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J. A. MACFARLANE, B.A. .... *Editor-in-Chief.*  
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## EDITORIALS.

The lateness of the appearance of this, the first number of the Journal for this year, has been brought about by several causes. There is always much at the opening of a Session which renders the punctual publication of a college paper an exceedingly difficult task.

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We enter on a new Session with much hope and courage. Our numbers are fairly large, the classes in Theology being larger than in any preceding year. The Arts classes also are well filled. The number of Students in the Literary department has not been so small for some time; doubtless there are different reasons for this. Let us hope that the principal one is a tendency towards the more perfect training of the University.

We are glad to welcome back to our Alma Mater students who had been testing the training afforded by other institutions in different parts of Canada and the United States. Their return makes us more highly appreciate our own College; and, no doubt, they are none the less loyal to this Seminary for having tasted the sweets of other famous Schools of Learning.

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The holidays that have now closed was the time for the formation of new resolves. The present hour affords us the opportunity for carrying out these resolves. We suppose there is not one student who, at some time, did not determine that this Session should be characterized by more faithful work in his College course, more extended work in Missionary circles, and, above

all, by a closer walk with God. Let not the arrival of the hour for action be the departure of the resolve. We will be stronger men individually, and we will collectively form a stronger Theological College by keeping those resolutions which were formed in the quiet of our summer work. Time-tables should be drawn up by each, wherein the prayer-meeting, the Missionary Society, and the hour for private devotion should have a prominent part. Then the faithful carrying out of these Time-tables should be considered a matter of duty and principle. Every violation of their appointments would, thus, become a sin; and fewer men would view the close of the Session with feelings of regret.

The man who so fritters away the hours that should be spent in preparation for the closing examinations that he is caught at last in a phrenzy, is the same man that in his boyhood builds large castles in the air, wonders in his manhood, when they are to be realized, and finds in his old age that the castles have been indeed castles *of* air as well as *in* air. This is the man whose soul is bursting with manly desires to do some great thing when the opportunity comes. But, as opportunities are generally creations, not accidents, the dreamer finds that the doer has outstripped him in the race for fame. Instead, therefore, of having performed any great achievement, he has failed to do the little things which go to make up a perfect life. What are the little things which go to make up the life of a student? We will leave each to answer this question for himself. We would only say, when you find them, *do them*. Thus will you leave, not "footprints on the sands of time," but engravings on the rocks of eternity.

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On one subject the staff has unanimously decided to let its voice be heard during the coming Session, and that is, the giving of prizes in Theological Colleges. We think the present system is not conducive to the best interests of the students, and, consequently, not of the College. We take the position: That prizes ought not to be given in a Theological College; but if given, that they ought to be given for the attainment of an absolute standard, and not, as at present, for the defeating of an opponent. Thus, suppose there is a sum of money offered as a reward for proficiency in a certain subject, at present the student who takes the greatest number of marks receives the first prize, or, perhaps, the only prize which is given; while five or six competitors who were equally diligent, and only a few marks behind, receive nothing; or, and still worse, when the Session opens, the class decides that such a student will carry off the prize, and, therefore, they will not enter upon a contest in which they are certain of being worsted. Would it not be better to let this sum of money be divided evenly among all men who took upwards of say seventy-five per cent. of the marks attainable? Or

if something special was intended for superior students, let half of the sum be divided evenly amongst the men who took upwards of ninety per cent., the remaining half amongst those who had taken a first rank stand.

We merely outline our position at present. We hope to have the opinion of many students *pro* and *con* before spring. We hope, also, that the graduates will take a deep interest in this matter, and give us their views on the subject. We should like to see other Theological Colleges, especially those of our own Church, giving their views also, in order that we may have the voice of all Presbyterian students in the decisions at which we seek to arrive. We regard the question as one of vast importance in many ways to Theological Colleges. We hope, therefore, that the utmost earnestness will characterize the discussion.

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### THE PHENOMENAL GOD.

*(Opening lecture delivered Oct. 1886, by Rev. Prof. Campbell.)*

In the common speech of daily life a phenomenon is something out of the ordinary course of nature. A man of transcendent genius is a phenomenon ; an ordinary mortal is not. A monstrous plant or animal is thought worthy of the title, but it is not accorded to more regular forms of life. When the newspapers characterize years and seasons and weather as phenomenal we know that they mean something strange, startling and, generally speaking, unpleasant. Such, however, is neither the scientific nor the original meaning of the word. A phenomenon is simply that which appears, which is manifest to one or more of the five senses. Every man, therefore, is scientifically a phenomenon, and so is every object that furnishes him with sensations and sense perceptions. The sun we behold in the heavens above us, the songs of the birds we hear, the flowers whose odour, themselves unseen, is wafted to our sense of smell, the viands we taste, the solid earth we feel beneath our feet, are all phenomena, things manifest in one or in many ways to our senses.

Do phenomena include all existing things? Philosophers, with the exception of those who are pure materialists, and theologians, say, no. Alike they believe in the existence of a spiritual world which cannot be seen, heard, felt or appreciated by any other sense. To it belongs the invisible soul of man ; to it, perhaps, the intangible essence called life. The Christian believes that the things which are seen are not made of things which do appear, in other words that the phenomenal had its existence in the unphenomenal ; so that if a man with his five senses had been present at creation he could not have perceived that out of which the earth and the heavens with all that therein is was fashioned. He also believes that beyond all phenomena and above the souls of men there exists, and has existed from eternity, a great all-pervading

spirit, whom no eye hath seen nor can see; and under Him numberless grades of spiritual beings similarly removed from human sight. It is part of the Christian's creed that when the soul, by death, is relieved from the encumbrances of sense, it will enter upon a new field of perception, in which spirit shall be as phenomenal as matter and lower forces are here.

There is a large class of thinkers to whom I have alluded as pure materialists, who ignore the spiritual world and who insist that we cannot know, and, therefore, ought not to concern ourselves with anything that is not phenomenal. Let it not be supposed that my object is to go half way or even a step to meet these mistaken people, who wilfully ignore the teachings of their own nature. But as every error is a truth abused so it seems to me is theirs. Mental philosophers have made too much of the soul, its innate capacities and powers for grasping the realities of the unphenomenal universe. They have reasoned out in what they call the sphere of pure thought, facts which give no account of themselves to human reason. In this way one proves the eternity and another the non-eternity of matter, while the only valid authority says "through *faith* we understand that the world was framed by the word of God." Metaphysical arguments for the existence of God are numerous, but there is not one without a flaw. It was a very commendable thing to attempt to meet infidelity and consecrate philosophic thought to the proof of the Divine existence. I suppose it possible that these arguments may have convinced doubters, but I have never met with any person who has been thus convinced. Perhaps the oldest one of them all is that of Socrates, which we know from Paley as the argument from design, the Technotheological argument of Kant. It looks from nature up to nature's God. We need not stop to consider how it fails to furnish us with more than an artificer or moulder of previously existing matter, nor how it fails to explain all the contrivances for inflicting pain and misery, and being sensible of the same to the acutest degree. The absurdity of the argument is this, that it makes the son gather a knowledge of his father from that father's humblest and irrational servants. Man stands at the head of the phenomenal world, and that through his unphenomenal soul; for after the flesh he is but an animal. If God and God's power are to be manifested in or inferred from anything in the world, surely they will appear in the highest rather than in the lowest. The strange vagaries of the school of evolution make it sufficiently evident that the thought of God must be in the naturalist's mind before His traces can be found in external things. The Stoics added the argument from the world as an effect to God as the great first cause, the Cosmotheological argument. They perceived that all existing things had a quasi origin in things previously existing, as the young plant in the seed of the old. This cause again was the effect of a prior cause, and that of one preceding it. Naturally such reasoning would give an infinite series of effects and causes; but the Stoic having already in his mind

the idea of God, asserted the impossibility of such a regress to infinity, and insisted that the mind must pause somewhere and confess an original cause who was not an effect. As reasonably might we assert that the universe is finite, on the ground that after travelling in imagination from star to star and from system to system, the mind becomes weary of the process and seeks to rest in a boundary line. Once admit the form of evolution with which this argument begins, and logically the Divine existence is an impossibility.

Another celebrated argument, the most metaphysical of all, and generally known as the apriori argument for the being of God originated with St. Augustine and was formulated in later ages by Anselm and Aquinas. It says: "I have an idea of an all perfect being, and with this idea is bound up the idea of necessary existence; therefore an all perfect being necessarily exists." To which the sceptic philosophically replies: "Yes, he exists, but where?—in your mind; just as you have an idea of a unicorn with which is bound up the idea of the white horse of the Saxons, with a straight horn in his forehead, and it exists in the royal arms as a painting or sculpture in paper, wood or stone." The essence of this apriori or ontological argument is that the mind is the measure of existence, of fact, one of the most pernicious of all errors, one of the greatest barriers in the way of the discovery and acknowledgment of truth. It is the principle which underlies the so-called higher criticism that denies miracles, rejects inspiration, and turns the page of history into a work of the imagination. The Christian should be especially careful to avoid the use of a form of reasoning which has done more than any other mode of thought to undermine his holy religion.

