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Our Graduates' Pulpit.

THE RICH YOUNG RULER.

A SERMON,

BY D. J. FRASER, B.D.

"And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me."

—Mark 10-21.

THIS young man of lovable disposition, who came to our Lord with pleasing words and graceful gestures, asking "What good thing shall I do that I may inherit eternal life?" was

perfectly sincere in his inquiry. He was a ruler; and yet he came to Jesus not secretly by night for fear of the Jews, but in the day-time, on the busy thoroughfare, surrounded by a throng of

passers-by. He thus showed that he was really in anxiety about eternal life ; because he was willing to forfeit the esteem of the Jews and to incur the ridicule and odium of his fellow-rulers by thus humiliating himself and the class to which he belonged by kneeling in the street before this despised Galilean, by paying public respect to this poor itinerant preacher from the obscure and ill-reputed village of Nazareth. Though intensely earnest, he was yet deceiving himself. Like many honest people of our own day both in the church and outside of it, he thought he would be willing to do anything, to make any sacrifice or endure any hardship, for the sake of eternal life ; but when our Lord put him to the test by demanding *himself*, all that he had and all that he was, he went away sorrowful for he had great possessions ; sorrowful to lose eternal life and yet reluctant to part with this world ; unwilling to give up the much-loved treasures of earth for the unfading and unfailing treasures of heaven ; unwilling to lose his life here, although by so doing he should find it, a far higher life, hereafter.

What did our Saviour mean by applying to this inquirer the touch-stone of our text ? What lessons stand out most prominently for you and for me in this incident ? Briefly stated, I think they are as follows :

I. The insufficiency of mere morality

to secure eternal life. "One thing thou lackest."

II. The fact that morality, although insufficient to salvation, is not in itself to be despised. "Jesus looking upon him loved him," admired his good qualities although He could not receive him.

III. The necessity of conversion. "Go, sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven ; and come, follow me."

I. This ruler in all outward respects was a model young man. Although he was rich, yet he had never allowed the temptations of his wealth to lead him into luxury and excessive indulgence. He was not, and never had been, an adulterer. He was constant in his care for and obedience to his father and mother. He would not defraud a neighbor in a business transaction. He despised theft ; he shrank from the very thought of murder ; lying was an abomination unto him. In fact he felt able to say, with regard to all those commandments which refer to our duties to our fellow-men,—and this, I think, not in the spirit of pharisaism but with perfect frankness and honesty,—"All these have I kept from my youth up." Surely a young man with such an unblemished career, truthful, honest, upright, is fit for the kingdom of heaven ? But no. He felt in his own inner consciousness that something was wanting, that there was a great void in his religious life ; and har-

monizing with the voice within him, came the reply of Jesus, who must be just although He loved the inquirer, who must not allow His affection to lead Him to a false tenderness, "Yet one thing thou lackest," thy morality cannot secure thee a place in the kingdom of heaven. Something more is indispensable to the attainment of eternal life. Go, sell everything thou hast and give it to the poor. Thou must give up thyself, thy selfness, thy selfishness, before thou canst enter upon the higher life which is eternal. What thou needest is not to do any good thing in thy present condition, not to say more prayers, not to engage in more benevolent enterprises, not to superinduce more good works upon thy present high state of morality; but the one thing thou lackest—and a very great thing it is—is a radical reformation or conversion of thy heart and life. Thou must have an entirely new heart, love to me and not love to thyself. Thou must be born again into the higher life of unselfishness, of self-renunciation for my sake. If thou wilt be perfect—ripe, that is, for the kingdom of heaven—give up thyself; go, sell that thou hast and give to the poor and thou shalt have treasure in heaven; and come, follow me.

Now what is the difference between morality and religion? And why will not morality save a man apart from religion? The insufficiency of

mere morality to secure an entrance to the kingdom of heaven does not depend, I think, upon any arbitrary requirement of God. God did not lay down an arbitrary standard and say, "except a man toe this mark, I will not allow him into my kingdom." But the insufficiency of morality results from the very nature of the case. A very brief consideration of what morality is and of what the kingdom of heaven is will show us not only that morality will not but that morality alone positively *cannot* secure an entrance to the kingdom of heaven. I hope that my meaning is clear to you all, and to make it more so, let us take a concrete example. Suppose that a reading club were organized in this community in which every night of meeting each member is to read aloud an extract from a favorite author. Now we may imagine an arbitrary standard for admission, for example, the payment of a fee of twenty-five cents. That is a purely arbitrary standard; it has nothing at all to do with the nature of the society. But there is another requirement which is a natural one, and therefore absolutely necessary owing to the very nature of the case, owing to the very character of the society, namely, the ability to read. Unless a man can read, he cannot join the club, not merely because the president will not allow him to join, not merely because the members will "black-ball" him, but because he

is not fit to enter, he cannot participate in the exercises, he cannot read, and therefore naturally and necessarily he cannot enter a society of readers. Now I will endeavor to show that the man who has morality but has not religion, that is, the man who may be leading a good moral life and yet has never experienced conversion, cannot enter the kingdom of heaven owing to the very nature of that kingdom, just as the man who may know the alphabet but cannot read is hopelessly shut out of the reading club owing to the very nature of that club.

But let us first get a clear idea of what we mean by morality. As commonly understood, it is of different orders. In the first place there is physical morality. We have bodies, physical organisms, which are governed by certain laws; and physical morality is the endeavor to obey these laws or rules of health; it consists in temperance or moderation, in not violating by excess or defect the laws of eating and drinking and sleeping. Next in order comes social morality. Man cannot live alone like Robinson Crusoe, but he must become a member of society. Hence new relations now spring into existence and social morality consists in the attempt to properly observe the relations in which we exist to other members of the community. Then again we are members of the nation, and civil morality

comes in here, consisting in the proper observance of the relations in which we exist to others as citizens. Now morality of all these different orders,—that is, the attempt to properly discharge the duties which spring out of our relations to our fellow-men in every sphere of life—is insufficient to secure an entrance into the kingdom of heaven. And why? you ask. For two reasons, I reply.

In the first place, morality has only to do with our external life. It leaves out of account entirely the vital consideration of character, of inward disposition. But "the kingdom of God is within you," said Christ. The kingdom of heaven is within us, and therefore, as Professor Henry Drummond has said, no man enters heaven who does not take heaven along with him. No man enters the kingdom of God hereafter who has not that kingdom within him in this life. Character, inward disposition, Christ-likeness of heart, it is which constitutes salvation into the kingdom of God; and since morality leaves this question of inward character entirely out of consideration, it is evidently insufficient to salvation. For example, a man may carefully observe all the laws of health, physically he may be a very moral man, and yet he may be essentially selfish or worldly; but selfishness and worldliness, according to our text, have absolutely no place in the kingdom of Christ. A man may be a very good

neighbor, socially he may be a moral man, and yet he may be essentially proud ; but pride would be a dangerous element in heaven. A man may be a useful member of society, he may serve his community and nation well, he may accept and faithfully discharge the duties of public offices of trust and responsibility, and yet he may do so simply to gratify his selfish ambition for honor ; but ambition, we are told, is the sin by which the angels fell from their first estate, and such therefore may never enter heaven. Thus we see that morality deals only with the *outside* of life ; and since it ignores the inward disposition which constitutes salvation into the kingdom of God, it is evidently insufficient to salvation. A very high state of external morality may yet leave a man in bondage to selfish motives, proud thoughts, worldly desires ; and, until by some higher power a man is raised above the dominion of these, he is unsaved, with all that that word means in our religion.

In the second place, morality leaves out of consideration altogether the relation in which we exist to God. It has regard merely for human relationships, our duties to our neighbor. But what about God and our duties to him ? Morality may make an honest effort to obey the command : "Thou shalt love thy neighbor ;" but what about the other command, of primary importance :

"Thou shalt love the Lord thy God" ? What about the relation in which our spirits exist to the unseen world ? Is there no room for the exercise of faith, of spiritual aspiration, of communion with God ? Besides we owe a debt to God—a debt of penitence, of love, of gratitude. This debt morality takes no notice of, and makes no effort to pay. And thus a man who is perfectly honest with his neighbors may yet rob God ; a man who is a useful member of the State and of society may yet by his arrogant morality and intense self-righteousness be a destructive enemy to the kingdom of God. He does not know God and Jesus Christ whom He has sent, and therefore he has not entered upon the higher life which is eternal. For these two reasons it is evident that morality alone from the very nature of the case is insufficient to secure salvation into the kingdom which Christ came to establish.

II. Do we therefore despise morality ? God forbid. "Jesus looking upon him loved him ;" admired his good qualities, although He could not receive him into His kingdom. And here is just the difficulty we have to contend with. When we preach the insufficiency of morality, men say that we despise honesty and temperance and truthfulness apart from religion. We do not despise them. The moral man is better than the immoral man. Morality in itself is good and is

to be encouraged by every preacher of righteousness. But, you ask, did not Paul say: "There is no difference"? Paul said that "there is no difference" between the Jew and the Gentile so far as their relations to the Gospel of Christ are concerned, for both alike have sinned and come short of the glory of God; but that man does not accurately interpret Paul's meaning who proclaims that "there is no difference" between the drunkard and the temperate man, the liar and the truthful man, the thief and the honest man, unless the latter have religion as well as morality. It is too bad that men who are trying to hold their heads in respectability should sometimes be ranked by extremists among the immoral; that men who are doing their best to practice the moral virtues should be classed by evangelists among the vicious and the unclean; that politicians who are endeavoring to keep their hands and their hearts and their pockets clean should be told by the preacher that they are no better than the unscrupulous unless they have religion as well as morality. It is not so. Morality, even apart from religion, is not to be despised. It is of value in many ways. It helps to make life more agreeable and respectable; it adds to the happiness and safety of the community. The moral man helps to build up public opinion in favor of what is right and to bring down the censure of the public on

what is ignoble and mean. The moral man may thus be instrumental in God's hand in saving others from sin and destruction, although his own final salvation is not thereby secured; just as those men who built the ark for the salvation of Noah and his household were themselves drowned by the angry flood. The virtues of the moral man, too, are to be thankfully admired, because they show the fruit of God's Holy Spirit even when working in the heart of an unregenerate person. Such a person, if he be not proudly trusting to his own good works, is much nearer the kingdom of heaven than the immoral man. He is not far from the kingdom and at any moment may step over the separating breach. Thus we see that morality counts for a great deal in this world; and who knows, who dares say, that it will count for absolutely nothing in the world to come?

When therefore we say that morality is not enough, we do not despise morality; any more than the merchant despises my five dollars when I offer it in payment of a bill of one hundred dollars. He does not despise the five dollars; he does not take it simply because it is not enough. He rightly wants the hundred dollars. The five dollar bill is good so far as it goes; but it does not go far enough. The grass of the wheat is good so far as it goes when it is only half an inch above the ground; but it is

not so good then as it will be when it is yellow to the harvest and is crowned by a cluster of golden grain. So with morality. It is not to be despised, but it is not enough ; the moral man is good so far as he goes, but he has not yet nearly reached the full measure of his development. Morality may pay, or try to pay, the debt we owe to our fellow-man ; but it leaves our account with God unsettled. It does not raise a man above his selfishness, his self-seeking, his worldliness ; and therefore when a man says, as we sometimes hear thoughtless men say : "If I live here as good as my neighbors, pay my debts, never wrong any one in a business transaction, give something to the church and to benevolent institutions, take the sacraments perhaps, God will not cast me off on that great day," he is simply lulling himself into the sleep of death, into which sooner or later terrible dreams will come. Such a man may be wrapped up in his coarse narrow selfishness, or he may be a selfish man of great refinement ; at any rate he is essentially selfish and is therefore evidently unfit for the kingdom of heaven. It is not simply that God will not allow him to enter, but he has not the character necessary to admit him ; he naturally and therefore necessarily cannot enter. "The kingdom of God is within you ;" but it is evidently not within a man of that selfish stamp. And, therefore, while we give mor-

ality which is humble its due, yet we must remember that morality, when proud and self-reliant, is most dangerous to the soul and reprehensible in the sight of God. The man who is trusting to his arrogant morality to save his soul is much farther from the kingdom of heaven, Jesus said, than are those persons of degrading passions, of flagrant immorality. "The publicans and the harlots go into the kingdom of heaven before you Scribes and Pharisees." That is to say—and it is an awful warning—there is really less hope for the salvation of a man who is moral and yet proud enough to think that his morality will save him, than there is hope for the salvation of the wandering prostitute on the street. The publicans and the harlots—the very essence of animal impurity—go into the kingdom of heaven, Jesus said, before you men and women who are living spotless lives so far as the eye of man can see, and yet who are proud enough, to think that your good works will serve as a vehicle to heaven. So far, so hopelessly far, may a very moral man yet be from the kingdom of heaven !

III. What then besides morality is necessary? Conversion alone is sufficient. "Go, sell whatsoever thou hast and give to the poor and thou shalt have treasure in heaven ; and come, follow me." And what is conversion? It is a radical change of life ; not merely an ex-

ternal reformation which is morality, but an inward change as well, a change of the very basis—of the very motives—of life, a turning right round.

