et jeunes filles  
S'en aller couple amoureux.

Et pendant les fêtes splendides  
Devant les dames, les bijoux.  
Les nains aux visages stupides  
Riaient toujours comme des fous.

Mais, hélas ! un jour sonna l'heure  
Où tout le pays fut en deuil !  
La mort entrant dans la demeure,  
Mit la chatelaine au cercueil.

Sa blanche paupière abaissée,  
Voilà pour toujours ses beaux yeux.  
On la porta calme et glacée  
Dans le tombeau de ses aïeux.

Le manoir resta solitaire  
Les grands volets furent bien clos,  
Et les arbres avec mystère  
Se couvrirent de leurs rameaux.

Pourtant, sur la haute console  
Laissant fuir la nuit et les jours,  
Eivrés d'une gaieté folle,  
Les deux magots riaient toujours.

C'est avec raison qu'on a dit qu'elle avait donné plus qu'elle n'avait reçu car si elle admirait beaucoup les conceptions gigantesques et le lyrisme éblouissant de Victor Hugo, son poète favori, elle recevait ses inspirations d'ailleurs et de plus haut.

Ses sympathies pour l'infortune ont fait vibrer au fond de son âme des notes

d'une touchante harmonie et d'une profonde tristesse ; malgré les abondantes citations déjà faites, les lecteurs du journal me sauront gré de céder au plaisir de leur en donner encore une ou deux qui trahissent la nature sensible et sympathique de l'auteur pour ses soeurs plus faibles et moins bien entourées :

J'ai vu dans la fange jaunâtre,  
Au bord du trottoir ruisselant  
Une plume au reflet d'albâtre  
Qu'avait perdu un pigeon blanc.

L'oiseau dans son essor rapide  
Avait passé devant mes yeux,  
Laissant après lui dans le vide  
Cette plume au reflet soyeux.

Pendant une courte minute  
Dans l'air elle avait palpité,  
Puis avait commencé sa chute  
Vers la boue et l'humidité.

Dans sa marche incertaine et lente,  
Elle semblait encore chercher  
Une protection absente,  
Un point auquel se raccrocher.

Mais en vain . . . Sur l'ornière impure  
Dans un vague frémissement,  
Intacte encore et sans souillure  
Elle se posa tristement. . . .

Le cœur s'attendrit et s'épanche  
Souvent sans qu'on sache pourquoi ;  
L'aspect de cette plume blanche  
Me mit dans l'être un vague émoi.

Elle me fit penser aux âmes  
Qu'un sort triste et mystérieux,  
Abandonne aux chemins infâmes,  
Où rampe le vice odieux.

Qui pourrait calculer leur nombre ?  
Jusqu'ici nul ne l'a tenté . . .  
Et l'on s'étonne, si dans l'ombre  
On voit sombrer leur pureté !

Pour les sauver il n'est personne,  
Nul ne les tire du borborygme ;  
La nuit partout les environne  
Et l'orgueil les foule du pied !

Elle avait une ambition—Elle rêvait d'être un jour couronnée par l'académie

française—Dans ce but elle travaillait avec ardeur à un éloge de Lamartine—Trois fois elle refondit son travail—Evidemment il ne l'inspirait pas—Quel dommage, disait elle, que ce ne soit pas Victor Hugo—Elle y travaillait encore quand la maladie vint la surprendre et l'emporta—Son poëme encore inachevé fut cependant envoyé au concours académique, mais ce fut M. Jean Aicard qui remporta le prix.

Elle est partie—Ses travaux restent monuments impérissables d'une belle individualité qui a répandu autour d'elle et derrière elle le parfum et le charme d'une aimable jeunesse—et d'une belle âme dont le regard était tourné en haut. Une mystérieuse puissance l'attirait vers le pôle invisible—aspirations qu'elle exprime si bien dans son beau poëme : *Pourquoi faut-il mourir ?*

“ La fourmi demanda quelque soir, à la rose ;  
Pourquoi faut-il mourir ? la belle fleur frémit ;  
Je ne le sais, fourmi, lui dit-elle, et je n'ose  
Songer à cet instant où tout sombre et finit.  
Va demander au chêne ; il te dira peut-être  
Pourquoi, s'il faut mourir, il faut quand  
même naître.

La fourmi s'en alla vers le chêne géant ;  
On doit savoir beaucoup, chêne, quand on est  
grand

Dit-elle, réponds moi : pourquoi faut-il mourir  
Il serait si beau d'être et de ne pas finir !  
Mais l'arbre tristement branla sa haute cime ;  
Comment saurai-je ça fourmi, pauvre être  
infime—

Que suis-je ? va plus haut, arrête le nuage ;  
Peut-être qu'il pourra t'en dire davantage.  
La fourmi s'en alla : ô nuage, dis-moi,  
Tu dois bien en savoir la raison, dis pourquoi  
Devons nous tous mourir et quitter cette  
terre ?

Exister est si doux : mourir est chose amère !  
Le nuage pleura : va demander plus haut  
Pourquoi nous devons tous disparaître sitôt ;  
Je ne fais que passer . . . la lune dans la nue  
Peut-être le saura : ce soir à sa venue,  
Va la questionner—quand l'astre de la nuit

Sur la terre jeta son doux regard qui luit,  
Dis moi, sais-tu pourquoi tu n'es pas immor-  
telle ?

La lune soupira : monte jusqu'au soleil  
Il est plus grand que moi, va guetter son  
réveil.

Quand le jour fut venu : soleil, dit la fourmi,  
Pourquoi faut-il mourir ? on est si bien ici,  
L'astre du jour pâlit : ah, demande à l'étoile !  
Pour elle, elle si haut, le ciel n'a point de  
voile,

Mais les astres brillants à la voûte du ciel  
Dirent : demande à Dieu, lui seul est éternel.

R. P. DUCLOS.

### ADRESSE

prononcée devant l'association des anciens  
et des nouveaux élèves des écoles de la  
Pointe-aux-Trembles, le 22 Février, 1895.

M. le Président,

Mesdames et Messieurs.

Le jour de la réunion de notre associa-  
tion est toujours pour nous un jour de  
réjouissance, le plus grand et le plus  
beau des jours de l'année.

On l'attend et on le salue de loin  
comme un jour de fête.

En effet n'est-ce pas le jour de fête de  
l'école que celui qui rassemble sous son  
vieux toit bienfaiteurs, amis, maîtres et  
élèves dans un même sentiment d'union  
et de fraternité.

N'est-ce pas depuis que, sous un souffle  
inspirateur d'En-Haut, ce cercle s'est  
formé, cette association s'est ébauchée,  
que nous avons appris à resserrer les  
liens qui nous unissent, à connaître et à  
concentrer nos forces, à faire notre  
devoir.

Chaque année nous avons eu à en-  
registrer quelques nouveaux témoignages  
de générosité et de reconnaissance depuis  
ce jour où nos cœurs ont érigé dans notre  
chapelle une tablette de marbre à la  
mémoire des fondateurs de l'école.

Nous avons vu notre bibliothèque s'en-

richir de nombreux et précieux volumes qui ont créé chez nos élèves le goût de la lecture et de la soif de connaissance.

Quoique dans une faible mesure, on a aidé à l'ameublement de nos deux maisons. Un gymnase a été construit pour les garçons et aujourd'hui, à notre grande surprise, comme à notre grande joie un des besoins les plus pressants de notre école se trouve comblé par les efforts réunis de Mme. Morin et de Mme. Walford et ceux des généreuses auxiliaires qui ont bien voulu leur prêter leur concours dans leur noble entreprise.

Permettez-moi, Mesdames, de vous présenter l'expression de notre vive gratitude en présence de ce don magnifique, fruit de vos vaillants efforts.

Cet instrument sera toujours pour nous une preuve tangible, manifeste de l'intérêt que vous prenez dans l'œuvre de notre école. Chacun de ses sons harmonieux nous redira les sentiments, d'amour, de dévouement, de foi ou de reconnaissance qui l'ont placé sous la main de nos jeunes élèves.

Votre activité chrétienne et votre générosité trouveront un écho dans mille autres cœurs et stimuleront la libéralité des amis de la jeunesse et d'une saine éducation.

Au nom de tous nos élèves, au nom de tous les maîtres, au nom des maitresses de musique en particulier, au nom de la Commission qui régit cette école, encore une fois, je vous dis merci du fond de mon cœur.

Quoi qu'on en dise et quoi qu'on puisse en penser il me semble que notre école est entrée dans une ère de progrès et de développement. Il me semble que nous avançons, si nous ne bondissons pas. Si nous ne sommes pas lièvres, et nous n'aspérons pas à le devenir, qu'on

nous permette d'être tortues, sans nous prendre pour des êtres inertes, pour des fossiles. Il ne serait pas nécessaire d'évoquer, chez quelques-uns d'entre nous, de bien lointains souvenirs pour leur faire avouer que notre école n'a pas toujours été ce qu'elle est aujourd'hui. Quel changement, quelle transformation depuis huit ou dix ans !

Il n'était pas question d'orgues ni de pianos. Ce n'est qu'après des années de luttes que le Dr. Coussirat a obtenu l'enseignement de la musique pour notre école et aujourd'hui nous voilà avec quatre ou cinq instruments qui nous permettent de cultiver ce bel art.