Then comes the moral argument which Kant deemed impregnable. It may either say, "the conscience within me is not my voice nor the world's, it is, therefore, the voice of a great moral governor who is God." Or it may contrast the judgment of a right conscience upon good and evil with the moral irregularity of the world where virtue often suffers, while vice goes unpunished, and assert the necessity for the existence of a righteous judge who will yet render to men according to their deeds. But if the sensational philosopher or utilitarian moralist chooses to deny that conscience is innate, if he holds that it is a mere matter of education and convention, the argument as first stated no longer exists for him. And as to the second form which looks to final retribution, it is in its process as much an identification of thought with real existence as that which obtains in the argument apriori. These arguments, with others that might be mentioned, are sanctions and most important sanctions of the belief in the existence of God, but they are one and all incapable of furnishing the mind with such a belief.

The natural theology of the Bible is contained in two verses of the first chapter of Paul's Epistle to the Romans. "Because that which may be known of God is manifest in them; for God hath shewed it unto them. For

the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and godhead; so that they are without excuse." There are two counts in this indictment of apostate man. The first is that God has revealed Himself to man, manifesting His existence in him. To this answer the word of Elihu, the friend of Job, when he said: "There is a spirit in man; and the inspiration of the Almighty giveth them understanding." And this is confirmed by the apostle John, saying of the word: "That was the true light which lighteth every man that cometh into the world." This is the light in the eye of the soul which makes the second count a valid one, namely the manifestation of God's power in the world without. Now that man is gifted with a sense to cognize God, the heavens declare His glory and the firmament sheweth His Handiwork. Many ancient philosophers asserted the universality of the belief in divine existence. They did not attempt to shew how men, the vulgar and barbarian, came by the belief. It was enough that they had it. "There never was a nation, a tribe, a class with the exception of a few philosophers," we hear them saying, "that called in question the being of the gods." The belief then was present with humanity, prior to all the arguments of Socrates and his successors, present to all in a double revelation of divinity; first within the human soul, and then in external nature, for to this, as to other ends, God ever works, not by unity, but by harmony. As the eye is to the beauties of the earth, the ear to its many voices, the sense of smell to its odours and perfumes, so is the religious sense to the soul that lives and moves in all things, which soul is God.

That there is a natural theology, and that man has not derived his knowledge of God's existence from tradition, as some respectable writers have asserted, the Bible plainly declares. But of what practical benefit has this natural theology been? Cicero and others have said that although all peoples have not known what God they ought to worship, nevertheless they have known that they ought to worship some God. And a greater than Cicero declared that the men to whom God made a double revelation of his existence "changed the glory of the incorruptible god into an image made like to corruptible man and to birds and four-footed beasts and creeping things." Strange paradox, the light was in them, but the light that was in them was darkness; how great then was the darkness? It is a wonderful mystery, this power that man has to take the best gifts of God and use them to his dishonour, to man's own destruction, and to the injury of his fellows; which enabled those crude Christians of the early Corinthian Church to employ the miraculous gifts of the Holy Ghost for the confusion of its solemn assemblies. The light that was in them was darkness. Read on in the epistle to the Romans and see how powerless natural theology was to contend with human depravity. Ask history what effect the arguments that supported it had

upon the lives of those who framed them and on those of their disciples. The idea of God was in itself vague, shadowy, unsatisfying, powerless to effect any change in the moral turpitude that characterized equally the age of Socrates and the age of Cicero ; valueless to invest life with spiritual comfort and peace, to remove the sense of sin or shed a ray of hope on the world beyond the grave.

God is not phenomenal to us, in all probability will not be while this life lasts. Are we not therefore compelled to believe in the unphenomenal God, if we believe in Him at all? By no means. All the world believes in phenomena which have not been apparent to its own senses. The naturalist has faith in the existence of plants and animals and minerals that he has never seen, the cosmographer tells of lands that himself has never visited, the historian records facts that are separated from him by long ages. We accept the testimony of others to phenomena that may be totally unlike anything that has fallen under our own observation. In fact by far the greater part of our knowledge consists of that which has been phenomenal, not to us but to others. How dependent would a blind man be upon testimony as to the many faces apparent in this assembly. Thus blind and thus dependent upon testimony are we in regard to a thousand things in which we firmly believe. There are some here, doubtless, who have never seen our gracious queen, but of her phenomenal existence they are as convinced as they are of their own. Such then to us is the phenomenal God. He is indeed in His essence a spirit, for so He was declared by His greatest prophet. "Canst thou by searching find out God?" asked Zophar the Naamathite, and down the ages Paul answers: "No eye hath seen nor can see Him." But for man's sake the unphenomenal became a phenomenon, a long series of phenomena, appealing to the senses of sight and hearing and touch. In the garden of Eden it was God who walked and talked with our first parents. His voice came to wicked Cain and righteous Noah. In bodily form He presented Himself before Abraham, Isaac and Jacob, and the God of these theophanies was the God of Israel in all later days. The God in whom the Israelites trusted was a manifested God, limited indeed in form, veiled in glory and bounded in utterance, that He might be within the scope of human perception ; yet, in spite of these limitations, a divine personality. I heard of a good man who closed his psalm book when a better than himself called upon the congregation to join in singing one of the Hebrew odes that recounts the dealings of God with His chosen people, because he did not intend to sing history. Now history was what the pious Hebrew loved to sing, that he might remember the years of the right hand of the Most High. The God of Abraham was more to him than the Lord of Cherubim and Seraphim, and all the host celestial. The incomprehensible God who fills immensity and eternity was not so dear to his heart as the phenomenal one of the burn-

ing bush, the pillar of fire and the thundering voice of Sinai. Though but few in all the ages of Old Testament history beheld the veiled godhead or heard his voice, the others were content to receive the direct or traditional testimony of the few, and to believe in the unphenomenal existence of the phenomenal God of their fathers. It was faith in the being of this God who had been seen and heard, and whose outstretched hand had been manifested in wondrous deeds of mercy and judgment that furnished the Jew with the piety, the valour and the confidence of his best days. Take away the history, remove the theophanies from the Old Testament, and its abstractions would have as little moral force as those of the philosophers.

He who in old times spoke to the fathers through the prophets, in the latter days spoke to men by His Son. That which we have seen and heard, have looked upon, and our hands have handled declare we unto you, says John, that ye also may have fellowship with us, and truly our fellowship is with the Father and with His Son Jesus Christ. Philip saith unto Him : " Lord shew us the Father and it sufficeth us." Jesus saith unto him : " Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father, and how sayest thou then, " shew us the Father." The speaker is the same as He who said to the woman of Samaria : " God is a spirit." " Without controversy," wrote Paul to Timothy, " great is the mystery of godliness. God was manifest in the flesh." The unphenomenal spirit became the phenomenal Jesus. In Christ we know God. What is the regenerating power of the world to-day? It is the story of that appearing, the life of the man of sorrows. Nor does the ever living God come into human hearts with conviction of sin, words of pardon and peace, lessons of holiness, joys of communion, comforts in trial, and good hope of an endless blessed life, but through that story of one who has been seen and looked upon, whose voice speaking as never man spake, has been heard by friends and foes, the very flesh of whose humanity has been felt by human touch. The much commended answer to the question, " What is God? " in our shorter Catechism, " God is a spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth," might be accepted by any Deist. The modern Brahmin, the Parsee, and the Mahometan would not scruple to accept it. Does it, can it, give them fellowship with the Father and the Son? Is there any gospel in it, any real manifestation of God, any drawing of Divinity near to humanity? It is a good answer, good for a theological system, but if God could have been grasped or known by such conceptions as its words denote there would have been no need for a divine revelation.

What then is God? God is a fact, not a necessary existence nor a principle, nor a mental abstraction, but a fact; the reality of whose existence is attested as is the reality of the existence of all other facts by the evidence of

testimony, whether the testimony be that of our own senses or that of the senses of others. That God must be this or that or something else because I say that I cannot think of Him save as such is to talk nonsense. How can one apply such reasoning to the person and character of any human being, however humble or exalted, concerning whom the existence and position in society only are known. Who, having heard the name of some great potentate, the ruler of a vast empire, could, without further knowledge, sketch out the character, describe the person, and foretell the actions of such a one? And yet, what men will not attempt to do in the case of the creature they arrogate to themselves the right to perform for the Creator. It is the crowning mercy of our human lives that God is a fact, that we cannot make Divinity by our thought. The misery of the heathen ages of which Paul speaks, when with vain imagination and darkened foolish heart man made his god after his own device, wails its sad note of warning to modern god-makers. Moloch, Juggernaut, the God of the Inquisition, alike with the indifferent deities of ancient and modern epicureans are the melancholy work of men's minds, but as the heavens are higher than the earth so are God's ways higher than man's ways, and God's thoughts than man's thoughts.