By nature men are essentially selfish, self-centred. We often see this in young children who reveal their true nature before they are taught the courtesies of life. Some parents perhaps will need to think of their neighbor's children to appreciate the force of this! Whatever they see they want and generally get. Until they are taught better manners, they do not wish, as a rule, to share anything with their little brothers and sisters and playmates; they want everything for themselves. Now this is simply the selfishness which we all inherit in our animal nature. We very seldom see one animal generous enough to stand by until his neighbor eats and drinks; the strongest animal generally helps himself first and is not at all anxious as to whether anything is to be left for his fellows or not. We may often see this selfishness of our animal nature in unregenerate men. They really live for themselves and for their own; they are actuated by no high disinterested motives in life. When they engage in any enterprise, the question with them is not—What will do the most good to others? but What will bring the most material good to me and mine? Not What will help the poor or advance the cause of Christ? but What will best

serve my own personal considerations? And even in men who are truly Christian, this animalism often makes a bold stroke for the mastery. In the temptation to a flash of anger, a cruel word, a dishonest act, an untruthful statement for the sake of gain or to hide disgrace, self often strongly asserts itself, and has to be sternly bidden down or it would soon gain the upper hand. However much the natural man may gloss over by refinement and thereby conceal his selfishness, yet if you can get down to the very basis of his life, to the very motive springs of his conduct, I think you will find invariably that self in some form has the mastery; self is that about which everything is made to revolve; self is that to which everything is made to bow down and pay homage; self is the determining point in his character. Now this selfishness may assume many and various insidious forms. Social position, intellectual ambition, family ties, worldly pleasure, any or all of these things may be uppermost in our affections. Or, as was the case with the rich young ruler of our text, it may be worldly possessions—what we have and thereby are—that form the centre of our life. Now to all such persons, the message of Christ is—Give up all that. Make Me and not yourself the centre of your life. By nature we make everything revolve about self. By nature we are therefore self-centred; but we must become Christ-

centred. By nature we are therefore *eccentric*, in the literal sense of the word : away from our true centre. We must get away from self as the centre about which everything revolves by nature, and we on the other hand must begin to revolve about Christ. We must by the enlightenment of God's Holy Spirit waken up to the fact that we are all wrong and radically wrong by nature. For a long time, as you all know, it was believed that this earth was the centre of the universe, about which the sun and all the heavenly bodies were travelling. This seems to us to have been great conceit on the part of man to think that this little planet should be the centre of the universe ; and one day Copernicus, I think it was, found out otherwise. He had his suspicions aroused in some way : and he was watching on the sly ; and he actually saw this little earth creeping stealthily around the sun ! He caught her in the very act ! What a revolution this made in the scientific world ! It completely changed the ideas which men had held for so long a time. Now just such a revolution must take place in the religious experience of every man who becomes a Christian. We must not remain as we are by nature, self centred, thinking that everything was rightly made to revolve about our petty little individualities ; but we must come away from this delusion and join the throng of the Redeemed on earth and in heaven

in revolving about Christ as our true centre. Such a radical change is necessary before we can lead the higher life which is eternal. Be not deceived. God is not easily mocked. We cannot serve God and mammon. We simply *cannot* have self and Christ both as the centres of our life, for any schoolboy can tell you that one circle can only have one centre. We simply *cannot* have our feet planted away down deep in this world, and at the same time have our heads aloft breathing the rich and the pure atmosphere of heaven. We must give up *self*—however dear it has grown to us : sacrifice all that we have and all that we are, and give Jesus the supreme place in our affections ; and if we cannot do this, we may as well do at once what the rich young ruler did, and what our Lord allowed him to do, go away sorrowful, sever ourselves from among the number of Christ's professed followers. The test of discipleship is therefore a very simple one and easy of application. It is just this : Am I living to self or am I living to Christ ? And when I say "living to Christ," I mean living for others ; for the cause of humanity, of the poor and fallen, is the cause of Christ. Inasmuch as we do it to one of the least of these, we do it unto Him. Am I fonder of myself than I am of my Master ? Am I willing to obey in spirit the command of Christ—literally if need be—"Go, sell whatsoever thou hast and

give to the poor ; and come, follow me " ?

This then, I take it, is conversion. There is nothing so very wonderful about it : there is no electric shock to be experienced. A great deal of the noise which accompanies many conversions is not at all an essential part of conversion ; it is often nothing more than the outcome of mere sensuous excitement ; while many conversions which are the quietest are in the end the truest and the most genuine. This then is conversion— simply beginning life over again on a higher plane with Christ and not ourself as the centre of our life. At our natural birth we began life with self as the centre : at conversion or the new birth we begin life over again with Christ as the centre. This then is regeneration, the being born again into the higher and fuller and nobler life of unselfish devotion to our Saviour. This then is the true Christian position, a being held to Christ by the magnetic force of His almighty love and having all our

actions constrained by the power of His divine sympathy.

Then and not till then has the kingdom of heaven been established within us. Then and not till then have we been lifted up by God's Holy Spirit from the carnal to the spiritual realm, from the temporal to the eternal life, from the low base of selfishness to the higher platform of Christ-like sympathy with others. Then and not till then have we entered into partnership with Christ in His great work of the amelioration and salvation of the world. Then and not till then do we carry about in our spirits love and sympathy for the fallen which are the true marks of the Lord Jesus. Then and not till then have we filled up in ourselves what was behind of the afflictions of Christ, by taking upon us, as He did, the sins of the fallen and the burdens of the fainting and the sufferings of the unfortunate. Then and not till then have we been saved into the Eternal Life of Love—rich, generous, disinterested Love—which is the true kingdom of God and of His Christ.

Presbyterian College, Montreal.

Symposium.

WHAT MAY BE DONE FOR THE MUTUAL APPROACH OF CHRISTIANS OF DIFFERENT DENOMINATIONS.

BY REV. W. H. WARRINER, B. D.

I LIKE the title chosen for this Symposium, inasmuch as it binds no one down to the advocacy, or even to the discussion of any one form of Christian Union.

That a "mutual approach" is both possible and desirable we are all agreed: that this approach may possibly take the form of the organic union of all Christendom we, with the history of the Roman Catholic Church behind us, cannot deny; but that such a corporate union is the one thing most desirable, some of us may doubt.

I know that many maintain that this corporate union of all Christendom is the very thing for which Christ prayed when he asked that his disciples might be one with himself and the Father so that the world might believe in him. In the recent conference of the representatives of different denominations in the parlours of the Ministerial Association of Toronto, Dr. Langtry, speaking for the Episcopal Church declared this unity to be "one body bound together by one common life, animated by one spirit, professing one faith, regulated by one set of laws, and speaking with one voice

through her final court of appeal—a General Council." This conception of Christian Unity was also expressed by the Anglican Synod of Montreal last summer in its telegram of welcome to the Pan-Presbyterian Council sitting in Toronto in which it stated its "continued earnest desire for the restoration of the corporate union of Christendom." In replying to this telegram however the Pan-Presbyterian Council did not reciprocate the desire for the "corporate union of Christendom," but contented itself with expressing its longing for the "Unity of the Church for which the Saviour prayed." That reply implied that there were at least some in the Council who doubted whether "corporate union" was the unity for which Christ prayed.

And I am strongly of this mind myself. Still it may be urged by some that this corporate union must be the ultimate, as it is the only fitting and complete expression of our unity of spirit and life in him.

But of this I am not certain. That this unity must have some visible and palpable manifestation is evident, else

how shall the world see it and believe in Christ? But is the formation of one all-embracing denomination the best way of manifesting it? Was our Lord's prayer most fully answered when the Roman Catholic Church was the one corporate body of Christendom and burnt at the stake all who ventured to differ from it? There was "organic union" in the days of Luther, one universal Catholic Church, but it did not stay universal, its organization was broken up. If it had not been Luther would have been burned instead of the Pope's bull. There was schism, a new denomination, and in that fact was life and liberty.

Now supposing we get once more an universal denomination, what is to become of the Luthers and Wesleys, the heretics that may yet arise? Will this Universal Church be very kind to them, and tell them that above all things else they must be loyal to their own consciences and to God? or will it set in motion its "one set of laws" and compel submission to the "corporate body?"

I confess I have some fear of the issue of it all, and it is this that prevents me from being eager to aid in bringing about corporate union, as such. It may be that the Church shall yet attain to a grand and glorious corporate unity—a unity that shall fittingly embody and express our spiritual oneness in Christ—that shall mightily impress all beholders

with the vision of a fair City of God, holding universal sway, and yet jealous with all the jealousy of God, of each soul's freedom of access to the Father, of each soul's independent discipleship of Christ.

Such a unity if at all possible to men so variously constituted as we are, would no doubt be most desirable.

But I am certain of this, that if ever such a union is to be consummated it must be by the natural growth of mutual love and faith, and not only so, but we must come much nearer to one another in our judgments of truth and in our ideas as to the best methods of Christian work, while at the same time we learn to give more respect to the convictions of those who differ from us.

Meanwhile much good will come from such a discussion as this. If it does nothing else it will help us to set before ourselves more clearly, what is the real nature of the union which we seek and what it involves. Moreover it will help us to get at a clearer understanding of what we regard to be the essentials of Christian fellowship.

It is becoming more and more evident that there can be no united Christendom on the lines of any one of the great Christian organizations which are in our midst. There must be mutual concessions, modifications of creed and discipline, the dropping off of non-essentials that a basis of real and acknow-

ledged essentials may be found on which all may unite.

The Church of England did a great service to real Christian unity when it issued the four-fold basis of union from the Lambeth Conference in 1889. I should be glad to have every denomination follow so good an example. It would help to bring matters to a definite issue and save us from loss of time and energy in discussing glittering generalities.

This four-fold basis has now been before the Christian world four years. It has been well discussed, and I think it must be obvious to all that it cannot be the basis of the desired union. The "Historic Episcopate," with all which that implies, rules out the Non-conformists. The so-called Apostles' Creed may be well enough as a "Baptismal Symbol" and the Nicene Creed may be accepted "as the sufficient statement of the Christian faith," but I fancy a great many will sympathise with Principal Cavan who is reported to have stated, at the recent Toronto Conference on Christian Union, that "he was not willing to say that the Church should find its basis in the first, second or third centuries, nor that any such doctrine should be pressed upon the convictions of any of the brethren unless it could be proved by the Word of God."

With this judgment I perfectly agree. Let us, if we want union, lay aside the

Nicene and every other creed, and get back to the essentials of our faith, not as these are recorded in any mere human symbols ancient or modern but in those Holy Scriptures which we all confess are able to make us wise unto salvation through the faith that is in Christ Jesus.

Now when we do this we shall probably find that some of the things for which we have contended are not essentials, that we have exalted as tests of fellowship beliefs and practices which neither Christ nor his Apostles dreamed of placing in such a position. We shall find that with Christ reverence for the truth counted for more than mere knowledge of the truth. He called men to be his disciples—learners—and he accepted all those who sincerely and with a whole heart were willing to follow his life and teaching. The creed of his Church was formulated by Peter when he said "Thou art the Christ the son of the living God." Upon this rock Christ said he would build his Church, and in harmony with this the Apostles received into Christian fellowship all who believed in Christ and consecrated themselves to live his life by an open confession. This was the basis of union in the Apostolic Church. Instead of this the Lambeth Conference proposes a fourfold basis comprising, Scriptures, the Creeds, the Sacraments and the Historic Episcopate, I would go back to the New Testament and put Christ in the place of these. Let loy-

alty to him as the son of the living God, be the one basis of union and test of fellowship.

It will no doubt appear to many that this is not a sufficiently definite and comprehensive basis. I for my part, despair of union on any other.

In harmony with these principles I would recognise as equal brethren in Christ all true disciples of him. I would cherish the conviction that a man may conscientiously serve Christ and yet not in my way, and for aught I know serve him just as acceptably as I.

Our differences are insignificant in the presence of a common faith and love of the one Lord and Redeemer. What, for example, are the differences in creed or ritual between an Episcopalian and a Congregationalist in comparison with the fact that they are both believers in Christ and humble followers of him? Surely loyalty to Christ is the one great essential. If we have this we can clasp hands as brethren.

Realizing this we shall not speak an unkind word, we shall not even think an unkind thought of those who conscientiously differ from us—we shall feel that a slander on one denomination is a slander on the whole family of denominations. We shall grieve over each other's failures and rejoice in each other's successes as if they were our own. And, indeed, are they not our own? They are, if we are one in Christ.

In the expression of this principle we shall also be eager to co-operate together in every good word and work. I am glad that this is being done more and more.

The churches in Point St. Charles

who are uniting in a brave crusade against the evils of intemperance are doing more—far more—for Christian unity than they could have done by refusing to co-operate locally, and instead thereof dreaming of a "United Christendom." Let the churches everywhere unite for local purposes—for social and evangelistic work. If they will do this they will I am sure make manifest their oneness in Christ.

This co-operation might also be extended to our larger denominational schemes, our missionary and educational enterprises. What, for example, should hinder the various Theological Colleges in Montreal from taking advantage of each other's gifts and opportunities, in the same way that they unite to secure the advantages of McGill? I see no reason, for example, why classes might not in some instances be advantageously amalgamated, and so a better education obtained at less, or, at least, no greater expense.

Our policy, as men desirous of the unity of the spirit in the bonds of peace, should be to lay hold of every opportunity of expressing this unity in our immediate neighborhood. We should hold out our hands to all true lovers of Jesus. We should exalt him and not our little sects; emphasize the essentials of our Christian life and not its accidentals. We should not make prominent the minor things in which we differ but the love and life that unites us all to him.

"Peace be to the brethren and love with faith from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in uncorruptness."

Contributed Articles.

OUR LIBRARY BIBLES.

IV—RARE AND CURIOUS EDITIONS.

THE first printed book issued by Gutenberg was a Bible and no other work has been so often reprinted. It is not surprising, therefore, that many of the editions should have striking features in their style or peculiar incidents in their history which make them objects of interest to the curious. This series of papers may be fitly closed with a notice of a few such in our college library.

1. Since the publication of the January number of the *JOURNAL* describing our fac-simile manuscripts, another of these interesting works has come into our hands, one by no means so important as those then mentioned, but still worthy of notice. It is a fac-simile of the Codex Dublinensis, which belongs to the library of Trinity College, Dublin. This edition was published in 1801 by Dr. Barrett who discovered the manuscript and determined its true character. It is a genuine uncial of the fifth or sixth century and embraces most of the Gospel of Matthew, being one of our best authorities for the text of that Gospel. The manuscript is what is known as a rescript or palimpsest, that is, one in which the original writing has

been erased and the parchment used a second time for other writing. Owing to the scarcity of writing material previous to the introduction of paper this practice was not an uncommon one, and some very important discoveries have been made from an examination of such manuscripts, the original writing being often far more valuable than the more recent text, and seldom completely obliterated. It must not be supposed, however, that this erasure was always done wantonly or in ignorance of the value of the older writing. In the present case the book had evidently been worn out with 400 years at least of constant use, the corners badly dog-eared and the margins frayed away, so that much of the writing was gone, before the rest was erased and the parchment put to its new use. The worst accusation that can fairly be brought against the later scribe is that he did not appreciate the importance which even such a worn out Bible might afterwards come to have in the days of printing, as an early witness to the text of the Gospel. Barrett's fac-simile is printed from beautifully engraved copper-plates and is carefully arranged so as to show the blanks where

the parchment is wanting or the writing illegible. By the application of chemicals to restore the colour of the ink, additional portions of the old writing have been made out since Barrett's time by Tregelles and Abbott. But the additions are of no great importance, and practically all that will ever be known of the manuscript is contained in Barrett's work, which makes an important contribution to our collection.

The same volume contains a collation of another Dublin manuscript, which though not earlier than the fifteenth or sixteenth century, has become famous in the history of New Testament criticism, viz., the Codex Montfortianus, which was for a long time the only known Greek manuscript containing the remarkable passage in First John relating to the three witnesses in heaven. The passage appeared in the Complutensian edition of 1514, but was clearly translated into Greek from the Vulgate where it had long been read. Erasmus not finding it in his Greek copies omitted it from his first two editions, but so familiar had it become from its appearance in the Vulgate that he was promptly challenged for doing so. In the controversy which followed, feeling sure of his ground, he promised to insert it in the next edition if one single Greek manuscript could be produced that contained the words. Unluckily for him, this one was cited and he kept

his pledge, though doing violence to his judgment. From him it was copied into subsequent editions, and notwithstanding its scanty support, dogmatic interests sufficed to retain it in the text for two hundred years. It is now universally rejected by critics. Even the most orthodox recognize that the doctrine of the Trinity does not require a forgery to prove it. Two other manuscripts have since been discovered containing the words, but they are of little value and lend no authority to the passage.

