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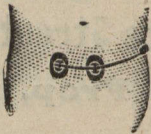
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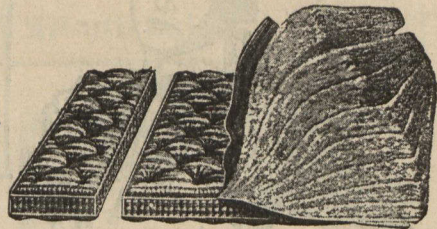
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**St. Paul and the Philippians.**

---

By META PETERSON.

---

One of the greatest difficulties in our study of the Bible lies in our unconscious mental indolence, born of familiarity with its language. Now the Bible is not a book that can be read in the exercise of one or two faculties, with the rest of the intelligence lulled in a Sabbath rest. It demands the whole attention, and challenges our entire mental equipment. To understand the Bible—I mean the mental act of comprehension—not only must we be on our guard against the soporific influence of well-known phrases; we must draw upon all the other knowledge we possess—history, geography, language, and the evolution and vicissitudes of words. Legitimate imagination must come into play, and the spiritual part must be spiritually discerned. But the words of Scripture have been so often repeated in our hearing, that they seem to have lost for us a good deal of their meaning. We have committed them to memory and recited them with faultless accuracy, but their vitality was lost in the process, and the words and phrases fail to call up their corresponding mental pictures. We read or listen to a chapter of the "Acts" or of an Epistle, and St. Paul is present to our consciousness as a Christian institution, or a system of theology, rather than a thinking, breathing, feeling man. Yet the man is there—his personality throbs and burns behind the words that seem sometimes to obscure rather than reveal him to us. This is certainly not the fault of the book, but of our ineffective method of using it. That the writer of the "Acts" was wholly captivated by the man whose close companion

he became is apparent to the sympathetic reader. And yet, St. Luke's purpose was historical rather than biographical. St. Paul moves through his pages only as a part of a great whole—a prominent actor in a great movement. Hence we have not the description of externals that would be natural in a biography. "Paul<sup>1</sup> filled with the Holy Ghost fastened his eyes on Elyms".....Paul<sup>2</sup> fastening his eyes on the cripple at Lystra said with a loud voice.....Paul<sup>3</sup> standing on the stairs, beckoned with his hand to the people, and when there was made a great silence he spake unto them in the Hebrew tongue," and the historian is satisfied with the suggestion of these compelling eyes, that eloquent hand. Similarly there is little or no indication of the Apostle's inward life: and the "Acts" if it stood alone would give but an imperfect reflection of that great personality. But the epistles of Paul furnish a full complement: in them he reveals himself in all his many-sidedness, and this revelation fills up and completes, but never contradicts the character shewn in operation in the "Acts." The historian has set forth his hero so well, with an appreciation so keen, and a style so fresh and vivid, that in the picture, he presents, we may with a little effort really become personally acquainted with our own Apostle. Already in the "Acts" burns the enthusiasm, which, serving God at first in ignorance and blind fanaticism, blended later with the wisdom and patience of Divine Love: there we have glimpses of the quick temper and feeling that sometimes flashed out in proof of his human weakness—but which again brought him into immediate sympathy with his neighbours; there appears the tact that adapted itself to all surroundings, the ready wit that took advantage of the turn of events, the learning that qualified him to address himself to audiences of the most varied natures, the courage, the endurance, the courtesy by which he commended his doctrine. But in order to realize the deeper lying parts of his nature, we have to fill up the outline by means of the Epistles, and in them find fuller indication of his mind, the same mind which was in Christ. If we fail to call up this picture, if these things somehow do not move us, we may still arrive at some estimate of the greatness of the man, by trying to imagine what the world would have been like if St. Paul

1 Acts 13-10; 2 14-9; 3 21-40, 23-1.

had never lived; and we may realize our own relation to him, by asking ourselves what should *we* have been like, if we had never been brought under his influence. From our infancy we have learned of him. His thoughts and expressions have helped to form our character, have become part of ourselves. I am thinking now of his simpler words; of how childish selfishness sinks rebuked before the thought that "even Christ pleased not himself;" of how nursery squabbles may be adjusted by the timely inculcation, "Be ye kind one to one another, tender hearted, forgiving one another;" of how angry resentful temper is subdued, at the suggestion of a better combat "Be not overcome of evil, but overcome evil with good." In the following stages of development, when young eyes look out on a wider prospect and temptations are subtler, how strong an incentive to goodness lies in, "I beseech you therefore brethren, by the mercies of God, to present your bodies a living sacrifice, holy acceptable to God which is your reasonable service." Indeed, in every condition, and at every stage of life, the Apostle brings to bear upon us the pressure of the Christian ideal, ever strenuously setting forth the end of all effort,—“The measure of the stature of the fulness of Christ.”

There is no circumstance in history more striking than the preparation of the world for the revelation of God in the Incarnation—that condition described by St. Paul as “the fulness of the time.” The three great nations that were to be the instruments of God in the spread of the Gospel, totally unlike each other and mutually unfriendly, were at this time by the force of circumstances, brought into intimate communication, being thoroughly intermingled throughout the countries which then constituted the Roman Empire. Israel as a people had fallen far short of their high calling, and the Jews chafed under Gentile rule, yet ~~there~~ had come forth a shoot out of the stock of Jesse—the Messiah had come, and the old race had furnished men fit to be His Apostles. The glory of Greece had faded, but not before she had imposed upon the whole civilized world her own tongue, and that language, moulded by the keenest intellect and the most exalted thought that the world has ever known, was ready to convey to all men the teaching of Jesus. The conquering power of Rome, directed towards the building up of Empire, was uniting in one body its component countries and provinces, thus open-



ing the way to international movement of all kinds. In every city of any importance, there might be seen, in addition to the native population, representatives of the three nations meeting in commerce and trade—in military organisation and in social relations, but always divided by a middle wall of partition. For where the Jew regarded the Gentile with a toleration politic or enforced, the Greek in his turn extended a supercilious recognition to the Barbarian, while the Roman looked with the superiority of the conquering upon the subject races of the Empire—some such medly as this went to make up the population of Philippi, when St. Paul in obedience to the mysterious call from Macedonia, landed at Neapolis and entered Europe—the Ambassador of Christ. Philippi was a name of some significance in the annals of Rome. It was on the plains of Philippi that the armies under Brutus and Cassius encountered Octavian in the contest between Republic and Empire for Rome. Octavian when he became Augustus, the first of the Roman Emperors, raised the city to the rank of a *colony* (*colonia*) in honour of his victory, by this means conferring on every free inhabitant the privilege of Roman citizenship. This fact was, no doubt, in St. Paul's mind when he wrote to the Philippian Church—"For our citizenship is in Heaven; from whence "also we wait for a Saviour, the Lord Jesus Christ." The Philippian colony, of some fifty years standing, was still very conscious of its dignity, and the political atmosphere was strongly Roman. This is the whole point of the otherwise rather vague charge formulated against Paul and Silas,—“These men being Jews do exceedingly trouble our city, and set forth customs which it is not lawful for us to receive, or to observe *being Romans*.” The Grecian element was probably not very strong—at least we hear nothing of the philosophers, the city full of images, the keen interest in *new things* of the Athenians. And the Jews cannot have been numerous, since there was no synagogue. Wherever this was the case, the Jews made a practice of meeting for worship by some water side, water being the emblem of purity. Hence in Philippi Paul and his companions knew where to look for the Jewish nucleus—“we went forth without the gate by the river side where we supposed there was a place of prayer.” Part of the city wall followed the stream, and there may still be seen traces of a gateway opposite a bridge—very possibly the

path followed by the Apostle. There is some significance in the short account of the first preaching of the Gospel in Europe—"we sat down, and spake unto the women which were come together." Did the congregation consist entirely of women? or were the women the more important section of it? or was it that the new teaching met with a readier response from them than from the men? The position of women in the ancient civilization was generally more independent than St. Paul was accustomed to under the Mosaic dispensation. Women moved more freely in every relation of life, and it may be that the Apostle recognized the possibilities lying in this circumstance—possibilities which were amply fulfilled. Women everywhere owe an incalculable debt to the religion of Jesus, and the women of Asia Minor, of Macedonia, of Thessalonica, of Achaia, of Rome, already enjoying social rights and recognized as a factor in the state, were not slow to appreciate the moral and spiritual elevation brought them by Christianity, or to aid the Apostles in their labour of love. Among the women of the New Testament, Lydia occupies an honourable place and it is pleasant to read the record of her gracious hospitality. In a sort of contrast to the action of Lydia, it was by means of another woman that the Apostles were subjected to cruel injustice and outrage. This other woman is nameless—a poor slave, without social or personal rights, the property of her owners and entirely at their disposal. The religion of the time included a belief in the agency of spirits, not always evil, who taking possession of people, destroyed their individuality, so that the human personality became subject to, and the mouth piece of unseen influence. Prof. Ramsay in his interesting book "St. Paul the Traveller and the Roman Citizen" points out that there were occasions on which Paul, as the messenger of Christ, came into violent collision with prevailing superstition—the struggle being not that of different forms of religion, or between the old and the new, but between freedom for the human mind and the degrading slavery of superstition. The first time was in Paphos where Elymas the sorcerer was confounded, the second was in Philippi, the third in Ephesus over the great Diana. On each of these occasions, the opponents of Christianity had some sordid and purely selfish interest at stake. In this case the owners of a helpless girl were exploiting her peculiarity for their own advantage, "for she brought them

much gain by her sooth-saying," and it was not till they saw that the hope of their gain was gone, through her restoration to a normal condition, that they discovered how troublesome to their city the Apostles were, and how dangerous to the Government of Rome. In the narrative of the "Acts" St. Luke never dwells on the sufferings endured by Paul and his companions, and we are liable to pass them over even more lightly. Happily for us the methods of that time are so far removed, that we do not easily recognize them. Did you ever consider what these words represent—"thrice was I beaten with rods?" These were the rods of the lictors—the horrible Roman scourging—a torture so severe as sometimes to cause death. This was the sentence carried out at Philippi, for the claim of the Roman citizen to exemption from this punishment was either not made or was ignored: "and when they had laid many stripes upon them they cast them into prison."

That prison at Philippi may well act at once as a rebuke and an inspiration to any one smarting under a sense of injustice, or oppressed by any kind of physical disadvantage. The anguish of the lacerated body, the shock to the nervous system, the consequent fever and thirst, the constraint of the stocks, the noisome darkness—and out of this overwhelming combination of suffering, there rises the voice of prayer and praise. Here was a miracle far greater than the earthquake which loosed their bonds, and it had its due share in the conversion of the jailor. No wonder that the Philippian Church, called into being at this time, and granted so great a demonstration of the power and grace of the Lord, became and remained strong in the faith. No wonder that a strong personal affection sprang up between the Apostle and his first European converts, which notwithstanding the effects alike of time and separation, bridged over the distance between Philippi and the Roman prison of later years from which the Epistle to the Philippians was addressed.

The episode at Philippi is so striking, and the letter written some ten years afterwards is so personal as well as beautiful, that a desire arises in the reader's mind to know something of the people concerned. What sort of people were they? How did they live? How did they manage their church organization? How did they express themselves in their communications with each other, and with St. Paul, their "Father in God?" These are question

to which no very definite answers can be made, for almost the only information we have on the subject is furnished by the letter itself. There is a novel by Charles Reade, with a highly suggestive title, and remote as the two things are I would quote it as a clue to the behaviour of the Philippian Christians to St. Paul, "Put yourself in His Place." St. Paul must be as it were the glass through which we attempt to discern the lineaments of his correspondents. His greeting of them bears witness to a great affection—"I thank my God upon every remembrance of you." The words may be read on many a tombstone here—how much better that they should be spoken between friends. They form one of the tenderest expressions of love that we know, and hearts must have thrilled, and eyes have glowed when they were first uttered, this message from the Roman prison. St. Paul was no easy sentimentalist. Every word that came from his pen may be allowed the fullest weight and significance that it can bear. The Christian ideal must have been set forth, in something like its perfection, by the men and women to whom he wrote these heart stirring words,—“My brethren beloved and longed for, my joy and crown.” But there was more between them than mere expressions of affection. Love seeketh to serve, and it would have been strange indeed if these dear friends, his children in the faith, had not sought to smooth the way for the Ambassador of Christ—to soften as far as they could the hardships of the Prisoner of the Lord. Their liberality was always pervaded by a fine fragrance of delicacy, without which the gifts would have been valueless. Like our own Poet, St. Paul was fully alive to “the glorious privilege of being independent,” and the trait is apparent in the passages bearing on the subject in the Epistle to the Corinthians and the Thessalonians, “When<sup>1</sup> I was present with you and was in want, I was not a burden on any man: in everything I kept myself from being burdensome to you, and so will I keep myself.” “For<sup>2</sup> ye remember brethren, our labour and travail: working night and day, that we might not burden any of you, we preached unto you the Gospel of God.”

<sup>3</sup>“For we behaved ourselves not disorderly among you neither did we eat bread for nought at any man’s hand.”

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1 2nd Cor. 11-8; 2 1st Thess. 2-9; 3 2nd Thess. 3-8.

The Philippian Church alone rose to the level at which it is possible to give and to receive in pecuniary matters, without damage to friendship, and these transactions between them and St. Paul, furnish a beautiful example of two very difficult arts—the art of giving graciously, and of graciously receiving. Many a gift is utterly spoiled by the manner of its bestowal, and many a kindly giver is wounded by a grudging or half-hearted acceptance of the gift.