Paul says that the heathen in ancient times made their gods by their vain imagination. Modern heathens make them by metaphysics, which in many cases is much the same thing. It would ill become me to cast a stone at that which has been called the queen of the sciences, for among men of science, metaphysicians have borne noble testimony to the reality of spirit, and have many a time stemmed the tide of materialism, when with the Atomists and Epicureans, Lucretius, the Arabian Aristotelians and, later, English and French sensationalists, it threatened to sweep away the barriers between psychology and physiology. But yet it must be confessed that metaphysics has touched the throne of God in human souls that materialism with its ruder hand could not enter. It seems to me that the very fact of God's thoughts and ways being higher than man's is warrant enough for showing the queen of the sciences the door when she enters the inner sanctuary. We do not philosophize about a fact. No reasoning in the world will remove the Rocky Mountains or the gulf stream, or raise the sunken Atlantis. God is a great fact, to be observed and known. As far as we are concerned practically He belongs neither to the field of nature nor to that of mind, but to the domain of history as an object of knowledge. We thus refuse to allow either the naturalist or the metaphysician to furnish us with our knowledge concerning Him, or to place barriers in the way of that knowledge. The God of history the God phenomenal to holy men of old, the God of the Bible, is our God.

This makes theology an inductive science, and thus I believe it is taught within these walls. The sayings and doings of God through the ages reveal His character, declare His purposes, make Him known to His creatures. What-

ever anomalies, paradoxes, apparent inconsistencies appear in the history of the God phenomenal we have no more right to question them than we have any other truthful record of fact. We are not called upon to be guilty of the impertinence of justifying the ways of God to man, but simply to declare those ways. Wisdom is justified of all her children. He justifies God who obeys Him not he who apologises for his acts and words. The atonement has been called an immoral transaction because in it the innocent suffered for the guilty. The destruction of the Canaanites by Israel has been similarly characterized although it possesses no feature in common with the former. Because a man chooses to say that these two things shock his high moral sense are they to be taken out of the way? Which is the greater, fact or that most variable, inconsistent thing, a moral sense? I remember stating once at a dinner table, in the presence of a well-known divine and college dignitary, that our Lord was in the habit of eating meat with Pharisees and others on the Sabbath days, to which he replied that he was very sorry to hear it. Let the world furnish its rules and laws for the household, the community, the state; let it formulate its systems of human ethics and logic, but let it beware of sitting in judgment upon divinity, of framing any code to which even in man's imagination infinite freedom must conform. "Oh, man, who art thou that repliest against God? Shall the thing formed say to Him that formed it why hast thou made me thus?" Fact is greater than theory, and no amount of theorizing, agitate your theories as you will, can overturn it. All men are equal, say certain forms of republicanism, socialism, communism, but the facts of social life all over the world, through all its ages, deny the assertion, and afford no tittle of evidence that men ever will stand all on the same level. Predestination is looked upon by many as a monstrous error, and hands are lifted in holy horror to avert the gaze from what is deemed to be a fatalistic creed. Nevertheless, within the compass of the smallest area of human society, this predestination is found working in the so-called accidents of birth and physical condition and moral environment. "There is no such thing as freedom," cries the genuine fatalist, who presides too often over lunatic asylums and similar institutions, but let him place himself within the power of the law by an act which he pretends that he cannot help performing; and that law, speaking from a truer knowledge of fact, straightway condemns him. So, reason as we will concerning God, we shall be found kicking against the pricks, running upon the thick bosses of the Almighty's bucklers, if that reasoning be founded upon, nay if it consist of aught else than, what has been revealed to man by the phenomenal God.

The tendency to shake off all authority has almost reached its climax in the thinking of the present day. Doubt is prevalent everywhere, suspicion is rife in society. The grand friendships, the unshaken confidences, the unswerving loyalty of the past, where are they? Man has a right to doubt,

for the father of lies is ever working, and he has many children ; the best of men are liable to error, and even truth itself, like the orb'd moon, is to the human beholder but onesided. Still we must utter and heed the warning of the beloved disciple. "Brethren believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world." So in literature Wolff tries the Homeric poems and calls in question their authenticity, Niebuhr denies the credibility of early Roman history, and Sayce characterizes Herodotus as the father of romancing, while a host of writers within and without the Christian pale rend the Bible to tatters among them. How do we know which of these critics is right and which wrong? What is the canon according to which the spirits shall be tried? Is it our standard of morality, the coincidence of their statements with what our judgment or imagination would assign to the persons, times and places of which they treat, the discovery of inconsistencies and apparent contradictions which we cannot reconcile? Not so John. Here is the test: "Every spirit that confesseth that Jesus Christ is come in the flesh is of God." Do you call this a begging of the question? It is nothing of the kind. It is the test of fact, or rather of faith in the greatest fact the world has known, the theophany of all the theophanies, the greatest cycle of phenomena in which God has been revealed. It is the testimony with which John begins the epistle in which these words stand: "That which we have seen, heard, handled, declare we unto you that ye may have fellowship with us." Faith in the phenomenal God is the test by which the spirits are to be tried.

Thus we are thrown back upon faith. I am bound to believe what God says you say, but not to believe man who is as often a deceiver as not. But if God is not pleased to give you a phenomenal revelation how are you to gain this belief in Him? There is a passage which says: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" This passage is of wide application. "He that believeth not his brother whom he hath seen, how can he believe God whom he hath not seen?" In order to believe in God you must believe in man. Oh, preacher of the gospel, remember this: in the measure in which men believe in you will they believe in the God whom you declare. I do not say in order to believe in a God, in divinity, you must believe in man. This belief is valueless. The devils who have no faith at all believe and tremble. We frequently speak of faith in the evidence of testimony, and I have erred in this respect. The author of the epistle to the Hebrews says more truly: "Faith is the evidence of things not seen," and, therefore, of things testified to us by those who have seen them. When the truth of my brother's statement is evident to my mind, so far as that statement goes I have faith. Many are the testimonies that Jesus Christ has come in the flesh. Fact truthfully attested is the test of the truthfulness of other statements. Eight eye witnesses, the four evangelists with Paul, Peter,

James and Jude, testify, and the Christian world knows that their witness is true. Where is the counter testimony? There is none; and yet it is not for lack of opportunity, for this thing was not done in a corner. Now when Herodotus tells us that between Smyrna and Sardis the Egyptian Sesostris set up sculptures of himself upon the rocks, we may, for want of other evidence, believe; but when recent explorers find the rock carvings, make photographs of them, and publishing them show that the figures are those of Hittite kings, their testimony overrides that of the father of history. But observe it is one faith elbowing out another faith, it is one testimony of fact disproving another testimony. Here there is nothing *a priori*, nothing metaphysical, not a fragment of the exercise of the higher criticism. It is the testimony of the witnesses of phenomena appealing to faith.

It is often asserted that testimony concerning phenomena is apt to be untrustworthy because of defects in the observer. Colour blindness and other sense deficiencies are cited as cases in point. But is it not evident that the world's increase of knowledge proceeds continually on the assumption that these are most exceptional. Did anyone dream of rejecting the testimony regarding the Charleston earthquake because there are so many nervous people to whom quaking is natural, or of denying that Archbishop Taschereau received his Cardinal's hat because this honour being coveted for him the wish became the father of the thought? No, we believed our brother, though he was the much abused newspaper reporter when he testified what he had seen and heard. And if we had found a number of such brethren all testifying the same thing, we should have denied the possibility of their being mistaken, for no two men could be found equally deficient in sense perception, and no collusion to deceive could withstand a simple cross-examination. Again our faith in the testimony of an individual witness of observed phenomena is in proportion to his integrity, whether that integrity manifest itself in the whole round of a blameless life or be known to us simply by the coincidence of such of his statements as concern things that we ourselves know with the truth. There are scores of men and women in this city whose record is well-known; the record of a just, honorable, sincere, truthful life. There is perhaps no lawyer on the opposite side who could refrain from badgering them in the witness-box, but there is no right thinking man who knew their character that would question their statements. Such were those who testified that Jesus Christ has come in the flesh, and in the confidence of their integrity they appealed to their brothers' faith. An author has written the biography of some person or an account of some country well known to me, and I find it correct in every particular. He shall have my faith when he writes of persons and of lands I have never seen. You may go to the sites of ancient empires, to the museums of the Old World, and there see with your eyes and handle with your hands phenomena contemporary in their origin with the

words of those who, attesting them also, declared the phenomenal God. Documents and other records contemporary with the New Testament confirm the facts of which they and it make common mention. Why then should the latter be doubted when it states that Jesus Christ has come in the flesh, for He also was a phenomenon, a fact. He, who will not accept such testimony as that of the writers of the Testaments would not believe should one rise from the dead to convince him, would reject the witness of an angel from heaven, would, in spite of signs and miracles and mighty works, deny the Son of man himself as did the apostate Jews.