2. The oldest Bible in the library is a copy of the Latin Vulgate printed in black letter type at Venice in 1487 by John de Rivabenis. It is a large octavo which has been much cut down in re-binding. The initial letters are all put in by hand in alternate red and blue, while a few of them are illuminated and finished in gold. Like all the editions of that period the words are much contracted and the text is full of blunders, showing how little regard was paid to accuracy though the Vulgate was practically the only version that then had any circulation in Western Europe at all. It was more than a century after this time that the first really careful edition of the Vulgate was published by Clement VIII, as a sort of response to the standing challenge of Protestant Europe which had already given to the people more than one good version in their

vernacular tongue. This volume formed part of the unique Sebright collection which put us in possession of so many rare and curious books of all kinds.

3. Another curiosity belonging to the same collection and remarkable as being the only English book in the whole of it, is entitled "The true and lively historyke purtreasures of the woll Bible." It bears the date 1553, and, though in English, it was printed at Lyons and is dedicated to the English Ambassador for Edward VI. at the Court of France. It is a sort of picture Bible of duodecimo size and consists of a series of wood cuts representing all the leading scenes in Old Testament history. The main portion of every page is occupied with the picture and beneath is a verse of the rudest doggerel giving a description of the scene. The publisher showed considerable enterprise, for in the preface he informs the reader that similar editions had been issued from the same cuts in six other languages, and takes great credit to himself for such a laudable effort to fix the Bible stories in the public mind. The pictures are not quite up to the standard of the Sistine Chapel or Raphael's Loggie in the Vatican, but are not worse than multitudes of the historical paintings produced in the sixteenth century and frescoed on the walls of many of their churches. The whole idea was a sort of revival of the "Biblia Pauperum," which

had been issued for the use of the illiterate long before printing from moveable types had been invented. The printed matter throughout the volume is all in the script style introduced by the Aldi of Venice and now known as Italic. The publisher was evidently a Protestant from the tone of the preface, but a number of the pictures illustrate scenes in the Apocrypha.

4. A somewhat remarkable work is a large folio copy of the Gospels in Arabic, most beautifully printed, with an interlinear Latin translation, and illustrated with hundreds of quaint wood cuts representing scenes in the Gospel history. The illustrations were undoubtedly meant to serve as a practical commentary on the text, and for the sake of convenience the same illustrations are repeated in the parallel narratives of the several gospels, some of them occurring as many as half a dozen times in the volume. One would hardly have supposed this necessary in the case of scholars able to read both Arabic and Latin, but perhaps motives of economy in the mind of the publisher had something to do with it as well. This edition is dated at Florence in 1774 but it seems to be an exact reproduction in every respect of the famous Roman edition of 1591, one of the earliest books in which Arabic type was used.

5. Gaelic Bibles are by no means uncommon, but it is only within the pre-

sent century that they have become so. The first complete edition in the dialect of the Scottish Gaels was printed at Edinburgh in 1801 in five volumes octavo, and though made up with a somewhat cheap paper it must have been relatively rather expensive. It strikes one as a little remarkable that a people so devout as the Highland Scotch should have waited so long for an edition of the Scriptures in their own tongue. But it would seem that they made somewhat free use of the editions in the Irish dialect previous to that time and so felt the want less keenly than otherwise would have been the case. Unfortunately our copy of this first Edinburgh edition is quite defective, being only the third volume, just enough to serve as a specimen of what it is like, but a good deal more than many of us are ever likely to read in that language.

6. A comparatively recent work, but quite remarkable enough to call for a notice here is a copy of the Acts and Epistles in the Coptic language, or more

Presbyterian College, Montreal.

accurately in the Memphitic dialect of it, issued in England in 1852, for the use of the Native Coptic Church of Egypt. The language is no longer spoken, but is still used in the church services just as Latin is used in the Roman Catholic Church and Greek in the Russian. The text is magnificently printed in large letters and is accompanied by a translation in Arabic, the present vernacular of the people. This edition was prepared by the Rev. R. T. Leider, an English chaplain in Cairo and our copy was presented by his widow to her husband's successor in the chaplaincy. The library is indebted for it to the kindness of Mr. William Drysdale of this city.

This list might easily be extended ; but enough has been given to show how rich and interesting our collection of Bibles already is. With such a nucleus it may be expected to grow as the years go by, and in time will no doubt attract to itself many others of equal if not of greater value.

JOHN SCRINGER.

"O fear not in a world like this,
And thou shalt know ere long,
Know how sublime a thing it is
To suffer and be strong."

—*Longfellow.*

"Music, when soft voices die,
Vibrates in the memory ;
Odours, when sweet violets sicken,
Live within the sense they quicken."

—*Shelley.*

THE PUBLIC WORSHIP OF PRESBYTERIAN SCOTLAND.

BY REV. CHARLES G. McCRIE, MINISTER AT AYR.

THE fourteenth series of the Cunningham lectures was published under the above title towards the end of November. To all students of Scottish ecclesiastical history, and especially to those with a taste for liturgiology, it will prove one of the most interesting of the series in which it appears. The book has been very favourably received, and since its publication the oldest university in Scotland has resolved to confer upon its author the honorary degree of Doctor of Divinity. He has done his work with something of the pains-taking patience and industry which characterized his honoured grandfather, the author of the standard life of Knox. His purpose is a purely historical one, and his main aim is to describe the legislation and the liturgies which have determined the usage and practice of Scotland, when she was free to carry out her own distinctive polity and the ritual which naturally accompanied it. He has occasionally made excursions beyond this when it seemed necessary to illustrate his central design. The whole work is divided into six periods, and it may whet the curiosity of some to touch a few of the leading contents and conclusions in each division.

The first treats of Celtic and Anglo-Roman worship, from the Druidic rites of our pagan forefathers to the ritual revision of Pre-Reformation days. The only extant liturgical fragment of the Scoto-Pictish Church of Columba is the Book of Deer, consisting of eighty-six octavo parchment folios, containing the Gospel of John, fragments of the other three gospels and the Apostles' Creed, all in the hand of a ninth century scribe. In a later hand there are various collects interspersed with fragments of offices widely divergent from the Roman liturgy. The basis of the Dunkeld Litany is held to give in substance the prayers of the Culdees, concerning whom archæologists are still disputing. The advent of the Saxon Saint and Roman devotee, Queen Margaret, was the death blow to Scottish independence in matters of ritual. Uniformity was enforced through all kinds of influence by Margaret, and afterwards by her son David, "the sair sanct for the croon." The universal use of the Sarum Missal in Scotland at a later period is shown from Walter Chepman's complaint concerning the infringement of his patent for printing it. Later still, William Elphinstone, the saintly and munificent bishop of

Aberdeen, compiled a breviary with the legends of Scottish saints, and prayers for their days, which was published by Chepman and Myllar in 1509.

The second period treats of ritual revision in the Church of Rome, and the transition of the national worship in the Reformation. Archbishop Hamilton's Catechism, a popular exposition of Catholic doctrine and ritual, in the vernacular and intended to be read from the pulpit, was one of many attempts to meet the ignorance of priests and people, and head-off the reformed opinions; but they were all in vain. The influence of Knox, not only on the worship of Scotland, but also on the religious opinions of England, is outlined, and he is shown to have been mainly responsible for the insertion in the Book of Common Prayer of that explanation of Kneeling at the Lord's Supper which has been called the "Black Rubric" by some sacramentalists.

The third period deals with the Book of Common Order. At the beginning of the Reformation the Book of Common Prayer was used to some extent in the churches of Scotland for a short time. It was supplanted by the Service Book, or Psalm Book, a Book of Common Order, or Order of Geneva as it is variously called; the basis of which was drawn up at first by the English congregation at Frankfort, used by the British

refuges at Geneva, revised to meet the needs of the Scottish people, and published with the Psalms in metre by the authority and financial help of the General Assembly in 1565. It was not in the proper sense a liturgy, but a directory for worship with forms for optional use. It was framed on the principle that Scripture is the supreme authority in all that is essential in worship. It distinguishes between things which are absolutely necessary, such as the preaching of the Word, the administration of the sacraments, prayer, catechising and discipline; and the things which belong to the realm of policy, which might be profitable and desirable but not always practicable, such as the singing of psalms, the selection of passages for public reading, the number of week day services, and the frequency or rarity of the dispensation of the Lord's Supper. The well-known attempts of the British Solomon and his son Charles I. to bring Scottish worship into conformity with Anglican usage, by the Five Articles of Perth, the Canons and Constitutions Ecclesiastical, and Land's Liturgy, are tersely stated. Dr. McCrie concludes that all these efforts affected the public worship of Scotland comparatively little, outside of some prominent city congregations. The great body of the parishes adhered to the Genevan Order except where the minister was a specially zealous conformer, and he was generally

left alone with a mere handful of adherents.

The history of the fourth period is gathered around the Westminster Directory. It seems that the Rev. Alex. Henderson first conceived the idea of drawing up a confession of faith, a directory for all the parts of public worship, and a platform of government, wherein the people of both Scotland and England might possibly agree. He submitted a motion to that effect in the Assembly of 1641, and to it the whole of the members heartily agreed. With an astuteness followed by many church courts since, they laid the burden on the back of the mover. This project found favour among the ministers of England and a communication from some of them was read at the Assembly of 1643, which in turn proposed a National Assembly as the best way of issuing the matter. The bill calling the Assembly at Westminster was passed by both Houses of Parliament on May 13th, 1643, and it met on the 1st of July. The Directory was the first document passed by the Assembly and in due time it received the sanction of the Scottish Assembly and Parliament. An amusing instance of what use and want will do, is found in the history of the recommendation that the Psalm be read line by line during the singing of it, for the benefit of those who could not read. This part of the Directory was forced

upon the Scottish Commissioners against their will. Yet it gained such a foothold in Scotland that long after all necessity for it had passed away, the proposal to discontinue it and return to the earlier and more natural system of continuous singing was denounced as a modern innovation, and some Covenanters still chant the line. Rous's version of the Psalms appeared in 1643, was authorized to the exclusion of all others by the English Parliament in 1646, and approved by the Commission of the Scottish Assembly in 1649, after a most rigid examination. The twenty-eight years of persecution and trial which came upon the Presbyterian Church at the Restoration, did not materially affect her worship. The Episcopal Synods of that period were extremely moderate in their liturgical changes, and the secret conventicles preserved the beloved forms in every detail.

The fifth period begins with the Revolution settlement and extends to the end of the eighteenth century. It was a time of peace and decadence of devotional life and power. The settlement itself was not an ideal one but was eagerly embraced by men long deeply wronged and now anxious for rest. The Barrier Act of 1697, which is still an operating principle in all Presbyterian churches, for the prevention of any sudden alterations in doctrine, worship, discipline or government, was the most im-

portant change effected by the earlier Assemblies of this period. One of the sad things of the time was the intolerant attitude of the Church of Scotland, now firmly established, towards the handfuls of sincere Episcopalians in Aberdeen, Montrose, Glasgow, and elsewhere. The only palliation of it, is their apprehension that it was fraught with extreme danger to themselves to allow this form of worship, whose adherents had lately treated them with such unrelenting cruelty. We cannot judge either party by the sentiments of to-day. But the passing of the Toleration Act by the United Parliament of 1712 put an end to the unseemly strife. An important recommendation of the Assembly of 1713 to presbyteries, is to use endeavours to have such schoolmasters chosen as are capable of teaching the children to sing the common tunes; and that these schoolmasters not only pray with their scholars, but also sing part of a psalm with them, at least once a day. The careful conservatism of the period appears in the fact, that it took the Assembly seventy-five years, from the time when it began to consider the question of a collection of Scripture songs, until our present paraphrases were authorized. Towards the close of the eighteenth century the service in most of the Churches of Scotland had fallen into a state of lifeless formality and slovenly neglect. The parish churches were rude, bare, and

often in poor condition. The singing was rough and untrained, the prayers long and unconnected, and the sermon, although accounted the great part of the service, was lifeless divinity or cold morality. The abuses of the sacramental occasions are sacrificed in "The Holy Fair."

The sixth period deals with the modern renaissance. It may be said to open with a letter of Dr. James Beattie, Professor of Moral Philosophy in Aberdeen, on the improvement of psalmody in Scotland. Then followed an attempt on the part of St. Andrew's Church, Glasgow, to introduce the organ. In the autumn of 1806 it made application through its minister, Dr. Wm. Ritchie, to the Provost, Magistrates, and Council, for leave to alter the seats behind the pulpit so as to get room to set up an organ. Of course the Council refused permission. Still on the 23rd of August, 1807, the instrument was used. The provost intimated the innovation to the Presbytery. That court decided that it was contrary to the law of the land, and consequently prohibited it in all churches and chapels within the bounds. The minority lodged reasons of dissent, and thus this ORGANIC change in worship was shelved for a time. In the course of the half century following, two other reformers took up service improvement in a different way. A man of many philanthropic labours, Dr. Andrew Thom-

son, of St. George's, Edinburgh, had an exquisite ear and a passionate fondness for music, which enabled him to improve the psalmody of the church by publishing a collection of psalm and hymn tunes, twelve of them his own, under the name of "Sacred Harmony."

The other reformer was Dr. Robert Lee, minister of Old Greyfriar's Church, Edinburgh, and Professor of Biblical Criticism in the University there. He indoctrinated his large and influential congregation as to the need of a reformed ritual; and when they entered their new church in 1857 they began to kneel in prayer, and stand while singing. He proceeded to read his prayers out of a book of Church Services drawn up by himself. In 1863 a harmonium was introduced, which gave place to a fine large organ in 1865. These innovations were fought in the church courts with varying fortune until his death in 1868. The horror which Dr. Lee's course awakened in the minds of many of the common people was positively ludicrous. I remember once having a Bible with Dr. Lee's name on the title page as reviser of the marginal references. A strait-laced elder of the U. P. Church of North America, in this country, looking at it said, "You'd better take care of any passages to which that man may refer you. He had candles burning in the pulpit before he died!" But nearly everything that Dr. Lee contended for

has been permitted in the three large Presbyterian Churches of Scotland. Hymns were authorized in the U. P. Church in 1851, in the Church of Scotland in 1861, in the Free Church in 1872. Liberty to use the organ was granted in the Church of Scotland in 1866, in the U. P. Church in 1872, and in the Free Church in 1883.