Besides this very intimate matter, the Epistle to the Philippians stands out among the letters of St. Paul as the one in which the personal element is most apparent. In writing to this community, he had no need to vindicate his claim to be called an Apostle: there was no heresy to confute, no doctrine needing defence, no disorder in the church calling for rebuke. He was, therefore, at liberty to enter upon personal matters, to speak of mutual friends, most of all to discourse upon spiritual things. Unhampered by the limits of argument, he could expand his own soul, and lift those of his correspondents above the dust of the battlefield, into the clear still ether of the Christian verities. Hence in this Epistle the purer, calmer atmosphere prevails of Love, Joy, Peace: through it there breathes the Spirit of Christ: it is reminiscent of His very words—an echo whose tones are true to His voice. How to read an Epistle is a subject that might serve as a title to a second paper, but I am quite content with writing one. I may, however, suggest the immense advantage gained by reading an Epistle straight through, without any of the interruptions thrust upon us by the arbitrary divisions of the chapter and the verse system. The letter will then convey its natural impression of unity, cohesion, and force, which is destroyed by piecemeal reading. As one paragraph follows another we perceive the connection of the ideas in the writer's mind, we begin to be susceptible of a directly personal interest and it is easier to realize the conditions of the first reading. This in itself is no small gain, besides the insight it may bring into the meaning of inspiration. The letter was written 2,000 years ago to people whose circumstances differed from the conditions under which we live as widely as may be represented by that measure of time. Yet the words are fraught with an influence as powerful for us as if they had been penned but yesterday. These exhortations, these meditations,

these strenuous incitements to holiness meet our personal needs and weaknesses as fully and as definitely as they did those of the members of the Philippian Church; and if we can resist the paralyzing effects of familiarity with its phrases, and read the letter afresh, as if it were new to us, with a mind on the alert, we shall find in it a wealth of suggestion for the management of our own lives, in the duties, the pleasures, and the vexations of every day. It has regard to what seem the prosaic things of every day life as well as the exalted themes of our religion—"Do nothing through faction or vain glory"—"looking not each of you to his own things, but each of you also to the things of others"—"do all things without murmurings and disputings"—"I exhort Eudia, and I exhort Syntyche to be in the same mind in the Lord"—"Let your forbearance, your gentleness be known to all men" "In nothing be anxious" These are precepts easy of comprehension, and practical enough for human nature's daily food, though their practice was no doubt not any easier in the Philippian Church than in our own. But there are also passages that rise to sublime spiritual heights, whose inspired originality must have fired these early Christians with an enthusiasm to which alas we cannot easily attain. There is that great paragraph dealing with the Incarnation.

The form of God—The form of a servant

Equal with God—He emptied himself

He became obedient to Death yea the death of the Cross.

The sublime words should fill our consciousness, should dominate our whole being, and we should more fully realize the meaning of—"Yea verily and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord ..... that I may *know* Him and the power of his resurrection and the fellowship of his sufferings, becoming conformed unto his death."

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## The Interpretation of the Eschatological Portions of the New Testament.

By THE REV. PRINCIPAL SCRIMGER, D.D.

It is one of the characteristic features of Christianity, as well as of Judaism before it, that it has a good deal to say about the future of the world as a whole and of man as an individual. The writers of the Old Testament sometimes glorified the past, for example, the innocence of man in Eden, the character of Abraham and the patriarchs, the heroism of David, and the splendor of Solomon. But they had even more glorious expectations as to what the future would bring when the Messiah should appear and establish his Kingdom on the earth. There would then be universal righteousness, universal peace, and universal prosperity to continue without interruption while the world should stand. The time for the inbringing of this glorious period was ever indefinite and uncertain, but was always possibly at hand and might be ushered in any day. though it was commonly supposed to be preceded by great disturbances both physical and national. The prominence given to such phenomena, however, was probably owing to the desire to furnish consolation to the Jewish people in other times of national distress and suffering. These were supposed to be but the birth pangs of the new period when all their hopes should be realized and their glorious destiny accomplished.

The Old Testament has little to say about the future of the individual, and that little is of the haziest and most impalpable character. It is morally certain that the Jews believed in a future life, but the future world bulked little in their thoughts and did little to give shape or tone to their piety. The rewards and punishments they were looking for were rewards and punishments to be received in this life rather than in the life to come. The doctrine of

a resurrection comes into view only in the very latest of the Old Testament writings and then apparently a resurrection to life in this world rather than in any other sphere of action. (Dan. 12: 2.)

When we pass to the New Testament, however, it is at once obvious that a wider horizon has come into view. Jesus Christ has much to say about the Kingdom of heaven which is near at hand, and which is to grow until it fills the whole world, very much along the lines of the prophetic anticipations, only spiritualized and exalted above all national or political conceptions that had naturally attached themselves to these. The full establishment of that Kingdom would be brought about by his return to the world to reign in great glory on the earth. The full enjoyment of its blessings would come only after his people had been raised up again from the dead and a final judgment had taken place which would separate the righteous from the wicked and the awards to the two classes, had been assigned. These awards are made to extend throughout eternity, and in one form or other are made to bear upon the conduct of life here, with a view of deepening responsibility, stimulating devotion, and furnishing consolation. For the earliest Christians the thought of the Master's return seems to have had an extraordinary fascination, so much so that it led to some serious excesses of fanaticism, as for example in the Church at Thessalonica, which made it necessary for the Apostle Paul to write two letters to that Church within a few weeks of each other in order to correct them. We do not know precisely what statements the Apostle had made in his preaching of the Gospel to them which led to their error, but in all probability it was some version of such sayings of Jesus himself as are preserved for us in the 24th chapter of Matthew and parallel passages, which on the face of them convey the impression that they might expect his return to the earth in glory during the lifetime of that very generation which he was addressing. Even in seeking to correct their practical errors the Apostle does not dash their hopes altogether, but only moderates their expectations by pointing out that some things must yet happen before he can appear, and that even if his appearing should be delayed they would not be any losers by the delay. This attitude is probably the reflection of other sayings of Jesus in which he hints at the great uncertainty of the time of his coming again and even at



his own ignorance of the time. This apparent inconsistency between the different sayings of Jesus, and between the corresponding attitudes of the Apostles may be noticed in passing as one of the problems of the subject which cannot be ignored, but which must now be passed by.

It is in this connection that we meet for the first time in the New Testament literature, a kind of programme of events in connection with the second coming of Christ, which furnishes a framework for all the other New Testament representations of it to which I wish to call particular attention. He says "I would not have you to be ignorant brethren, concerning them which are asleep that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you, by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we be ever with the Lord."

There are several sayings of Christ recorded in the Gospels that suggest features of this description, but in none of them so far as preserved have we such a complete programme of events as is here set forth. Nor, indeed, anywhere else in the New Testament.

We have, however, in other passages some additional features that may be attached to it in such a way as to extend and complete it.

Christ said that his coming should be preceded by great disturbances in heaven and earth, the appearance of false Christs, wars and rumours of wars. "And after that tribulation the sun should be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken, and then shall appear the sign of the Son of Man in heaven." The Gospel was to be preached for a witness to all nations, and then should the end come. (Matt. 24.)

With reference to the raising up of the dead in Christ Paul himself gives a further description of it in the 15th chapter of 1 Cor., to show the manner of the body with which they shall come.

In various passages the coming of Christ is associated with the final judgment, either immediately or after the lapse of an indefinite period, and pictures are given of the great assize when all shall appear before him to give account of the deeds done in the body.

The seer of the Apocalypse saw "a great white throne and him that sat upon it, from whose face the earth and the heaven fled away, and then was found no place for them. And he saw the dead, small and great, stand before God and the books were opened, and another book was opened which is the Book of Life, and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to their works."

In various passages we have also descriptions more or less detailed of the nature of the awards. The one class go away into everlasting punishment and the other with life eternal. The punishment is "where the worm dieth not and the fire is not quenched," "a lake of fire and brimstone, where they shall be tormented day and night for ever and ever."

On the other hand the New Jerusalem reserved for those who are written in the Lamb's Book of Life is a gorgeous city of gold and jewels, flooded with perpetual light, and glorified by the presence of the Lord himself, a city where there are no tears, nor death, nor sorrow, nor crying, nor any kind of pain.

As for their occupation they are represented as engaged in the praise and worship of the Most High, with harps in their hands, or bearing palms of victory.

This programme leaves some gaps, still unsupplied in the whole picture, which the devout imagination of the Church has at various times and in various ways sought to fill in, such as the intermediate State between death and the resurrection, and the ordinary occupation of the redeemed in glory. But in itself it is a tolerably full programme which has awakened at times the deepest interest and the enthusiasm of Christian people, though there have also been long periods during which the most of it meant little or nothing to the majority.

We can hardly help asking ourselves, as serious students of Scripture, what we are to make of all this. Are

we to take it all literally as it stands or are we to understand it in some other fashion, and if so what is that interpretation to be? The question is important if these subjects are to have their proper and natural place in our preaching. Some time ago a minister said to me that he could not preach with any confidence on these subjects as they seemed so much in the air that he did not know what to make of them. This is an unfortunate position surely and one that mars the completeness of a man's ministry.

There are those, as is well known, who take everything literally to be fulfilled just as it is described, and every detail as of the utmost importance in the arrangement of a complete scheme for the future. This method of taking these matters has, of course, the merit of simplicity, and appeals to the great mass of the unthinking in every community who accept the authority of the Scriptures as being the most natural way and one that can not be questioned by any without irreverence or worse. But the number of those who are able to rest content with such a simple unsophisticated method, and follow it out consistently is steadily diminishing. One detail after another is being given a more spiritual interpretation and the whole attitude of the Church is changing on this as on many other points to a more adequate comprehension of its real meaning.

The first important feature to be dropped was the physical suffering of the lost. The fire and brimstone became regret, remorse and the self-torture of those who have trampled on their convictions and wasted their opportunities. The next step was to spiritualize the heaven of the righteous, and to find in it no longer a city with jewelled walls, pearly gates and golden streets, but a conscience at peace with God, and a soul in fellowship with him. The books at the judgment are spiritual records on the tablets of memory. The great white throne has come to be but the symbol of perfect and unerring judgment without partiality or injustice. The trumpet call to awake the dead from their graves is but the command or will of God, that they should rise. But the resurrection itself is still apt to be a material one of the old bodily frame, to take place simultaneously for all at a fixed time or at most in two great groups of the righteous and of the wicked, and the second advent a visible fact at some great crisis in history, while as for the elevation into the air of the saints living

on the earth at the time of the advent to join their Lord and appear with him, most are inclined simply to give it up and leave it as one of the things in the Bible, that must await fuller explanation by the event. In other words there is no consistency in the methods, and no harmony in the results of their interpretation.

Now it is quite evident that things cannot long remain in that condition. We must either find some principles of interpretation that may be consistently followed or the whole scheme with all that it stands for will go by the board and pass out of our working theology altogether; we must be able to find some statement of the case that will commend itself to our common sense as reasonable underneath all these apparently fantastic descriptions which so entirely ignore the fixed conditions of the world as we know it, or we shall cease to press even the great realities for which they stand. If, however, we can find some way of looking at these descriptions as conveying a meaning that is self-consistent and in harmony with the other ascertained facts of life we may be able to use the old language for popular purposes, with or without explanation, and feel that in so doing we are not untrue either to the Scriptures which we are enforcing or to our own honest thinking.

The remainder of this paper will be an attempt to state a few principles of interpretation that may help us through the maze to some secure resting ground. And I would say:

1. It should be borne in mind that, like all prophecy, the eschatological statements of Scripture are given for practical purposes and not to gratify any curiosity about the future. This is now so well understood in reference to Old Testament prophecy that there is little need to elaborate it in the case of the New.

The predominant practical objects, of course, are (a) Warning as to the consequences of sin so as to lead to repentance, (b) Encouragement to perseverance in well doing, (c) Encouragement to patience under persecution and suffering. This last may be said to be the main aim, *e.g.*, of the Apocalypse, which deals so largely in eschatological motives.

This principle is one which has to be borne in mind everywhere in the interpretation of Scripture. The Bible is no doctrinaire book dealing with theories and speculations for their own sake. It always has an eye to practical

results in the lives of those to whom its message comes. All its teachings arise from its appreciation of human needs. And this is especially true of its portrayals of the future. Man's character is formed largely by his ideals and his conduct shaped by his expectations of the future. The more completely he can live in these the easier does he find it to bear with the difficulties, the trials and the drudgery of the present. The literature of most power is that which makes the worthiest ideals most attractive and alluring.

2. A second principle which naturally follows this is that for the sake of these practical ends the form of the eschatological statements in the Scriptures is made as dramatic and concrete as possible. The appeal is all through to the imagination rather than to the understanding, simply because the great majority of men can be more easily moved in that way. If these eschatological matters were described as they really are, it would require an effort even for the trained and educated to appreciate their significance. Picture them in concrete dramatic forms, and they lay hold on the least cultured so that they cannot get away from their influence. Now that means that principles or forces are represented as persons, long processes are represented as sharply cut and definite events; effects are represented as immediately following their causes even when in actual life they would become apparent only after many years or perhaps even after several generations; great moral and spiritual movements are portrayed as if they were physical upheavals and cosmical changes, the facts of the unseen world are set forth in terms of the seen and temporal, the future in terms of the past. Minor details are omitted and the central features thrown out into high relief. The whole effect is like that of foreshortening in painting and, consequently, when there is any unusual quickening in the movements of divine providence the impression is at once created, that the consummation of all things is near, because it is so like the Biblical description. But this is characteristic of all prophecy and only shows how effective this mode of description is in keeping interest alive in the popular mind.