History was for a long time, in many minds is still, denied a place among the sciences because it is the record of that which is in flux, unstable, ever changing with man's volition ; whose laws, if laws it have, are hard to discover. The laws of mathematics and physics are fixed and constant, and so, until the palæontological record was revealed, were supposed to be those of animal and vegetable life. Now, however, we are told that biology has its history. If this be so it should consistently fall out of the sphere of true science. The theology of the phenomenal God, though it be found in history, unlike ordinary history, deals with one being, the being from whom all thoughts and objects of science proved. There is no flux and reflux, no disappearance of old forms and appearance of new, but the same, the same Jehovah manifested in the phenomenal world in such a way to assure us of his continued existence, unchanging power and character, as does the sun though he withdraw himself from our gaze at sunset or from that of more northern people for half the year ; though to our eyes his light be dim by reason of fog or dark cloud or passing eclipse even in the day. If for a thousand years our earth should be so beclouded that the great orb of heaven remained unseen, the testimony of former ages would suffice to let us know what his appearance really was, and the life in us and all around us due to his life-giving powers would be gratefully recognized as his gift.

So though God be unphenomenal now in veiled personality, by word or touch, he is phenomenal in the effects He produces, in the life He gives. Hidden Himself from view, shrouded from mortal gaze by the clouds and darkness that are round about Him, who is light and in whom is no darkness at all, His light, His heat, His purifying power are seen and felt through all the earth. We do not live on memories, we do not move in history, we have not our being in the once phenomenal God but in Him who, unphenomenal, comes to a higher sense than those of sight and hearing and touch to work in us and for us wonders manifold. Blessed are they who have not seen and yet have believed. Blessed are we if we believe that the God of creation, the God of Abraham and Isaac and Jacob, the Jehovah of Israel, the man Christ Jesus whom we learned and daily learn better to know from sacred story, still lives and works, the God of our fathers, our God and Father in heaven.

The most valuable parts of the Bible, those on which all the rest depend not only for their value but for their very existence, are the parts which record the personal appearance in speech or act of God, whether it be to the patriarchs, to Moses and Joshua, to Isaiah and Ezekiel, or in the person of Jesus Christ. Without these, passages recording the actions of the unphenomenal God lose their power and significance. These are the foundation on which rest equally the religious experiences of David and the theological reasoning of Paul. Above all things, therefore, we are called upon to preach the history of God manifest. We may go far astray in the doctrinal inferences we draw from other historical portions of the scriptures; but when we have thus saith the Lord or thus did the Lord, our guide is a safe one. To build up Christian character on the pious breathings of the Psalmist or the lofty flights of the great apostle of the Gentiles, is to mistake effect for cause, to begin our structure at the top instead of at the foundation, to feign a heavenward flight before the eagle wings are grown. Subjective religion worthy of the name must spring from a knowledge of the objective God. Many a good creature may be found singing, "I love Jesus," because there is a certain glow in his heart, who has little knowledge of who Jesus really was and is. Religion is faith in one who, though ever living, was manifested in history. It has nothing to do, therefore, with imagination or the play of pious fancy; it has to do simply with fact and is, therefore, the most reasonable thing in the world.

We must preach dogmatically, therefore, but the dogma is not that of the fathers or the schoolmen, of the reformers or of the Westminster confession. It is God's dogma and pragma too; thus saith the Lord, thus doth the Lord. He who dogmatizes thus stands on a sure foundation. If any assail Him the eternal God is his refuge and underneath are the everlasting arms. And this is what people will listen to sooner than to aught else. For one hearer who loves theological reasoning there are a thousand who look for fact and delight in it. History is what they want to hear and what they need to hear, for it is by it, as John says, that they will gain fellowship with the apostles, with the Father, and with his Son Jesus Christ.

We preach, therefore, not to reason but to faith, faith in the statements of holy men of old. Our own faith in their statements must be strong. I cannot conceive a disbeliever in the miracles of the Bible being a preacher of the Word, for the book is the story of a continued miracle. I cannot imagine one who regards the historical truth of the book as nothing, its spiritual meaning as everything, setting forth the gospel that John delivered. It must be some other gospel, a philosophical vapour. What, you tell me that the friend whose hand I clasp, into whose honest kindly eyes I look, whose long years of fidelity and helpfulness I remember to bind up with his person, is nothing, and that the idea of friendship is all, or that the child may forget the mother's

arms that cradled him, and the lips that were pressed to his, so long as he cherishes the general idea of a mother's love! It is nonsense or worse, it is treason against our humanity. What have we to do with these abstractions, the property of a cold and worthless philosophy? Man stands in the pulpit as the ambassador of a living and oft phenomenal God to abjure phenomena and feed a hungry people with metaphysical platitudes! That which we have seen and heard declare we unto you; not that which we have abstracted from a mass of doubtful facts. We believe what the apostles and prophets saw and heard; and, therefore speak, our speech being a statement of the facts, an appeal to our hearers to have like precious faith with us. And to do this we must be trustworthy men, very honest and truthful, dealing in no sophisms, sneaking out of no difficulty, for we stand in the place of the true and faithful witness, and if men believe not us their brethren whom they have seen, how shall they believe God whom they have not seen? Truth is the first, the foundation of all the virtues; no other can compensate for the lack of it. Its opposite, falsehood or hypocrisy, is the leavener of the whole lump be it great or small, and those who practiced it were the only sinners our Saviour scathed with withering rebukes. Far be the slightest approach to insincerity from the preacher, either in his public utterances or in his daily life. "It is the little rift within the lute that by and by will make the music mute." The insincere politician or lawyer may succeed in his efforts. With carefully garbled statement, studied concealment and wily argument his eloquence may convince the understanding of some, and silence the opposition of others. But the preacher's work is to gain faith, implicit faith, the faith of the whole being for time and for eternity to the most momentous of facts, and if he fail in that he fails in all. And if the hearer does not believe in the man how shall he have faith in the message that he brings?

It may be asked, do I not speak to-night as a professor of apologetics as well as of history, or do I mean to abjure apologetics altogether. I do speak in both capacities, and have no intention of abjuring apologetics as that field of introductory theology which defends the Christian religion against the attacks of its enemies. But I believe, as I have already stated, that valuable as are many of the so-called proofs of the existence of God and of a future state as sanctions of what is otherwise known, they are incapable in themselves of furnishing the soul with any knowledge of God, and that the only God whose existence it is worth while to prove is the God phenomenal. Thus the true apologetic is found in the Bible itself and in all the history that corroborates the Bible. If the materialist will only believe in phenomena he shall be met by phenomena. When he consents to localize all his knowledge, all that he believes, in that which he has personally observed by his senses, he must be parted company with as an unreasonable and faithless man.

But until then he and the believer in the Bible stand upon the same foundation of faith in the testimony of others. The historical argument, that which leads to faith in such testimony, is the only one that in recent years at least has achieved victories over unbelief and led doubters into fellowship with God. Why then trouble the minds of students with the philosophical proofs of the Divine existence? You may have seen in some of the great arsenals of Europe rooms devoted to the armour of the past where suits of chain and solid mail cover lay figures, where heavy hilted lances, ponderous shields, maces and battle axes stand upright from the floors, or hang upon the walls, with crossbows, muskets and other ancient weapons. Historically they are interesting, but if nations were found as nations still are to be found, using these old implements of warfare, they would be more than interesting; for a sight of them would tell how easily and how most easily with modern arms and equipments the victory over them might be won. The adversaries of the truth are the representatives of these nations so far behind the age in the arts of warfare. The men who deem themselves to stand in the front rank of science face the truth of God with their *Onto* and *Cosmo* and *Techno-antitheological* arguments like mail-clad Abyssinian warriors with shields and spears against Armstrong guns and Martini Henry rifles. It is true. The arguments used by the philosophers, the fathers, the 17th century defenders of the faith, are of precisely the build and calibre of those with which the modern writer assails the citadel of truth to-day. We have discarded them, we have proved their worthlessness, and through every flaw in them strike a blow at error and unbelief. And now the aim of positive apologetic as opposed to this negation is the aim of the Christian Church and of Him on whom as a rock it stands, to lead man back to faith in his fellow-man, and thus to faith in that phenomenal God whom his most favoured fellows seeing and hearing have made known.