Au lieu de magnifiques salles qui ne dépareraient pas les plus belles écoles de la ville, vous souvenez-vous de ces anciennes classes aux pupitres branlants, massacrés, couverts de hiéroglyphes ?

Vous n'avez pas oublié, j'en suis sûr, nos salles à manger, basses, humides, enfumées, aux murs rustiques où vous trouviez deux fois par jour une assiettée de *porridge* entourée d'une auréole de mélasse dont vous emportiez les souvenirs traditionnels jusque dans vos familles. Je ne vous parlerai pas du café d'orge qui ne sut jamais ce que c'est que le sucre.

Vous souvient-il de ces dortoirs aux lits de bois vermoulu, aux dures paillasses, où vous vous endormiez le soir pour vous réveiller le matin sur le plancher ?

Voyez-vous cette longue file de garçons se rendant au fleuve le joug sur les épaules avec deux seaux qu'ils vont remplir d'eau pour approvisionner l'école des filles et l'école des garçons. Vous les plaignez en les voyant couverts de sueur et de glace, traînant ces seaux comme des galériens leurs boulets. Ce

sont cependant les plus heureux de la bande, car eux seuls ont le privilège de franchir chaque jour une clôture monumentale qui sépare les deux écoles et arrête tout regard indiscret. Je m'arrête, je n'en finirais pas si je voulais vous parler de toutes les vieilleries, les antiquailles, les absurdités que le souffle du progrès a balayées autour de nous depuis quelques années. Local, chauffage, éclairage, literie, alimentation tout a été renouvelé, amélioré, transformé. Le programme d'études n'a pas été oublié, pas plus que le reste, mais, comme le baromètre, il faut qu'il monte ou baisse chaque année selon le degré d'intelligence ou de développement des élèves qui nous sont recommandés. Loin d'être satisfaits des résultats obtenus, au point de nous endormir dans une douce quiétude, nous savons qu'il nous reste des progrès à atteindre, des réformes à opérer, mais ce n'est qu'une affaire de temps.

Soutenus et encouragés par les nobles sentiments que vous manifestez aujourd'hui envers votre ancienne école, appuyés par la bonne volonté de notre Commission d'Education qui ne nous refuse jamais ce qu'elle peut nous accorder, soutenus par la puissance de Dieu qui nous éclairera de sa lumière, nous sommes pleins de foi et de confiance pour l'avenir de notre école aussi longtemps qu'elle n'aura d'autre but que l'avancement du règne de Dieu.

J. BOURGOIN.

#### DE L'IMAGINATION.

Si j'étais poète, j'invoquerais les muses, et pour peu qu'elles me fussent secourables, je trouverais des accents mélodieux pour célébrer les charmes de l'imagination. Il faut me contenter d'un rôle plus

modeste; je voudrais simplement la définir.

Qu'est-ce donc que l'imagination? Mais, dira quelqu'un, cela n'est pas bien difficile à savoir; ouvrez un dictionnaire, consultez les philosophes. Je l'ai fait, et je suis presque aussi embarrassé qu'auparavant. "Des mots, des mots, des mots," comme dit Hamlet,—des mots dont il convient de se rendre compte, qu'il est nécessaire de traduire par des équivalents pour donner une idée nette du sujet que nous abordons.

Les lexicographes, en effet, affirment que l'imagination est, tout d'abord, la faculté que nous avons de nous rappeler vivement et de voir en quelque sorte les objets qui ne sont plus sous nos yeux. Cette faculté existe assurément. Je vois en esprit les pays que j'ai visités, j'entends les hommes avec qui je me suis entretenu, je revis le passé, en un mot, et le passé me redevient comme présent, si bien qu'un voyage par la pensée me procure presque autant d'agrément qu'un voyage réel, et que le souvenir des joies d'antan me donne l'illusion d'un bonheur actuel. Mais en quoi cette faculté se distingue-t-elle de la mémoire? La mémoire ne reproduit-elle pas, elle aussi, le passé, avec ou sans le concours de la volonté, malgré nous ou par suite d'un effort soutenu? La seule différence qu'on puisse marquer entre l'imagination et la mémoire se trouve dans la vivacité de l'impression retrouvée.

D'autre part,—je cite encore les lexicographes—l'imagination est la faculté d'inventer, de concevoir, jointe au talent de rendre vivement les conceptions. L'existence de cette faculté n'est pas contestable. Mais en quoi l'imagination, dans ce cas, diffère-t-elle de l'invention que l'on définit de la même manière?

Ce ne peut être que par le talent de rendre vivement les conceptions. Pas plus ici que pour la précédente définition, la différence n'est assez grande pour nous éclairer sur la nature propre, le caractère spécial de l'imagination.

Adressons-nous maintenant aux philosophes dans l'espoir qu'ils répandront à flots la lumière sur le sujet qui nous occupe. Voici Platon l'un des plus grands. "La phantasia (*φαντασία*), dit-il, (c'est ainsi qu'il appelle l'imagination) est la capacité de conserver et de reproduire les perceptions du sens de la vue en l'absence des objets. Sans être grand élève, on voit qu'ici l'imagination n'est que la mémoire représentative et qu'elle se restreint au sens de la vue. Aristote la définit comme Platon et l'attribue aux animaux eux-mêmes. Or, tous les sens ont leur imagination propre. Preuve en soit les aveugles qui trouvent leur chemin, qui lisent avec les doigts, et les imprimeurs qui reconnaissent les lettres au toucher. En outre, l'imagination est plus que la faculté de reproduire l'image des perceptions passées, comme nous le verrons. Cette définition est donc insuffisante.

Plotin, l'un des principaux philosophes de l'école d'Alexandrie, l'a su reconnaître. L'imagination, d'après lui, a pour fonction de représenter en images les êtres du monde intelligible, les idées ; c'est une faculté qui survit au corps et subsiste dans la vie bienheureuse. Il a raison sans doute, mais son langage n'est pas très clair pour les profanes.

Je passe sous silence les philosophes anciens ou modernes qui suivent plus ou moins ces deux maîtres. Kant mérite cependant une mention spéciale. L'imagination, dit-il, est la faculté de schématiser. Cela veut dire, en français, que

nous avons le pouvoir de représenter sous des formes générales les objets de nos sensations. Je vois un chêne, par exemple, et en généralisant, je le rattache au genre arbre. Mais, dans ce cas, en quoi l'imagination diffère-t-elle de la généralisation ?

Où je me trompe fort, ou vous pensez comme moi que toutes ces définitions ont besoin d'être expliquées, précisées, exprimées en langue vulgaire. Cherchons donc sans nous lasser quel est le caractère propre de l'imagination, ce qui la distingue de toutes les autres opérations de l'entendement, appelons à notre aide M. Vacherot, après M. Cousin et d'autres philosophes qui ont reçu du ciel le don de se faire comprendre quand ils parlent.

Qu'est-ce proprement qu'imaginer ? C'est réaliser l'idéal, c'est traduire les conceptions métaphysiques en images. Saluons ici Plotin rendu en bon français. On voit que l'imagination est la faculté de concevoir l'idée sous une forme, elle introduit l'idéal dans le réel, elle représente l'idéal par le réel.

Ceci est déjà clair. Précisons pour obtenir encore plus de clarté. Quel est l'objet propre de l'imagination ? On nous dit que c'est le *beau*. L'imagination est une faculté essentiellement esthétique.

A ce point de vue, on reconnaît plusieurs espèces d'imagination. Il y en a trois principales, sans compter de nombreuses variétés. Nous trouvons, en examinant les produits de l'art, que les uns font prédominer le réel sur l'idéal ; d'autres exagèrent l'idéal aux dépens du réel ; d'autres enfin unissent le réel et l'idéal dans une mesure parfaite. Parmi les premiers, on signale les peintures flamandes, riches de couleurs, d'une grâce remarquable, mais sans idéal apparent. Les seconds se rencontrent en Allemagne,



en Scandinavie, en Ecosse, plus rarement en France. La Grèce avec Phidias, l'Italie avec Raphaël ont eu l'honneur d'offrir au monde les types achevés du parfait rapport de l'idéal et du réel.

Voici donc un premier point acquis : l'imagination doit exprimer aussi exactement que possible le beau idéal par le réel. Les artistes—peintres, musiciens, poètes, écrivains en tout genre—qui savent unir ces deux choses possèdent cette faculté. Ils peuvent sans doute tomber dans le grotesque, comme Scarron, verser dans l'énorme, comme le font quelquefois Victor Hugo et Michel Ange, se plaire à d'étranges fantaisies, comme Shakespeare, mais enfin ils ont de l'imagination, parce que l'idéal s'unit toujours au réel dans leurs œuvres, et qu'ils cherchent à exprimer le beau, même en y joignant le laid comme repoussoir.

Sommes-nous enfin satisfait ? Pas encore. L'imagination a d'autres objets que le beau ; son domaine s'étend au vrai et au bien.