3. The fulfilment must always be understood as mainly moral and spiritual rather than physical. This again is a characteristic of all prophecy. For example, the prophecies regarding the Messiah in the Old Testament were fulfilled in a literal person who actually lived, but with almost

wholly spiritual characteristics. He never was either priest or king in the ordinary acceptation of the term. The conquests that he made were wholly moral ones. His Kingdom, set forth under a Jewish national form, was wholly a spiritual one in which the Jewish nation as such had no share whatever. And so it may be assumed that the descriptions of the second advent will prove to have almost wholly a spiritual meaning, undiscernible by the physical eye at all. However, strong and vivid the language may be we are not bound to look for any striking literal fulfillment of it in this case more than in the other when he was recognized by so few even among those who were looking for a Messiah. The return of Christ is rather to be regarded as a spiritual one, the prevalence of His spirit in the world, not as the consequence of any sudden event, but rather as the culmination of a long process in history tending to the establishment of righteousness as the recognized law of the world. So the resurrection, as Paul very plainly indicates in the fifteenth of First Corinthians is the raising up of men to renewed activity with a spiritual body and not with any material one. The judgment is no formal assize with the parties arrayed in each others' sight, but an automatic spiritual process whereby under the laws of God men receive the consequences of their deeds in the formation of character which necessarily carries with it its own happiness or misery. Heaven and hell are not to be regarded as places, but rather as states which may be found or felt anywhere, and which no change of place can by any possibility affect either one way or another. The catching up of the saints into the clouds at the coming of Christ is only the recognition of their oneness with him in spirit, and their association with him in furthering the cause of righteousness and truth. There is no need to wonder how the physical facts can possibly take place in the face of the known laws of nature, for there are no physical facts in reality to take place at all. It is only that the spiritual facts have been set forth in concrete form to strike the imagination so as to furnish effective motives for action.

4. One other great principle may be mentioned as affecting the interpretation of all these passages, in some respects the most important and far reaching, but perhaps the most difficult to make intelligible to ourselves. It is that the spiritual world is really independent altogether of the conditions of space and time. Space and time are the

necessary conditions of all our thinking here in the body. We find it almost impossible to conceive of anything which does not occupy a certain space large or small and exist at a certain time, long or short. We are so accustomed to this in all that pertains to this world that we naturally carry these associations with space and time into the spiritual world as well, and argue about things as if they continued to be under these limitations. What speculations have there not been about the situation of heaven and hell, about the scene of the judgment, about the intermediate state or the supposed interval of time between death and the resurrection, and points of like character, especially the duration of future punishment. But all such questions are as meaningless as the old scholastic dispute as to how many spirits can dance on the point of a needle. Remove the limitations of space and time and these questions have no further significance. The unseen spiritual world is not simply a continuation of the present into the future. It might be represented rather as a line crossing it at right angles, pointing in a wholly different direction and governed by different laws.

It is not surprising that this should be hard to imagine, and yet a little reflection may help us a long way towards it. It is not so very difficult for us to understand how a spirit is independent of space. Our own minds can move instantaneously in thought from place to place regardless of distance. One moment we may be thinking of our immediate surroundings, the next of what is taking place on the other side of the world, or beyond the immeasurable reaches of the stars. In fact, as spiritual beings we have what may be regarded as potential omnipresence. When the clay of the body is laid aside our personalities will be as free as our thoughts are now. It seems a little more difficult to rid ourselves of the limitation of time. But even as God Himself is a timeless being, to whom past, present and future are all alike, so in our spiritual condition we may presume that the idea of time will have lost all its significance. It may be objected to all this that it makes it far more difficult than before to grasp the real meaning of immortality. In a sense this must be admitted, but on the other hand there is no idea of immortality, which is not beset with difficulties of a most perplexing kind. The truth is we know as yet too little of the real constitution of the world and too little of our own

nature to be able to solve the problem of immortality except in the most partial way. Even revelation manifests here so great a reserve that beyond stating the fact and implying that somehow it will be a conscious state in which all parts of our being will have a share we can predicate almost nothing about it. Certain it is that the emphasis is always laid upon the moral and spiritual aspects of it rather than upon any external features.

With such guiding principles as these we may be able to thread our way with some confidence through the maze of Scriptural figures that seem at first so confusing, so inconsistent and so impossible. The Christian religion being what it is we cannot go far wrong, but almost certainly get nearest the heart of the sacred writers when we make the moral and spiritual aspects of their teaching bulk most largely in our thoughts regarding the future of the world and of man.





## The Anticipations of Christianity in the Pre-Exilic Prophets.

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(A Summary)

In anticipating Christianity in the Old Testament two fairly distinct methods have been pursued. The one has in a manner carried the New Testament bodily back into the Old, and has read therein the matured conceptions of the New. No doubt, much comfort and edification was drawn from the Old Testament in that way, but we live in the dawn of a better day. Now the teachings of the Old Testament are traced from their genesis through the course of history in which they gradually evolved till they reach their zenith in the light of the world. The result is less definite, for example, in reference to a personal Messiah, gives us a broader and deeper current which issues in Christianity as a whole. It makes the Kingdom of God as now revealed in the Christian Church and ever progressing the embodiment more and more of the fruitful anticipations of the prophets.

In Israel periods of prophetic activity correspond with great movements within and without the nation. The disruption and rapid changes of dynasties from 937-842 B.C., called forth the activities of an Elijah and an Elisha. "The North was the Battle Ground where was fought out the struggle which resulted in the victory of the prophetic conceptions of Jehovah." This struggle was inaugurated by Elijah, and was ably seconded by the ministry of Elisha. "Elijah contended for the separation of Baal and Jehovah." Elisha carried forward what had been so well begun.

These prophets were the worthy predecessors of those

anticipations of Christianity we are about to take into account. These latter found their place in the historical periods represented by the dynasty of Jehu, 842-740 B.C., and that of the decline and fall, embraced between 740 B. C., and 722 B. C., in the North, and from 722 to 586 B.C., in the South.

The times of Amos and Hosea were characterized by social disorganization, the result the Syrian wars. And already Assyria, a greater than Syria, was looming over the horizon. Though successors of Elijah had caught his view and were endeavouring to bring the principles he enunciated into operation matters were becoming still more threatening to the Jehovistic faith. Such circumstances demanded an Amos and a Hosea who appear on the scene in the reign of Jereboam II.

Amos appears to see not one ray of light or hope for sinful Israel. Hosea sees it breaking through the thick clouds of national disaster and death.

Isaiah's activity centers about the great historical changes between 735 B.C., and 701 B.C. Syria has receded and Assyria is in the foreground. As a writer well expresses it, "If ever a prophet was intimately and entirely alive to the demands and tendencies of his own state and times, it was that Prophet Isaiah." Micah was a contemporary of Isaiah's. Allowing for some gaps, Nahum and Zephaniah fill in the periods elapsing between Isaiah and Jeremiah. Their contributions were important, but scarcely distinctive in relation to Christianity. In Jeremiah the Chaldean is the rod which Jehovah uses to smite Israel, as it was the Assyrian in Isaiah. And as then the rod itself shall in turn share the fate of judgment. Jehovah's power to use Chaldaea to destroy is his power also to set his people free again.

This brief historical survey lets us into the historical situation whose events drew forth and moulded under Jehovah's influence the principles and teachings which have left their influence upon Christianity and are yet destined to conquer and mould the human race.

In order to give some unity to our thought we may inquire, under what general head can we sum up the anticipations of Christianity? Israel was organized out of its tribal condition into its federal condition under a prophet, and as a prophet stands for a divine spokesman, Israel federal state may properly be regarded as a theo-

cracy. It was so ideally, but in the historical outworking the kings in a large measure, usurped the place of the prophets if not of the priest, so that the actual organization in the nation was a Kingship, or Kingdom. As the Kingdom, imperfect as it was, was the only embodiment of the Kingdom of Jehovah in the mind of the prophets, and as this conception is that which answers to the New Testament organization, the word "Kingdom" may very well serve as a unifying idea for the principles which anticipate Christianity.

This Kingdom involves certain elements. The first is the personal element of Jehovah.

In the prophetic ideas of Jehovah we have the basal idea for Christianity. Amos was confronted with the popular misconception that Jehovah and Israel belonged exclusively to each other. Amos does not deny peculiar relations between Israel and Jehovah, but he does deny to Israel exclusive claims to Jehovah. The fact that Jehovah has been pleased to reveal himself in particular to Israel is no security against his wrath on account of the nation's sin, but a guarantee that that wrath shall be visited upon them. If Jehovah has brought up his people from Egypt, he has also brought up the Philistines from Caphtor, and the Syrians from Kir (9: 7, 33: 2). Jehovah has universal relations—a strong anticipation of the Christian God. Moreover, Jehovah is the God of nations (1, 2, 9: 7). Jehovah's relations to Israel rest upon an ethical basis (5: 18-20).

Hosea's idea of God is rooted in his experience (1-3.) Jehovah is not only righteous as in Amos, but a God of love and compassion; he is a father and husband to his people.

Isaiah's call (6 and 8: 11-15) reveals his impressions of the divine character. His convictions of the divine personality and character are all-determining in his life and thought. In the presence of a holy Jehovah man is sinful, sin and unrighteousness are wholly alien to him and merit his severe displeasure; from his lofty attitude the nations are under his control, the movements of providence are in his hand, and by him justice and judgment are administered. In Jeremiah as in Amos, Jehovah is the God of nature and nations (5: 22-24, 10; 11-13). He predetermines all (1: 1, 2), Jehovah stands in a personal relation to men; he knows their hearts (23: 23, 17: 9, 10). Jeremiah

is both universalistic and individualistic. His conception of deity is an ethical monotheism—this in common with his predecessors.

In the view of the prophets they are strongly impressed with the personal element in Jehovah. "However attained, personality was always an element in their idea of Jehovah." (Davidson.)

It was personal relations with this God, and a commission from him that made a prophet. Besides personality and spirituality these prophets accord to him the loftiest ethical attributes. God's love was exhibited in sending the prophets. Even a mission like that of Amos' was not only an exhibition of righteousness, but a manifestation of Jehovah's love, and of this the prophet himself must have been conscious.

2. Another element implied in the Kingdom of Jehovah was that of a righteous people. Moral and religious corruption cannot stand in the presence of Jehovah, and when these things characterise the nation they are thereby exposed to his wrath.

Religion and ritual will not serve the ends of Jehovah (Amos, 1:1; Hosea, 6:6). It is this requirement of Jehovah for a holy and righteous people that underlies the threat of Israel's dissolution, common to all the prophets. (Amos 9: 8, Hosea, 13: 6). "Zion for your sake shall be plowed as a field." (Micah).

(a) Here we are introduced to the prophet's conception of sin. Sin is not the neglect of the Cultus (Amos, 9: 8; Hosea, 6: 6; Isaiah, 1: 10-15). The nature of sin is in its moral bearing and essence, *i.e.*, oppression (Amos, 8: 5), (Amos, 4: 1), luxury (6), pride, corruption, drunkenness, idolatry, ignorance of God, bestiality, unfaithfulness to Jehovah (Hosea), want of fear of, and faith in Jehovah. It is rebellion and hardness of heart (Jeremiah). In all, it is ingratitude to Jehovah who brought them out of Egypt and sent them his prophets, rising up early and sending them. Christianity is anticipated in the prophet's view of sin.

(b) Judgment, as a principle of Jehovah's government is common to the prophets and the Gospel.

It is the sin of the nation from the beginning and from the king down through princes, priest and (false) prophets to the people that incurs the wrath of Jehovah and leads him to use surrounding nations for the chastisement of

Israel (Amos, 4: 1-3, 7: 7-10, 8: 9; Hosea, 4: 1, Isa. 1), and it is the proud overbearing attitude of these nations that exposes them in turn to Jehovah's displeasure (Isa. 4: 26, 19: 1). "All that devour thee shall be devoured." (Jer. 30: 16).

It may be observed that (1) the judgment is primarily national. God is dealing with a nation rather than individuals. (2) It is due to moral and spiritual corruption, not to the withdrawal of sacrifice, (3) to an extent it is individual, the ruling classes suffer most (Amos, 7: 14-17). (4) It takes on a universalistic aspect; other nations are involved in the final Day of Jehovah; (5) The final judgment is the Day of Jehovah. (Isa. 2).

3. Closely related to the doctrine of judgment is that of restoration or salvation.

The prophets were not pessimistic in the broader sense, they were ethical optimists. Their conceptions of Jehovah forbid pessimistic ideas as to the final outcome of things. For them the triumph of pride and oppression and unrighteousness would mean the defeat of Jehovah himself.

But if Jehovah's cause was to prevail at all it must be through some human embodiment or organization. The nation in its past had embodied the Kingdom of Jehovah in so far as it was embodied at all. The nation of their own day had lamentably failed to embody the principles of Jehovah, hence he had rejected it. Is it Forever? On this subject Amos is silent; he leaves us to conjecture. If a pessimist he stands alone. It was the conviction of these prophets that a new Israel would come forth out of the old.

According to Hosea, it is true, the principle of corruption is present from the beginning. Yet in Hosea the wife who has been a harlot is restored to the confidence, love and affection of her husband. But it is to be observed, that the reunion with Jehovah is on a moral and spiritual basis (2: 19). The wife has forsaken her harlotry, but it is through the discipline, compassionate love and forgiveness of her husband. Here we have the principles of grace in operation as revealed in the prodigal (Luke 15: 11).

In Isaiah there is restoration, and this restoration is conditioned on a similar basis. It is according to grace and ethical principles (Isa. 1: 25-29, 4: 5, 6.) The restored condition is a kingdom (9: 1-7). Faith is involved (7: 7, 28: 16).

Jeremiah's hope is based on an inward renewal an-

swering to his view of sin. This is one evidence of the genuineness of Chap. 31, regarding the New Covenant. Jeremiah's new Israel is not so much a restored remnant as a new creation by Jehovah. The name of the new king and people is the same, "The Lord Our Righteousness."

In Jeremiah forgiveness is operative as a divine principle in the founding of the new order.

Repentance in the people is implied or expressed in the teaching of all these prophets as a necessary condition on the human side.

The principles by which the new order is inaugurated and maintained according to the prophet are these which were proclaimed by the forerunner the Baptist, and were not only taught but fully incarnated in the founder of Christianity.

4. It is scarcely conceivable that these prophets should contemplate a new order apart from a governing headship as a center around which the new order should move, and by which it should be regulated. They had no experience of any other sort of an organization. The spiritual headship of Jesus Christ in its New Testament bearing was beyond them. It was natural they should think of some embodiment idealized by reflection upon the most renowned among kings and prophets if not priests, in their past history.

This idealized personage, while finding his connection with the past must supercede the past. The past was imperfect, no king or prophet had brought the nation to perfection. The new leaders must be more largely endowed by Jehovah, who is the real worker, but who works through his chosen instruments.