Its object is to lead men back to faith, not faith in an intuition of the mind, nor in a soul of the universe without, nor in a great first cause, nor in all perfect being, but faith in Him by disbelief of whom our first parents brought death into the world and all our woes, faith in Him whose law delivered once at Sinai still makes the sinner exceedingly fear and quake, faith in the voice that came to Isaiah the son of Amoz, saying, "come now and let us reason together; though your sins be as scarlet they shall be as white as snow, though they be red like crimson they shall be as wool." Faith in the wondrous Rabbi to whom Nicodemus coming heard the words: "God so loved the world that he gave his only begotten son, that whosoever believeth in Him should not perish but have everlasting life." And faith in the same Divine voice which, while pronouncing evils upon the cities of Galilee, cried in accents of deepest tenderness: "Come unto me all ye that labour and are heavy laden, and I will give you rest." It is faith, therefore, in a God phenomenal, faith in

facts testified. and faith in facts that are testified to us by men like ourselves. Faith in man then is a thing to cherish and not lightly to call to question. In his haste David said, "all men are liars," and at a time when he was greatly afflicted. Men often say harsh things at such a time and foolish things in their haste. Certainly he did not thus regard Moses and Samuel and others through whom he had learned of the Lord and all His mighty deeds of old. He could not speak in such a way of God's saints, His people in whose presence he was prepared to pay his vows unto the Lord. The liars with whom we come in contact in the world are but few. We must go almost beyond the pale of society to meet them. Faith holds the world together, and rules even in the shock of contending armies. What confidence we daily repose in those who minister to our wants in shelter, food and clothing, in those who convey us and our property by sea and by land, in those who keep us acquainted with the world's sayings and doings, in the very animals that, stronger than ourselves, obey our behests and serve us. Lack of faith in the true God is an insult to humanity, for it pre-supposes lack of faith in man. One of the great miseries of infidelity is that the golden chain of trust among men is broken, the outgoings of mutual confidence are checked, and faith is centred in a wretched self. Yet the infidel is inconsistent. He will trust a passing stranger to direct him on his way, a tradesman to supply him regularly with an article of food, a newspaper to furnish him with facts which, on its authority, he unhesitatingly publishes abroad or on which he trades and makes gain ; but he will not trust the Israelitish prophet, well known in Hebrew and Egyptian, in Greek and Roman story, he will put no confidence in the aged exile of Patmos, or in his brethren Paul and Peter, who sealed their testimony with their blood. Science is to blame, metaphysics is to blame, the Christian Church is to blame for this. They have endeavored by cutting the sacred cords with which God has bound us as brethren to enable men to find the true God in their own consciousness, where He is not save as a dim outline that you may fill up with any corrupt imagination. And all the time our knowledge of that true and living God has lain in our fellows' witness as a phenomena. God whom, in order to trust, we must first trust our brethren that have made Him known. Science, philosophy have landed in agnosticism, and rightly so, they can go no further. They cannot find out God, and it would matter little if they did, for their God would not be our God. He who will know God must dismiss the conceptions of the mind, and turn his back upon the powers and objects of nature to sit humbly at the feet of the Hebrew prophets, the publican, the apostolic scribe, the beloved physician and the fisherman of Galilee, saying : " Brother declare what thou hast seen and heard."

## ADIEU VACANCES ! SALUT COLLEGE !

O vacances ! qu'il est pénible de vous quitter, pour se livrer à des travaux dont l'accomplissement n'est pas toujours facile.

Vacances ! vous avez été ma joie, ma paix, mon bonheur et ma victoire.

Vous m'avez permis de respirer un air pur, vous m'avez permis de contempler la Nouvelle-Belgique, qui se distingue par ses montagnes gigantesques, ses campagnes tachetées de lacs, parmi lesquels se trouve celui qu'on appelle le Grand Lac, roi des lacs, aux eaux limpides, où je promenai mon esquif, et qui m'inspira des pensées sublimes, si digne de notre admiration et si remarquable par son île habitée par des Indiens, et cette montagne qui fait l'admiration des visiteurs.

O Canada, mon pays mes amours !

C'est un privilège que de pouvoir visiter les environs de Namur. Et par quel moyen pouvons-nous parvenir à contempler ses beautés ? En obtenant des vacances.

O vacances ! que vous rendrai-je pour tant de bienfaits ? Vous êtes gravées dans mon cœur comme avec le diamant. Vacances, vous nous permettez de mettre en pratique ce que nous avons appris pendant l'hiver, et nous donnez le temps de scruter ce que nous avons fait à la hâte durant les sombres et froides soirées que nous avons au Canada, surtout à cette saison de l'année Vacances, vous nous apprenez la vie du monde.

C'est pendant ces jours que l'on peut venir en contact avec toutes sortes de gens, avec les différentes classes. C'est pendant ces jours de loisir que nous pouvons étudier le caractère des hommes, surtout de ceux que l'on appelle les hommes du peuple.

Et savez-vous que c'est un grand privilège, surtout pour celui qui se consacre au saint ministère. On ne le remarque pas assez. Si chaque étudiant se donnait la peine ou cherchait à connaître à fonds son auditoire, cela lui fournirait les moyens d'édifier les personnes, qu'autrement il ne parvient jamais à atteindre.

Messieurs, quoique je ne sois qu'une jeune plante qui vient de naître, permettez-moi d'exprimer ici mon sentiment. Je crois que le succès de tout prédicateur dépend en quelque mesure de l'étude qu'il fait de son auditoire, ou du monde en général.

C'est le seul levier qui puisse relever les masses. D'ailleurs, il serait insensé d'aller offrir ou donner un remède à un malade sans savoir quelle est sa maladie. Eh bien ! si la médecine implique la connaissance dans ses traitements, à plus forte raison devons-nous connaître les besoins spirituels de l'homme, afin de lui donner ce dont il a besoin. Eh bien les vacances nous permettent de faire cette étude. De sorte que je conseillerais à mes

condisciples de donner, à l'avenir, plus de soins à cette étude. C'est de là que dépend la popularité d'un prédicateur, quelque soit son poste, citadin, villageois ou campagnard.

C'est le seul secret de faire des prosélytes. Faites-en l'essai et vous verrez si je me trompe.

Donc, les vacances jouent un grand rôle dans la vie d'un étudiant, il faut bien aussi se rappeler que lorsqu'un jeune orateur échoue au début de sa carrière, il est bien rare qu'il parvienne à se relever. Nous devrions nous efforcer d'obtenir de vrais succès au début; c'est ce qu'il y a de plus beau, de meilleur et de plus durable.

Bref, si Spurgeon, McKay, Beecher, Cook, Bersier, Talmage et Moody avaient échoué au début, il est fort probable qu'ils n'auraient pas réussi à se rendre aussi populaires qu'ils le sont devenus.

Les vacances nous donnent du repos, sans nous empêcher d'observer la vie du monde, car cette occupation est un changement qui ne demande pas autant d'efforts que les études faites au Collège.

Adieu vacances ! Salut Collège !

Nous voici de nouveau assemblés dans tes murs, tu donnes à l'étudiant de bons principes, tu le façannes, tu arraches toutes les ronces et les épines que tu vois en lui et tu y mets une bonne semence .....

Il y aurait de l'ingratitude de notre part à ne pas t'apprécier.

Collège ! quelle douce émotion ce seul nom ne révèle-t-il pas dans le cœur du plus d'ur même d'entre nous ; que d'attentions, de sympathies délicates il rappelle. Le Collège est un foyer inépuisable, un trésor immense. La vie toute entière ne saurait suffire pour récompenser de si grands bienfaits. C'est au Collège qu'on apprend à bien vivre, à vivre de religion et de morale, à marcher dans le sentier de la justice et de la vertu. L'homme qui n'a pas été façonné par la main de cet être, qui, seul au monde, l'aime d'un amour exclusif n'est pas armé pour la lutte de cette vie.

Disons-le, c'est l'amour qui le pousse à faire de si grands sacrifices, il les fait pour le bien-être de l'humanité. De plus, l'homme qui n'a pas trouvé ses pantalons sur les bancs du Collège, n'a pas ce fonds de religion éclairé, tendre et profond qui nous console à notre insu, qui nous écarte du mal sans que nous ayons la peine de faire un effort et qui porte vers le bien comme par une secrète analogie de la nature.

Et lorsqu'un homme se trouve dans l'embarras, s'il n'a pas fait un bon usage du temps qu'il était au Collège, dans de telles circonstances, son cœur se dessèche à force de souffrir, la conscience, guide sacré, lui reproche, lui murmure d'une voix si touchante qui peut faire vibrer les fibres les plus cachées du cœur humain.

O Collège ! c'est toi qui redresses et guides nos pas chancelants et veilles en quelque mesure sur nous avec un amour constant et inaltérable. Oh ! oui,

je me souviendrai de toi avec émotion et bonheur, je me rappellerai ce temps où faible, petit, tremblant, j'essayai de m'exprimer, mais imparfaitement, tu me corriges, tu me montras comment il faut s'y prendre pour débiter, ta voix pure et tendre résonne encore à mon oreille avec cet accent inimitable ; jeune homme, vaillant, courage, persévère et tu réussiras ; car avec le temps et la patience on surmonte toutes les difficultés. Oui, le Collège prend un soin angélique de ses enfants chéris.

Et comment l'enfant pourrait-il jamais perdre ce souvenir. O oui, ce souvenir restera à jamais gravé dans son cœur comme s'il était inscrit sur un monument impérissable.

Oui, Collège, tu m'es plus cher que la prune de l'œil.

A. B. GROULX.

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#### FAITS DIVERS.

Nous avons appris avec plaisir (car tout le monde sait qu'il n'est pas bon que l'homme soit seul) que le Rév. S. A. Carrière, gradué en 1881, maintenant pasteur de l'Eglise de Grand Bend, Ont., vient d'épouser Melle. Campbell, de Bayfield, et que le Rév. J. P. Bruneau, gradué en 1882, maintenant pasteur de l'Eglise de Green Bay, Wisconsin, a épousé Melle. Girod, fille unique du professeur Girod, autrefois de Genève. Nos vœux sont pour leur bonheur.