Point de génie scientifique sans imagination. Inventer, c'est imaginer. Quand Newton, voyant tomber une pomme, conçut l'idée de la loi de l'attraction universelle, il fit œuvre d'imagination. L'idée dans son esprit s'incarna, pour ainsi dire, en une image. Laplace a expliqué la formation des mondes par la célèbre théorie des nébuleuses ; il imagina le fait avant de l'établir. Il en est de même de Cuvier pour la reconstruction du Megatherium, de Darwin pour son système de l'évolution (qu'il soit vrai ou faux, peu importe), de Ferdinand de Lesseps pour le percement de l'isthme de Suez, de Pasteur pour ses admirables découvertes. L'embarras consiste ici à faire exactement le départ entre la faculté de concevoir et celle

d'imaginer. Elles s'unissent au point de se confondre, et on se demande s'il y a lieu de les distinguer chez les inventeurs pour qui l'invention paraît être l'idée faite image sensible.

La morale elle-même, qui a pour objet le bien, comme les sciences ont pour objet le vrai, est tributaire de l'imagination. "L'imagination tient de plus près qu'on ne croit à la morale ; il ne faut pas l'offenser," a dit Mme de Staël qui le savait par expérience. L'idée qu'on se fait de la vie influe notablement sur la conduite. L'idéal se transforme en réel, ici comme ailleurs. C'est pourquoi tout livre, tout journal qui fausse l'esprit, qui corrompt le cœur, qui détrempe le ressort de la volonté, qui pervertit la conscience est dangereux à l'égal d'un malfaiteur qui nous pousserait au vice et au crime. Je me demande si la loi ne devrait pas le supprimer au nom du salut public.

Il est un dernier domaine où l'imagination a joué de tout temps un rôle exceptionnel, c'est celui de la religion. Soit incompetence, soit crainte d'être mal compris, les philosophes n'y touchent point d'ordinaire. Le sujet ne laisse pas, en effet, d'être délicat. Il est certain néanmoins que le naturisme, l'animisme, les mythologies sont de purs produits de l'imagination. Pour les peuples non civilisés, le vent, les nuages, la pluie, la foudre, le ciel brillant, le soleil, la lune, les astres, l'eau, la terre, le feu, les arbres, les animaux, tout être animé, tout objet inerte est la demeure d'esprits bons ou mauvais. Leur imagination enfante des dieux sans nombre soumis à un Dieu suprême, arbitre du sort des mortels. Les grands mythes des Hindous dans les Védas, ceux de la Grèce et de Rome, de la Scandinavie et de la Polynésie n'ont pas une origine

différente. Dans l'ignorance où l'on était des lois de la nature et de l'existence d'un Dieu unique, on divinisait tous les phénomènes de l'univers et les héros qui s'élevaient au-dessus du reste des hommes.

De ce que l'imagination a été, est encore dans ce domaine une maîtresse d'erreur, faut-il l'exclure complètement de la religion chrétienne? Nous ne le pensons pas. "La foi est la vive représentation des choses qu'on espère et la démonstration de celles qu'on ne voit point," (Héb. XI.) L'imagination la rend vive, confiante et joyeuse. Au lieu de s'arrêter à la terre et à la dissolution inévitable du corps, elle s'élève vers les demeures célestes, en prend, pour ainsi dire, possession, se voit au sein de Dieu dans l'éternelle félicité, oublie par moments les misères du monde à la pensée du repos sans fin. Un chrétien sans imagination est fort à plaindre; il lui manque les ailes de la foi.

J'ai montré que l'imagination, dans le sens le plus élevé de ce mot, est la

faculté de réaliser l'idéal du beau, du vrai et du bien. Je n'ai rien dit de ses emportements, de ses écarts, de ses abus, sujet qui n'entre pas dans le plan que je me suis tracé. Qu'on lise sur ce point Malebranche et l'on reconnaîtra sans peine qu'il faut faire bonne garde autour de "la folle du logis." Il est beau d'avoir des ailes et de planer au-dessus des misères de l'existence; craignons toutefois de nous perdre dans les nuages et puis de tomber dans la boue. La distance est vite franchie. L'imagination est funeste quand elle porte à la rêverie incohérente plutôt qu'à l'action utile. Qu'elle embellisse nos plus humbles devoirs par un reflet d'idéal et par la contemplation des choses d'en haut, mais qu'elle ne nous rende pas paresseux à nous employer pour autrui. Qu'elle nous emporte dans un monde enchanté, mais sans nous y retenir. Qu'elle fasse le charme de la vie, mais pour nous en faire mieux goûter les obligations.

D. COUSSIRAT.

#### LE RACHAT DU CONDAMNÉ.

D'où viens-tu?—Du pays de misère et de honte.  
 Qu'as-tu fait?—J'ai péché, je me suis avili.  
 Où vas-tu?—Je gravis le sentier qui remonte.  
 Que veux-tu?—Du travail.—Qu'espères-tu?  
 —L'oubli.  
 Crois-tu qu'il est un Dieu, pauvre âme encore obscure?  
 Que ta bonté le prouve et j'y croirai demain.  
 Crois-tu que le regret peut laver la souillure!  
 Je n'en douterai plus, si tu me tends la main.  
 Et sauras-tu vouloir?—Oui, pourvu qu'on m'éclaire.  
 Sauras-tu marcher?—Oui, sûr, contre l'abandon.  
 Sauras-tu lutter?—Oui, si j'olytiens mon salaire.  
 Sauras-tu souffrir?—Oui, si c'est pour le pardon.

EUGÈNE MANUEL.

#### VICTOIRES.

Le mal t'a subjugué Tu marches, sombre esclave,  
 Derrière son char attaché.  
 Tu ne peux briser ton entrave . . .  
 Mais si tu crois en Dieu tu vaincras le *péché*.  
 La souffrance a plongé l'aiguillon de sa flamme  
 Dans tes os brûlés de chaleur.  
 Oh! quelle angoisse étreint ton âme! . . .  
 Mais si tu crois en Dieu tu vaincras la *douleur*.  
 Déjà le vent glacé qui pleure sur les tombes  
 Eteint l'éclat de ton flambeau.  
 Dans quelle affreuse nuit tu tombes!  
 Mais si tu crois en Dieu tu vaincras le *tombeau*.

RAYMOND FÉVRIER.

## College Note-Book.

### STUDENT LIFE.

The session of 94-95 is drawing to a close. The end is even now in sight. The next issue of the "Journal" will probably not be in the reader's hands until some forty-five or more theologues are enabled to answer the prevalent query, "Where are you going for the summer?" We are living just now beneath the shadow of coming events. For the most of us there is the sober confession, "We have left undone things which we ought to have done, and done what we ought not to have done, and the prospect for spring exams is not encouraging." Strange how one's sins of omission and commission rise before him at such time. Each day adds its fresh burden of lectures to the load, and the ordeal is every day a little nearer.

We are pleased to have Mr. Dseronian with us again after his recent illness. The severity of this northern climate affected our fellow-student's health, and for some time he was an inmate of the Victoria Hospital. In his enforced rest Mr. Dseronian had the sympathy of his many friends, who join with him in the hope that he may be able to complete his course here, and afterwards do missionary work in his native Persia.

We acknowledge the invitation of the students of the University of New Brunswick to be represented at their recent conversazione. At the same time expressing our regrets that circumstances rendered its acceptance impossible.

It was said that the movements of

one of the tall men belonging to the tribe of the Macs, were getting mysterious. His room-mate's admonitions and advice were being alike disregarded, his evening walks always took the same direction. It was in vain that the dust-covered volumes between whose covers knowledge was supposed to lie, silently protested their neglect. It remained to the professor whose department embraces the more practical duties of the ministry, to clear away the mystery. The teacher and student accidentally met one evening in a certain parlor, and the salutation was in this wise. "Are you making pastoral calls this evening, Mr. MacG.?"

The stair that leads to the West Wing is narrow and winding, and the light in that part of the building quite dull. Invading forces usually find the passage through the straits difficult of access. And it happened that on the special occasion of which I write that the belligerent spirit of Th-p-n was roused. Posted in the narrow passage and armed with a broom, he defied all-comers, while his allies were making the atmosphere decidedly damp. When suddenly all woke up to the fact that they were holding at bay a representative of the powers that be. There was a complete surrender on the part of the defenders when they were requested "to stop their playing."

The thanks of the "Journal" staff are due to Mr. Drysdale for his generous gift of stationery stamped with the college coat of arms.

The following is dedicated to those whom it may concern. The crop of poets about college this winter is a good deal in excess of the demand. We hear much and choose little. We offer our readers the following, to be taken at strictly its face value.

*The Mass Meeting and the Conversat.*

It was in the month of Janus,  
Time of snow and frosty weather,  
While the Brooklyn riots lasted  
And the air was filled with rumors,  
Of the coming of elections.  
That 'neath shadows of Mount Royal,  
In the Presbyterian College,  
That the students met together,  
Sat in conclave speaking, thinking,  
Was it wise to have or have not  
A night of gay and festive splendor,  
That is known in college circles as a  
Conversazione.

In the place of honor seated,  
From whence oft had been corrected  
All the schisms and the heresies,  
Sat the President, troubled, thoughtful,  
Then a hush that quelled the noisy,  
Awed to silence the most boisterous,  
Settled over the assembly.