It is probably on these principles that we are to account for the origin of the doctrine of the Messiah so far as it really appears in the teaching of the prophets. The conception of the Messiah has been made to stand for the full anticipation, or at least the main anticipation of Christianity. It is probably at least only an important one. It certainly cannot be maintained that we have no important conceptions of Christianity apart from this.

If we have not been travelling on uncertain ground we are already in possession of important foreshadowings of Christianity independent of the doctrine of a personal Messiah.

If we have learned from the prophets to believe in,

fear, and love a personal God who is righteous and loving, who is all powerful, and the judge of men and nations, a God who is the husband and father of his people, we have certainly the first significant and all-pervading idea of Christianity.

If again we learn from these same prophets that the kindom of God is embodied in a god-fearing, righteous and holy people; a people whose sacred relations with their God determines all relations with, and obligations to, their fellows, then these prophets have set before us another most essential element of the Christian religion.

If further we learn from these prophets not only the objective character of sin as bearing upon the relations with God and men, but also its subjective nature as bearing on the character of the individual, as emphasized by Jeremiah, our debt to the prophets is increased.

Moreover, if we find in the prophets that salvation consists in a right relation ethically with the Divine through repentance, forgiveness, renewal and obedience, we have received from them not simply foreshadowings, but the essence of Christianity itself.

5. Yet when all this has been said there are gleams in the prophets of One who is to come and set the divine household in order.

If Amos 9: 8, 9, were left to stand as it is, there is one rift in the cloud that gathers under the threats of this stern prophet of righteousness, but there is no finger pointing to a personal Messiah.

Hosea provides us with Messiah's God—the God of mercy and compassion, and withal a righteous God, but there is no Messiah. It may be said, the question of future organization, in view of the downfall of the nation, was not as yet pressing for solution as it was afterward in the days of Isaiah and Jeremiah. Yet the old order stood. In Isaiah and Jeremiah it was tottering to its fall, and in the times of the latter passed away.

It is in these later prophets that the question of reorganization pressed for solution, and it is here there are efforts toward a solution.

If Micah 5: 2, is genuine we have here an early messianic conception. Isaiah has always been regarded as the great herald of Messiah. This position has certainly been greatly modified from the standpoint of recent criticism. But if we are allowed to retain what is regarded by many

advanced scholars to be from the hand of Isaiah, we are in possession of a messianic personage who is to mediate the interests of the divine kingdom on earth. (See Isa. 2: 2-4, 9: 1-6, 11: 1-9, 19: 16-25).

Isaiah's views when summed up involve the essential permanence of the state, but not necessarily in its existing elements. This conception while it narrows intensifies his vision and gives it color and concreteness; indeed, any view, however spiritual, which the prophet might have had was necessarily subject to such limitations. To be intelligible it must be expressed in concrete forms, and the only concrete forms which would be intelligible were those brought from the nation's history and experience. It is quite possible that the prophet's conception outstripped his terminology, but to express himself at all he was bound to do so in the forms that past or existing organizations suggested.

In his attempt to depict the future order, as Goodspeed observes, "Though clothed in these temporal forms, the prophet supplied out of the hidden depths of his own communion with the Holy and Majestic one, a foreign, a higher element." Ages were needed for their full realization. The inner meaning of the prophet's utterances, so far from being unfulfilled have been fulfilled and are ever receiving a larger fulfillment in the life and progress of Christianity in the world.

The permanence of Isaiah's new Israel is to be inaugurated and preserved in one or a line of kings of the Davidic order. Emphatically, righteousness shall prevail as the result of his rule, and this in itself is the fruitful source of all other blessings.

Jeremiah, 23: 5-8, finds itself in a most appropriate setting—a group of prophesies relating to the kings, and foretells another king who is to stand out in bold contrast to present successors of the Davidic throne. "Behold the days come saith Jehovah, that I will raise unto David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah shall be saved, and Israel shall dwell safely, and this is his name whereby he shall be called: Jehovah our righteousness." If our ideas of a personal Messiah are well founded, then we have portrayed by our prophets, not only the principles and blessings of Christianity, but the One who embodied the principles and mediates its blessings



Whatever may be the outcome of present discussions regarding a personal Messiah, "The ideas and forces which appeared in Jesus Christ and their roots far back in the nation's history. The thoughts and events of the old dispensation have connection with Jesus the Messiah, however, unconscious of the Messiah were the subjects of them. These thoughts prepared for him and foreshadowed him. Hebrew history finds its importance in the fact that therein is revealed the working out of the divine purpose for the salvation of the race." (Goodspeed).



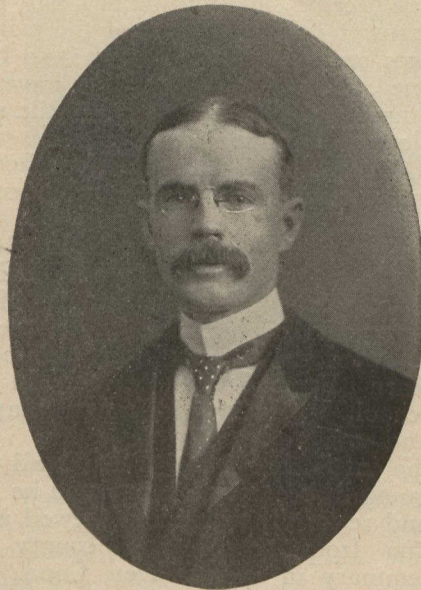
## THE CLASS OF 1906

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### Biography

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One was heard to murmur two or three days since just as examinations were under way in a strange, yet not strangely familiar tone: "How dear to my heart are the scenes of my childhood." Thereupon one of THE JOURNAL'S detectives of family history and closeted skeleton, scenting untold mysteries within the sepulchral sounds which dreamily, if not musically, wafted the singer back to bygone years, with magic key secured entrance to Mr. A. R. Ross' early thought and experience.



A. R. ROSS, B.A., B.D.

A child beyond his years he sits upon the southern banks of the St. Lawrence, a few rods from his St. Lambert home—making castles or building pyramids of sand! Not he, for our Sandy was made for better things. Mighty purposes trouble his mind, perplex his brow, cause him to run his fingers through his hair—some think they have reason to believe this mental or manual trick, or both combined, have left their mark upon him in his latter days; but suddenly a change comes over his features enthusiasm is pictured there for his imagination has been fired. The stretch of water fronting him has become a broad expanse of sea separating him from India's distant strand and further off on the horizon Green-

land's icy mountains. (The older children had been reading of Carey to him).

Dropping from his imaginative flight and bringing with the drop a feeling such as never child had felt before of the sacredness of life, the sanguine spirit became tintured with set resolve to cross that sea, touch those distant shores and, mayhap, the lives thronging their almost boundless limits. The idea of childhood died no natural death, but became more and more a part of the boy, having at this moment full possession of the man, and none of the pleasures and advantages of western civilizations, no, not even one of Eve's fair daughters, have power to so enthrall his senses, but that his vision of the early-born intent remains clear and undimmed.

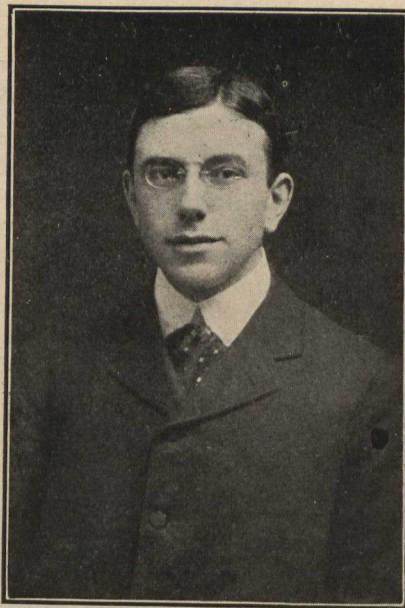
He attended the High School of Montreal, entering into the sports and studies provided there with the usual zest of most lads. After spending a few years in the business section of the city, he entered old McGill to graduate in '07 from the Faculty of Arts. Being in no particular hurry to complete his theological training and knowing that a few years of practical experience might add measurably to wisdom already acquired, he found opportunity to learn French as a teacher in the Point-aux-Trembles school, where we learn, he played tag with the boys and made love to the girls. The good principal of the institution feeling that really if Monsieur Ross was going to become a church man he must become more sedate and serious than he here shewed inclination to be, expelled him from school and county to a good theological seminary in New Haven, Conn., but to our delight, for unknown reasons, consequently, better left unsaid, he joins a year later our '06 Honour Class.

During his two years spent with us, he has found time not only to acquit himself with honour as a student, but to give time and effort to the interests of the college at large. He has been president of the Literary Society during the past session, and carries with him as his share of the spoils of his class, the silver medal and the McCorkill Fellowship, together with the satisfaction of knowing that he escaped only by a hairsbreadth the highest honours of graduation.

A serious student, a musician of repute (for he can handle the tuning fork to perfection and undoubtedly, cultivated the art that he might fill the native with holy awe) a Christian gentleman. May he grow and prosper.

Mr. H. P. S. Luttrell is one of the four members of this class who did not form part of it when it began its existence nearly three years ago. When the reader has heard of his career he will not be surprised that he cast in his lot with a class so cosmopolitan, made up largely of men from other years and other colleges.

His birthplace is Montreal. Here he attended school, and from the High School matriculated into McGill, from which he entered the Presbyterian College some years ago. His



MR. H. P. SHORTELEL LÜTTRELL.

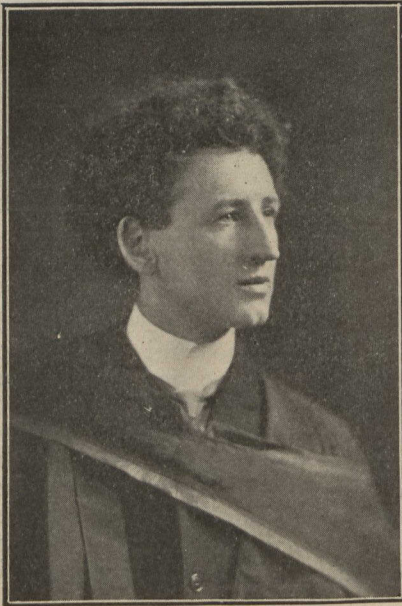
course in theology has been somewhat broken, but perhaps he has gained rather than lost by that. He has spent some of his time on Mission fields in Banff, British Columbia and Western Ontario, and last winter worked in Liverpool, England, in connection with Mrs. Birt's work for orphan and destitute children.

Not satisfied with these experiences he has travelled extensively on the Continent of Europe, and some of the readers of THE JOURNAL will recall that in its pages a few years ago he gave us the benefit of some of his experiences while abroad. Nor has his wide experience out of college been in vain for the members of his class, especially in connection with the lectures on pastoral theology. He did not speak often, but when he did it was generally to supply us with cases to diagnose from those whom he had met. Those of us who labored in the prosier fields of the East felt that he had an advantage over us. And Mr. Luttrell has shown that his European travels were not for nothing by carrying off the annual prize in ecclesiastical architecture.

As Mr. Luttrell has not lived in residence we do not

know the hidden recesses of his life very well. He possesses all the dignity of the orthodox Presbyterian minister. In fact, when we looked up to him as a senior man in years gone by, through the eyes of men of a junior class, he gave the impression of having a little too much, but now when we have come to know him better we do not mind it and only the better appreciate his other good qualities which lie behind it, and on closer acquaintance break through. Can the fact that in early years his guardian was a minister have led him to play this part until it became natural to him?

He refuses to preach for a call for the present, preferring to labor in one of the Home Mission fields of our Church.



ALFRED BRIGHT, B.A.

Montreal has the honour of being the birthplace of Mr. Alfred Bright. His school days were spent at the Montreal High School and later at the Abingdon School.

On completing his studies there, he went to Queen's University, Kingston, from which he secured his B.A. in 1905. Mr. Bright's first year in theology was taken at the Yale Divinity School where he was a general favourite among his classmates and on account of his staunch Presbyterianism, he received the famous name of John Calvin. This in itself is sufficient to indicate a successful

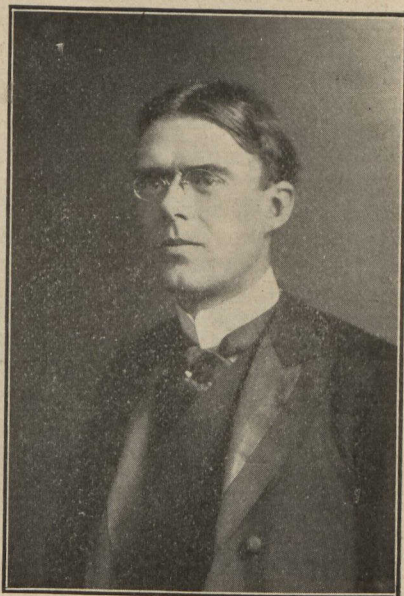
career as a logical and able thinker, and as a theologian. Our Class of '06 was pleased to welcome among its number last autumn, our good friend who had passed successfully the second year in theology at Queen's. Mr. Bright has an abundance of the quality his name indicates and is clear in his thought and speech in spite of the twist in his hair.

Among his varied experiences are two seasons spent in hotel work at Banff in the Rocky Mountains, a common practice with students, for earning money, one summer's Christian work in a lumber camp at French River, New Ontario, and of even more importance his mission work of last summer at Portsmouth. The several trips that Mr. Bright made to Portsmouth this winter have aroused some questioning in the minds of our class, but I believe they were strictly in home missionary interests. Our classmate also had the privilege of belonging to the College Quartette this winter which was trained through the extreme kindness of Mr. R. A. Beckett, senior, of Erskine Church.

Mr. Bright's frank, open manner combined with an earnestness and sincerity of character will, we are confident, open up for him a ministry of large opportunity.

I may say, in conclusion, that he has the honor of belonging to the famous Class of '06 who must so soon part from the halls of our much loved College.