No one can rise from a perusal of this volume without being convinced that the worship of Presbyterian Scotland has been, within certain limits, a continued series of changes. The attempt of ultra-conservatives to plead antiquity and stand upon tradition will not avail in the light of modern research. What period will they select as the ideal? Will they adopt the reign of the Book of Common Order, or the practice in 1707 when the act against innovations was passed; or the dull, lifeless routine at the beginning of this century? The fact is that the daring innovations of one century which scandalized the "unco guid" became fetiches in the century following. If the Westminster Directory be our model, as in theory it has been supposed to be for two hundred and fifty years, the fact remains that it was never exactly followed. It recommends the minister to begin with a solemn call on the people to worship the great name of God which none of us ever heard. The next step is prayer, whereas until the present generation the

Presbyterian service universally began with singing. The Directory recommends the use of the Lord's Prayer, but for nearly two hundred years it was abandoned as a POPISH practice !

The question will also be suggested, "What of the future? Ought we to attempt to stereotype the details of Presbyterian worship as it now is; or shall we, while retaining its essential anti-liturgical freedom, leave it to accommodate itself to the exigencies of the age and clime? The principles which have ruled the history of the past will be the best guides of the future. The fact

that there is an association in every one of the three Presbyterian Churches of Scotland and one undenominational one, for the improvement of public worship, is an indubitable sign and pledge of progress. As Dr. McCrie concludes, "The findings of the Confession of Faith touching divine service are such as do ample justice to what is distinctive in and essential to the Presbyterian platform, while at the same time they leave room for modifying of details which each successive generation of worshippers may find desirable or necessary."

JAMES ROSS.

"No one who plunges himself into the affairs of the world without God can easily escape one of two sad alternatives. Either he is utterly wearied and disgusted with their triviality, and dawdles out a languid life of supercilious superiority to his work, or else he plunges passionately into it, and, like the ancient queen, dissolves in the cup the precious jewel of his own soul. There is but one escape, and that is to have Christ Jesus for our Lord, to make His will our law, His love our motive, His pattern our example, His glory our end."

-Alexander MacLaren.

"If there be anything that is cheerful, joyous, dewy, bright, full of heaven, it is the life of a man who blesses God all his days. This is the way to win souls. We shall not catch these flies with vinegar,—we must use honey. We shall not bring men into the church by putting into the window of Christ's shops, coffins, and crape, and shrouds, and standing at the door like mutes. No, we must tell the truth, and show sinners the best robe, the wedding ring, and the silver sandals of joy and gladness. We must sing,

The men of grace have found
Glory begun below;
Celestial truths on heavenly ground
From faith and hope do grow."

—Spurgeon.

THE FAILURE OF SOCIALISM.

TO this subject my attention was drawn by a recent animated discussion in the German Reichstag. Although no special resolution was involved, the debate, which lasted for five days, produced great excitement among all parties in the house and attracted general attention throughout the country. During the progress of the wordy war it became evident that Socialism in Germany is declining—its leaders have reached the limit of their resources. Among thinkers Socialist theories are no longer considered. The working classes have discovered the hollowness and worthlessness of Socialist pretensions and the whole system, if it can be called such, is almost everywhere viewed with disfavor.

Yet Germany was a few years ago the great stronghold of Socialism, and sent forth many apostles to preach, on this continent, the gospel of "Social reconstruction and individual freedom." When evidences of increasing weakness appear at the seat of life the signs of continued existence elsewhere cannot be hopeful. Socialism has failed to achieve what its promoters claimed for it, in the removal of poverty and the elevation of the masses; and its influence, even in America, where now it shows considerable vigor, will be short-lived. As a

phase of nineteenth century life, however, it demands attention and the acknowledgment of whatever truth it embodies.

Although, as Schiäffle writes, Socialism is "through and through irreligious and hostile to the Church," the Church is nevertheless indebted to Socialism for bringing into prominence and forcing upon the attention of thinkers the deeper interests of humanity, in place of the dead matter which previous scientific thought had sought to make supreme, even though the Socialist's manner of dealing with those human interests was marked by materialistic tendencies and errors, the fact that he made *man's* being, needs, adaptations and possibilities, the object of his thought, and used the discoveries of science and philosophy merely as helps to the right understanding of that object entitles him to our gratitude. The result of this attention to human interests on the part of men of letters has been to make the masses feel that they have rights which can no longer be ignored, that they are neither machines nor slaves, but men entitled to social and political recognition. They have thereby been encouraged to assert themselves as a factor in the life of the nation to the general advantage of all classes.

The minor features of Socialism vary with the national characteristics of the country in which it is found; but the chief points are of course common to the system wherever it appears. These may be enumerated as follows: (1.) The realization of universal brotherhood; (2.) The removal of social inequalities by levelling outward environment; (3.) The substitution of co-operation for competition in all industries and commerce; (4.) Security against the tyranny of private wealth by making the government the trustee of all money and means of production for the people.

Gathering many of its aims from Plato's Republic, modern Socialism turned to the philosophy of Comte for its strength in realizing them—herein lay much of its weakness and the cause of its early decline. The positivism of Comte was indeed the product of a powerful intellect constitutionally diseased. So it is no wonder that parts of his system, especially the Ethical and Social, were so absurd as to be rejected entirely by his English disciples, whom the indignant Frenchman rewards by denouncing as "weak both in head and heart." Basing itself on such insecure foundation Socialism was from the first doomed to failure. Even right objects must be pursued by right method.

With some of the purposes of Socialism we are in perfect sympathy. Some of those aims have been, unconsciously perhaps, borrowed from the Teacher of

Nazareth. The ultimate purpose of Socialism is to benefit mankind. For this the church exists. Do the objects immediately sought tend to secure this general benefit? Some do and some do not. To have men realize that God made of one blood all nations that dwell in all parts of the earth would be a good thing surely. Friendly co-operation where now we have men ever arrayed in antagonism with the keen sword of competition drawn to strike a weaker brother would be one stage gained in the hastening of the kingdom of universal peace. But to attempt to sweep away all inequalities, to urge that all men are by nature equal—the terrible fallacy that underlies the American Constitution—is absurd, and an insult to the God who made all men to differ. Protection of the poor against the tyranny of the rich is praiseworthy; but it is not to be attained by confiscating the wealth of the one to enrich the other. To abolish the institution of private property the Socialist would have to reckon with some of Nature's deepest affections and strongest passions, and at the same time he would remove one of the greatest incentives to industry. While to make the government the trustee of all moneys, lands and other means of production would open a door for endless corruption and expose our rulers to such a whirlwind of temptation as would ensure their moral and political ruin.

As the Socialist wave recedes, broken

and fruitless, let its mournful sob arouse and inspire the Church of Christ to take up the unfinished task, solve the deep problems of life as she alone can ; and thereby prove herself the true friend of Socialism. The needs of the people present a sphere, and the failure of the irreligious and anti-Christian system, sounds the call for the Christian Socialism of the Church to enter the lists with the great army of social wrongs. Maurice and Kingsley were exponents of true Christian Socialism, who, by applying the principles of Christianity to the social relations of men, did more for the amelioration of the masses than all the violent anti-Christian Socialists of a generation in England. A kindly, systematic, frank investigation and discussion by the minister of the Social problems which even the smallest community presents would do much to heal the breach between the church and the masses, and would bring those who are the real sufferers from the inequalities of our present conditions more completely under the influence of that form of Socialism which demonstrates its logical character by seeking to eradicate the causes of the evils it combats, and to secure social transformation through individual regeneration.

We have no Socialism on the prairie. Among all our settlers I have not yet met a single Socialist. We have men from all lands, of all political and reli-

gious creeds, of all degrees of mental and moral culture, but no Socialists. Their absence is not to be explained, as some facetious soul might imagine, by the high winds and low temperature, in many quarters synonymous for the North-West, which drive away the chaff and kill the microbes ; but by something in the relation of men to the soil. When one has violated the laws which govern the body and permitted the blood to become impoverished or impure, attention is drawn to his transgressions by eruptions on the skin. In like manner when the laws that regulate the life of the body-politic are ignored and the blood becomes impure, ugly symptoms appear from the surface. Socialism is one of those eruptions, telling us that the economy of the national life has been trifled with, that law has been violated and that the blood carries poison through all the members. A careful diagnosis reveals the source of the malady of the law which has been violated. When in the beginning God blessed the newly-created man, He gave, as a direction for his happiness and usefulness, the command to "replenish the earth and subdue it." That injunction man has from the first persistently ignored. Instead of filling up and subduing the earth men have huddled together in over-crowded centres, depriving themselves and others of light, air, exercise and water, the only means of

a natural and healthy life. Then came the poisoning of the nation's blood—the ulcers whose unsightly blotches cover the fair face of the body politic and of which Socialism is but a specimen. The remedy for such evils then must be sought in emigration. The congested centres of population must be broken up; and the people helped, perhaps forced, to live in accordance with the laws of God and in the enjoyment of

Nature's abundant provision. There are vast tracts of country yet unsubdued waiting to give a feeling of manly independence to all who have energy enough to claim them. There is virtue in property to destroy social evils. "The magic of property," says one, "turns sand into gold," and I may say the magic of property transforms the fiery Socialist into a law-abiding, wealth-producing citizen.

Moosejaw, Assa.

W. L. CLAY.

"As down in the sunless retreats of the ocean,
Sweet flowers are springing no mortal can see,
So, deep in my soul the still prayer of devotion,
Unheard by the world rises silent to Thee.

As still to the star of its worship, though clouded,
The needle points faithfully o'er the dim sea,
So, dark as I roam, in this weary world shrouded,
The hope of my spirit turns trembling to Thee"—*Moore.*

WOMAN'S WORK.

PERHAPS the most significant movement of this age of marvellous progress, is the advancement of woman and her work in missions and moral reform.

It is hardly half a century since the advance began. Fifty years ago, a wife had practically no legal right to herself, or a mother to her child. She could not even own the property her father gave her, or the money earned by herself. Her husband might will or deed away her unborn babe without her consent. He might inflict corporal punishment upon her, and should she resent it, she would be liable to be arrested as a scold. Women were not entitled to more than a common school education; only a few of the humbler avocations were open to them, and even these for a mere pittance of what was paid to males; they were classed with idiots, lunatics, and minors, as not competent to make a will; and should they attempt to gain the public ear in favor of reform, either of their own lot or that of others, they were exposed to abuse by society and solemn admonitions by the church.

The improvement in their social condition and relations amounts to a social revolution. A wife may now own her personal property, carry on business in her own name, and keep all she may

earn outside of her family. Women may enter any walk of life, earn a living at any honest avocation, pursue any line of study, and enjoy every educational and nearly every social advantage within the rightful reach of their brothers. They may even appear on the platform or on the hustings, and advocate their own cause or that of the oppressed. All this has not been secured in equal fullness in every English-speaking country; but where not secured by direct legislation, public opinion has practically conceded it. Even where laws still discriminate against women, public opinion will not allow them to be enforced. In England, Scotland, Canada, and most of the British Provinces, unmarried women and widows have municipal suffrage and may sit on school boards. In many of the American States, the rights of women are almost equal with those of men. In the States of Wyoming, Washington and Kansas, women can vote for all officials, from the President of the United States down to the local officials. In many American towns, women are not only on school boards, but actually grace the mayoralty chair and sit at council boards. Over 50,000 women are at present studying in our colleges, and thousands have entered the learned and literary professions. They have broken down

the opposing doors and entered three hundred and forty-two avocations heretofore restricted to the sterner sex; and in many of them have proven the equals, and in not a few even the superiors, of their male competitors. They have organized temperance, benevolent, educational, and even political, associations on a scale of great magnitude. In spite of prejudice and vested rights, they are fighting their way successfully, step by step, towards a condition of absolute equality in all the rights of life and government. But their victories so far have been mainly in the line of suppressing social evils and winning the world to Christ.

The present visit of Miss Frances E. Willard to Great Britain, has afforded the staid old country folk an opportunity of showing how great is the advance of woman's social position, since the time—not much over a generation ago—when her appearance on the platform would have been saluted with frantic howls and opprobrious epithets. The most magnificent and miscellaneous assembly which ever greeted a lecturer in Exeter Hall, London, gathered to welcome the great American exponent of woman's work in moral reform and of woman's rights. Fifty different lines of religious, philanthropic, and reformatory, work were represented. Members of Parliament, church and civic dignitaries, and society ladies, sat side by side

with leaders of labor reform and officers of the Salvation Army. Similar demonstrations were held in other parts of London, and are said to have even excelled the enthusiasm of a royal British reception. Her progress through the provinces was a triumphal procession. Ovarions by great audiences were tendered her on two successive evenings in the great Free Trade Hall in Manchester, and in Birmingham, Leeds, Nottingham, Liverpool, Sunderland, and Glasgow. The great Synod Hall in Edinburgh was crowded when Dr. Blaikie presented Miss Willard a testimonial, signed by the official representatives of every denomination in Scotland.

This change in the social status of woman is being followed by great moral and social improvement in society. Every right has not yet been secured for her. Nor are we prepared to either advocate or oppose all that is demanded. But what has been secured so far, is in the interests of the race and of the Christian Church and its work. A new type of woman is being evolved. She is educated, refined, independent, self-poised, self-reliant. She is correspondingly less the factotum of man, the echo of his pleasure. She is becoming an originator and leader. And she is able to hold her own, and even to successfully contend against the ways of masculine society and government. As woman is more disposed to neatness, purity, and

devotion, than man, this increase in her influence and aggressive power is purifying and elevating society. Men are becoming more manly, and the state and society more reverent. Even where social and political immorality exists, its shadows are darker and the disgrace deeper. What was considered a mere matter of course a hundred years ago, now covers a man with infamy. And although public vices are hydra-headed, woman's steadily increasing influence is certain to crowd them out of the English-speaking countries. Her power will ultimately crush out every kind of corruption in public life. We believe that to her also will be given the credit of compelling the disarmament of nations, and the cessation of war.

In her treatment of woman, the church generally has been over-cautious and conservative. She has mainly followed in the wake of the world. Paul's advice has been studied in the murky light of current custom. At any rate, the church has treated woman very much in the same way as she has been treated by society. Of course, the church is to be distinguished from Christianity. Christianity is broader and more beneficent than the church, as Christ is broader and more beneficent than his followers. Where they would burn, He would bless. In spite of wrong exegesis by the church, Christianity so leavened society with the spirit of Christ that it ultimately freed

the slave. And Christianity has lifted woman in the social scale and bestowed great and precious blessings upon her. In the Apostolic Church, the sexes were so equal that it was officially taught there was no distinction between them. There was neither male nor female in Christ Jesus. And the early church numbered noble women as well as men among its "saints." They were "canonized" because of signal services as the ambassadors of Christ, or as administrators or politicians, as well as students, teachers or nurses. "What women these Christians have!" exclaimed Libanius the pagan rhetorician. But in other respects even the early church seems to have treated women much as society did. And Protestantism in general, and Presbyterianism in particular, in their righteous revolt against the idolatry of Rome, deprived woman of the one glory which was formerly possible to her. She can no longer be "canonised" after her death; and in her life we must always keep her in a subordinate position. We clothe the merest ecclesiastical boy with clerical dignity and privilege, and gifted and noble women have to place themselves under his heartless direction. If God chose a woman through whom to give the world a Redeemer, the church will not be in serious error if she gives her official support to her Christian women in their pre-eminent work of saving men

and opposing evil. She was last at the cross and first at the open tomb. The first proclamation of a risen Christ was made by women. It appeared to the church officials as idle talk, and they disbelieved it. And so it always is. While men are doubting, women have precious interviews with their risen Lord, and are hastening to tell the wondrous story.