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Le Rév. J. Allard, en quittant sa jolie petite congrégation de Québec pour aller à Fall River, de l'autre côté des frontières, a emporté avec lui l'estime de tout son troupeau et il ne lui a laissé dans le cœur, comme dans celui de la mission toute entière, pour toute consolation qu'un bon souvenir de sa personne et qu'un profond regret de son absence. Nous pouvons en dire autant de Mr. C. Rev. Lefebvre qui a quitté Joliette pour aller à Québec, et de Mr. le Rev. J. L. Morin, qui a laissé Holyoke pour accepter l'appel de la congrégation de Lowell à la place du Rév. C. Amaron, qui, trouvant la charge de prédicateur et celle de professeur trop forte pour un seul homme quitte la première pour se livrer tout entier à la seconde.

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Messieurs A. J. Lods, J. E. Côté et P. N. Cayer, sont entrés en première année de théologie.

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Voici les champs qu'ont occupés les étudiants français pendant l'été :—S. Rondeau, St. Hyacinthe ; A. B. Groulx, Namur ; L. O. Loiseau, Ste. Philomène ; J. E. Duclos, Joliette ; A. J. Lods, Pointe-au-Boulevard ; J. E. Côté, Otter Lake ; C. H. Vessot, Hartwell ; L. R. Bouchard, Harrington ; S. P. Rondeau, Masham ; P. N. Cayer, Monte Bello.

GRADUATES' DEPARTMENT.  
CHRISTIAN WORK.

BY REV. ARCHIBALD LEE, B.A., SHERBROOKE.

In everything that lives we discover that work is essential to life. We find all plants and animals, as long as they are living, continually at work. Animal life is sustained by a continual round of work. Each organ has its work to do, by which the animal is kept alive.

In plants a similar law prevails. From the soil the rootlets draw nourishment continually, which is taken up through the various tissues of the plant and exposed for digestion by the leaves in the air and sunshine. In plant as in animal every organ is at work. And when this unceasing activity comes to an end in plant or animal we have death. Now this unceasing activity, which is the law of life in the physical, world, holds good in the spiritual world. In spiritual life as well as physical, work is one condition essential to vigor and health. When there is no work there is death.

Feeling and believing the importance and necessity of Christian work, we desire to bring this subject to the attention of the readers of this Journal.

And first we remark that Christ calls believers to work. He does not call them to idleness. He says, "Son, go work to-day in my vineyard." In another passage He says: "Take my yoke upon you." Thus we see Christ's call is a call to service. He first adopts believers into his family. He makes them sons. Then having made them sons He calls them to work. They then work for a Father. They work not as slaves, but as sons of a loving Father. It is of great moment that believers should realize that God makes them sons before they are called to work for Him. They do not work to become sons, their sonship is the gift of God. But having been made sons they are to remember that God calls them to work for Him. He says, "Son, go work to-day in my vineyard." This call of Christ is a standing commission to every professed follower of God to begin to work in the Master's vineyard. In the roll of the church every name should be enrolled as a worker in the work of Christ. The teaching of both the Old and New Testament makes it abundantly plain that God calls believers to work for Him.

For example, when God called Abraham and Moses it was that they might serve Him. When God called Israel out of Egypt, it was that the Israelites might be a peculiar people, ready to do the service of God. In the New Testament the same truth is taught by Christ and his Apostles. Christ said: "Let your light shine before men, that they may see your good works and glorify your Father which is in heaven." Again in the parable of the talents

Christ commended the faithful servant in these words: "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord." Paul says by the Spirit: "Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of His good pleasure." Thus we see it is clearly taught that all Christians must be workers. Not only the highly gifted must work, but those who may only have one talent are to use their one talent to the glory of God. To every member of the church of Christ, the call is plain, "Son, go work to-day in my vineyard"

It would almost seem a work of supererogation to prove that every Christian should be a worker, were it not plain that this truth is not carried out by many so-called Christians. Have they as Christians obeyed the Lord's call to work? Have they cried out as Paul did: "What wilt Thou have me to do?" If not, let them realize now, there is work to be done, and let them be willing to do it.

But we notice next that Christ gives to every man his work. Christ is the Master, and He assigns to every individual his own work to perform. He is the householder who has gone away and has left to each of us our work. This teaches us there is variety in Christian work. We find variety in every sphere where work is to be done. For example, we find wonderful variety in the vegetable kingdom. We discover that each species has a way of working peculiarly its own. Some plants are adapted for carrying on the work of nutrition on land, others in water. Some are adapted for carrying on the work of growth in warm climates, others in temperate climates; some on rich soil, others on poor soil. So in the work of Christ to which believers are called we find the greatest variety. We find to each is given his work, and Christ expects every man to do the work to which he has been called. When we look into the work of God we see what wonderful variety there is in the work of God. All are called to work, but all are not called to the same work; they are, however, all called to work for the same Master. All men are not called to be preachers, all are not called to be teachers, but to each is given his own work. Let us look at some examples from the Scriptures. Noah was called to be a preacher of righteousness and to build an ark for the saving of himself and his house. Abraham was called to leave his home and kindred and to go into a land which God would show him. Moses was called to be a leader and law-giver to Israel. Joshua was called to fight the battles of the Lord against the Canaanites. Elijah was called to be a prophet. The little captive maid was called to testify if the power of God was able to heal her master. Mary was called to anoint the body of Christ with the box of precious ointment as a preparation for his burial. Dorcas was called to work for Christ with her needle by making garments for the poor. The rich disciples of the early Christian church were called to give their lands and money for

the relief of the poor, and for the support of those who were ministers of the Word. And we know and believe that the wonderful variety that existed in the past history of the Church exists to-day. To one is given the work of preaching the gospel, to another, the work of teaching in the Sabbath school, to another is granted the grace of giving, to another the visitation of the sick, to another looking after the careless and indifferent, to another comforting those who mourn, to another the management of the temporal affairs of the church, and to others are given various kinds of work not here enumerated, which God has especially laid at their door. It is a good thing for a congregation, when every member is doing some work for the Master.

Some work may be pointed out to Christians by others, but if not, Christians must not be idle. They must look around them for opportunities of working, and if they are only willing, God will show them many open doors of work, into which they at once may enter. And when work is presented then let the Christian worker remember the wise man's injunction: "Whatsoever thy hand findeth to do, do it with thy might." Our desire is to impress every member of the Christian church that there is work for them to do. There is work which will do them good to do, and which they cannot leave undone without injury to themselves. And if anyone else should do their work, then they will be the losers. Let no one make the mistake, that because perhaps they cannot do some great work, at which many will wonder, that, therefore, they will do nothing. He that is faithful in little will be faithful in much, and all great workers have began by doing faithfully the little duties that have opened across their pathway. As the body has many members at to each its own work, so let the members of the Church of Christ perform faithfully the work that is assigned to them by the Master. We have attempted to establish two facts in regard to Christian work, viz., that Christ calls every believer to work, and second that Christ gives each his work to do, thus giving scope for the exercise of the various talents, and gifts in the Church of God.

We now proceed to consider the time to work. When is the Christian to begin his service for God? The answer is very plain. "Son, go work to-day in my vineyard." To-day is the time for work. As soon as he becomes a son of God, as soon as he has taken Christ for his Saviour, then it is his duty and privilege to begin to work in the vineyard. It is too often the case that professing Christians put off working for Christ till a more convenient season. They acknowledge it is a good thing to work for Christ, because it is the will of God, but they speak peace to their consciences by saying, "next week I will begin, or next year I will begin," and thus those who should be Christian workers become paralyzed by putting off from time to time what should be done at once. The time to work, then, is *to-day*. The work brooks no de-

lay. It is of such importance that it must be done at once. Men agree that to-day is the time for doing anything of importance. The business man, if he has anything of importance to do, knows the sooner it is done the better. And this is just as true in working for God. Every day brings its own work and its own opportunities of doing good. These opportunities pass away and are gone never to return. If we look into the biographies of great men, who did good service for God, we will discover the secret of their being able to accomplish so much. It was in doing to-day's work when it should be done. They did the work as it was given them to do and so fulfilled the command of the Master. How different are their actions from those who are always going to do some work, but whose whole life is made up of good resolutions with no record of work accomplished. It is worthy of notice that in every call God addresses to man He always addresses them in the present time. He calls men to repentance in the present. He says, "now is the accepted time, now is the day of salvation." God's commands to serve Him were all present commands. Noah's call to build the ark was a present call. Abraham's call to offer up his son Isaac was to be obeyed at once. Jonas's call to go to Neuweh was a present call. Christ's call to his twelve apostles was a present call. It is thus clear that the scriptures, both of the Old and New Testament, teach that the present is the time to work for God. And thus it appears Christian work is never ended. It is always opening up anew. Each to-day brings new work, and each to-day must find the Christian faithfully performing it, so long as the Lord gives him strength and ability to do his work. The Christian is to hear the words of the apostle to encourage him in his work. "Be not weary in well-doing for in due season we shall reap if we faint not." In other spheres of labor the longer a man works the more efficient he becomes in discharging the duties pertaining to them, until by age or sickness he is unfitted for work.