There is a little "burg" up in Ontario, about opposite Hull which deserves to be marked in the map. It has Parliament buildings, Royalty, a number of general stores, skating rink, and a station. Strange to say the citizens have kept a careful record of even the smallest events which have transpired there. In looking over the records dated considerably over two decades ago, we found a remarkable insertion. It read like tradition, and its substance was, that in that year, on a cold stormy night in January an infant was brought to a home, on what they presumed to call Dalv



M. B. DAVIDSON, M.A.

Ave., in the above "burg." The record went on to say that the face was like that of Cicero, and the feet Demosthenes and much more but this is sufficient for our purpose.

After a certain period of yelling and sputtering and feeding this infant was brought to the Church and baptized, receiving the dignified appellation of Macfarlane Bella Davidson. After this he was known as "Macfarlane Bella." He grew, crowed, babbled and finally talked. He became exceedingly proficient at this, till he astounded his father one day by repeating Hamlet's soliloquy on "Death." His father decided he must go to school. Accordingly Macfarlane Bella kissed his mamma with a tear in his eye and trudged off. As the long school days marched by new thoughts began to fill the little bosom. When at last one morning he knocked at the doors of the Collegiate Institute, it was with a great burning ambition in his heart. The ambition has leaked out since that Macfarlane B. as he then signed himself, wanted to be Prime Minister. So great was the ambition that he ventured to "hob nob" with the Prime Minister, by selling him the Evening Journal at the door of the Parliament buildings.

But it was at High School another influence came into his life. He began "sighing like a furnace." It was the grace of woman that soothed him and commanded. About this time he put on long trousers and parted his hair in the middle. Then he began to dream of greatness, and felt that the Church could not do without him. He dropped the Prime Minister, and went to prayer meeting.

His life after this was uneventful till one morning they called the roll of '03 in Old McGill, and Mac. B. Davidson answered to his name. We cannot tell of all the events of the next four years, of the desperate and gruesome deeds and the brilliant ones, the class rushes, dinners, speeches, examinations, etc. Suffice it to say that in the spring of '03 he bowed his head, rose and signed his name M. B. Davidson, B.A.

Then he came to us, and who does not know Mac.? He wouldn't dare live within these sacred walls, but c'laims to have a sanctum on Stanley Street, where he could better nurse his genius. I wish I could tell you what he can do. I could more easily tell you, what he cannot do. He is a poet, for I have "doggerel" all over the cover of my note books. He is an actor, for we have seen him act "Mary's Lamb" on the reading room table. He is a cartoonist. If you do not believe it, ask one of the "Profs" about the pictures on the black board. He is a journalist. Behold the number in your hand. He is a lover. Hear him sigh! He is a debater, for he won fame for McGill and glory for our College. If you don't think he can

preach just stroll around to one of the city congregations and ask the first man you meet. Yes, and he is a thinker, for many a cautious professor has been thoroughly non-plussed by our friend from the burg opposite Hull. Space forbids us to tell of the scholarships and prizes which came to him with monotonous regularity, or of the acceptance with which he filled so many offices especially those of president of the Missionary Society, and editor-in-chief of THE COLLEGE JOURNAL.

"Mac" is a scholar of exceptional ability—one of the most accurate that has ever graduated here. Possessed of brilliant platform abilities, coupled with a deeply spiritual and humble nature, his life will be a force for righteousness wherever it is lived. We shall miss him, but the world needs such men.

The subject of this sketch was born near the City of Hartsville, P.E.I., sometime last century. To be a little more definite we may say that the historic date is contained within the last quarter, but for exact information we must refer the reader to a study of the Atlantic Navigation reports which cover the period. From one of these we take the liberty of quoting, "never in the history of this harbour has the shore from north to south been strewn so profusely with the trophies of an angry sea. The heavy fog which settled upon the gulf and straits in the latter part of December, is



A. D. MACKENZIE, M.A., B.D.

doubtless responsible for the great number of wrecks that have occurred. The loss of life up to the present has been roughly estimated to reach, etc., etc." That was the December when our hero first saw the light of day, but no one, not even the old ladies who called in to pronounce him a "bouncing boy," ever suspected that there was more than



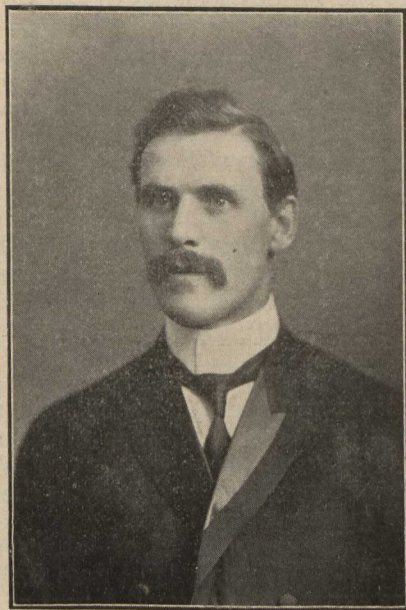
a hap-hazard coincidence between the lowering of the fog and the sound of infant wails. It remained for his fellow students and mission-field parishioners in the succeeding century to discover the causal connection. Within the comparatively narrow limits of the house where he had come to reside, however, his tendency to expansion soon became alarmingly apparent, and at an emergency meeting of presbytery called to consider the case it was unanimously decided that without delay they proceed with the christening, and that with a view of checking premature development, the name of Angus Donald Morrison Mackenzie be imposed. The first of these appellations (from the Latin "Angustus:" narrow), suggested the idea of limitation, the others were merely added to impede progress. Fortunately the imposition of the name had the desired effect and up to the present, notwithstanding numerous and varied successes, Angus has always managed to keep within bounds.

But, to review the events of our hero's career,—after his notable achievement mentioned in our opening sentence Angus grew to become an important factor in both the week-day and Sabbath schools. In the former he showed a remarkable avidity for mischief and in the latter for the Shorter Catechism, tendencies which have only increased with the years. For a year he sought a higher education in the well-known Prince of Wales College, Charlottetown, and then betook himself to the instruction of country youth. The habits of his own school days, however, were against him, and we are told that, often times, to be conscientious, he found it necessary to detain himself at recess or after school hours, or what was more frequent, to put himself sitting with some of the larger girls, *for punishment*. When his teacher's certificate had expired, he determined to start afresh, to cut himself off from the associations of youth, and we next find him in the far off City of Montreal, clothed in the verdant garb of a McGill Art's freshman. As the years rolled on, the acquisition of knowledge and incidentally of nearly every scholarship which came within his reach, wrought wonderful changes in both appearance and demeanor, until having successfully completed the honour course in history and economics, he was considered fit to graduate with the famous and historic Class of Arts '04. He had, in the meantime, doubled to the extent of taking one year in theology so that on completing his Arts he was ready to enter upon his second year in the Presbyterian College. Here he likewise took the honour

course with a view to obtaining the degree of B.D., and besides securing first place in both the second and third years, with the scholarships and honours attached to the position, he likewise successfully completed last year his course in McGill for the Master's degree in Arts. Of positions in college societies both here and in the University Angus has held his full share and this year occupied the responsible position of president of the dining-room. On the mission field both at Grand Bay, N.B., and the following year at Outremont, P.Q., he proved himself an acceptable preacher. Last summer he spent in deputation work in Glengarry Presbytery for the Student Volunteer Union and this year he leaves us with the gold medal in one pocket and the William Morrice travelling fellowship of \$500 in the other, to undertake the work of assistant pastor for a year in Sydney, C.B. It is his intention then to spend a year abroad after which he will return to enter the foreign mission service of the Canadian Church, a service to which he has long looked forward. We bespeak for Angus a most successful career in his chosen calling.

The subject of this sketch is Walter Ross, the former president of a once famous, but now defunct auxiliary of the W. & O. F. Walter, like many of Canada's great men, was born in the Province of Ontario and the little town of Uptergrove claims the honour of having witnessed his birth. There was nothing in our hero's first wail which indicated that from his infancy he was destined to be a preacher, but his out-stretched hand gave evidence of his geniality and it is said that the first words which fell from his infant lips were: *Put it there.*

Walter received his



WALTER ROSS.

early training in the public school of Uptergrove, and in due time passed into the High School of Orillia. Of the pranks and tricks of his boyhood days we have no information, but if the present is an index of the past, we can assure our readers that they were many.

After leaving High School, Mr. Ross became an honest toiler of the soil and did much as other farmers do. But his time on the farm was of short duration, for one day, while ploughing in the field, the thought came to him that he had missed his calling and leaving the farm at once he made a step towards the vocation for which he has just now prepared.

In the wilds of Muskoka, preaching the Gospel with all the earnestness of his heart, we next find our hero, and the success which crowned his labours in that beautiful, but benighted region has served as an impetus to him throughout his college course.

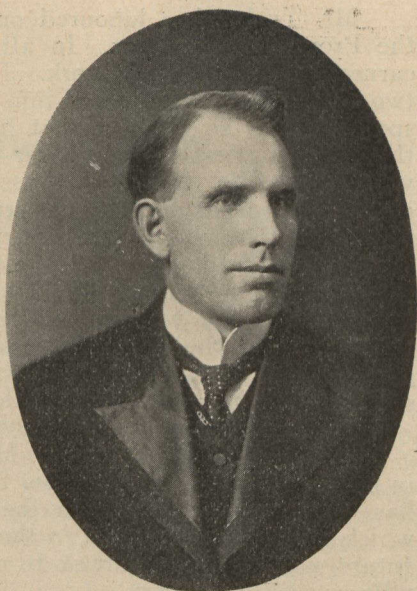
In the autumn of 1900 Walter found his way to the Presbyterian College of Montreal, and has been with us ever since. We will not stay to speak of our hero's ability as a student, nor the valuable service which he has rendered to the various societies of our College, but we would do him an injustice if we neglected to mention his success as a missionary. Mr. Ross spent three summers in the neighbourhood of Lochaber Bay where he opened two mission fields and worked them up to ordained charges. Here we are told he earnestly endeavoured to carry out the essence of true religion, namely, "To visit the fatherless and widows in their affliction." In the following summer he assisted Rev. J. M. McLaren, at Lachute, and strange to say that while working there a faculty which had hitherto been dormant made its appearance and he was suddenly struck with a taste for music. Time has helped to intensify that taste and it is now rumoured that he will specialize in the near future.

During the last year much of his time has been given to our mission at Verdun, and the beautiful chapel which has been built under his direction testifies to his success.

Among his college mates Walter was a favourite, and as he leaves our College with the graduates of 1906, he will be greatly missed.

His future field of labour is Grand Coulee, near Regina, N.W.T., and as he goes forth into the work well armed we expect to hear good things of him.

When Moses or some other man by the name of Moses wrote the genealogy in Genesis of the tribes descended from Adam, he unpardonably omitted the Tuckerites, who migrated to Sorel about two centuries ago. Tuckers and their posterity are legion in the neighbourhood of Sorel, and Walter came from this tribe. When? No one seems to know. The scribe happened to ask Walter, if he remembered anything about the Northwest Rebellion. "Why, yes," he replied. "Do you remember the Rebellion



W. L. TUCKER.

of 1837, Walter?" he was asked. "Well," he said, "I can recall the time the bullets were flying about here like bumble bees." The scribe was stunned for a moment, for he began to think he was in the presence of Methuselah's grandson. "Walter, do you remember the Fall of Quebec?" Walter was non-plussed for a moment, but recovering his senses, replied, "When I was a little fellow, I remember hearing my grandfather say that he heard something drop."

Mr. Tucker received his primary education in the public school at Sorel. Later on, he attended the school at Pointe-aux-Trembles, from which he graduated with distinction. Here his genial and kindly ways won for him many warm friends.

The next time we hear of him, he is in Uncle Sam's territory, where he is engaged in business pursuits. He felt, however, that his life could be invested elsewhere, where it would yield a larger return in service for his fellowmen, so he wended his way to Montreal. Here he spent six years at McGill and the Presbyterian College. He leaves his Alma Mater with every good wish for future success and happiness.

Mr. Tucker has laboured on several mission fields in the Province of Quebec. In all these fields he has done earnest and enthusiastic work. His ready command of the two languages has enabled him to do excellent work. He spoke French so fluently that he was often mistaken for the village priest. Mr. Tucker has been called to Grenville, Que. We are doubly assured that if devotion to duty, a kindly sympathy, ungrudging service for others, count for anything in the Ministry, then Mr. Tucker's future success is guaranteed.

Besides his studies, Mr. Tucker has always identified himself with the various college interests. He has taken active part in the Missionary and Literary societies, and also in the COLLEGE JOURNAL. His musical abilities always made him in demand at the College functions.

He need not be a prophet who would predict for him a future, bright with promise. He has many qualifications, in head and heart, ensuring his future success. Mr. Tucker has a special fondness for the song "I dream of thee," which is heard quite often in the Hall. Probably the near future will reveal this dream to us, that the manse at Grenville was built for two.

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## The Book Shelf.

By THE REV. PRINCIPAL SCRIMGER, D.D.