There is no dispute as to where woman's work begins. She is queen of the home. But man's work also begins at the home. Why should her work be confined there, any more than his? "The hand that rocks the cradle rules the world" more truly now-a-days than it did when that aphorism was coined. Woman molds the home and forms the character of the coming men and women. As the home is, such will society become. But that result will more certainly be realized as woman's influence is felt outside the home as well as in it. Why should woman's influence stop at the threshold of manhood, and not follow the man through life? If outside the home, life is so much coarser than inside, there is all the more reason why the purifying and refining power of the woman shall be felt outside also. Man was made male and female, and there never has been a time or place where it was good for the man to be alone. He is always a better man and purer because of the companionship of wife or sister,

mother or daughter. Matthew Henry thus quaintly and beautifully philosophizes in regard to woman and her social relations: "Man being made last of the creatures, as the best and most excellent of all, Eve's being made after Adam, and out of him, puts an honor upon that sex, as the glory of the man. If man is the head, she is the crown, a crown to her husband, the crown of the visible creation. The man was dust refined, but the woman was dust double-refined, one removed further from the earth. . . . Woman was made of a rib out of the side of Adam; not made out of his head to rule over him, nor out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved."

Because of woman's part in the fall, she was doomed to serve him whom she had led into sin, as man himself became the servant of sin. But through the divine man, born of a woman, man is offered redemption from the bondage of sin, and the old curse has been lifted from womanhood, and she has been restored to her original social relation as the companion and equal of man. And as she led in the fall, by divine grace she now leads in the great redemption work. For not only are there more women than men in the active membership of the Christian churches, but they are ever ahead in loving service and self-

sacrificing devotion to their dear Lord and Master.

And with all this agree the prophets and the teachings and practice of the apostles. True, new testament exegesis has not so taught, but new testament exegesis is not always right. Men's minds—even good men's minds—have been colored by custom. They are slow of heart to believe; the new idea is so long in finding its way into the practical life of men. Less than a generation ago, churches in the southern states taught the natural right of slavery, and nailed the proof "wi' scripture." And in many northern churches it was as much as a minister's position was worth to dare to defend the slave in his efforts after emancipation. May it not be that before another generation has passed, the women-keeping-their-sphere exegesis will be as antiquated as pro-slavery exegesis is to-day? At least it would be the part of true wisdom to re-examine the scriptural record. It is just possible that in this matter, good men may be found fighting against God. The women's movement is a fact. Is it right, according to scripture? We think it is. Let us see what the word has to say, and, as wise men, seek to divest ourselves of the old prejudices by which interpretation may be influenced, and take the word as we find it, and as present-day providence may aid us in its preparation.

It would not be wonderful even if

little bearing on "women's rights" should be found in the Old Testament. Because of the hardness of men's hearts much was "winked at," until Messiah came to unfold the new meaning and irradiate with a new glory the old symbols and shadows. But the old testament is far from silent on the subject. Miriam was a prophetess. Was she divinely endowed? Then God used a woman to proclaim His glory among His people. Prophesying was not merely or only foretelling; it was mainly to speak God's message. Deborah was also a prophetess, in the sense of being divinely inspired as a public teacher. So was Huldah, to whom King Josiah sent to learn the mind of the Lord. An old testament prophetess in the new testament story, was Anna, who "departed not from the temple, worshipping with fastings and supplications night and day, . . . (who) gave thanks unto God, and spake of Him (Jesus) to all that were looking for the redemption of Jerusalem." Hannah, too, went regularly to the temple, and Eli found fault with her, not because she prayed aloud, but because she did not pray audibly. But it is objected that only a few women are mentioned as being divinely endowed prophetesses. The answer is, that only a few men were also so endowed; and if any were so endowed, then women as women are not to be silenced or hindered from doing the Lord's work.

There are two passages which special-

ly foretell the work of women in the gospel dispensation. The first, Psalm 68: 11, is thus rendered in the revised version :

“The Lord giveth the Word ;

The women that publish the tidings are a great host.”

In the psalmist's mind the immediate reference was to Miriam and Deborah and their maidens, or other women like them, chanting the praises of Jehovah and the wonders he had wrought. But the psalm is more than historical. Paul applies it to the Messiah in the new dispensation, and if the person addressed in the eighteenth verse is the ascended and reigning Christ, the women who publish the tidings can only be the women of the Christian Church—“a great host.” Prior to the exile, the only preaching was by chanting, or by the special delivery of God's message by divinely inspired prophets. And both of these were by women as well as men.

The second passage is Joel 2 : 23, 29, the meaning of which has been clearly given by an inspired apostle, and illustrates in a most significant New Testament incident. Joel said, “It shall come to pass afterward, that I will pour out my spirit upon all flesh ; and your sons and your daughters shall prophecy. . . . and also upon the servants and upon the handmaids in those days will I pour out my spirit.” Peter explained this to mean, that in the gospel dispen-

sation the Holy Spirit would not be limited to the exceptional prophets, or priests or leaders, that He would be bestowed upon all God's people, women as well as men, of all classes and conditions. There would be no difference, and this endowment would enable those enjoying it to preach the gospel.

The New Testament practice and teaching are, as we would naturally expect, much clearer on the subject than the Old. We learn from the narrative in the Acts, first and second chapters, that the Holy Spirit descended upon all the disciples—not apostles only—who were assembled. It is expressly stated that women were assembled with other disciples and the apostles ; that “all the disciples were together” ; that the fiery symbol “sat upon each one of them” ; and that “they were all filled with the Holy Spirit, and began to speak with tongues, as the Spirit gave them utterance.” And Peter explained these peculiar experiences as a fulfilment of Joel's prophecy already referred to. At the very beginning of the work of the Christian church, and with the miraculous endowment of the Holy Spirit, there was no distinction of sexes recognized ; women received the Holy Spirit, as well as men ; women spake with tongues, as well as men.

The apostle Paul is commonly supposed to have been opposed to women preaching or praying in public. But no

such inference is to be necessarily drawn from his teachings or conduct. On the contrary, he appears to have countenanced women preaching and praying in public, and even gave them instructions how to do so to the edification of the church.

He was a guest for "many days" of Philip the Evangelist, who had four daughters so noted for their gifts in preaching, that the fact is recorded; but there is no suggestion in the narrative, or anywhere in the Apostle's writings, that he took exception to their preaching, or that they desisted from it out of respect to any supposed prejudices of their distinguished guest. Are we not justified in supposing, rather, that he remained so long with them because of his great appreciation of such a talented and useful Christian family in the work of the gospel?

Dealing with the irregularities into which the Church in Corinth had drifted, the Apostle wrote as follows: "Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman praying or prophesying with her head uncovered dishonoreth her head; for it is one and the same thing as if she were shaved." (1 Cor. 11:45.) The Apostle is here referring to the customs of Corinthian social life. Among the Jews, men prayed with the head covered, but among the Greeks men had the head uncovered when pray-

ing. In the same way, Greek matrons wore the corner of a shawl or scarf thrown over the head, slightly shading the face, but not covering it as the Eastern women did. This head covering was the peculiarity of dress by which a married woman among the Greeks was distinguished from a maiden. Virgins are not referred to in the passage. Courtesans advertised themselves by their appearance in public and acting like matrons only without the badge of marriage, the head-covering. It was therefore, in Corinth, not only immodest and unwomanly, but an insult to the husband, and was liable to gross suspicions on the part of the ordinary heathen populations, for a matron to speak in a public assembly without the head-covering—the symbol of honorable wifehood. The Apostle, therefore, is not to be understood as to any degree interfering with the public service of Christian women. The passage would equally forbid men to preach and pray in public. But he cautioned the Corinthian Christian matrons, in the experience of their new privileges and liberty in the gospel, not to cause unnecessary scandal. Married women might dress as they liked while taking part in religious exercises in the privacy of their own homes. It was a matter between themselves and their husbands. But when they prophesied or prayed in public, their dress and deportment should be so

scrupulously in accordance with the ordinary customs of good society that no evil criticisms would be occasioned by it. Thus, while doing Christ's work, their good should not be evil spoken of.

A still worse trouble is dealt with later on in the same Epistle—1 Cor. 14: 26-40. The *agapae* and communion had become a drunken debauch. Those who had means ate and drank inordinately, and without respect to the hunger of others. The poorer members—some of whom were starving—were irritated by the sight of dainties of which they were not permitted to partake. And in the public exercises sore hearts found a solace in bitter words. Parties strove for pre-eminence. Not unfrequently a number of speakers would be trying to make themselves heard at the same time. To add to this general disorder the women appear to have kept up a constant "chattering" as they asked the most foolish questions and gave equally foolish answers. To reform these scandalous abuses, the Apostle laid down a series of rules according to which their services should be strictly conducted. Among others, he directed that the women were to keep silence in the church, and ask their foolish questions of their husbands at home. "Let the women keep silence in the churches (of Corinth); for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And

if they would learn anything, let them ask their own husbands at home; for it is shameful for a woman to speak in a church."

It is to be noticed here, that the word "to speak" is not the word used of the public speaking of the four daughters of Philip the Evangelist, nor of the public preaching of women in Corinth with the head-covering of matrons, nor of the public exercise which is said by Paul in this same chapter to be for edification. It is not the word "to prophesy," or "to preach the gospel," or "to publish the good news." It is the word *lalēiv* "to talk," which the Apostle places at the very foot of his crescendo catalog of public exercises in the monograph of Christian love: Talking with tongues, prophesying, working miracles, Christian beneficence, and martyrdom. (1 Cor. 13: 1-3.) Liddle and Sætt's Greek Lexicon gives the first meaning of the word as "to chatter, babble." If we accept this sense of the word, which is quite in harmony with Paul's use of it in this discussion, then the meaning of the passage is clear. The ignorant women, more ignorant than children, kept up a senseless "chattering" by which the order and devotion of the service were destroyed. We know that the mass of the Greek women were illiterate and uncultivated. The women with whom readers of Greek literature and history are familiar as being educated

and capable, were mostly courtesans. Perhaps some of them had been brought to Christ and were in the membership of the Corinthian Church, as we know of two women in the Roman Church whose names suggest their previous licentious life; perhaps some of the matrons were women of education and culture; but neither of these would be found "chattering" in the public assembly. The prohibition would therefore be for those to whom it applied—the ignorant and uncultivated women. If this is not the meaning, then this passage clashes with the one considered above. In the eleventh chapter, Paul tells the matrons how they should dress when praying or prophesying in public. In the present case, he forbids ignorant women disturbing the public service with their silly questions and replies.

Another passage which has commonly been supposed to oppose women speaking in public, is in Paul's first letter to Timothy. The Apostle gives an elaborate charge to the young minister, dealing in detail with his duties and relations as a minister. After advising him to see that prayer is offered for kings and those in authority that he may be enabled peaceably to discharge his responsible duties, the Apostle begins at the fountain-head of the church—the family. He says: "Desire therefore that men pray in every place, lifting up holy hands, without wrath and disput-

ings. In like manner, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, and gold or pearls or costly raiment; but (which becometh women professing godliness) through good works. Let the woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness. For Adam was first formed, then Eve; and Adam was not beguiled, but the woman being beguiled hath fallen into transgression; but she shall be saved through the child-bearing, if they continue in faith and love and sanctification with sobriety." In 1 Peter 3:1, we read: "In like manner, ye wives, be in subjection to your own husbands," etc. Here the words translated "wives" and "husbands" are the same words which are translated "women" and "men" in the above advice to Timothy. The passage therefore applies to the family. The husband is head of the home, and the wife is not to usurp authority over him. The wife is to be saved in childbearing, if *they* continue in a true Christian life and walk. "They" does not refer to men and women indiscriminately, but to the husband and wife. The passage makes no reference to the church or public ministry of women. It applies entirely to family life and the home. In the church and before God men and women

are equal, but in the social organization each has his own relation. The husband is head of the home, the wife is the glory of her husband and of the home. The relation is one of organization purely, not of superiority and inferiority. An official head, far from being a superior, may be very much below those over whom he has official authority.

A re-study of the New Testament reveals the following principles bearing on our theme:

1. The gospel does not change the organic relations of family life. Men are still men; and women are still women. The husband is the organic head of the home; the wife is the glory of her husband and home.

2. Nor does the gospel do away with social conditions. Men are learned or ignorant, rich or poor, black or white, under the gospel as in the world.

3. But the gospel makes all men equal before the cross, and therefore modifies all the conditions of life more or less. There is neither Jew nor Gentile, Greek nor Barbarian, bond nor free; all are the same in Christ Jesus. Hence the influence of the gospel is to lead the rich to help the poor, and the poor to respect the rich, and thus the class-distinctions of society become shorn of their harsher and less kind elements.

4. Similarly there is no distinction of sex. Christ is the Saviour and Lord of

the woman as well as the man. The day is forever past when men are to approach God through a merely human mediating priest. And women no more need a man intercessor with God. Through the new and living way, a woman may come with boldness, as well as a man. Even without her husband, a believing wife may herself bring the covenant blessing upon her children, and be the means of leading her husband to Christ. Far from being second, she may be and often is first in the gospel.

4. Consistent with this is the whole spiritual life of the church, the Holy Spirit, the author of all regenerate life and grace, descends upon women as men. He endows them to speak with tongues and to prophecy as well as men. Prayer meetings of the church are held at which only women are present. Women prophesy and pray in public as well as men. Women are employed as messengers, bearing letters and greetings as well as men, and women are commended in similar terms with men. There is neither male or female in Christ Jesus.

5. But there is no suggestion in the New Testament that women were ever ordained to office in the church. The word used in regard to the service of Phœbe is not the Greek word for deaconess. That word was not coined earlier than the second century. She was only a female servant of the church.