Then arose "the justice," calmly,  
To present with force and clearness,  
And acuteness of acumen,  
Thoughts, and claims, and considerations

That should influence the meeting,  
For to hold the Conversazione,  
Quite imposing was the Justice,  
And with legal forms familiar,  
To the glory of Ontario,  
To the sadness of the President,  
After him came a down-easter,  
Very powerful in logic, very canny in  
finances,

Spoke with vim against the motion,  
Whereupon there was excitement and  
the clamoring of voices,  
And the tones of him of Gl'ucoc

Rose in protest 'gainst the motion,  
Spoke of debts and large deficits,  
Things not pleasant for to dwell on.  
Rose another then, who pleaded  
For the treasury of the temple,  
Which this winter was depieted.  
And anon there spake a sage one,  
Who remembered all the misery,  
And the poor of the great cities.  
Scarcely was he finished speaking,  
When a class-mate rose beside him,  
Strong of throat, and strong in Scrip-  
ture,  
And deliverance made in this wise.  
"Always ye the poor have with you,  
But the graduates not always."  
Very clever were the speeches,  
Many were the reasons given,  
Very frequent points of order,  
Till the chairman, somewhat rattled,  
Frequent cried out, "Is that right,  
boys?"

Thus appealing to his adviser,  
In all matters strictly legal,  
Eighteen for and nineteen contra,  
Stood the poll when all was ended,  
And the students all departed,  
So the Conversat was buried,  
With the roses of last summer,  
Several feet below the snow-drifts.

On the evening of Feb. 12th. Mr. and Mrs. David Morrice gave an "at home," to the members of faculty and students of this college. An enjoyable evening was spent by all who were present, and we retain grateful memories of the kindness of Mr. and Mrs. Morrice.

On the same evening the Rev. Dr. Smyth and wife gave a reception in the lecture room of Calvin Church, it being the twenty-fifth anniversary of their marriage. Prof. Serlinger was among the speakers of the occasion, and the students of this college who are connected with the congregation, chose the opportunity to make a presentation to Dr. and Mrs. Smyth as a small token of the esteem in which they regard them.

The Bishop of the West Wing is pui-

lie-spirited, but withal somewhat expensive in his habits. He introduced a new messenger service recently, but the tariff rates are excessive. You can send your message to any part of the city for a dime, and a small consideration in fruit—if you only intrust it to the right messenger.

The two allies were ambushed for their victim. From the door of the reading room a timid freshman cast despairing glances at their elevated post, realizing that his retreat was cut off, and between his present place and where he hoped to be, he had to pass along a watery way. The intense interest of K—in his victim was only equalled by the ready way in which he directed the professor, who in quest of J.'s room, had stumbled on his place of ambush. "Just two doors to the rig. — Doctor!"

The elections for the "Journal" staff and the offices of the Literary Society, are on. Much of the success of student organizations depend on those who will be chosen. Hence the necessity of placing good men in the places of responsibility. The interest taken at this time promises well for the future. We hope that the next issue of the "Journal" may reveal a choice of the best available men in the institution.

It is not often that so many climates exist in a limited area like that enclosed within the college walls. During the past month we have had all degrees from torrid to frigid, though usually the latter. This is not only very annoying, but also attended by some troublesome consequences to more than one whom we might mention. All this might be avoided if the genius who presides over the furnaces remained awake during his hours of duty.

The display of interest in the affairs of the Missionary Society this spring, is most commendable. We believe it to represent a thorough sincerity of purpose, and hope it may grow and continue. Students will not forget that the new work in which we have embarked

implies great personal responsibility. Our friends outside will be informed of its nature in due time, and we feel that it will commend itself to their sympathy and support.

*Sayings and Doings about College :—*

Confounded their identity :—

Familiar student, meeting what looked like his fellows, while walking—

"Good night, boys!"

Reverend doctor, in amazement—

"Good evening, sir."

Professor lecturing on miracle at Cana,—

"The amount of wine almost staggers us."

Man of the world from a back seat.—  
(sotto voce),

"Usual effect of the wine."

Senior student, half-an-hour after an "at home" has broken up, realizing that things are not as they should be :—

"Exams and license!"

Must I remember? Why should she hang on him,

As if increase of affection had grown

By what it saw: And yet, within a month,—

Let me not think on't; Frailty thy name is woman!"

Critic, pronouncing on a class homily.

"The reader's face had a funeral aspect."

Professor—"How could it be otherwise when the grave-diggers were before him?"

Sweet 1st year Donald at University Conversat. is deceived by appearances.

"I suppose you belong to our glorious year."

2nd year theologian who has just been introduced.

"Very sorry, but I graduated two years ago."

H. T. MURRAY.

Presbyterian College.

## REPORTER'S FOLIO.

*Philosophical and Literary Society* :—

The second regular meeting of this society was held on Friday evening, 1st of Feb., the President in the chair. After preliminary exercises the secretary read a lengthy communication from Mr. Cleland, in which he complained of the enforcement of the regulation regarding the compulsory attendance of intending competitors. After some discussion, Mr. J. S. Gordon moved that a special meeting of the society be held on Saturday morning, Feb. 9th; this motion was carried. The same gentleman gave notice of motion to change the time appointed for the competition to the end of the session, for thus the difficulty would be satisfactorily removed. Mr. J. P. McInnis gave notice of motion respecting that clause in the constitution touching the system of electing the officers of the society. Mr. T. A. Sadler then brought forward the resolution of which he gave notice at the previous meeting, relating to the appointment of judges for the French competition.

The programme was then proceeded with. It proved to be one of peculiar interest, partly because of the high character of the music and recitations, but specially because of the fact that the majority of those taking part in it were juniors. The first number was a recitation by Mr. C. Houghton, entitled "The Soldier's Conflict at Waterloo," and the hearty applause which he received attested to the merits of the recitation and the excellency of its rendering. Mr. J. G. Stephens, our popular soloist, next favored the society with one of his favorite national airs. Mr. N. D. Keith added greatly to the interest and pleasure of the meeting, by giving a selection from Shakespeare. Then followed the de-

bate, whose subject was, "Resolved that the Pulpit wield a greater influence for good than the Platform."

Mr. J. J. L. Gourlay in an eloquent address opened the discussion, and elaborately traced the influence of the pulpit from its earliest history down to the present day, clearly setting forth the very important part that it has played in bringing about many of the greatest moral reforms of the world. He was followed by Mr. Houghton, upon whom, in the absence of his colleague Mr. Taylor, who was called away from the meeting by pressing business, the task and honor of upholding the influence of the Platform rested. This he succeeded in doing in a manner that would have done credit to a much more experienced logician. Mr. J. R. Thompson in a neat speech, closed the discussion. The critic for the evening, Mr. F. W. Gilmour, gave a brief summary and criticism of the programme.

The third regular meeting of this society was held on Friday, 22nd of Feb. The President occupied the chair. After the opening exercises, the business, which was of a peculiarly interesting and important character, was proceeded with. The first item was the motion of which notice was given at a previous meeting, touching by-law number three, section three, dealing with the election of officers for the society. In the absence of Mr. Miller who gave notice of the motion, Mr. H. Murray brought in the amendment, which was carried. Mr. Angus Graham presented a very full and clear statement of the financial condition of our College Journal; it was highly satisfactory to the society, and reflects credit upon the treasurer and those associated with him. Messrs. J. S. Gordon and J. C. Stewart were appointed auditors of the "Journal" accounts for the present year.

Nominations for the "Journal" staff for session of 1895-96, were then proceeded with. The following are the names of those nominated :—For Editor-in-chief ; Mr. N. D. Keith and Mr. G. D. Ireland ; Associate Editors, Messrs. Major MacIntosh, H. T. Murray, A. MacCallum, G. Gilmore, J. M. Wallace and G. Weir. French Editors, Messrs. Brandt and Curdy. Corresponding Editor, Mr. T. A. Sadler. Local Editor, Messrs. J. G. Stephens, S. D. Jamieson and H. Young. Reporting Editor, Messrs. D. D. Miller and A. MacGregor. Business Manager and Treasurer, Messrs. W. Bremner and G. Weir. Associate Business Managers, Messrs. S. D. Jamieson, J. M. Wallace and J. Ervine.

Then followed nominations for officers of the Literary Society, with the following result :—For President, Messrs. J. S. Gordon and T. A. Sadler. 1st Vice-President, Messrs. E. H. Brandt and J. E. Menancon. 2nd Vice-President, Mr. J. C. Stewart. Rec. Sec., Messrs. Coburn, H. Young and M. J. Leith. Cor. Sec., Messrs. J. Ervine, J. Lindsay and W. Turner. Treasurer, Messrs. H. G. Crozier and G. A. Woodside. Sec. of Com., Mr. S. Young. Councillors, Messrs. Akitt, Weir, Pocock, MacGregor, Robertson, Thompson and McGerrigle.

Mr. W. C. Sutherland gave a notice of motion, after which the meeting adjourned.