And so should it be with the Christian worker. The more he works for God, the more successful he becomes in doing the work He has given him to do. And thus the Christian, as long as he lives, is to hear the voice of Christ saying: "Son, go work to-day in my vineyard." "Say not ye, there are yet four months and then cometh harvest. Lift up your eyes and look on the fields, for they are white already to harvest." Let every Christian then at once begin to work in the harvest field. Let them no longer suffer their talent to lie buried, but put them to some use for the Master.

Let them look around for some opportunity of doing good. And if they only are willing to work the Lord will open their eyes to see their work, and then having found work, let them not push it away, but with glad hearts and willing minds let them do it with their might even as unto the Lord. One of the emperors of Rome was wont to write in his diary: "*diem perdidit*," "I have lost a day," if he allowed a day to pass without doing some good action. Should not every Christian who allows a day to pass without doing something

for Christ make the same confession, *diem perdidit!* Is this not especially true of Christians who have time and talents for Christian work, and yet have never done anything for Christ?

Let us next consider the encouragement to those who labor in the Master's vineyard. Let us remember what was shown above, that we do not labor *to be saved*, that we do not work *to become sons of God*. We are saved by faith. Salvation is the gift of God. We labor then because it is the will of God, and because by so doing we prove by our works that our faith is a loving faith in the Son of God. But besides this fundamental reason for working for God there are other rewards and encouragements in working for God. Let us notice a few of those rewards promised to those who obey the Master's voice when he says, "Go work to-day in my vineyard."

(1) Working for Christ strengthens the Christian's own spiritual life. If a man be a true believer nothing will stimulate his Christian life better than engaging actively in work for Christ.

If a man's bodily health be weak, exercise properly taken, will prove a blessing. And so if a man be weak spiritually exercise in spiritual things will bring increased strength. The reader may have heard of the traveller who had lost his way in a snowstorm in the Alps, and who was beginning to despair of ever reaching a place of safety. Just as he was sinking in the snow, and giving himself up to that fatal torpor which overtakes those benumbed with cold, he discovered, almost at his feet, a man unconscious in the snow. At once he roused himself and endeavored to assist his fellow-traveller who was in a worse plight than himself. He forgot his own cold and sought to rescue the man now almost perished. By these means he brought back warmth to his own system, and succeeded in saving not only his own life, but also the life of the benighted traveller. It was good for him thus to work in saving another. And this is just as true of Christians who help to save those who are not Christians. By speaking and praying with and for the careless a believer's spiritual strength is increased, and in such work, he will succeed by the blessing of God in developing his own spirituality and in saving souls from death.

(2) Christ promises a present revenue to all who work for him. It is written: "He that reapeth receiveth wages and gathereth fruit unto life eternal." The Lord bountifully rewards all his true servants.

Christians should serve the Lord for his own sake, and not for the sake of the rewards; but while this is true, yet it is well to remember that God has promised these blessings, and that Christians should prize them, because they are not only valuable in themselves, but because they come from a bountiful heavenly Father. The present wages of the Christian worker is happiness and joy in serving God. So pleasant is the work that no man can engage in it in the true spirit without feeling blessed. And none who work go without

the reward. Even the cup of water given in the name of a disciple shall in no wise go without its reward.

(3) The chief reward of a Christian worker is yet to come. This reward is a crown of life. "Be thou faithful unto death and I will give thee a crown of life." "Be ye steadfast, always abounding in the work of the Lord, inasmuch as ye know your labor is not in vain in the Lord." In the Grecian races there was one in which the competitors ran with a burning torch, and he who reached the end of the race with his torch still burning gained the prize. So is it in the Christian race. It is not the man who makes a great profession for a few weeks, or works for a little season, but the man who trusts Christ and who labors in the Lord till his master relieves him from service who is to be rewarded.

In this paper we have spoken of Christian work and Christian workers, but nothing has been said of those who profess to be Christians and yet do no work for Christ. And yet something should be written concerning them. To all professing Christians who are not workers we say, remember what befel the man that did not use his talent. It was taken from him and he was cast out into outer darkness, where there is weeping and wailing and gnashing of teeth. It is a law of nature that if a power or faculty is not used, that power or faculty becomes enfeebled and at length becomes useless. This is true, also, in the spiritual world. If men never exercise their spiritual powers and faculties they will cease to grow. They will become feeble; and, if never used, will become useless. Thus the Christian who refuses to take any part in Christian work pays the penalty in sinking back into spiritual indifference and death. Let every Christian then take care lest he impair the faculties with which God has endowed him by neglecting to use them in working for Christ.

The truth then is clear. "The Lord demands work from every professing Christian. Shall he demand in vain? Should not this be the resolution of every believer 'Lord, here am I, send me.'" It is a fact that there is in the Church of Christ to-day a great amount of power lying dormant, which needs to be brought into active operation. In every congregation there are many who are putting forth no effort for Christ. There is need of organized co-operation in Christian work, need of self denial so as to make a bold aggressive attack upon the obstacles to the spread of true religion. In the time of the Apostle Paul we read of the women who labored much in the Lord and who were succorers of many. Let the Christian women of the present be worthy successors of the good women of the past. And let the Christian men of to-day be true soldiers and servants of the Lord, men like Peter, Paul and Timothy and others, whose names are in the book of life. Let no one say their circumstances prevent them from working for Christ. Paul, when a prisoner, did work for the Lord amongst the Roman soldiers. A Christian lady, who has been an invalid for many years, works for the Lord in her

own home, and is the founder and manager of a scheme of benevolence which brings blessings and happiness to many hearts. If Paul, a prisoner, could find a field for Christian work amongst the rough soldiers of Rome, or if an invalid lady can work for Christ, none of us need despair who are placed in much more favorable circumstances. In all this work remember first to work out your own salvation with fear and trembling, and then set to work to save another. Let the motive power in all our working be the love of Christ which constraineth us, and then we shall be steadfast, unmovable, always abounding in the work of the Lord, for as much as we know our labor is not in vain in the Lord.

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The writer of the above article, the Rev. Archibald Lee, B.A., was born at Farbolton, Ayrshire, Scotland, on the 7th November, 1851. His father was for many years precenter in the parish church, Alloa, and in the Rosemary Street Presbyterian Church, Belfast.

Having received a thorough mercantile training, he taught for some years in the Belfast Mercantile Academy; and, after coming to this country, taught for some years in one of the public schools of Ottawa.

He entered McGill with the firm conviction that God had called him to preach the Gospel. That he wrought hard is manifest from the large success which attended his studies. Every year, during his arts course, he took first rank general standing. At the entrance of his second session he won the first exhibition,—and at the opening of the third year a Scholarship for classics and modern languages,—graduated in 1883, with first rank honors in classics.

The same zeal and determination to succeed characterized his professional course. His theological studies were begun and completed at the Presbyterian College, Montreal. He obtained Scholarships at the close of his first and second years, and carried away prizes in music, ecclesiastical architecture, and sacred rhetoric. He took an active interest in the Missionary Society, and gained some distinction from the philosophical and literary society in the friendly rivalry of debate. Mr. Lee expresses himself as highly pleased with his course in the Montreal Presbyterian College.

Having completed his professional career in April, 1884, he was ordained on the 17th of June of the same year, and inducted into the pastoral charge of the congregations of Russelltown and Covy Hill. His work here was very pleasant. As the result of his earnest labors the membership was considerably increased, the Sabbath schools were carried on successfully, and the liberality of the church, both for ordinances and missions, was greatly developed. After his settlement the outlook for the future was most promising, but the congregation were disturbed, first by the information that a call had come from Hallville in 1885 (declined), and next by a call from the city of Sherbrooke, in April of the following year. The Presbyterian congre-

gation is the youngest of the Protestant churches in the city, but it promises to be strong and healthy. Mr. Lee is a man of strong convictions, and he has the courage to let them be known. There is little room to doubt that, under the guidance of a man so active, earnest and practical, the Sherbrooke congregation will turn out to be a body of active workers in the Master's service.

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### REPORTER'S FOLIO.

*Monday Conference.*—"Personal dealing with souls."

The importance of the above subject, announced for the conference of Oct. 18th, attracted a goodly number of students to the meeting. In introducing the speaker of the hour, Rev. F. M. Dewey, of Stanley street church, Principal McVicar intimated that the Faculty had decided to invite the different pastors of the city to address the students at the Monday Conference, during the session, on topics connected with pastoral work.

Mr. Dewey's address in outline, was as follows:—

"By personal dealing I mean coming into contact with the individual soul, with a view of converting, comforting, or otherwise helping that soul. This is an important part of the minister's work. He must not only preach the word in a general way from the pulpit, but he must come down to the level of the people, present Christ to them personally, deal with them one by one. This was the method of the Old Testament prophets. Christ, the Great Shepherd, dealt personally with Nicodemus, the woman of Samaria, and many others. Felix trembled as Paul 'reasoned

with him of righteousness, temperance and judgment to come.' The greatest of modern preachers have been eminent in this line of work. Notwithstanding its importance, the ability to deal personally with souls is the very qualification which most of us ministers lack.