She was not necessarily an official ; but office only belongs to organization. Life is more than body or dress. Christian service is the blessed privilege of all Christ's followers female as well as male, and officialdom is only honorable when it is filled up with labors in word and teaching. Besides, who knows if the last word has been spoken in regard to Christian order? Everything in God's work should be done decently and in order, for he is a God of order and not of confusion. But that is the statement of a principle and the reason for it. How is the principal to be applied in detail? If women organize, and so more successfully spread the knowledge of the gospel, why not? And if women should be ordained to office in the Christian church, where would be the harm? Is there any scriptural prohibition of it? If there is, we would like to see it; it has not been forthcoming. Still, the fact remains, that in the New Testament, no women were ordained to office in the church, at least we are not informed if they were. But they engaged in every gracious work into which the Holy Spirit led the members of the church; and it is infinitely more Christ-like and worthy to save souls and bring glory to the divine name than to wear the costliest insignia of office. He who was rich, for our sakes became poor. To preach the gospel is better than office even in the

Christian Church, and to serve in God's work than to be in authority. The greatest of all is the servant of all.

It was to a women's meeting, or more correctly speaking to a meeting of the church at which only women were present, that Peter went after his miraculous release from prison; for we read that it was a girl opened the door for him at the exceedingly late hour and when he had told his story to them he said, "Tells these things unto James, and to the brethren." Then none of the brethren were present. It was at a women's prayer meeting that the gospel was first preached in Europe. It was through women that the first Christian church in Europe was founded. A woman's preaching in Sychar was the means of bringing many men to Christ. It was a woman, Priscilla, who successfully played the theological professor to the eloquent Apollos, "having expounded unto him the way of God more perfectly." It was a woman, Phœbe, who had the honor of bearing the great doctrinal letter of Paul to the Roman Church. A woman, Junia, is spoken of by Paul as a noted apostle. In the letter to the Roman Church, twenty-seven persons are named with commendation. Of these, nine were women of prominence in the church. They appear to have represented all spheres and conditions of life. Some were probably single, others wives and mothers; some

led in church activities, while some showed their Christly devotion in their well-regulated and hospitable homes.

Man owes his spiritual life and hopes of immortality to the gospel. But woman owes also her domestic dignity and liberty to the religion of Christ, Man is redeemed spiritually; woman is redeemed socially as well. She was the subordinate, the slave, the toy of man, in all ages and countries. Even Judaism treated woman with contempt. A Jewish morning prayer blesses God for three things: that he "was not born a gentile, a slave, or a woman." But Christ has lifted woman to a lofty honor. He chose her to give the world its Saviour. And by His grace He has sanctified woman's devotion, woman's love, woman's faith, to shine with bright beauty in His service.

"Not she with traitorous kiss her Saviour stung,
Not she denied Him with unholy tongue;
She, while apostles shrank, could danger brave,
Last at His cross, and earliest at His grave."

In every practical work for Christ, woman is to the front to-day. In temperance reform, she is working in the slums and thundering at the doors of legislation. In missions, she is rapidly outdistancing her brethren. Women's separate organizations are not yet a quarter of a century old, and to-day three-fifths of the foreign missionaries are women. They have found an entrance into the locked homes of one-third of the women of the world, and

are leavening them with the recreating gospel. They are walking the hospitals and conducting the schools by which the multitudes of earth's idolaters are being brought under the power of gospel truth. Woman has shown her capacity, and has earned the right to be trusted. Already the psalmist's prophecy is being realized: the women that publish the tidings are a great host.

The tide of history is turned back. Woman has been always treated not as the help-meet, but as the "help" for man—subordinate to him. But under the gospel she has been lifted to even more than her original dignity and glory as the equal and co-working companion of man. Paul charged Syzygus, an active member of the Philippian church which was founded among women, to help those women who had been Paul's fellow-laborers in the gospel. Literally the charge is, "Lay hold along with them." And our church is showing the same appreciation of the great worth of woman's work in the church and in moral reform. The deliverances of our highest courts are in line with Paul's charge to Syzygus: "Help those women who have marshalled a great host for the conquest of the world for Christ." And when the reigning Lord returns to earth, not only will Christian women receive the reward for Christly devotion in the home and family, but for their work in the world's evangelization.

ALEXANDER JACKSON.

The Mission Crisis.

WHY THE WORK OF FRENCH EVANGELIZATION SHOULD BE UNDERTAKEN BY ENGLISH STUDENTS.

AT present, with a few exceptions, the missionaries employed by the Board of French Evangelization of the Presbyterian Church in Canada are of the French race.

This is what one would naturally expect. English students as a rule are not able to use the French tongue, and, what is more, they generally are loath to put forth the efforts necessary to master it. Thus it comes to pass that very few of the English students engage in French work.

This is not as it should be. In the Province of Quebec there are many who are as ignorant of the vital truths of Christianity as are some of the heathen Chinese. There is as much superstition and ignorance prevalent in certain parts of this Province as one will find in countries where the name of Christ is not known, and where the precepts of the Christian faith have never been taught.

Men are going to China, to India, to the isles of the sea. They are doing this in obedience to their Master's command. But why should not some of our English-Canadian students give themselves up to the work of preaching the

gospel in its purity to the Roman Catholics of Quebec?

There is no question as to the need of the work. Any person who knows anything about Quebec is acquainted with the true state of affairs. The Roman Catholic clergy of the Province of Quebec are as tyrannical, arbitrary, and self-seeking as were the religious rulers of the Jews in Christ's time. The people are not encouraged to read the Bible. Protestants are continually denounced as heretics. The people are also being bled to death in order to build fine mansions for the priests, commodious convents for the sisters, and fenced castles for the monks.

Laymen have very little control in educational affairs. Education that is not under the control of the priest is not education at all.

As regards the ownership of church property the people have hardly any voice at all. M. le Curé attends to that matter also.

As a result of all this the French people are away behind their English neighbors from a material standpoint. The principal business houses and mercantile concerns are English.

The English farmer is more prosperous and intelligent than the French farmer.

Again there can be no doubt that the type of piety produced by the teachings of the Church of Rome is not as exalted as that produced by the teachings of evangelical religion. There can be no doubt that the Romish Church by its laying more stress on the letter of the law than on its spirit, and by the easy way of obtaining forgiveness of sins which it furnishes through its priests, has induced a tendency to think lightly of sin, and has caused the French people to be guilty of a great many sins and small vices. The first reason, then, why English students should bear their share in the work of giving the gospel to the French is *the great need of such work.*

Other reasons might be mentioned. We maintain that English students should engage in French work *from a spirit of patriotism.*

We all love our country. Our aim is to build up a Protestant nation in this Dominion. Our opponents have as their aim the creation of a French Roman Catholic nation in this country. Now, if we can convert the French Roman Catholics to Protestantism we shall attain our national ideal.

It is true that there will still be French and English in our land. But what of that? When both races hold the same faith there will be very little difficulty

about the dual language question. Let us rest assured as to that point.

Perhaps it may seem to some that this second motive which has been adduced is a low one, but I think not. When Christ issued His last commands He ordered the disciples to begin work at Jerusalem and in Judea. Christ loved His native land, and He wished to see all His brethren adherents of the same true faith.

If Christ thought so much of the salvation of His own countrymen, why should not we have regard for the salvation of our fellow-countrymen in this Province of Quebec?

Listen to another argument. The English ought to take up French work *because of the prestige which they have already among the French.*

No matter how much a Frenchman may dislike an Englishman, he always respects him. If we would do good to men we must first have their respect. The English have this respect from French Roman Catholics. Then, why should they not engage in work in their behalf?

This prestige is also shewn in another way.

When a French student, who is a converted Roman Catholic, seeks to work among those of his own race, he is often called *suiss*, "turncoat." But French Roman Catholics never use such expressions to English students because they

think that it is quite natural that an Englishman should be a Protestant. Hence this is another reason why Englishmen should enroll themselves in the army of French workers.

A further reason why English students should prepare for work among the French is that *as a rule they have a better education than French students.*

The French student is not behind the English student in point of ability, but he has not had the same educational advantages as his fellow-student. Many of our French students were Roman Catholics for some years. While Roman Catholics they of course received the very limited common school education that is in vogue in Roman Catholic schools.

Besides, very few of them have been able to take advantage of a University course for the obvious reason that in Canada at least the instruction in Protestant universities is all in English.

The case of the English student is far different. He has had the advantage of the best mental discipline that the universities of the Dominion provide. Why, then, should he not make use of the benefits which he has received in helping those who are seeking to extend the knowledge of our Lord Jesus Christ among those who know Him only in part.

The last point to which I would invite attention is that *the great commission of the church does not restrict missionary effort to any particular race or nation.* "Go ye into *all* the world, and preach the gospel to *every* creature."

In our own land, near to us, sur-

rounding us on every hand, mingling and meeting with us in business and political relations are those who are without the light and liberty of the gospel. Some of them are content to remain as they are. Others are dissatisfied. They are in a state of unrest. Their confidence in their own clergy is to a great extent shaken. They hardly know in what direction to turn. But keen observers know the drift they will take. Their restlessness will either result in their embracing Evangelical Protestantism, or in their rushing into infidelity and scepticism. In the Province of Quebec at the present day there are many nominal Roman Catholics who are really free thinkers and unbelievers. Such a thing is to be deplored. Far better to be a devout Roman Catholic than a ranting infidel, but far better be a Protestant Christian than either.

But "how shall they hear without a preacher, and how shall they preach except they be sent?" The French missionaries are doing valiantly. They are bearing the brunt of the battle. But why should not their hands be strengthened, why should not their hearts be cheered by seeing their English brethren taking their stand beside them, and endeavoring to help on their cause? We owe it to ourselves, we owe it to them, we owe it to our God, that we engage in work in this part of the Lord's vineyard.

The call is pressing, the field is inviting, God's promises are sure, good fruit will be the result. Let us, therefore take up the work.

A. C. REEVES

Partie française.

NOTRE AVENIR.

IL y a à peine vingt-cinq ans, on discutait en chambre comme une possibilité probable la colonization du Nord-Ouest Canadien.

L'opposition s'efforçait de tourner en ridicule, le projet. Et le bon sens qui n'a pas toujours longue vue, était de son côté. Car, il n'y avait que le sauvage et le hardi chasseur qui osassent s'aventurer aussi loin dans l'intérieur; le regard interrogeant l'horizon n'apercevait que les ondulations des prairies et toujours des prairies habitées par des animaux sauvages.

Au milieu des débats parlementaires, Sir George Etienne Cartier, dans un moment d'inspiration prophétique, s'écria : "MM. quoi qu'on en dise, les temps ne sont pas loin, quand, la locomotive frémissante et haletante en gare, on criera: gentlemen, on board for the North-West."

Ce temps est arrivé. Pour se faire une idée de l'étendue de son pays, le Canadien n'a qu'à se promener dans l'une de nos gares, à assister au départ des convois, à écouter le conducteur crier d'une voix rauque : "Voyageurs, pour Ottawa, Sudbury, Port Arthur, Winnipeg, Calgary, Emerson, Vancouver, on board." Et de suite on aperçoit se dresser aux yeux de l'imagination étonnée et ravie, ces riches forêts, ces

rochers dernières ramifications des Laurentides n'attendant que le marteau du mineur pour livrer leurs trésors, ces fertiles plaines ici et là couvertes de moissons dorées, où broutées par des troupeaux de buffles, dernier souvenir de l'état sauvage ; et puis ces majestueuses montagnes dont les cimes percent la nue, ces noires vallées où règnent les mystères de la forêt ; et puis enfin le versant occidentale, aux pieds duquel le pacifique roule ses ondes. L'immensité des eaux succédant à l'immensité des terres. Le temps est passé où le Canada n'était pour l'Europe que quelques arpentés de glace et de neige.

* * *

Depuis 1776, l'Europe a jeté sur la république naissante et grandissante des Etats-Unis un coup d'œil d'envie. Galliani écrivait durant la guerre de la révolution (Tom. II p. 275) : "Je parie en faveur de l'Amérique, parceque depuis 5000 ans le génie marche dans une direction opposée au mouvement diurne et va de l'est à l'ouest. A ce sujet Ch. Dickens remarque spirituellement que l'Américain refuserait d'aller au ciel si on ne lui assurait pas qu'il pourrait continuer sa course vers l'ouest. Le comte D'Arranda après avoir signé le traité de Paris en 1713, comme représentant d'Es-

pagne, écrivait à son roi : La république est une pygmée, mais elle est appelée à de grandes destinées.

* * *

Ces prophéties se sont réalisées, et depuis lors la république des Etats-Unis s'est vue entourée d'un concert de félicitations bien méritées, qui a attiré sur ses bords un flot continu d'émigration, auquel elle doit en grande partie sa fortune et son prestige. Dieu sait ce que l'avenir lui réserve. Son territoire peut nourrir mille millions d'habitants, et exporter en sus trois à quatre milliards de minots.

D'après des arpentages récents les Etats-Unis possèdent 1,350,000,000 d'acres de terre arable, sans compter à peu près autant de terrains incultes, montagneux ou miniers.

105,000,000 d'acres, un peu moins d'un centième seulement, est en culture et ce centième nourrit 50,000,000 d'habitants et fournit pour l'exportation 250,000,000 de minots. A ces produits agricoles dont il est difficile de faire une évaluation exacte, ajoutez les inépuisables mines de charbon, puissance motrice des districts manufacturiers, les mines d'or, d'argent, de plomb, d'étain, de fer et de cuivre. Évaluez tout cela à des milliards et des milliards, et vous aurez une idée de la richesse de l'une des puissances qui aient les plus d'avenir.

Ce n'est pas un patriotisme aveuglé qui me fit entrevoir pour notre pays un avenir au moins aussi brillant. Il faut

trois choses pour assurer un avenir à un empire naissant. *a* Une grande et fertile superficie territoriale située dans des zones tempérées. *b* Abondance de minéraux de toute espèce. *c* Une population saine, intelligente, imbue des doctrines d'un christianisme pur.

* * *

Mr. Wiman qui s'est beaucoup occupé des ressources inexploitées du Canada ; qui a eu accès aux sources les plus sûres d'informations, publiait il y a quelques mois, dans les colonnes du *Star*, un travail intéressant qui a dû surprendre les Canadiens aussi bien que les Américains. Il montre que le sol Canadien, par son étendu et sa qualité peut produire plus que toutes les terres arables des Etats-Unis, que son climat, sa position géographique sont exceptionnellement favorables au développement, d'une race vigoureuse et énergique, et que ses richesses minières sont incépuisables

* * *

Mais comme le témoignage de M. Wiman peut paraître suspect, permettez moi de rappeler ici quelques paroles prononcées en présence d'une société d'élite Américaine, par un citoyen américain du plus pur chauvinisme. Le général Butler : " Il est certains hommes d'état, disait-il à l'ouverture du collège de Waterville, Maine, qui parle de l'annexion du Canada aux Etats-Unis avec la même légèreté que s'il était question

de mettre une queue à un chien, opération aussi délicate qu'elle serait difficile. Mais que dirait-on si tout à coup on s'apercevait que la queue est plus grosse que le chien ?

ÉTENDUE, FERTILITÉ ET RICHESSE.