#### *Missionary Society :—*

The third regular meeting of this society was held on Friday evening, Feb. 5th, the President in the chair. After the preliminary exercises and reading of the minutes, Mr. A. Graham reported in behalf of Mr. Ireland and himself, that they had waited on the Presbytery of Montreal regarding St. Jean Baptiste Mission, and that their proposition was favorably received, the Presbytery agreeing to accept the Mission on the 1st of April, provided it is free of debt

at that time. Mr. A. MacVicar also reported that he had laid the matter of the organization of the Mission and ordination of Mr. Charles before the Presbytery. The reports were both received.

Mr. H. Abram then favored the society with a solo in French, after which Mr. J. G. Stephens gave an interesting address upon Wales.

Mr. J. C. Stewart then gave a lengthy report of the Intercollegiate Missionary Convention, held at Belleville in November. After Mr. Stewart's address, the few items of business were disposed of. It was moved by Mr. Murray, seconded by Mr. Patterson, that a committee be appointed to canvass the students to ascertain how much each student would subscribe towards the Missionary Society for the coming year, and also to get an estimate of how much the students would promise to raise in the summer. Messrs. Keith, Patterson, Murray and Sadler were appointed for this work.

Mr. Ireland moved, and Mr. Sadler seconded, that certain fields be recommended to the society, and that the Moderators of these be communicated with. Mr. J. M. Wallace was appointed a delegate to the Missionary Alliance instead of Mr. J. S. Gordon, who will graduate before the Alliance meets in this city in 1896. Mr. A. McGregor reported concerning the finances of the society, which showed them to be in a healthy state.

A special meeting of this society was held on Tuesday evening, Feb. 19th, at which the report of the committee appointed to get a financial estimate was considered. Certain recommendations of the Executive Committee were also carefully discussed.

In our next issue we shall give a short account of the conclusions arrived at.

GEO. WEIR.

Presbyterian College.

## OUR GRADUATES.

Knox Church, Perth, celebrated its fiftieth anniversary on Sunday and Monday, 10th and 11th of February. The Rev. D. Currie, B.D., was assisted by the Rev. Prof. Ross, of our college, who took the morning service, and the Rev. W. T. Herridge, of St. Andrew's Church, Ottawa, the afternoon and evening. It was a day of great things for Perth.

The Rev. J. E. Charles, one of last year's class, has been ordained to French work, within the bounds of the Glengarry Presbytery.

The Rev. J. Anderson, B.D., who took a trip West some time ago for his health, is now in charge of the Presbyterian Church at Monrovia, California.

On Feb. 3rd, the Rev. D. Guthrie, B.A., of Walkerton, Ont., preached to large and appreciative audiences, both morning and evening, in Guthrie Church, Harriston.

The Rev. G. C. Pidgeon, B.A., paid us a visit lately, he was in the best of spirits, indeed this is always true of Mr. Pidgeon. We are pleased to state that his work at Montreal West is in a prosperous condition.

At Lancaster, Jan. 28th, the Rev. N. A. MacLeod, B.A., B.D., of Woodlands, preached the sermon at the induction of the Rev. Archibald Graham, B.A.

The Rev. E. A. MacKenzie, B.A., is again doing good work for our missionary Society. The Sabbath-schools of his congregations have sent a large number of presents for the children of the St. Jean Baptiste Mission, also a large collection for the support of the mission. Mr. MacKenzie's work among the young is a very encouraging one. The attendance at one of the schools is about three hundred, whilst the other point has nearly as many. Surely there are good prospects for his congregation.

One of our graduates, quite recently inducted to the charge of a prominent congregation at no great distance from

Montreal, was called into the house of a brother of another denomination. It was a case of distress, viz.:—To do the all-important for a young couple. The wife of the absent brother gave the book of forms to our friend, and just here the fun began. Having read for some time, he asked, "Is that enough?" but being assured that his task was not complete, he went on, but shortly after asked, "are they married yet?" Being told they were not, he again proceeded, and finally being at his wits' end and out of patience, he said, "You can go now," and concluded the service. The young groom paid his fee and went his way. It is not often that the minister takes such an event so to heart. I should explain, he is a bachelor. But J. McC. will not be so much longer.

The Rev. G. Charles, B.A., B.Sc., whose resignation the Missionary Society received a short time ago, has accepted a call to Tarentum, Penn. Since '91, Mr. Charles has labored as our missionary in the St. Jean Baptiste Mission. A great improvement has taken place in the work in his time, and steps are now being taken to organize it into a congregation, and it will in future be under the French Board. The Mission is a property of considerable value to our Church, being worth about \$6,000. We hope that Mr. Charles will be as successful in winning the esteem of the people in his new field as he has been in St. Jean Baptiste. On the 25th of February he is to start for his new scene of labor. As he is widely known among us, we will always be pleased to hear of his success.

The Rev. Walter Russell, B.A., we are sorry to hear, is likely to withdraw from the Presbyterian Church in Canada, and unite with the Church in the United States. We would rather that he should remain with us, as his services are much required by the Church. However, others will be raised up to



take the work he has so successfully begun in many districts surrounding Montreal. Mr. Russell has done a good work in many of our country mission fields, where he has been used to help God's people to a higher experience of the Gospel of Jesus Christ, and has been used in the conversion of large numbers. About a month ago he assisted the Rev. W. D. Reid, B.A., B.D., of Point St. Charles, in evangelistic services which were instrumental in bringing in a number of young people and quickening the life of the whole congregation; thirty-seven new members were added to the church. We would like to mention another work largely begun by him, viz.:—that in the congregation where the Rev. Andrew Russell is now laboring. To attest the work done, we state the following:—Four years ago this charge was only a mission; last year \$1,200 were raised for missionary purposes, while the total amount for all purposes amounted to over \$2,200. This is one of the sections of the country that has been most influenced by him, and in the near future his influence will be felt to a greater extent throughout our province than it is to-day. Such a

man of zeal and earnestness is needed in our Missions in the North-West where he may find scope for the exercise of all his energies.

In a "Presbyterian Review" of January, we saw an account of one of the oldest and most successful congregations in the Presbyterian Church in Canada, viz., Knox Church, Embro, Ont. In connection with this church one of our graduates, the Rev. G. Munro, M.A., labored for eighteen years with great success. As a tribute to Mr. Munro, we mention the work that he has done among the young men of his congregation: during his ministry, as many as seven or eight have taken a course in the Presbyterian College, Montreal, as well as many others who have studied in other American and Canadian colleges. The Sutherlands, Mackays and Stewarts are among those who have studied and are studying in Montreal. Mr. Munro is now settled at Harriston, where we trust he will be still useful in the Master's service, and that he will continue to furnish our Alma Mater with men.

A. MACGREGOR.

Presbyterian College.



Small service is true service while it lasts.

Of friends, however humble, spurn not one.

The daisy by the shadow that it casts,  
Protects the lingering dew-drop from the sun.

—Wordsworth.

## OUR EXCHANGES.

The task of reviewing periodicals becomes laborious in these closing weeks of the college term. And there is a reason for it, especially so far as it refers to college papers. The writers on their respective staffs are becoming concerned about reviews of another kind, and the final inspection is not far off. There is great pluck in some of our exchanges. They continue to exercise their right of fearless criticism, even when the "powers that be" are concerned. In a well-known Canadian city unfortunate circumstances have led to trouble in college circles. The classes of a certain university have been suspended, and the students gone on "a strike." but our old friend "Varsity" is still to the fore, and means to keep there so far as appearances are to be judged.

"Some observations on the Great North-West" is the title of an article by Adam Short, in a recent issue of "Queen's Quarterly." It is a review of the resources of that country, and of natural causes that may influence its prosperity. W. D. Le Scur writes in the same number, on "Problems of Government in Canada." The article is worthy of a reader's attention and thought.

"The Trinity University Review," for January, is at hand. It is well worthy of perusal, and contains much that is interesting. Its "College Chronicle" is nicely written, and seems to cover the sphere of college life very well. Book reviews occupy a good deal of space in this number.

"The Converted Catholic" is published by the Rev. Jas. O'Connor, of the Reformed Catholic Mission, New York. Mr. O'Connor has been instrumental in bringing many Romanists into the light of truth, and we have a record of the progress of the work in this magazine. The February number has an article entitled "Rome and the Strikes," which

is interesting in connection with the recent Brooklyn riots. The editorials are trenchant and powerful.

Another of the same kind is "The Primitive Catholic," of Brooklyn, N.Y. It maintains that Roman Catholic influences are working for political ends and in the United States are undermining the foundations of republican freedom. It fearlessly assails the enemy. It is interesting to remember that its late editor, the Rev. E. H. Walsh, formerly a Trappist monk, on one occasion addressed the students in the Dining Hall of our college.

"The Presbyterian Review," of Toronto, has reached us regularly during the present winter. Its news are carefully gleaned from the wide field of our Church's work. In the issue of Feb. 14th, Dr. Robertson has an open letter to this year's graduates, on the claims of the Western field. The "Canadian Pulpit" is now a recognized feature of our exchange, and every week there is a sermon by some leading divine.

A number of American Church papers come regularly to our reading room. A generous friend of our college, who is a resident of this city, has for some years placed the "New York Observer" on our table. This paper needs no commendation. During its long history it has combined the best features of newspaper and religious weekly. It is appreciated wherever it goes.