All the books to be noticed in this number are furnished us by Mr. Drysdale, and may be obtained from him at the prices indicated. As might be expected they are of somewhat varied character and value. The most important, from a theological point of view, is "The New Testament in the Christian Church," by E. C. Moore, professor of Theology, in Harvard University (The MacMillan Co., 1904, \$1.50). The work is made up of a series of lectures delivered before the Lowell Institute, in Boston, and, though not apparently a very large volume, being printed in somewhat close type, it contains a great deal of matter and covers a somewhat large field. The real subject of the book is not very well indicated by the title which is at once too wide and too narrow. It is too wide inasmuch as it deals with the New Testament only as regards the formation of the Canon of authoritative books. The title is too narrow inasmuch as the volume deals also with the early organization of the Church, and with the formation of the creed. As the whole three subjects are, however, somewhat closely allied, the inclusion of all in one course of lectures is abundantly justified. The treatment does not claim to be original. All through it is based upon the results of comparatively recent German investigations into the history of the Church in the first three centuries. But there is probably no other book in the English language that presents these results so fully or so consecutively as this. And if he sometimes follows his German authorities too closely he gives his reasons for doing so in most cases, so that we may be able to judge of them. Generally speaking he presents the views of Zahn on the Canon, of Sohm on Church organization, and of Caspari on the Creed, while all through he draws freely from Julicher and Harnack. The story of the New Testament Canon is, of course, too long a one to be told here. But is it not generally known to the laity as least that the list of books was not officially closed until

about the end of the fourth century, and that it was practically settled not by ecclesiastical authority at all, but by the religious instinct of the people. They accepted the books that commended themselves to their judgment, and were found to be helpful to their spiritual life. They rejected what after trial failed to awaken a similar response. Some were instantly received and others were almost instantly refused, while others were long kept in suspense, accepted by some and rejected by others, until at last a practical unanimity was reached. The process was a good deal like that by which the literature of genius has been sifted out from the mass of inferior writing in every age. The reasons that were given for drawing the line where they did were for the most part afterthoughts which only partially satisfy us and probably never altogether satisfied them. But their instinct was a true one under the guidance of the Spirit of God, and their choice has been approved by all succeeding ages, almost without exception. This fact certainly gives these writings an authority higher than can be assigned to any other Christian compositions, but it compels us to recognize that the Spirit of God, expressing itself in the unconstrained mind of the Church, is in some sense a higher authority still. In the face of divisions and strange views, however, the Church felt the constant need of some external support when the apostles could no longer furnish guidance and eagerly welcomed the writings which represented the best thought of the apostolic period as bringing them into closer touch with the Master himself, and naturally made these the practical test of Christian truth. The same causes led the early Church to tighten up the original loose spiritual organization of the Christian brotherhood, and to form a creed which might supply a protection against the prevalence of error. The three movements, that for the formation of a Canon of Scripture, that for a firmer organization, and that for the statement of a creed, proceeded simultaneously, and this threefold development finds its best justification in the fact that it produced the historic Church which, with all its faults, has shaped the civilization of Europe and America, with every prospect of ultimately controlling Asia, Africa, and the islands of the sea. This, of course, furnishes the justification also for other developments in the Church that have taken place since the fourth century or that may yet arise in the future. Christianity is a spirit not a form and any genuine growth shows life.

"What every Christian needs to know," by H. W. Pope (Revell Co., 75 cents), is a book for Christian workers and contains much good earnest practical advice as to the method of dealing with individuals in inquiry meetings and elsewhere. The author is secretary of the Northfield Extension movement and represents the methods encouraged by the Moody school of revival workers. They have the merit of being clear cut and direct, though one is sometimes made to feel that the texts of Scripture are used in too mechanical a way to tell with any who have parted with the old-fashioned ideas of inspiration and authority. The worker of the future will probably have to study the facts of life a little more sympathetically than is here the case in order to meet unbelief and sin as they present themselves in the newer thinking of our time. The change that has taken place in a single generation is well illustrated by the criticisms levelled at Dr. Torrey, as compared with the reception given by the churches to Mr. Moody twenty-five years ago. The reconstruction of theology enforced by physical science, comparative religion and the higher criticism has not yet proceeded far enough to show what it can do practically in dealing with souls. Until it does so those who are aiming at results can hardly do otherwise than use the old doctrines which have been effective in the past and use them in their old forms.

The "Garden of Nuts," by D. Robertson Nicoll (Armstrong & Son, \$1.25), is a collection of expositions which had appeared in the "British Weekly" of a mystical nature, preceded by an "Essay on Christian Mysticism." The book is another proof of the remarkable versatility of the author, and is itself interesting for two reasons. One is its explanation of the experiences and processes of mysticism, which has always been so puzzling to the average religious mind. And the other is its illustration of the mystical method of interpretation of Scripture, which the author believes is the bridge that is to carry the Church over the chasm between the old theology and the new. This may very well prove to be true, for mysticism is really only another name for the poetical faculty as applied to religion, and whatever may be the results of the Higher Criticism the poetical interpretation of Scripture may always be valid as far as it goes. Whether the histories of the Bible are regarded as true or not, for purposes of edification they may always



be read as symbols or suggestions of corresponding spiritual experiences in every generation. So long as these suggestions are verified in Christian experience, so long will the Church enjoy them and profit by them, let the critics say what they will. This is no new feature in the history of the Church, but has been characteristic of popular preaching in every age, and no doubt will continue to be so until the end of time. Theologians of the rationalistic type, of course, despise it as pure fancy. But it appeals to the heart of the people, because they find the verification of it within themselves. It is certainly a remarkable thing in any case that an age so practical as our own should take a renewed interest in the subject of mysticism, as is undoubtedly true. Up to a certain point this book will be found instructive and helpful to those who wish to get something like a clear idea of the system, but we are only now feeling our way to a consistent theory of the whole class of mutual phenomena to which some of the phases of mysticism belong, a class which includes mesmerism, hypnotism, clairvoyance, clairaudience, telepathy, spiritism and faith-healing. Psychic philosophy is only beginning to take these facts seriously and it may be some time before any theory of them can be found such as will meet with general acceptance. When it is found it will explain some of the chief features of mysticism as well as much else.

Sermons on the International Sunday School Lessons for 1906, by the Monday Club (Pilgrim Press, \$1.25), is the thirty-first series of this now well-known publication, and is quite up to the standard of previous years. The sermons, of course, vary in style, being by many different authors, but they are all well written, earnest in spirit, sound in exegesis and with a decided bearing on the religious life. They are not suited for direct use in a Sunday school class, but any intelligent and thoughtful teacher would find the sermon for the week, helpful in giving point to the lesson. It would also make an excellent supplement to the Home Department, and might profitably be read in families out of reach of a regular church service or at services conducted by laymen who do not feel qualified to give an address of their own composition. It has often seemed to me that more might be done than is being done to maintain services in remote places by earnest laymen of the Church, if we were to put into their hands such a book as the Aids to Social Worship sanctioned by the assembly for the devotional portions, and some such volume as this

under consideration for the sermon. The expense would be trifling and it would have a wholesome effect in any community deprived of regular services. Such a series of sermons as this would serve to keep up the continuity of Sunday school lessons, when the school had to be closed for a part of the year. The sermons are all comparatively short and none would exceed half an hour in reading aloud.

"The Church of Christ," by a Layman (Funk and Wagnalls, \$1.00), is an anonymous book which may be, as advertised, by a man of wide commercial and political experience, but it is certainly not by any one with literary ability or theological knowledge. It has no originality, little point and none but the most superficial arguments. He seems to be a Baptist, but shows little skill in presenting even some of the familiar Baptist arguments from Scripture which appeal to the least educated of the people. It seems difficult to imagine any good purpose that can be served by the circulation of such a book.

Since concluding the view of the foregoing books from Mr. Drysdale, the Westminster Company has sent a copy of the Rev. John Mackay's new book, on "Religion as Friendship with God." This work is made up of a series of twelve sermons preached in Crescent Street Church, Montreal, and now published at the request of members of the congregation. They form an organic whole and are intended to be a new statement of some of the old doctrines of Christianity, having as its key thought that of religion as friendship with God. The suggestion is a happy one based upon Isaiah's statement regarding Abraham as God's friend. It would be possible, of course, to take a number of other thoughts in the same way, such as reconciliation, peace, sonship, fellowship, love, and use them as the constructive principles of a similar system. That of friendship has the advantage of suggesting at once the mutual nature of the relationship that ought to exist between man and God. Mr. Mackay has worked the idea out in detail with a good deal of vigor and skill. For ordinary popular purposes the treatment is perhaps rather too much condensed and the transitions are not always obvious, but the illustrations are often exceedingly apt, and the setting fresh. Such sermons as these are useful in making us realize the true significance of doctrines which are in danger of losing their meaning from our very familiarity with the old phrases under which they have been set forth. A new figure of speech helps us to get at the real thought and make it more truly our own.

### Graduates' Column.

Rev. W. E. Knowles, B.D., '96, Moosejaw, Assa., has entered the political arena of the West. In the recent elections he successfully contested for the Liberal interests the constituency of West Assiniboia for the Dominion House. He moved the speech from the throne in the House of Commons at the present opening of Parliament.

From the Trinidad Presbyterian we take the following: Rev. W. J. Jamieson, 90, the missionary for Princetown, is expected early this month. He has eight years' experience in India, and comes to Trinidad well recommended. A very hearty welcome from the congregation and the presbytery awaits him.

Rev. H. D. Leitch, '97, St. Elmo, Ont., has been called to Sonya. He will be inducted in April.

Rev. D. N. Coburn, B.D., '98, Buckingham, called on his way to visit friends in Farnham Centre.

Rev. J. C. Robertson, B.D., '99, Toronto, visited us for a day, and gave a very interesting address to the students in behalf of the Sabbath school work of the Church.

At the annual meeting of St. Andrew's Church, Carleton Place, of which Rev. G. A. Woodside, M.A., '96, is pastor, reports showed the past year to be the best in the history of the congregation. Although heavy expenditure had been made and met a surplus of \$12, yet remained in the treasury. The congregation presented Mr. Woodside with a gift of \$100, and make an increase to his salary of \$200.

Rev. G. W. Mingie, B.D., '05, has returned from his travels abroad. Since his return he has received a call from Lunenburg, Ont., and also the offer of the assistance of Peterboro Presbyterian Church.

At the last meeting of the Presbytery of Kootenay, the Rev. R. J. Douglas, B.A., '99, was elected clerk, and the Rev. W. G. Brown, B.D., '02, was elected moderator. Both these men are doing heroic work in the West. Mr. Douglas is minister in Trail, B.C., and Mr. Brown is of New Dever, B.C. Both towns are mining towns. Our graduates are

taking their places on the firing line, and are building up the Church in those centres of mining activity. We are glad to hear of their good work, and to know that while pressed with the cares and burdens of the work there, they are not forgetful of their Alma Mater and of THE JOURNAL. We college men feel it to be a healthful influence to be thus in touch with our graduates. It opens our eyes to possibilities and arouses our enthusiasm for the men who have run the gauntlet before us.

Seldom has THE JOURNAL had a sadder duty to fulfil than to chronicle the death of our most recent Honorary Graduate, Rev. P. H. Hutchinson, M.A., D.D., of Huntingdon, Que. Only at our last convocation were we congratulating ourselves on the fact that we were enrolling him among our Alumni, for we felt that in so doing the College was honouring herself. Dr. Hutchinson was unable to be present and receive his degree in person, as the illness to which he since succumbed had already laid hold on him. He was a man of ripe scholarship, an able pastor, a tower of strength to the cause of righteousness in the town in which he resided. Few will miss him more than the admiring crowd of students who have passed through the Huntingdon Academy during his pastorate there. He has left an impress on them and they will cherish his memory.

## The College Note Book.

REPORTER'S FOLIO.

The last debate of the Literary and Philosophical Society was held on Friday evening, February 16. The subject under discussion was: Resolved, that environment is a stronger force in the formation of character than heredity.

Mr. J. C. Nicholson led off for the affirmative. He gave a definition of character as the sum total of man's dispositions and tendencies. Environment on the other hand is the sum total of the circumstances and conditions that effect an organism in any stage of its development. Heredity is the transmission of certain dispositions from parent to child. The proof that heredity has any particular influence on character cannot possibly be made. But when we examine national characteristics we see the potent influence of environment. The peculiarities of the Scotch, French and other nationalities depend upon the nature of their climate and their geographical situation. The play of environment on individual lives also shows its power in moulding character. Tennyson declared himself to be a part of all he had met. The mingling of men among their fellows in church and educational institutions exercises a strong influence upon the traits of character which they will assume.

Mr. W. H. Cliff replied that the Scotch race did not depend upon their environment alone for their distinguishing characteristics. They dwell in the same kind of country as the Norsemen, and yet they are a very different type of people. Human nature, he declared, is the same to-day as it was ten thousand years ago. Murder is committed just as ruthlessly as then. There is the same yearning for the divine as in Socrates' days. Environment has been unable to change the old nature of man, but he is manifestly the same being as he was then. Man comes into the world handicapped. Environment cannot overcome the forces at work within the new born babe which have been lodged there by heredity. When does self cease to be heredity

and become environment is the question. Heredity is seen working its way amid the strong influences of environment. An example is the two races of French and English living side by side in the Province of Quebec. They each have their own modes of conduct and their moral standards despite environment.

Mr. S. T. Simpson took a trip back to the first sunrise. He said Adam and Eve lived quite sweetly together until Eve, one day, led Adam by the ear into a mischief-making environment, and then trouble began to brew. The speaker then went on to declare that a person is indeed in a sad predicament who has no environment at all. Without it we cannot live, move nor have our being. In fact, if we say heredity is more than environment we are closing one eye, and seeing one side, and that in a very limited fashion. If the boys hack an apple tree with their jack knives it will not develop potatoes, but its fruit will shrivel up. If the tree is nourished and cultivated, it will not grow oyster cans, but good apples. Such is the influence of environment. If a man is likely to die with consumption he will not buy a coffin and proceed to say goodbye to his friends, but he will go some place where he will get a fresh pair of lungs that will blow like bellows in a new environment.

Mr. W. Raynes began rhapsodically by quoting a line from about the "gems of purest ray serene" that get rid of all their perfumery far away from college halls on the bleak, bare desert. Descending from the sublime heights he then referred to the very marked influence which heredity plays in the making of criminals. Statistics give ample proof of the truth of this. Diseases are also very largely inherited by the child from one or other of its parents. Heredity is the first cause in life. It determines the environment in which the individual is going to move. It is the germ of all things potentially. The fact of the influence of heredity is very well indicated by the scriptural passage which tells of the consequences of sin being visited to the third and fourth generations, and of righteousness to the thousandth generation.