Le premier fait à constater, quand on se sent disposé à parler du Canada, c'est qu'il forme à lui seul 40 p.c. de tout l'empire et des possessions britanniques dans le monde entier.

Quand Disraëli (Lord Beaconsfield) faisait nommer la reine Victoria, impératrice des Indes, il semblait ignorer qu'on peut découper sur la carte du Canada, trois empires comme celui des Indes, et qu'il en resterait assez pour y placer cinq empires comme les Iles Britanniques.

“ Les empires modernes sont des pygmées, car on peut y placer neuf empires comme celui d'Allemagne. Si le Canada reste uni pendant quelques générations, ce qui n'est après tout que quelques heures dans l'histoire des peuples, l'Impératrice britannique règnerait sur le plus grand empire du monde civilisé et chrétien, tel qu'il n'en existe nul part, mais tel qu'il sera un jour, si la loi qui régit la croissance des nations, n'est pas suspendue ; or il paraît que les Canadiens n'ont pas envie de s'y soustraire.

Tandis que les Etats-Unis possèdent 2,900,000 milles carrés ; le Canada en compte 3,370,000, c'est-à-dire 500,000 de plus que la république voisine, soit

un territoire suffisamment grand pour y placer la république française à côté de sa sœur bien aimée.

* * *

Ce rapprochement surprend, on revient ensuite de son étonnement en se disant que ce n'est après tout qu'une vaste étendue de neige, la retraite des ours et la patrie des Esquimaux.

Avant de répondre à cette objection, remarquons que le Canada et ses avoisinants possèdent la moitié de l'eau douce dont le monde soit enrichi ce qui constitue l'une de ses importantes ressources.

L'idée générale est que sa latitude septentrionale en fait un pays froid, inhospitalier et à demi stérile.

Humbolt dit dans l'un de ses ouvrages, qu'il est une foule de considérations qui déterminent la température d'une latitude donnée et la rend propre à la culture des céréales et des plantes tuberculeuses.

Il en est plusieurs qui affectent favorablement le climat de notre pays. Je n'en mentionnerai qu'une, celle qui partout affecte le plus, les températures moyennes, c'est *l'altitude* ; or les eaux du lac Supérieur qui sont les plus élevées ne sont qu'à 600 pieds au-dessus du niveau de la mer, ce qui explique pourquoi les latitudes plus méridionales, étant plus élevées, souffrent plus de froid.

* * *

On cueillait des pensées dans les jardins de Vancouver, le 1er janvier, 1891.

Quant à la fertilité et à sa puissance productive, le Canada possède un quart plus de terrain à blé que les États-Unis, ce qui n'est pas peu dire. De plus des rapports récents attestent pour les États-Unis un rendement de treize minots à l'arpent, et de nos terres du nord-ouest jusqu'à ving-cinq minots sur des terrains labourés depuis vingt ans.

* *

Ses forêts peuvent fournir la charpente et les bois de constructions à toute l'Amérique du nord durant cent ans.

* *

Les mines de charbons, de fer, de cuivre, de nikel, de phosphate et d'asbestos, constitue des sources de richesses incalculables.

* *

Tous ces avantages attirent des états voisins du Dakota, du Minnesota, un flot constant d'émigration qui a appris à ne pas détester le drapeau britannique, ce qui nous fait compter sur une croissance rapide de notre population.

INFLUENCE DU CLIMAT.

Il est une règle généralement reconnue que les climats chauds énervent tout en produisant une création végétale vigoureuse. Les avantages climatiques du Canada sont tels, qu'il est assez froid pour contraindre tout le monde à travailler si l'on veut vivre, et le sol est suffisamment fertile pour récompenser abondamment la travailleur ; de là, la fortune et l'esprit d'entreprise qui distinguent les

peuples du nord et de notre peuple en particulier. C'est du nord que nous viendront toujours ces héros, entre les mains desquels nous confierons volontiers les destinées d'un pays, avec l'espérance confiante qu'ils transformeront peu à peu le monde. En autant que ces peuples pourront recevoir et conserver les bénédictions des libertés civiles et religieuses, sous le contrôle de lois conçues et mises en force par un peuple intelligent et éclairé.

* *

AVENIR POLITIQUE.

Quel sera l'avenir politique du Canada? Voilà une question que l'on peut bien se poser. Mais, qu'il serait prématuré de vouloir résoudre.

Charles Sumner, a exprimé l'opinion que le Continent Américain avec ses divers états, formeraient plus tard, une unité dans la pluralité, avec une constitution, une liberté et une destinée dont l'exemple, pour la conquête du monde, serait plus puissante que les armes.

D'autres voient dans la communauté des intérêts, de langue, de religion, d'éducation des majorités des deux puissances de l'Amérique du Nord, des forces qui, dans un avenir plus ou moins éloigné, devront irrésistiblement les rapprocher pour n'en faire qu'un grand peuple.

Voilà un grand problème, que les éléments divers qui colonisent nos terres aideront à résoudre ou à embrouiller. Cela m'amène à dire un mot sur l'influence des premiers colons.

INFLUENCES DES PREMIERS COLONS.

Le nouveau monde n'a pas fait l'éducation des premiers colons, il l'a subie, la may flower débarqua sur le Plymonth Rock et les côtes du Massachusetts, une société complète avec ses idées civiles et religieuses, avec une colonisation Anglo-Saxonne et chrétienne, qui devait en s'adaptant aux exigences de circonstances nouvelles, subir certaines transformations et imprimer un cachet particulier au peuple dont elle jetait les bases.

Plus au nord, de petits groupes de jeunes gentils hommes à la recherche des aventures plus que de la fortune, jetaient l'ancre dans la Baie de Port Royal et au pied du promontoire Québécois. Ils apportaient avec eux les idées politiques et religieuses de leur Souverain (Louis XIV).

Accompagnés de frères Récollets et des RR. PP. Jésuites, ils étaient plus ou moins imbus des idées étroites de leur temps et imprimèrent à cette partie du Nouveau-Monde un cachet qui ne s'est pas encore effacé.

* * *

On demandait un jour à Oliver Wendell Holmes à quel âge il convenait de commencer l'éducation d'un enfant? Il répondit: cent ans avant sa naissance.

L'hérédité ou ce que le père transmet au fils avec ce qui nécessairement l'accompagne, constitue cette puissante conservation qui perpétue les traits ca-

ractéristiques des nations et préserve l'identité des races.

L'éducation religieuse qui peut modifier les résultats de l'hérédité, dans le cas des nations, est elle-même influencée et quelquefois déterminée par l'hérédité et les circonstances qui l'accompagnent. Les colonisations de la Nouvelle Angleterre et du Canada subirent l'influence de leur différente origine et de leur éducation religieuse.

La différence que l'on constate entre le nord et le sud de l'Amérique, remonte à l'origine Anglo-Saxonne, des colons du nord et à l'origine Espagnole, de ceux du sud, le Massachusetts et la Virginie trahissent aujourd'hui encore, après deux siècles, l'origine puritaine de l'un et chevaleresque de l'autre.

Toronto et Québec. La partie anglaise et la partie française de notre métropole donnent lieu aux mêmes remarques.

Au point de vue religieux, moral, social, commercial et de l'esprit d'entreprise, ils diffèrent presque autant que les premiers colons leurs pères. Il en est des nations comme des plantes qui portent en elles leurs semences selon leur espèce.

INFLUENCE DE L'EMIGRATION.

Jusqu'à quel point le Nouveau-Monde doit-il subir l'influence des nouveaux colons? Voilà la question.

Nos gouvernements invitent et encouragent l'émigration, et l'on voit arriver à Vancouver, à San Francisco, à la Nou-

velle Orléans, à Baltimore, à Philadelphie, à New York, à Boston, à Portland, à Halifax, Québec et Montréal des flots d'immigrants de toutes couleurs, de toutes nations, langues et peuples.

Que sortira-t-il de ce mélange au point de vue national ? Pouvons nous assimiler tant d'éléments si divers ? Si la congestion n'est pas à redouter, l'indigestion n'est-elle pas à craindre ? L'école et l'église avec ses sociétés multiples ont entrepris ce travail d'assimilation et de transformation. Réussiront elles ? Espérons le ; car pendant que l'école forme l'église réforme et transforme.

S'il est vrai qu'il est plus facile de prévenir le mal que de le guérir, la tâche de l'école est plus facile que celle de l'église. Et si comme Milton l'a dit : L'enfance annonce l'homme comme l'aurore annonce le jour ; qu'allons-nous devenir ?

Il est des petites villes de l'ouest, où l'on trouve à côté des protestants, les représentants du catholicisme romain, du catholicisme grec, du mahométanisme, du bouddhisme, dont la grande préoccupation paraît être de faire fortune. Le matérialisme, voilà le danger de notre temps.

Les influences du christianisme réussiront-elles à enrayer les progrès de cette civilisation matérialiste.

Pendant que l'église et l'école sont engagées dans cette œuvre de régénération et d'assimilation, le courant d'émigration continue.

Les plus pauvres s'arrêtent dans les villes, les plus courageux s'enfoncent dans l'intérieur. 12,000,000 d'acres ont été vendus l'an dernier aux colons. Pendant que l'Allemagne, la Belgique, et la France se préoccupent du Congo. L'Europe et l'Asie nous envoient leurs milliers, qui peu à peu subissent l'influence de notre jeune civilisation. Un observateur de Londres de passage au milieu de nous, se plaignait l'autre jour dans notre Presse quotidienne, tout en admirant la beauté des formes de la femme canadienne et le naturel de ses manières. Du reste il n'y a jamais eu d'émigration dit Whipple, qui n'ait résulté dans une amélioration de la race, et dans une forme nouvelle du génie national ; les changements physiques accompagnés de nouveaux besoins moraux et intellectuels semblent préparer l'homme aux exigences d'une civilisation nouvelle et peut-être supérieur. (?)

Nous entrons comme nation dans une phase nouvelle, pleine d'espérance qui vient du mélange des races. Dans quelques générations nous ne pourrons plus guère nous réclamer de nos origines, De ce mélange sortira une nation *sui generis*, le peuple Canadien. Et nous n'aurons rien perdu, car nous serons sortis de ce qu'il y a de plus courageux et de plus nerveux de toutes les parties du monde. Du reste c'est un fait généralement admis par les ethnologistes que les races croisées sont supérieures,

et à ce point de vue, le cardinal Tasche-reau rend un mauvais service au pays, en défendant les alliances mixtes.

Les spirituels grecs, les fiers romains étaient le résultat de croisements de races, le Français est lui-même un heureux mélange de celte et de gaulois. L'anglais est issue du normand, du saxon et du danois, et depuis deux siècles il y a ajouté du sang flammand et français, et ce dernier n'est pas le plus mauvais, du beau mélange dont il se vante avec raison.

* * *

De plus, il y a dans notre atmosphère quelque chose de plus vigoureux et dans nos institutions sociales quelque chose de stimulant.

En Europe les rangs de la société sont fossilisées comme les couches de notre terre, il n'y a pas de changement possible sans quelque bouleversement ou tremblement social. Ici la société est mobile, ce qui est au fond aujourd'hui, peut être dessus demain, chacun est libre de devenir ce qu'il peut se faire : scieur de bois aujourd'hui, député ou ou sénateur demain.

Notre aristocratie est ouverte à tous, chaque garçon de fermier, chaque apprenti, chaque commis, chaque délaissé, chaque émigrant sans le sous peut entrer dans la liste.

De tous ces faits combinés, il résulte une fièvre d'ambition, une fermentation sociale. Dans ce mélange de race, laquel-

le imprimera sa marque sur l'avenir? Dans cette lutte, dans la compétition où toutes les races sont engagées, laquelle survivra? La plus largement représentée? Pas nécessairement; mais plutôt celle qui satisfera le mieux les besoins de l'humanité. La liberté civile et les vérités d'un christianisme spirituel. Voilà sans contredit, les deux grandes puissances qui élèvent les nations et les font survivre.

INFLUENCE DE LA CIVILISATION.

Aujourd'hui, dit M. Dawson, les nations civilisées supplantent partout les peuples barbares à moins que les climats ne s'y opposent. Le Tartare recule ou s'efface devant le Russe. Les sauvages de l'Amérique du Nord, de la Nouvelle Zélande et de l'Australie disparaissent devant la race anglo-saxonne, et pour cause.

Le sauvage ignore la plupart des maladies de la civilisation; quand il y est exposé il y succombe avant d'avoir appris à les soigner. La civilisation a ses vices; or, le sauvage les apprend plus vite qu'il n'apprend les correctifs, c'est pourquoi il succombe devant elle, au lieu d'en profiter.

Et qui sait si là, n'est pas la solution du grand problème du paganisme et si ce paganisme qui ne peut être éduqué et transformé n'est pas destiné à disparaître.

* * *

Cette loi s'applique à tous les degrés

de la civilisation ; le plus haut type devant supplanter le type inférieur.

* * *

Si nous français, nous voulons survivre à ce grand duel maintenant engagé sur notre continent, il faut nous efforcer d'atteindre le plus haut type de civilisation et de devenir la meilleure représentation de la vérité chrétienne, de l'idée chrétienne, du règne du christianisme jusqu'à ce qu'il soit établi partout. Toutes les conquêtes qui valent la peine d'être faites sont les conquêtes morales, les influences qu'il vaut la peine d'exercer sont les influences transformatrices d'un christianisme spirituel.

Sans cela, une nation a beau grandir il lui manque ce qui seul peut l'élever. Il y a plus de nerfs, plus de force morale dans les dix millions de fidèles aux Etats-Unis et dans le million au Canada que dans tout le reste ; le reconnaître c'est vouloir le triomphe final de son peuple. Il y a lieu de regretter cet esprit de rivalité inspirée par des motifs dénominatifs, car il serait absurde de le nier, il existe et il est sérieux.

* * *

On a remarqué que la population française au Canada est aujourd'hui trente-trois fois plus grande qu'il y a 200 ans, et que les 60,000 colons de 1690 comptent aujourd'hui 2,000,000. D'un autre côté l'élément anglo-saxonne en moins de temps est arrivé à plus de

4,000,000. Je constate le fait sans examiner les causes, il y en a.

Les Etats-Unis comptaient il y a 200 ans 200,000 habitants, leur population s'élève aujourd'hui à 65 millions.

Dans le même espace de temps la population française dans le nord de l'Amérique s'est multipliée trente-trois fois ; la population anglo-saxonne 300 fois.

* * *

Un autre fait :

En 1700, la population anglo saxonne s'élevait à...	6,000,000
En 1800 à.....	20,500,000
En 1880 à.....	100,000,000

c'est-à-dire qu'elle forme 1-15ème de la population totale du globe. Or ce 1-15ème règne sur les deux 7ème de la surface du globe, et sur 1-5ème de la population.