We also have before us "The Presbyterian," published in Philadelphia, U.S. This is an ideal of religious weeklies, and presents much intelligence of the doings of American Presbyterianism, as well as of clear, forcible articles on the current problems of our day. If one would be posted he must read a good newspaper, and a theological student will find few better ones in his department than this our American exchange.

H. T. MURRAY.

Presbyterian College.

## Editorials.

### *Rules of Procedure :—*

"Let all things be done decently and in order," was the injunction given by the Apostle to his Corinthian converts ; and that such decency and orderliness is essential to the very existence of organized societies, no matter of what description, is almost too trite a remark to be made. From the great parliamentary bodies which govern our land, down to the pettiest of clubs, all have their constitutions and their rules of procedure. We, as a body of students, have always sought to encourage orderly and systematic methods, and so our college societies form no exception to the above rule.

The by-laws laid down in the constitutions of our several societies are as close an imitation of parliamentary rules and principles as the cases will allow ; and it certainly cannot be denied that such a plan is attended with not a few advantages. The method of nominating candidates for office and voting for them by ballot gives, to the societies, themselves, an unmistakable business-like tone, and to all their individual members, a chance of hearing the honors and responsibilities of a semi-public life.

But while such a method is attended with a great number of advantages, we, at the same time, cannot shut our eyes to the fact that its employment is apt to be accompanied also with some of the evils of the prototype on which it is formed : and one of these, and by no means the least objectionable, is the engendering of a party spirit, such a spirit as ought not to exist in societies like our own.

We desire, however, not to be misunderstood here. We do not say that this is the necessary result of the introduc-

tion of parliamentary methods, or that parties are unmitigated evils, and that we could get along without them. We are not disciples of Mr. Goldwin Smith, nor do we believe in his doctrines, but we firmly maintain that a sharp line of distinction can be drawn, and ought to be drawn, between parties and partyism. We believe that the one can exist without the other. The rules of parliamentary procedure can be carried out without the employment of any of its "schemes" and "dodges," and the election of candidates to the offices of our college societies ought to be, and in the great majority of instances are, so carried on. What we would wish to see, however, is a spirit of more open-hearted generosity and goodwill in our elections. We would remind our fellow-students and ourselves, that there are greater causes to be advocated and more desirable ends to be attained than those represented by our college societies. The unity and brotherhood of our college are of far more importance than all its societies and all its organs ; and every student should see to it that no rule of procedure shall in any way tend to mar them. If parties and elections tend in the slightest degree to sever the strong bond of union which does exist, and ought to exist, among us as college students, we would say then away with such methods, and away with such rules ; and if the doing away with such methods and rules means the dissolution of our societies and organs, we do not hesitate in saying, then away with the societies and away with the organs.

### *Attending Prayer Meetings :—*

Prayer meetings are not as well attended as they should be. What is the cause, and what is the cure ? The chief

cause is a lack of devotional spirit, and the cure is the cultivation of it. For lack of devotional spirit some students stand talking in the corridors while the college prayer meeting is going on. It will be a wonder if they have a prayer meeting in their mission fields. Perhaps the burden of responsibility or the tyranny of use and wont will impose on them the necessity of attending a weekly prayer meeting there. Students who manifest an indifference towards prayer meetings throughout their college course, will need to experience some wonderful change after graduation, before their own prayer meetings become a source of spiritual joy to their people, or a pleasant part of their pastoral duties.

Let us glance into the future of one who takes an exemption from prayer meetings throughout his college course. Five minutes before starting out to his prayer meeting, he asks his wife, "where is the Sunday-school lesson for next Sunday?" A hasty glance is all the preparation for a service of which the address is regarded by preacher and people as the most important part. He and his wife silently walk to the church. Their children stay at home or go to the skating rink. The minister is silent because he is thinking of what he is to say at the meeting. His wife is silent because she knows that he is always uncompanionable when going to prayer meeting. At the meeting, one or two besides himself may lead in prayer, or they may decline to make this innovation. The smallness of the attendance and the holding of the meeting in the basement of the church, the absence of the organist and the decidedly inferior quality of the singing, remind one that this is not the popular Rev. Mr. Sloper's Sunday service. The chief distinguishing feature of it is that his prayer meeting address is not worthy to be compared to his Sunday sermons. When he has to be away from home on Wednesday night, he finds it

as hard to get one of his session to take the meeting, as once it used to be to get him to take his turn in leading the college prayer meeting.

In our Sabbath morning prayer meeting, one of our professors always gives us an earnest practical address, relating to our work, and dealing with the trials and temptations which are peculiar to our circumstances. The Scripture is read, psalms and hymns are sung, and several students lead in prayer. Our Thursday evening meeting is entirely devotional. Prayers and praises rise, and the Word of God is read without comment. It is wonderful how interesting and heart-warming such a meeting may become. One Thursday evening we were hastening to our room. Our Greek exegesis lay on our table awaiting completion. A half-finished letter tempted us to "slope" prayers. Someone slipped his arm around ours in a brotherly way, and said, "Come to prayer meeting." We yielded, and gained more than we lost.

If "the prayer meeting is the thermometer of the Church," ours must be an indicator of our spiritual warmth. The near approach of examinations is a poor excuse for letting the temperature sink almost to the freezing point. If "the prayer meeting is the pulse of the Church," let us see to our health. Surely our spiritual life needs to be vigorous when we are on the eve of taking a mission field for the summer, or of leaving these halls of training and spiritual privilege to enter upon our life work.

The healing of the widespread evil of neglecting prayer meetings should begin in the schools of the prophets.

#### *Sabbath Observance:—*

A healthy sign of the times is the attention being given in some quarters to the better observance of the Sabbath. Church courts and other assemblies have been actively moving in this direction, which is indeed full of hope and pro-

mise for the future. But our purpose here is to draw the attention of our readers to the fact that many in this community, without the aid of any organization, can help this good work. We believe that the vending of and receiving in the homes of milk, the running of Sunday street cars and other practises in this city, are not in accord with the spirit of the fourth commandment; cannot, if properly looked into, be excused on the plea of necessity; and the purpose of this editorial is to ask those under whose attention it falls, to honestly ask themselves before God where they stand. Can they not change their mode of living so that they need not break this commandment in these respects.

We believe that if professing Christian people would take their Sabbath milk from their vendors on Saturday, they would place these men in a position that they would not have to deliver on Sundays. One Sabbath morning one of the students of this college was taking an early walk, and he came across a milkman delivering at the door of a leading ecclesiast; he liked the look of the young fellow who was delivering, and he struck up an acquaintance by asking for a drive with him, and in the course of the conversation he learned that if the people were but willing, he could and would like to give them their Sunday's milk on Saturday. We think we are fair in extending this condition of affairs over a large circle, that more than this young fellow would like to be freed from Sunday delivery. And the Christian people of this city can do much to help this by taking, at any rate in the winter months, their supply for Sunday, on Saturday. In fact, we think that if they wished to live up to the fourth commandment, they would refuse to allow a milkman's rig to stand before their door on Sunday. They would make circumstances so that their milkman as well as themselves would have the advantages of Sunday rest.

On the matter of Sunday cars we hold a similar opinion. If Christian people refused to ride in them, even though it cost them an effort—and what is their Christianity worth if they can't deny themselves on its behalf?—then we believe the car companies would find that Sabbath breaking did not pay them, and they would stop running. But even if the withdrawal by the Christian public of their patronage did not stop the running of the cars, yet Christian people have no right to be participators in what makes other men work. Christian people should abstain from patronage of Sunday cars so as to give the employees their day of rest, and God knows, from all we see of their long day's labor through the week, they need it. Can Christian people profess that they are serving God and discharging their duties as their brothers' keepers whilst they make milk-deliverers and street car employees work as they do on Sabbath?

One of the most agreeable sights to a Sabbath-keeper here in Montreal, is to meet the people of Cote St. Antoine making their way to church, and to see how many of them, although coming into the heart of the city, walk all the way. But it is sad to see people from that and all quarters of the town, disembarking in the heart of the city in large numbers from the cars to go to the churches. Is the city so void of churches in outlying parts, that unless they ride to church they can't attend at all?

But what is more important, can a person who believes in the fourth commandment, go to church with a good conscience and worship God honestly, knowing that he has been the means of making another,—either by making him deliver milk or run a street car.—lose his Sabbath's rest. When will people be honest and see that they are in the wrong in this? The grand principle of our Christianity is that we are

our brothers' keepers, and if we make many of them work on Sunday,—for, talk of freedom as we please, that is what we do,—are we living up to that principle of being our brothers' keepers? A few months ago the writer was making a plea for Sabbath keeping with a man who refused to attend to what was said, on the plea that many Christians were hypocrites upon this question. He said that he attended a church where the commandments were frequently read, and yet there were many in that congregation whose servants were working for them every Sabbath while they were at church. He was not right in refusing to observe the Sabbath himself, but we do not wonder much at his

bitterness of soul against those who profess to serve Christ, and who break this fourth commandment so seriously by making others work for them.

As we said at the start, it is a healthy sign of our times that more attention is being given to Sabbath observance, and it has been in the hope of encouraging it that we write this. We know that owing to the brevity, that this article required, we may have left ourselves open to attack, but we believe that in the main we are right, and that Christian people should recognize that they ought not to require or allow others to do for them on the Sabbath, what can possibly be done without. We are our brothers' keepers.