Mr. M. A. Campbell who was one of our representatives at the Nashville Convention of the Students' Volunteer Movement, delivered his report to the students one evening after his arrival back. He sketched the trip from its first beginnings and gave a very strong impression of the whole proceedings of the great conference. From the time they

had left the Montreal station, they had kept themselves continually in prayer, that the original purpose of the convention might be served. The meetings were held in the Ryman Auditorium, one of the largest in America, which holds 6,000 people. In the centre of the great semicircular gallery was an especial plot reserved for the Canadians. Admittance could only be had by ticket and overflow meetings were the order of the day. J. R. Mott's opening sentence was "The possibilities of this Convention are limitless." The watchword was "The evangelization of the world in this generation." The speakers chosen were those who were thought fittest to present the claims and real meaning of the Students' Volunteer Movement. Missionaries from fully 170 different fields came to make their pleas for help. Many were forced to turn sadly away because of the fact, that no volunteers for their part of the unchristianized world were forthcoming. The roll call of the dead, which was read out, was very pathetic, at the same time the names of those were announced who were ready to go and fill in the breaches which had been made. The view of Christ was the main one of the meeting. The call was to a nobler life, one that is lived after His pattern.

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#### LOCAL.

Once more we are at the parting of the ways. Six months we travelled together, but how quickly they have gone. It is with full hearts we stand where the road branches to grasp the hands which we may ne'er grasp again, to hear the voices which so oft encouraged and inspired. Who can measure this priceless friendship? Not time nor space can break these golden chains which bind us man to man. Longer, much longer we would linger here and seek to perfect friendships won and develop ambitions newly born. But we must go.

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This year we say good-bye to the Class of '06. We shall miss them, for a right royal class they have been. We do not seek to let our pen run along the blushing lines of flattery, but we can say of them that they are men. They are scattering far and wide. We shall miss them, but a sterner duty calls louder and clearer. Some are buckling

on the armor for the subtle battles in this western world. Others are turning their faces to the mighty East, to plant the banner of the cross on its sun scorched plains and by its lonely shore. In their great work we wish them God-speed and shall with interest follow their careers.

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It is with pleasure we voice our sentiments regarding our course this Session. We believe we have had a course second to none in Canada. It has been comprehensive, clear and satisfactory. This is due to the excellent staff which without exception have given satisfaction to the students. Not the least part of the course has been the benefit of personal contact with some members of the staff. Our wish is that we may have the privilege of studying under these men much longer.

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There have been very funny things around the halls lately, about the best was to see Blouin and McIlroy "plugging" for examinations. Sam. has one or two funny things, but he keeps them in his room, and closes the window that not even the odour may escape.

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(1st Year Lit. man): "That is about the nicest little congregation I was ever in."

(1st Year Lit. man): "There were a few freshmen left over from last year I believe."

(2nd Year man): "The chances are there will be some left over next year also."

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(Cliff to Cor-er): "T-ker is going to Grenville this summer."

(Cor-er): "That's great for I'll have somebody to baptize my children."



# Annual Convocation

OF THE

## Presbyterian College, Montreal,

In the David Morrice Hall, at the close of  
Session of 1905-1906.

WEDNESDAY, APRIL 4th, 1906

### Order of Convocation

The Senate, Alumni and Visitors will enter the Hall at 8 o'clock p.m., and constitute Convocation, the Rev. Principal Scrimger, D.D., M.A., presiding.

#### OPENING DEVOTIONAL EXERCISES.

Hymn 91

O FOR a thousand tongues to sing, My great Redeemer's praise, The glories of my God and King, The triumph of His grace.	Jesus, the name that charms our [fears, That bids our sorrows cease, 'Tis music in the sinner's ears, 'Tis life and health and peace.
My gracious Master and my God, Assist me to proclaim, To spread through all the world [abroad. The honors of Thy name.	He breaks the power of cancelled sin, He sets the prisoner free, His blood can make the foulest clean, His blood avails for me. Amen.

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Reading the Scripture and Prayer by the Rev. J. D. MACKENZIE,  
of Knox Church, Lancaster. Ont

## I.—Presentation of Prizes, Scholarships, Medals and Fellowships.

### A—PRIZES.

#### (1) *Philosophical and Literary Society's Prizes.*

The Prizes for Public Speaking, \$10.00 in books Mr. J. W. Woodside, B.A.  
 English Reading, " " E. McGougan, M.A.  
 French Reading, " " P. LeBel.  
 French Essay, " " P. LeBel.  
 English Essay, " " M. B. Davidson, B.A.  
 Presented by Mr. A. R. Ross, B.A., President.

#### (2) *Ecclesiastical Architecture.*

The Judge Hutchinson Prize (3rd year only), \$10.00 in books, Mr. H. P. Shortley Luttrell.  
 Presented by D. Norman McVicar, Esq., A.R., C.A., Lecturer.

#### (3) *Elocution.*

The John A. McMaster First Prize (2nd year) \$15.00 in books, Mr. J. W. Woodside, B.A.  
 Second Prize (1st year), 10.00 " " James Mackay.  
 Presented by the Rev. Professor Mackenzie, B.D.

#### (4) *S. S. Pedagogics.*

Special Prize, \$15.00, Mr. L. A. Wood, B.A.  
 Presented by the Rev. W. R. Cruikshank, B.A., Lecturer.

#### (5) *Christian Missions.*

The Dr. Robert Johnson Prizes, \$10.00, Mr. A. D. Mackenzie, M.A.  
 10.00, " E. McGougan, M.A.  
 Presented by the Rev. Robert Johnston, D.D., Lecturer.

#### (6) *Essay in Pastoral Theology.*

The Woodside Prize, \$10.00, Mr. A. R. Ross, B.A.  
 Presented by the Rev. Professor Mackenzie, B.D.

### B—SCHOLARSHIPS.

#### (1) *University Scholarships.*

GAINED AT THE CLOSE OF SESSION 1904-1905.

The Lord Mount Stephen Scholarship,	\$25,	Mr. J. C. Nicholson.
	25,	" J. R. Shearer.
The Stirling Scholarship,	25,	" Wm. MacMillan.
	25,	" H. W. Cliff.
The Brockville First Church Scholarship,	25,	" J. M. Mackenzie.
The Dr. Kelley Scholarship,	25,	" A. B. MacDonald.
The Erskine Church Scholarship,	50,	" J. E. Bruneau.
Presented by Professor C. W. Colby, Ph. D., of McGill University.		

B—Scholarships (Special)—*continued.*(2) *French Scholarships.*

The Knox Church (Perth) Scholarship, Theological, \$35, Mr. A. P. Blouin.  
 The Hamilton (McNab St.) Literary, 20, " P. LeBel.  
 Presented by the Rev. Professor Coussirat, D.D., B.A., O.I.

(3) *The Nor-West Scholarship.*

The James Henderson Scholarship, \$25, Mr. R. G. Stewart.

(4) *The Lochead Scholarship.*

\$40

Awarded to..... Mr. J. C. Nicholson.  
 Presented by the Rev. P. Henderson M.A., B.D.

(5) *The Emily H. Frost Scholarship.*

\$35

Awarded to..... Mr. W. L. Tucker.  
 Presented by the Rev. E. Scott, D.D., M.A.

## C—SCHOLARSHIPS (THEOLOGICAL AND GENERAL).

(1) *Ordinary General Proficiency.*

The John Redpath,	1st year,	\$50,	Mr. L. A. Wood, B.A.
The Edward MacDougall Morrice,	" "	50,	" James MacKay.
The St. Andrew's Church, London,	" "	50,	" H. W. Cliff.
The W. Brown,	2nd year,	50,	" J. W. Woodside, B.A.
The George Sheriff Morrice,	" "	50,	" James Foote.
The Hugh MacKay,	3rd year,	60,	" M. B. Davidson, B.A.
The Crescent Street S. S.,	" "	50,	" H. P. S. Luttrell.
The Mrs. Morrice	" "	50,	" W. L. Tucker.

(2) *General Proficiency in Honour and Ordinary Work.*

The Peter Redpath	1st year,	\$70,	Mr. William MacMillan.
The David Morrice	2nd year,	100,	" F. McGougan, M.A.

Presented by the Rev. A. J. Mowatt, D.D.

D—*Medals.*THE STUDENTS' GOLD MEDAL, BEING HIGHEST PRIZE OF THE YEAR  
FOR ALL WORK.

Pass and Honour..... Mr. A. D. Mackenzie, M.A.  
 The Silver Medal for the same..... Mr. A. R. Ross, B.A.  
 Presented by the Rev. John MacKay, B.A.

E—*The William J. Morrice Travelling Fellowship of \$500.*

Gained by..... Mr. A. D. Mackenzie, M.A.

*The McCorkill Fellowship of \$400.*

Gained by..... Mr. A. R. Ross, B.A.  
 Presented by Professor J. Clark Murray, LL.D. F.R.S.C.

**2.—Conferring Degrees in Divinity.**

DOCTOR OF DIVINITY (Honoris Causa)

*IN ABSENTIA*

The Rev. Patrick Hynds Hutchinson, M.A.

Presented by the Rev. Professor Fraser, LL.D.

BACHELORS OF DIVINITY (By Examination)

Mr. A. D. Mackenzie, M.A.

Mr. A. R. Ross, B.A.

(Ad eundem gradum)

The Rev. David Lang, M.A., B.D. (In absentia)

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

**3.—Addresses, &c.**

1.—VALEDICTORY ADDRESS.....By Mr. M. B. Davidson, B.A.

2.—PRESENTATION OF DIPLOMAS to the Graduates of the year,  
namely:

Mr. Alfred Bright, B.A.

Mr. A. D. Mackenzie, M.A.

“ M. B. Davidson, B.A.

“ A. R. Ross, B.A.

“ H. P. Shortley Luttrell

“ Walter Ross

Mr. W. C. Tucker.

ADDRESS TO THE GRADUATING CLASS, The Rev. J. Edgar Hill,  
D.D., M.A.

CLOSING ADDRESS FROM THE CHAIR.

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*Registrar.*

PRESBYTERIAN COLLEGE, }

April 4th, 1906. }

## Address to the Graduating Class.

By THE REV. J. EDGAR HILL, D.D. (Edin.)

I have been invited to address to you, on behalf of this College, her last words before you depart from within these walls, to enter upon the high vocation, to which in the good providence of God you are called. No one can feel more than I do the responsibility which such last words imply; because after a ministry of thirty-three years I am able to speak out of an ample experience, of the trials and temptations, the lights and the shadows of the career which by God's grace you have chosen for yourselves. I should fail, therefore, to discharge my duty alike to you and to those who have invited me to speak, in their name, did I allow this occasion of chief importance to you and to the Ministry of the Church, which you are about to enter to pass unimproved. This is a great opportunity for lasting impression your College believes. I wish they had selected one better fitted to make the best out of the opportunity.

To-night my young friends! you sit there like many who have sat before on a similar occasion, with feelings of mingled regret and congratulation. After years of reverent sitting at the feet of teachers whom you admired and trusted, and years of that delightful and precious camaraderie with your fellows which only scholars can know, it would be strange, if, at the parting of the ways, you should stand either thoughtless or heartless. This occasion has for you I am sure very touching memories, and very real pleasures. But you cannot fill your minds with the retrospect at such a time as this. The prospect stretches out before you; and it is for that, that the ardent and ingenuous young soul lives best of all. Your College has done for you all that it could do—shall I not say more accurately perhaps, all that you permitted it to do—and you have now to demonstrate what you can do for yourselves, by true and noble service to justify your professors' labours, and bring honour to your Alma Mater. Your life-work is yet to begin in real earnest. The tools have been placed in your hands, and you are expected to be workmen who will never be ashamed of your work.

The deepest solemnity of all your lives will rest upon your spirits, when through the laying-on of the hands of the Presbytery the people will ordain you to be their spiritual guide, counsellor and friend. I say the people, for it is the strength of our Presbyterian system that there is nothing hierarchical about any of its acts. The people, in the words of the time-honoured call, will "profess and promise you all due respect, encouragement and obedience in the Lord." And it is in these solemn and impressive words of profession and promise, that the virtue of the Presbyterial Act of Ordination lies. That solemn day will come in your experience sooner or later; and it is in view of that solemnity that I am thinking, and speaking, now.

That day will be to you a time of putting you on your honour. Our Presbyterian people trust, and reverence their ministers who keep their trust, as no other people do. No leader has ever such loyal followers when he leads faithfully and wisely, as the minister whom his people have deliberately chosen to help them to a better life here, and to a brighter hope of the hereafter. Consequently, the sense of being put upon your honour in your calling to the presbyterate will be impressive and encouraging in the highest degree, yea inspiring. Those are the conditions for the true soul in which it can do its best, and that will be the great opportunity of your lives as Presbyterian Ministers. I know of no treasure like that of the simple, unaffected trust of the Christian people in the minister who does his best to sanctify the tone of their common life, to elevate their minds to the true dignity of children of God, and to utilize aright the Lord's day for the purifying of their spiritual ideals, the comforting of their heavy hearts and the clarifying of their spiritual vision of faith. How dear these blessed helps are to the Christian soul is well expressed by the readiness with which it responds to its pastor's conscientious, faithful and manly efforts in its behalf. That treasure will be yours, my young friends. See that you prize it duly, and take it fondly to your heart of hearts. Nothing could exceed the fine fatherly and trusty relationship which subsisted between the old parish minister in former days, who, when settled in his parish, looked forward to living and dying among the people of his first love. They never went back upon him, because they knew that in all the ups and downs of their worldly fortune he could never go back upon them.

It is to me the most appalling spectacle of the Christian centuries, the attitude of the people of France to-day to the church, which is no longer a church to them. Nothing can explain the bitterness of their hostility, but the conviction, rightly or wrongly, in the depths of their souls that the Church is not their friend. No people will ever do what the French did in the Revolution time to the representatives, and the symbols of religion, unless under the belief that these are no longer friendly or helpful in their common life. No nation will deliberately declare as France is doing to-day that she no longer desires to be regarded as a Christian nation officially, unless she believed it to be a better thing for her national life, not to so honour the name of Christ. Yet this is the France which once so willingly obeyed the Church, that she did not hesitate to shed the blood of many thousands of her best and bravest on that ill-fated day in August, 1562; this is the France that then so pleased the Church by her misguided zeal for the truth, that she was publicly thanked by the Pope in grand procession to St. Peter's with a solemn *Te Deum* for her loyal and exemplary service to the cause of religion.