"Let me mention a few of the benefits of this work. You will derive many advantages yourself from thus coming into contact with individuals. Your intellect will be sharpened. Your own weakness will be shown you in a way you never saw it before. Your own soul will be enriched. You will gain an insight into human nature. You will obtain themes and illustrations for discourses. Moody's wonderful power, apart from the Holy Spirit's influence, lies in the fact that from his varied experience in dealing with men, he has accumulated a fund of startling illustrations which carry the truth home to the hearts of his hearers. Your most effective illustrations will be those furnished by your own work. Therefore, be careful observers that you may be effective preachers.

"The advantages, however, are not all on the side of the minister. By speaking of personal religion you

may bring comfort and consolation to a sorrowing heart ; or you may be the means of saving a soul, the soul, it may be, of a Peter, a Moody, or a Spurgeon.

"The great difficulty of personal dealing is the method to be adopted. No single, definite rule can be given ; but in general, study those incidents in the life of Christ in which he came in contact with individuals, and observe his methods. Be natural : be wise : study the circumstances and character of the person you are about to approach. Avoid making it appear as a mere professional duty. Endeavor to introduce religious topics into ordinary conversation. Be in sympathy with Christ, full of love to Him, and love to souls for His sake."

At the close of the address several questions were asked which elicited much information on special subjects.

October 25th. "Jewish Missions." The conference to-day was honored with an address by the Rev. Aaron Matthews, a converted Jew, who is at present visiting this country, in the interests of the British Society for the Propagation of the Gospel among the Jews.

Mr. Matthews, whose whole soul is aglow with love to God and his brethren, explained his anxiety for Israel's conversion by saying, that in the conversion of his people was wrapt up the great blessing of the world's acceptance of Jesus Christ.

In all ages God has used the Jew, and is still using him, to bless mankind. He will continue to use him in fulfilling His grandest design.

Christians reverence the Jew of the past ; but they scorn the Jew of the present. This ought not so to be.

The speaker then touched on some of the difficulties that are to be met with in Jewish Missions. When we remember, he said, that all power to regenerate comes from God, the salvation of a Jew is as easy as that of a Gentile. But God employs men to deal with men, and with their objections and difficulties. Notwithstanding contrary opinion, missions to the Jews have been attended with as great success as similar efforts in any other direction. It is very difficult to give up a faith in which we have been brought up, throw aside ancestral religion, and begin a new life. Moreover, Jewish children are early taught to look upon Christianity as idolatry ; and the customs of the Greek and Roman Catholic churches tend to confirm this parental teaching. Ever since the terrible punishment of the Babylonish captivity, inflicted on account of their own idolatry, the Jews cannot tolerate anything that savours of idol-worship. Besides this, they hate Christ and Christianity, because of the persecution they have had to undergo at the hands of professed Christians. Even after their faith in the ancestral religion has been shaken, they conscientiously hesitate to acknowledge Jesus as the Messiah through fear of dishonoring God. In addition to all this, the persecution to which they are subjected by their own people after their conversion exercises a powerfully deterrent effect.

The changed attitude of the Jews

toward Christianity during late years is a cause of wonder and gratitude. This change has been brought about mainly through the efforts of the British Society. The name of Christ is no longer blasphemed among them. They acknowledge Jesus to have been a great Reformer; but they stumble over his divinity. Hebrew is not now spoken among them. If they have a distinct language at all, it is a strange mixture of many different tongues.

In the city of London, where once the missionaries of the cross were shamefully maltreated, large and attentive Jewish congregations assemble to hear the gospel story of salvation.

In concluding his remarks, Mr. Matthews urged that when studying the Bible we should remember that, although it is the word of God, it came to us through the Jews; that as the curses pronounced against disobedience were literally fulfilled, so also will be the promises.

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November 1st. "Pastoral Visitation." The subject of to-day's con-

ference was introduced by the Rev. Robert Campbell, M. A., of St. Gabriel Church.

The speaker called attention to the fact that the early Apostles were enjoined not only to *feed* the flock of Christ, but also to have a general "oversight" of it. In our Presbyterian form of Church government, this function of the sacred office has always held a prominent place.

A thorough acquaintance with the pastoral epistles will be found almost indispensable to the young minister in his first charge. In visiting the people for the first time, it will be well to carry a note book, in which to jot down the names of the members of each household, as well as the apparent circumstances of each family. Besides the ordinary, a great many casual visits must be made. Be present in happiness and prosperity to congratulate; in sorrow and sadness to sympathise; in sickness to tell of the great Physician; and in death to speak of the life eternal. This perfect sympathy with the people is the secret of ministerial success.

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### MISSIONARY SOCIETY.

The first meeting of the Students' Missionary Society for the session 1886-7, was held in Lecture Room No. 1, on Friday, Oct. 22nd.

Officers for the current year were elected, and the Society at once took steps to procure a suitable place for holding evangelistic meetings in the city during the session.

Action was also taken to extend a helping hand, in the shape of holding cottage prayer-meetings in the neighborhood of Hochelaga and Longue Pointe.

After hearing an interesting and encouraging report of work done, by Mr. J. Parker, the missionary to Ponsonby, the meeting was adjourned.

## OUR LOCAL NOTE BOOK.

At college again. Each student is in his chosen abode, and the work of the session fairly begun.

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The opening lecture was delivered by Prof. Campbell. The subject chosen was "The Phenomenal God." The lecture is given to the public in this number of the Journal.

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Friends of the college, who were not present at the opening exercises, will be pleased to learn that there has been added to the library four hundred volumes of curious and antique works, the property of the late Baron D'Everton, of Corfu. These books have been secured through the generosity of Mr. James Sievright, brother of the late Baron, and of the other heirs, all of whom reside in the vicinity of Ottawa.

\*.\*

This year the college Y.M.C. A.'s reception to the new students was on a much more enlarged scale than formerly. The meeting was held in the Redpath Museum. Ladies of the city provided refreshments, students music, and addresses were delivered by the president, Mr. J. K. Unsworth, B.A., Sir Wm. Dawson, and Professor Murray. This organization has been growing rapidly, and is now looking forward to the erection of a building in the near future. Already over four hundred dollars has been subscribed by students for this pur-

pose. The citizens of Montreal, and friends of McGill everywhere, may expect ere long to have this matter laid before them.

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We have had the pleasure of a visit from the Rev. Mr. Dey, our former Dean, and Mrs. Dey. While here they were the recipients of an address and presentation, expressive of the good will of the students toward them. Since leaving, Mr. Dey has been active in the work of the ministry, conducting evangelistic service wherever he went, and preaching on an average six times a week. He says he had to relieve himself of his long pent up energy.

\*.\*

A trip to Lachine on foot was one of the first student excursions this season. A party of ten started at early dawn in order to return by boat. The C.P.R. bridge and other places of interest were visited. Though the day was rather cold the run over the rapids was much enjoyed.

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Mr. R. Johnston, 4th year Arts, has been chosen valedictorian for the graduating class of 1887; Mr. Clay president of the fourth year; and Mr. R. McDougall, president of the first year.

Mr. S. Rondeau has been elected president in the Presbyterian College, with Mr. McWilliams as vice-president.

Objects of student vengeance :—  
The dog nearest the College, the  
laundry-man, and the man with the  
subscription list.

\*.\*

Our students stand high for physi-  
cal vigor. Three of them were on the  
successful side the tug-of-war at the  
University games.

\*.\*

The Intercollegiate Missionary Al-  
liance meetings are being very highly  
extolled by those who attended them.  
Our college will doubtless have a large  
number of representatives at the next  
meeting to be held in Kingston.

\*.\*

Our building this session wears an  
air of unfamiliar quiet. Is it because  
the even tenor of the new steward's  
way forbids a trick? Or because the  
work of the final year damps the youth-  
ful spirits of a class once in its first  
year, though its members were never  
freshmen? Or by reason of the an-  
nouncement that McGill grounds are  
opened to any who are desirous of  
indulging in vigorous gymnastic exer-  
cise?

\*.\*

Judging from the many richly fur-  
nished rooms we see, some of our  
students are cultivating a taste for the  
luxurious, quite incompatible with  
vigorous mental exercise. However,  
there is a goodly remnant who will in  
no way suffer from distraction in study  
by the too great attractiveness of their  
surroundings.

#### GENTLEMEN'S FURNISHINGS.

Scotch Lambs Wool Half  
Hose, only 25c. pair.

Full Finished Merino Half  
Hose, only 25c. pair.

Fine Cashmere Half Hose,  
only 42c. pair.

The largest stock in the Dominion of  
Gentlemen's Half Hose of all kinds, in  
finest qualities and at lowest prices.

Driving Dogskin Gloves,  
only 70c. pair.

2 Buttons Fine Kid Gloves,  
only 90c. pair.

2 Hooks Fine Kid Gloves,  
only \$1.00 pair.

Large assortment of lined and unlined  
Kid and Buckskin Gloves, at lowest  
prices.

Novelties in Silk Neck Scarfs  
and Ties.

Latest Colors in Silk Mufflers  
and Handkerchiefs.

Best \$1.00 White Shirts in  
the whole trade.

Fall and Winter Underwear  
in all weights.

S. CARSLEY.