So here hath been dawning  
 Another blue day ;  
 Think, wilt thou let it  
 Slip useless away ?

Out of eternity  
 This new day is born ;  
 Into eternity  
 At night doth return.

—Thomas Carlyle.

## TALKS ON BOOKS.

Messrs. Houghton, Mifflin & Company, of the Riverside Press, Cambridge, have sent to the "Journal" a book that should be in the hands not only of every student, but of every young man. It is Orison Swett Marden's "Pushing to the Front," an octavo volume of 416 pages, and twenty-four portrait illustrations. After the manner of Smiles' "Self Help," it is yet a thoroughly original compilation of notable instances in human biography in which serious difficulties have been overcome, and great deeds have been thought of, dared, and accomplished. Among its twenty-five chapters, all worthy of perusal, I may draw attention to those headed "The man and the opportunity," "An iron will," "Concentrated energy," "Character is power," "Victory in defeat," "Be brief," and "The army of the reserve." Mr. Marden wrote his book in the spare moments of a busy life, but it shows no signs of hasty or fragmentary composition. The numerous historical illustrations, betokening extensive reading and observation, are carefully classified under striking lay-sermon titles, and are linked together with vigorous and often eloquent applications. There is stimulus to intellect, will, and character in every page, which cannot fail to have a good effect upon the reader. To young men dissident of their powers, and there are such even in our classes in this college, I would cordially recommend "Pushing to the Front," as a tonic. While enriched with many American illustrations, it is a cosmopolitan book, and all Canadians will appreciate its graceful references to our beloved Queen. A more wholesome volume has not been published for many years. American shrewdness is in it, but the spirit of honor and true heroism soars over all.

From Messrs. William C. Bryant & Company, of Brooklyn, N.Y., comes Edwin Checkley's "Natural Method of Physical Training, Making Muscle and Reducing Flesh, without Dieting or Apparatus," a volume of 188 pages and many illustrations. It has been highly recommended by the American and British press, and deservedly so. The first principle of the book is to make its readers acquainted with their own physical frame, its muscles, joints, and special organs. In a light and interesting, yet scientific and practical manner, important lessons are taught as to breathing, carriage, walking, running, and climbing, all of which functions students and their friends are called upon to perform at times. There are special chapters for women and children, so that the manual should be acceptable to the Donalds and in the manse or lay-home. The peculiar merit of Mr. Checkley's work is that it dispenses with artificial helps, such as those of the gymnasium, and with dieting processes, at all times irksome, and in many cases impracticable. By its means, everyone may become his own teacher of calisthenics, and those inclined to obesity may dispense with the Banting treatment. Students, as a rule, are not troubled with the latter complaint.

Ministers, and sometimes student missionaries, often ask for a good manual of preparation for the Lord's Supper. I have before me the best thing of the kind, entitled "The Master's Memorial," by the Rev. Professor Macadam, published by Messrs. Drysdale & Co., and which has attained a circulation of some 20,000 or more. It is commended in the highest terms by such men as the late Principal McKnight, and Principals MacVicar, Grant, and Caven, as well as by eminent ministers, and the Presbyterian

religious press of Britain and America. It says much for our Church that we have in its ministry a biblical scholar so genial in style, devout in spirit, thorough in Scripture induction, and of such clear logical method, as the author of this manual. A great deal of serious thought and prayerful study must have been expended on "The Master's Memorial," which is admitted by unanimous verdict to be unsurpassed among eucharistic helps. It deserves to be adopted as the text-book of the entire Church.

A brother-in-law of Professor Macadam, is the Rev. Alexander Whyte, D.D., of Free St. George's, Edinburgh, which is the reason for bringing in at this point his handsome 86-paged treatise, entitled "Jacob Behmen, an Appreciation," published by Oliphant, Anderson & Ferrier, of Edinburgh and London. The mystic shoemaker of Goerlitz, who died early in the seventeenth century, was a marvellous man. His sublime thoughts on the highest themes of theology and philosophy, which two things, like parallel lines, meet when carried to infinity, breathed out in his many works, sometimes with painful repetition, live to-day in the minds of the profoundest and devoutest thinkers. Such a thinker is Dr. Whyte, the worthy successor of Principal Candlish, whose rare hospitality I enjoyed as a student. How far Dr. Candlish would have relished Behmen I do not know. He was a many-sided man of large heart, but, theologically, he was cast in a narrower mould than Chalmers, who is responsible for much of the present enlargement of religious vision in Scotland. The enlarged vision may not be able to take in all the spiritual scenery of the Goerlitz cobbler's soul, but it is able to appreciate the picturesque bits it seizes upon here and there; and, changing the figure, is strong enough to burst asunder the swaddling bands of formal theology, of which the father of modern mystics was made free. Dr. Whyte's book is but a sketch, yet just such a sketch as

the general religious reader desires to possess, by an able and appreciative hand, of one who spoke and wrote as by inspiration of the Holy Ghost.

During odd moments, I have read the Rev. John Watson's (Ian Maclaren) "Beside the Bonnie Briar Bush." It is a series of sketches of life in a country parish, Drumtochty, in Perthshire. There are seven of these, of unequal length, in the nineteen chapters of the 322-paged volume. The Scottish dialect is admirably sustained, the humor is genuine and kindly, yet subtle and unobtrusive, and there is much elevation of thought in the conversations, and delicacy of touch in character drawing; but the chief characteristic of "The Bonnie Briar Bush," is its overwhelming pathos. This latter quality is most prominent in "A Lad o' Pairts," "The Transformation of Lachlan Campbell," and "A Doctor of the Old School." The love of God for man, and that same love shed abroad in man's heart, even in the midst of much that is harsh, narrow, and outwardly uncouth, are the writer's great themes. In his book, the new theology lives with the old. He discountenances the Higher Criticism in the pulpit, and rightly; but here is a modern touch. Kirsty Stewart tells the mother of the dying scholar, that making idols of children is provoking the Almighty, whereupon the mother retorts:—

"Did ye say the Almighty? I'm thinkin' that's ower grand a name for your God, Kirsty. What wud ye think o' a faither that brocht hame some bonnie thing frae the fair for ane o' his bairns, and, when the pair bairn wis pleased wi' it, tore it oot o' his hand and flung it in the fire? Eh, woman, he wud be a meeserable, cankered, jealous body. Kirsty, wumman, when the Almighty sees a mither bound up in her laddie, I tell ye He is sair pleased in His heaven, for mind ye hoo He loved His ain Son. Besides, a'm judgin' that nane o' us can love anither without lovin' Him, or hurt anither without hurtin'



Him." That is the kind of new theology the world wants, and really it is not new, but old as the everlasting hills, if men only had the common sense and spiritual insight to accept it.

A little book with an individuality of its own, is Miss Alexia Agnes Vial's "Grim Truth." Miss Vial is a Canadian lady, and her neat, small quarto of 38 pages is published by Messrs. Lovell & Son, of Montreal. It is the humorous account of an epidemic that fell upon a Canadian town, which compelled people of all ranks and conditions to speak to one another the unvarnished, or as the author calls it, the grim truth. The consequences of this involuntary truthfulness are in many cases disastrous, in some highly satisfactory, and in all amusing. The writer's style is at times a trifle "staccato," and there is abruptness in the finish of the sketch, as if matter had suddenly failed, but the little book denotes ability, and some degree of literary culture and knowledge of human nature.

The latest "Bulletins of the Societe d' Ethnographie of Paris," contain much information, but the chief items of interest are a discourse on the Negro Race by M. Benito Sylvain, of Haiti, and one by M. G. Eloffe, on "American Archaeology." The Marquis de Rosny is still president of this well-known society, and his introduction of M. Sylvain is as eloquent and instructive as are his usual utterances. The January number of the "Queen's Quarterly" has some good thoughts by Dr. Watson, in his continuation of "Dante and Mediaeval Thought." He speaks of "the mediaeval conception of the untameable forces of Nature as manifestations of diabolic malice. The outward phenomenon is apprehended with absolute precision, but behind it is the agency of the Evil Will which is hostile to man. Nor is this a solitary case: there is not in 'Tante,' so far as I know, any instance in which the harsh or terrible forces of nature are conceived as divine." Dante was a long way ahead

of most moderns. January's "Cosmopolitan" contains E. W. Bok's article on "The Young Man and the Church," in which he shews that young men will go to church if they find spiritual food in the pulpit. They won't go to hear the prodigal son, nor "Be good!" nor negative sermons for men only, nor pew thrashings from pulpit bullies which only stir up their fighting blood. They will go to learn about God and His revelation in Christ, about His way of peace, and the manly, honorable Christian life in Him; but want no rant, twaddle, goody sweetstuff, or pulpit impertinence. If a minister has not common sense and courtesy, he should not be in the pulpit at all, thinks Mr. Bok, and others think so too. The "Pall Mall Magazine," for the same month, has Bret Harte's "Judgment of Bolinas Plain," one of those strange western stories of his, in which much of evil, that some writers would hardly dare put on paper, is combined with elements of goodness and tenderness that attest the common grace vouchsafed to all of humanity in greater or less measure. It has been Bret Harte's mission to make prominent the light that shines in darkness. The last two numbers of "McClure's Magazine," present articles by Professor Henry Drummond, on the evangelist Moody. As sketches of his life, work, and methods, the articles are of much interest. Professor Drummond's appreciation of Mr. Moody's character, grasp of truth, and usefulness, is generous in the extreme. There must be very many points on which the two men cannot think alike, and on some the Talker can think with neither; but he admires the generous spirit of a liberal minded man towards one who, in his last Montreal appearance, showed himself decidedly narrow. It is hard even for good men at times to forbear from speaking to the gallery, and I had hoped that Mr. Moody was among the last men to cater for applause from such a source.