I quote France as an historical example of the extreme of exasperation at the Church by the people who have looked to her for better things and been disappointed, in order that I may contrast her attitude with that of the Scottish people who in "the fifty years of the killing time" followed their pastors to the hillsides and glens, and shared all their privations and perils, because they could not forsake the leaders who had broken to them the Bread of Life, and who in fidelity to their consciences feared to be unfaithful to the Spirit of the Lord and had no other fear. No Church ever so manifested the entire unity of spirit, sympathy and interest between pastors and people as the Church of Scotland, in those terrible times; and no church system that I know of gives the same scope for the free play of that fine mutual understanding and affection, reverence and respect.

That feeling is alive and vigorous to-day as ever in the Presbyterian Church, though the conditions are different. The system lends itself to the maintenance and development of such a spirit. The proper influence of the popular will, in the life of the Church and the safeguarding of the popular interest in the liberty of the pulpit, create that natural expectation in the pew that the pulpit

will be its frank and fearless exponent of the truth for the people's good; and the as natural confidence in the pulpit, that the minister will ever obtain from the people a reverent hearing and a generous credit for desiring to do his best for their highest concerns.

I have been led to follow this line of thought because now that your preparatory studies are in a sense over, your minds should be turned to the preparation of thought and heart for assuming the responsibilities of the pastoral office. It is not enough that you should contemplate in a general way the ministerial office for its usefulness, or in its responsibility, or as a place of dignity for influence and importance. A man must have gone down into the very depths of his being, searched thoroughly into the purity of his motives, and considered well the responsibility of the great trust to be confided in him, and to him, if when the solemn day of setting apart arrives, he may be clothed with the prophetic mantle, and out of the fountain of a soul tender, and trusty, and true, give himself to the people, and for the people, in the ministry of humility and faithfulness as they have so cordially given themselves to him.

One primary condition for the success of the Christian ministry is absolute truth to one's own self. The advice of Polonius to his son must never be forgotten by the earnest minister. "To thyself be true; then canst thou not be false to any man." The true preacher must never speak that which he does not believe in his inmost being is the truth, and the truth most needful for the spiritual life of his people. They come to him for bread and they should not be put off with a stone. The Christian pastor must carry into the homes of his people the same true spirit. His counsel must be transparently manly and faithful; his sympathy genuinely true and tender; his opinions frank and spontaneously expressed. The fear of man should not daunt him, neither should man's favour tempt him. It was of a great Scottish preacher that one, by no means a friend of his, said by his graveside, "There lies he who in his life never feared the face of man, who hath been often threatened by dagge and dagger, but yet hath ended his days in peace and honour." Never was more honourable and worthy eulogium pronounced upon any public man. That is the characteristic which the Presbyterian people expect to find in their ministers, and they are disappointed if they do not realize



their expectation. That is the characteristic which has, in the past centuries, adorned the Presbyterian pastorate the most, because it is always associated with courage; and it is just the characteristic which the true pastor will be most thankful for, and the most careful to conserve. Moreover, it is just the characteristic for the development of which our Presbyterianism lends itself most readily among church systems, and the history of the modern church will bear out the truth of this contention.

Then simplicity should be another prime factor in the pastor's preaching and demeanor. He must leave technical terms of uncommon use to the theologians, and not inflict them upon the common people. He must be open and candid in his demeanour, leaving craft and scheming to the typical ecclesiastic, who is very apt to be heavily mysterious and painfully prudent, which too often spell sneakery and duplicity. The soul of the world is moved by simple, plain, sometimes out-spoken speech which it can appreciate, because it reaches promptly and directly the intelligence. The preacher must never forget that his great aim should be to produce in his hearers not slavish or thoughtless obedience, but conviction that the policy which he advocates in any line of life or activity is sound, practical and wise. It is not sufficient that one appeals to the understanding of his hearers only, or to their feelings only, or to their consciences only. The uplift of the individual as a whole in the various faculties of his mind and in the entire range of his activities as well as in the genuine aspirations of his life, is the theme of the wise pastor's contemplation, and the great object of his ministrations. Nothing that interests mankind in all its ranks and conditions can possibly be of indifference to the man of vision who gives himself to the Presbyterian pastorate. It is an exploded fallacy of past days which made it appear as if one could draw a line through human life and action on one side of which a man was expected to be religious and on the other non-religious if he pleased. At the same time there is a distinction clearly to be made. I do not advocate the introduction of political or social questions into the public worship of the people. There is a fit time and a place for everything; and public worship is hardly the place for the discussion of disturbing and distracting topics upon which public opinion must always be divided. The pastor can find

other opportunities for discussing such matters; and he will serve the good of his people best by restricting public worship to its true function of soothing and elevating, solacing and instructing the tired and struggling soul of humanity. But social questions will arise in every progressive community and these the wise pastor will not ignore. He, on the contrary, will carefully study to give proper tone and trend, as he may have opportunity, to such movements. The greatest want in such movements oftentimes is the lack of any spiritual impulse. Stark materialism too frequently absorbs the minds of some who talk most glibly and most loudly on their side.

At the present moment there is a strong tide of feeling rising among the more cultured elements of the Christian community that the churches have missed a great chance by allowing such movements to grow up outside their influence and direction and consequently with a very pronounced negation of the spiritual in them. There are, however, a hundred ways in which these movements can be guided and promoted without creating friction most unseasonably in the public devotions of the people; and it is a sacred duty of the minister to safeguard our common worship against such intrusion. Besides, public worship can indirectly help onward all really good social and political movements. Depend upon it, the more elevated the tone of the public worship of a people be, the higher their life ideals will be generally, and the more efficient and successful will be all their efforts to improve their common life, and sanctify their material and national ambitions. This mighty influence for the highest ends is entirely in the hands of the pastor; and the longer he ministers in the pulpit, the deeper will be his sense of sacred opportunity in his blessed privilege of, and his overwhelming responsibility for, the worship of the sanctuary. One essential element of service which can never be ignored is humility. The servant is the shadow which passes away; the service the substance that abides. This was the wise advice to his friend, of a pastor who had unfortunately not followed it in his own career, though it came to him in his downfall at the close:—"Mark but my fall, and that that ruined me. Love thyself last. Be just and fear not. Let all the ends thou aim'st at be thy country's, thy God's and truth's. Then if thou falls't, thou falls't a blessed martyr."

Specially applicable as counsel come these words to the Christian pastor in such an age as ours. Men and women were never so impatient of what Carlyle calls simulacra. Authority will not stand the test of these times unless it be impressive, personal authority. And there is no theme so redolent of the fine incense of personal authority as the life and ministry of Our Lord and Saviour. He came to be among men as one that serveth, and he never so dignified service, or so ennobled his authority, as when he girded himself with a towel, and washed the feet of those who in their false dignity could not yield themselves to stoop so low. Be it my young friends; your supreme aim to serve in the fulest sense which wisdom dictates; and no service of helpfulness will ever tarnish your dignity or weaken your legitimate influence. Never claim a crown the people will not give. Presume not on your consecration to high office; never try to shepherd save by attraction. Be sure you carry with you the hearts and consciences of your people; and, when all other defences fail, in their intelligent loyalty you will possess a strength to which the prophetic munitions of rocks were not a circumstance.

You are to be congratulated in entering upon your professional career in such a time as this. A Hamlet might groan:

"The time is out of joint; O cursed spite,  
That ever I was born to set it right."

But a greater than man or woman born for the joy set before Him endured the Cross despising the shame. In this twentieth century the Spirit of the Divine is stirring in human souls and lives as never before since the Crucifixion. True men and women, all the world over, are magnifying the Word of the Apostle in magnificent form in bearing the burdens of others and so exemplifying the Spirit of Christ. Never was there a time when the great influences of the world were more obviously and actively beneficent. Never was there a sensitiveness so acute as in the modern conscience towards social evils. Never did the cause of righteousness find so ready champions as to-day. Never did the cry of the oppressed and the degraded strike with such resounding might the heart strings of human pathos. Now whence has come this resistless force of a tender

touched humanity? Comes it, think you, through any doubtful or mysterious channel? Is not its fountain there in that divinely pregnant wail of Jesus, "Ye will not come unto me that ye might have life." In that blessed evangel, which it will be your supreme privilege to preach, has been found that deeper social significance of religion which is now bearing such blessed unexampled fruits; and it will be for you to demonstrate that significance under conditions much more favourable than your predecessors ever enjoyed. The time is not out of joint. The human soul is but seeking, it may be in some strange, almost blind ways, the fellowship of the Christ. Men are dissatisfied, not because they wish to, but because they need satisfaction. The very tragedy of so much human suffering in struggle is the best testimony to the terrible earnestness and genuine yearning of human nature after something higher and better. It is the Gospel of Christ Jesus that has awakened those yearnings and inspired those struggles, and it is that same Gospel which is alone destined to satisfy those longings and to reward those struggles. One of our rising young ministers, has in words both weighty and suggestive, ably illuminated the fellowship of the human with the Divine, by describing it as "Friendship." The other side of the shield has also to be studied, and it means that Christianity must needs be friendship between man and man to mean friendship between man and God. Much as this side has been illuminated in recent times, it will stand a vast amount of illumination still. God and His Christ trust His faithful people to kindle that illumination ever more brilliantly. By such means only is this Old World of many sins and sorrows to become a New World wherein dwelleth righteousness and purity and peace.

And now, my young friends, on whom the fond hopes and best wishes of so many hearts are centered, I commend you to God and the Word of His grace which is able to build you up, and to give you an inheritance among all them which are sanctified.

### Valedictory Address.

The class valedictory was delivered by Mr. M. B. Davidson, M.A., and was in part as follows:—

“No less an authority than Shakespeare is responsible for the assertion that crabbed age and youth cannot live together. Now, I suppose it is hardly fair to take a mean advantage of a man so long dead, and yet I feel like challenging that statement of the great poet's. For to-night, at least, the members of the class of 1906 feel both young and old at the same time. We look back on the past of our collegiate and academic life and we feel old even to weariness; we look forward to the future, of nobody knows what, and we feel young even to foolish buoyancy. We are old men to-night in that we dream dreams, but young men in that we see visions.

“The dreams go back a long, long way to the time when we decided to study for the Christian ministry. They carry us through high school days, where we were very wicked, and following the example of devout Anglicans, we did those things which we ought not to have done, and left undone many a Latin exercise and algebraic equation which, in the eyes of an unkindly teacher, at any rate, we ought to have done. The dreams carry us back to that day when we arrived in this city to attend the university, verdant freshmen; happy, irresponsible; to the days when we shouted to unappreciative citizens the glories of old McGill; to doings of the day and of the night inseparable from student life—and now it is all over. It is never an easy or pleasant thing to say “good-by,” and yet, bidding farewell is one of the inevitabilities of life, like getting born or taking the measles. We bid “good-by” to you, our honoured principal, and to you, members of the teaching staff. In our views of religious and ethical questions, in our plans for practical church work, in our equipment for thought and life, we are largely what you have made us. Our theological education, the share of enthusiasm and of life which we carry with us out into the world we owe, in no small measure, to you. That we bear

no larger freight is owing not so much to you as to ourselves.

"We note that the old system of formal lecturing is passing away, and in its place is coming the conference idea which so often transforms the lecture room into a mental laboratory. Such a change is to be welcomed, and we, who leave these halls to-night, have reaped its benefits.

"We bid "good-by" also to our fellow-students of other classes. We leave in your hands the interests of our common student life. Realize your responsibility toward this institution, for the student body can do more than they perhaps imagine toward raising this college to the place it deserves to occupy among theological schools. Your duty will not be fulfilled until you have made the interests of student life your interests and have taken them up with glad and whole-hearted enthusiasm. You see we feel so wise to-night we can't resist the temptation to give advice to others—one always feels so virtuous after having done that.

"To you, our friends in the City of Montreal, we bid 'good-by' also, at this time. For many a pleasant evening, making us forget the intricacies of the Hebrew verb and other equal but necessary abominations, please accept our thanks. For your kind, thoughtful and generous support of our student enterprises, such as the Missionary Society and the COLLEGE JOURNAL, please accept our thanks. And for the future hospitality and help which we know you will render to coming generations of students, when we have long been forgotten, we thank you, too. And so, 'good-by.'

"Fellow-students of the graduating class, do not let us be afraid of attempting great things in the days to come, even if we are compelled to stop short with the mere attempt. No man has ever yet made shipwreck of his life because his ideal was too far above him; but many a man has failed miserably because he was satisfied with a low ideal quite possible of attainment.


"I cannot resist the temptation to raise the curtain of the future for a moment upon the men who to-night complete their college course. Some of us I see far from their native shores doing the most important work of the Christian Church, the carrying of the Gospel of God's grace and man's brotherhood to earth's heathen lands. Others I see at work among the social outcasts of one of our great

cities or holding some high and honoured place in the Church's life, or working year after year in some small country parish. One other thing I seem to see. Standing by the gates of the city of God I watch the warriors winning their way through from the fierce and awful fight of life. One by one they come straggling up. The banners are torn. The uniforms, so fresh and glittering once, are tattered and besmirched with the marks of conflict, many are wounded, some can hardly reach the gate. But one after another, I seem to make count of the men who tonight take up that conflict, and at the end not one is missing."



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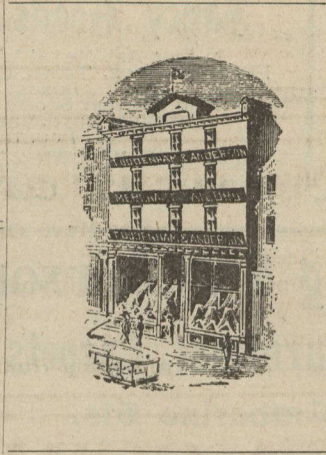
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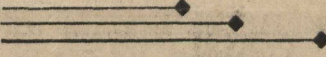
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
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