My old friends of the Smithsonian In-

stitution at Washington, have not deserted me. Three of their handsome volumes, and two smaller treatises help to fill my temporary book-shelves. One of the latter, entitled "An Ancient Quarry in Indian Territory," would delight Sir William Dawson and kindred souls. It was discovered, and is described by Mr. W. H. Holmes. He found it on the Peoria Reservation, adjacent to the State of Missouri. A large number of aboriginal workshops were situated round about the chert or flint quarry, similar to the European ones on the Somme, and the abortive arrow-heads, spear-heads, axes, hoes and scrapers found in the refuse of the shops, are of the same nature as those of the Old World sites. Nodules of flint easily lend themselves to the art of the implement maker, so that some scientific investigators have not scrupled to regard as mere natural products what others have judged to be the outcome of human activity. Stratified gneiss, seamed with plutonic veins of granite, constitutes the substratum of my summer home, but on one of my islands I have found a flint arrow-head and a hoe of bituminous shale, which must have been brought there from some southern region.

The bibliophile dearly loves a catalogue. Quaritch and David Nutt, of London; Kochler and Hiersemann, of Leipzig; Dufosse, of Paris, and other old book men of Edinburgh, Liverpool, Berlin, Vienna and Turin, send me their most interesting lists of volumes, ranging from a mark or a franc, up to a thousand pounds; but the other day I received from the Government Printing Office at Washington, a rarer document, entitled "List of the Publications of the Bureau of Ethnology, with Index to Authors and Subjects, by F. W. Hodge." Very seldom do the books mentioned in this catalogue find their way into the old book shops. Impecunious and un-litrary members of Congress sell them, and, when the libraries of the more learned are dispersed, they get abroad,

but, so far as my reading of second-hand catalogues goes, in small numbers. He should be happy, therefore, whom the Bureau reckons among its exchanges.

There are 742 folio pages, 42 plates, and 344 woodcuts in the "Annual Report of the Bureau for 1890-91, which is just published. The large volume contains but one monograph, that of Professor Cyrus Thomas, on Mound Explorations. From Manitoba to Florida, the indefatigable professor has followed the track of the ancient aborigines who built their wooden towns, castles and temples upon earthen mounds, and who buried their illustrious dead within them. In a paper recently read before the Canadian Institute, I have shewn, by the interpretation of several mound inscriptions, that the commencement of the Mound-builders' work must have taken place fully twelve hundred years ago, and that the natives of Peru and Mexico, the Cherokees, Choctaws, and similar aborigines, are their descendants. The work of Professor Thomas is a perfect store-house for the student of American archaeology, and he deserves great credit for his painstaking research and complete execution. The motto of "America for the Americans," has blinded him to the fact that, in Japan and in Siberia, there are mounds identical in character, and inscriptions in the same written symbols as those that have been found in Iowa, Ohio, and Virginia.

Owing to some typographical delay, the "Report for 1889-90," is issued simultaneously with the foregoing. It has 553 pages, and 250 illustrations, many of them in colors, and constitutes a very handsome volume. Mrs. M. C. Stevenson gives an elaborate account of the inhabitants of the "Sia pueblo, or village Indians of New Mexico, their dwellings, ceramics and superstitions. Mr. L. M. Turner has been trespassing on Canadian ground. His "Ethnology of the Ungava District," is a study of our eastern Eskimo life. One of my valued correspondents, the Rev. J. Owen Dor-

sey, contributes a "Study of Siouan Cults," of intense interest, giving a very clear and definite idea of the great Dakota family. To the student of Comparative Religion and Folk-lore, this document will prove of great value.

The same indefatigable worker has edited, for the "Contributions to American Ethnology of the U. S. Geographical and Geological Survey of the Rocky Mountain Region," in charge of Professor J. W. Powell, the "Dakota Grammar, Texts, and Ethnography of the late Rev. Stephen Return Riggs." Dr. Riggs died in 1883, leaving his Mss. unpublished. Dr. Dorsey has ably accomplished his task as editor, and has furnished the student of aboriginal languages with complete material for the analysis of Dakotan thought and speech. Some of their tribes, Sioux or Dakotas proper, and Assineboins or Stone Indians, are found in our North-West, and within our own mission houses, so that their tongue should not be foreign to us. The 240 quarto pages of this manual might easily be mastered by an earnest student, and made the means of bringing the good tidings of great joy within the reach of one of the noblest and handsomest races of aboriginal America. The typical Dakota warrior has a half-moon face, a Roman nose, stands over six feet high, and can set his heels upon his back hair, the latter a feat for many Caucasian women to envy.

Getting back to stalwart theology, it appears in the person of Dr. Thompson, of Sarnia, in the "Knox College Monthly." His theme is "Evolution of Scripture," which he treats with mingled caution and holdness. The Old Testament is the bud; the New, the flower; the former the green apple, the latter the ripe fruit. Don't mistake the one for the other, but remember that the New could not have been without the Old. This is wise talking, and much needed advice. "It is a misleading view of the Bible which regards the first books as standing on the same level as the last.

and in this way to ignore the law of growth by which the obscure intimations and hints in the one, become the full authenticated truths of the other." A graduate of this college was worried by a western Presbytery, because one of his professors, in the same "Knox College Monthly," wrote words not unlike these of Dr. Thompson:—"It is much to be regretted that preachers, one of whose functions it is to teach the people how to study the Bible with profit, often tear this organism to pieces in order to find proof texts to support their favorite dogmas, and in this way they make it a dead thing, like a collection of dried plants, rather than a blooming garden of the Lord, where each plant occupies its proper place, and it is seen in all the beauty of its true proportions." Again, "By isolating texts we make the Bible teach anything, and by this mutilating and separating of balanced truth, every kind of error grounds itself, and all kinds of religious vermin spring up as frogs and lice over all the land of Egypt." Thompson, that D.D. was well deserved; long may it flourish!

The New York and Brooklyn papers of January 28th, contain accounts, more or less full, of Dr. Lyman Abbott's sermon on the preceding Sunday morning. His text was Romans vii., 21-25, and by means of it he established, to his own satisfaction, the evolution of man out of the animal, and denied the fall, wiping out, as legendary, the third chapter of Genesis. I am more sorry for this than I can adequately express in words. Many things in Dr. Abbott's character and in his writings I greatly admire. Both in the "Christian Union," and in the "Outlook," he has spoken kind and generous words for me personally. But as for Professor Drummond, so for the eloquent and learned and kindly divine of Plymouth Church, the Talker's friendship cannot go beyond the altar. The fall of angels and men is interwoven throughout the whole Bible pattern, so that an a-priori indefensible cutting out

of Genesis iii., will not solve anything. The logical outcome of Drs. Drummond and Abbott's view is that Christ is a result of human evolution, the absurdity of which any child who can read, can see for himself. Light and darkness are mingled in God, according to this theology, instead of the light shining into a darkness that comprehended or embraced it not. The evil in man is the brute, what the Bible calls the creature. This is not the Bible doctrine of the creature at all, but very shallow theology, as bad as that of the Gnostics who placed evil in matter. Paul (Romans viii., 19-23) says: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Here the brute is not necessarily evil, but was made subject to vanity, or the result of sin, against its will, and yearns to return to its original condition

of blessedness. Oh, Dr. Lyman Abbott, why did you not study the whole epistle when you were about it?

Dr. W. L. Davidson, of Bourtie, Aberdeenshire, is the author of the "Burnett Lectures for 1892-3," entitled "Theism as grounded in Human Nature, historically and critically handled." Dr. Davidson's book of 470 large octavo pages, displays acquaintance on the part of its author with philosophical thinking from early classical days until now, yet no larger an acquaintance than might be gleaned from a good history of philosophy. The writer is a logician and an etymologist, and of necessity a psychologist. By the faculty of the latter, he finds in all men, even in the self-called agnostic, the germs of theistic belief. He has much worth reading to say on Agnosticism, and his division of the positive part of his subject into Emotional, Ethical, and Intellectus? Theism, is worthy of attention. But one feels that the fine gold has been beaten out very thin, and that he would rather have the ten-dollar piece in his purse, than walk over an acre of gold leaf. Yet I suppose this discursiveness is just what we treat the public to in our own sermons and prelections. After all, there are some good thoughts expressed in fitting language in "Theism and Human Nature," published by Longmans, Green & Co., of London.




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The best that thou canst be  
Is the service asked of thee.

—Selected.