Que deviendra-t-elle au nord de l'Amérique ? On peut le deviner.

Nous affligerons nous ?

Si elle a le bonheur de mieux représenter la vérité et la civilisation chrétienne que d'autres races, nous pourrions regretter de ne pas avoir choisi la bonne part, de ne pas avoir mieux compris ce qui seul élève les nations. Mais nous ne saurions certes pas lui en vouloir.

Elle aura au contraire nos souhaits et nos prières, car au-dessus de l'homme il y a le chrétien, au-dessus des races il y a l'humanité, au-dessus *des patries* il y a *la Patrie*.

R. P. DUCLOS.

Annual Convocation.

ON the evening of April 5th our Annual Convocation was held in the David Morrice Hall. It was the twenty-fifth anniversary of the founding of our College. The hall was filled to overflowing. At 8 o'clock p. m. the Senate, Alumni and visitors entered the

hall and constituted convocation, the Rev. Principal MacVicar presiding. After the opening devotional exercises, conducted by the Rev. W. T. Herridge, B.A., B.D., of Ottawa, the programme of convocation was taken up, which was as follows:—

I.—Presentation of Prizes, Scholarships and Medals.

A.—PRIZES.

(1.) PHILOSOPHICAL AND LITERARY SOCIETY'S PRIZES.

The Walter Paul Prizes:—

Public Speaking, \$10 in books, Mr. G. C. Pidgeon, B.A.

English Reading, \$10 in books, Mr. W. F. Gilmour.

French Reading, \$10 in books, Mr. P. E. Beauchamp.

English Essay, \$10 in books, Mr. G. D. Ireland.

French Essay, \$10 in books, Mr. M. W. Biron.

Presented by Mr. D. J. Fraser, B.A., President.

(2.) SACRED MUSIC.

The First Prize (second year only), \$10 in books, Mr. R. Eadie.

The R. S. Weir Prize (all years), \$5 in books, Mr. G. C. Pidgeon, B.A.

Presented by W. H. Smith, Esq., F.T.S.F. C., Lecturer.

(3.) ECCLESIASTICAL ARCHITECTURE.

The Dr. M. Hutchinson Prize (3rd year only), \$7.50 each in books, Mr. D. J. Fraser, B.A., Mr. K. MacLennan, B.A.

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

(4.) RHETORIC.

The Dr. F. W. Kelley Prize (2nd year), \$15 in books, Mr. G. C. Pidgeon, B.A.

The Dr. F. W. Kelley Prize (1st year), \$10 in books, Mr. J. C. Stewart.

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

B.—SCHOLARSHIPS, (Special.)

(1.) UNIVERSITY SCHOLARSHIPS.

Gained after the close of Session 1891-92.

The Lord Mount-Stephen, 1st year, \$50, Mr. M. MacIntosh.

The Stirling, 2nd year, \$50, Mr. A. Graham.

The Drysdale, 3rd year, \$50, Mr. J. S. Gordon.

The Slessor, 4th year, \$50, Mr. J. Taylor, B.A.

Presented by the Rev. W. T. Herridge, B.D., B.A.

(2.) FRENCH SCHOLARSHIPS.

The John McD. Hains' Scholarship Theological, \$50, Mr. M. Menard.

The Guelph (Charmers' Church,) \$40, Mr. L. Groulx.

The First Scholarship, Literary, \$40, Mr. E. Brandt.

The Hamilton (McNab St.) Literary, \$40, Mr. J. O. Lambert.

Presented by the Rev. Professor Cousinot, B.D., B.A., Officier D'Academic.

(3.) GAELIC SCHOLARSHIP.

The R. R. MacLennan, (Senior), Mr. K. MacLennan, B.A., and Mr. N. A. MacLeod, B.A.

The Duncan Monroe, \$20, Mr. A. MacVicar.

Presented by the Rev. Robert Campbell, D.D., M.A.

(4.) THE NOR-WEST SCHOLARSHIP.

The James Henderson Scholarship of \$25, Mr. W. T. D. Moss, B.A.

Presented by the Rev. J. L. Hargrave, B.A.

C.—SCHOLARSHIPS, (*Theological and General.*)

(1.) ORDINARY GENERAL PROFICIENCY.

The D. Morrice, 1st year, \$50, Mr. J. C. Stewart.

The Balfour, 2nd year, \$50, Mr. J. R. Dobson, B.A.

The Crescent St., 3rd year, \$50, Mr. K. MacLennan, B.A.

The Hu MacKay, 3rd year, \$60, Mr. D. J. Fraser, B.A.

The Mrs. Morrice, 3rd year, \$50, Mr. W. D. Reid, B.A.

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

(2.) GENERAL PROFICIENCY IN HONOUR AND ORDINARY WORK.

The Anderson, 2nd year, \$100, Mr. G. C. Pidgeon, B.A.

The Peter Redpath, 2nd year, \$70, Mr. E. A. MacKenzie, B.A.

The William Brown, 2nd year, \$50, Mr. A. C. Reeves, B.A.

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

D.—MEDAL.

The Students' Gold Medal, being highest prize of the year for all work, Pass and Honour, awarded to Mr. D. J. Fraser, B.A.

The Silver Medal, Mr. K. MacLennan, B.A.

Presented by the Rev. Professor Campbell, L.L.D.

2.—Conferring Degrees in Divinity.

BACHELORS OF DIVINITY.

Mr. D. J. Fraser, B.A. Mr. K. MacLennan, B.A.

Ad eund. gradum:

The Rev. Samuel Weir, B.D., Ph.D., A.M.

DOCTORS OF DIVINITY.

Causa Honoris.

The Rev. W. A. McKay, B.A., Woodstock,

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

The Rev. James B. Muir, M.A., Huntingdon, Que. Presented by the Rev. James Barclay, D.D., M.A.

The Rev. Charles Chiniquy, Montreal, Que. Presented by the Rev. Professor Campbell, L.L.D.

3.—Addresses, &c.

1.—Valedictory Address, by Mr. W. T. D. Moss, B.A.

2.—Presentation of Diplomas to the Graduates of the year, namely: Mr. D. J. Fraser, B.A.; Mr. K. MacLennan, B.A.; Mr. W. T. D. Moss, B.A.; Mr. W. D. Reid, B.A.; Mr. A. Russell, B.A.; Mr. M. Menard, Mr. T. A.

Mitchell, Mr. T. S. St. Aubin. By the Reverend the Principal.

3.—Addresses to the Principal, on the completion of his twenty-fifth year of College service, by David Morrice, Esq., Chairman of the College Board, and on behalf of the Alumni, by the Rev. G. Whillans, B.A.

Closing remarks by the Rev. the Principal.

VALEDICTORY ADDRESS.

BY W. T. D. MOSS, B.A.

REVEREND PRINCIPAL, MEMBERS OF
THE SENATE AND ALUMNI, LADIES
AND GENTLEMEN :—

Another year has passed and with it comes another College Convocation, bearing its rewards of labor, its tokens of honor, its words of farewell. At last the class of '93 has emerged from the quiet precincts of College life and in the morning of its life-work, pauses to say farewell. We look back into former years and see as in a dream the forms of false hope and ambition passed, and in their stead stern reality stands before us. We are on the threshold of the world's activity which will soon be ours, and ere we turn from the hallowed associations of our *Alma Mater*, it is fitting that we say something expressive of our feelings; that we look with happy retrospect over what has been, and with strong hope and encouragement peer into the unveiled future. When college doors first opened to our grasp, they felt the timid hand that effected an entrance. Full of hope we were, 'tis true, yet withal trembling as to the issue. It was the beginning of new life, the opening of untrodden realms, the spring of fresh hopes. We were not without ambition, and much of it unrighteous, which today, we hope, has given place to something nobler and more fitting those who would aim for true character in life. Should you ask what benefit is derived from a university training, what, after all, do we know beyond our fellows;

should you put the time worn presbyterial queries which never fail when the poor student seeks admission to the status of a clergyman, you would doubtless find that we did not possess the greatest number of facts on even the most vital questions. Evidently, then, our training has not been in the mastery of mere facts. These have had their place, but we have not spent seven years in the amassing of facts alone. Nor are we ashamed to admit ignorance of much that may interest the world of humanity. We have dealt with facts, but not so much that they may store the mind as that they may assist in the explanation of facts which must still be met. Looking over our career as students, there is much we have forgotten, much that we would not remember. Perhaps we cannot now find the cosine of an angle. We may not be able to even rhyme the history of philosophy, or the best stanzas of poetry. We may be at variance with the "vowel points," or the eccentricities of Greek. Probably we do not remember accurately the causes that have shaped the great revolutions of history. Yet, can it be said that we have missed the object of a university education? Not when we consider that the prime object of education from the rudiments to the highest learning, is the development of thought. If we have been trained to correct habits of thinking, we have not missed the object of academic life. On the contrary, we may go from these

halls with all the facts that have ever interested mankind, and yet be poor factors in the shaping of our nationality. What matter if we cannot bisect an angle on a moment's consideration, if we are in possession of the training that will enable us to think out the problem on its merits? What matter if we cannot fully expatiate on the theories of a Thales, or a Kant, or a Hegel, if we are filled with the temper of mind that can explain these theories when presented and give them their place in the world of thought? What matter if we cannot rhyme "L'Allegro" and "In Memoriam," if we ourselves are filled with the spirit of poetry and can interpret wisely the poet's mind? Our Great Teacher himself was not in possession of some facts that would have pleased His hearers, yet who can deny that He spoke the truths of God in their entirety and thus fulfilled to perfection His mission to the world? No, while it is good to be in possession of facts, yet this is not the chief end of a liberal education. If we have learned to think, the mastery of fact will come in its own time and place. I count not that man educated who may be stored with the richest of information and yet lack judgment on the common affairs of life. Information is one thing, judgment, common sense, another and better. I choose not to be informed but instructed, and the institution of learning that does not act on this important principle of its existence, has widely missed its calling. No, whatever benefit our *Alma Mater* has conferred, its aim has not been to send us forth as walking encyclopedias. Its aim has been to stimu-

late thought, however much we may have benefitted thereby.

And it would be interesting to trace the growth of mind from entrance to close of college life. It would be the story of growth from youth to manhood, from weakness to strength, from cowardice to bravery, perhaps from indifference to activity. We cannot point to any feature which alone shaped our thought. We can point to some that predominated over others. And it is not to books alone that we refer our growth. These have had their place as the expression of men who have grappled with the world's problems. But perhaps chiefly have our lives been moulded by men themselves, by living contact with flesh and blood. We can link some noble aspiration with the first meeting with that lofty spirit, that noble character who cast his lot in with the student life, or stood in professorial garb and taught the grand and noble deeds of bygone days. We cannot tell how or when, but somehow we received the impression and passed on the better fitted for moulding humanity.

We emerge, then, from these halls, not as mere machines, having no aim but that of heterogenously dispersing truth. And ere we close this chapter of our existence, let us look out upon the age in which we live and, in quiet soliloquy, seek as to its requirements at our hands. What is our relation to this nineteenth century? Our attitude toward any age must be governed by the age itself. That we may know our relation to the age, let us first know what the age demands. Did we live in apostolic times we would be forced to rank as

followers of a crucified Rabbi, or as the Judaizers who still lived amid the types and formularies of a once favored race. We would not be in the world in the true sense of living were we not influenced in one direction or another. Or when Arianism shook the strongholds of Christendom and the faith cried out for help, we would soon have stood with heresy or as defenders of that faith once for all delivered to the saints. Were we looking out upon the middle ages our sympathies would crave for orthodox Realism or the skepticism of a Nominalist, and we would soon take our stand accordingly. In the fifteenth century also, when the long fermenting Reformation suddenly culminated in the heated brain of a Luther and a Zwingli, we would soon have raised the cry of freedom or chosen to live in ignorance, superstition and tyranny. And in our own day when the cause of truth is still the dividing line of sects and parties, it is ours to see that we are allied with no mean movement, with no suspicious partizans. Ours is an age of great intellectual stimulus. In every department men are seeking truth and are satisfied with nothing but the truth. It is for us to encourage this spirit, knowing that if the truth make men free they shall be free indeed. There are many elements in this nineteenth century thought which cannot but claim the attention of every earnest spirit. As in all ages, Religion and Politics are the centre around which human action revolves.

In the matter of religion, there are two marked tendencies: a spiritual awakening without, corresponding with

a deeper spirituality within the domain of religion itself; an intellectual movement, partly without, partly within the sphere of religious belief.

In regard to the former, we may say that there is a rebound to-day from much of the cold materialism that has hitherto prevailed. The men who now exercise the utmost freedom of thought in dealing with Revelation, are marked by a much keener appreciation of the truth they would combat. They are men whose lives forbid the imputation of uncandid motives. They are desirous of leaving a residuum of truth which they claim will satisfy the longing of the heart. Far from ignoring fact, they endeavor to explain it. And all this is but the outcome of the spiritual tone that early attached to the present century, drawing men from the gross Utilitarianism and Materialism of eighteenth century thought. Our history, fiction, art, philosophy, have all felt this spiritual renaissance and have undergone a marked change in consequence. This seems to indicate a better condition of things. We must lend our feeble efforts that the movement shall not result in mere zeal without knowledge which is, perhaps, but a poor substitute for Materialism of whatever kind. In the much derided Psychological Research, Buddhist societies and such like, may there not be earnest strivings after truth, which if turned into proper channels may yet terminate in happy results?

And this improved spiritual tone without is in correspondence with a similar awakening within the Church herself. In many places in our own land we daily learn of aspirations after

purser forms of worship, purser doctrine and more evangelical instruction. To these we must give earnest heed, lest in their strange zeal, in their failure to obtain purser doctrine and worship, they either settle into colder relationship to God or ape the pious mystics of former days.

This spiritual awakening is also seen in the spirit of toleration which is so preeminently characteristic of this age. The horrors of the Inquisition are passed. The crime of treason is now almost unknown. Freedom of thought reigns with the utmost toleration not only between different sects but within each little sect itself. But more, the gap is now much narrowed between Christianity and the world outside. The Cainite and Sethite are commingling to-day as in the days that were before the flood. Shall we be unwisely tolerant at the expense of truth, or choose a bigoted attachment to a narrow creed? Shall we be tolerant enough to embrace in our creed those who have none at all, or stand trembling within the narrow circle of some cherished symbol with which we cannot break? Rather let us, while pursuing the greatest toleration, hesitate and inquire into the temper of mind that prompts such looseness of interpretation and conduct ere we embrace it in our creed. It is for us to meet the honest doubter and encourage with the utmost toleration, but we must hesitate when dishonest cavilers seek admittance to the company of God's worshippers; when mere worldlings would unite with and mar the spiritual company of earth.

There is awakened spirituality also in the cry for a modern creed. That is,

for a creed that will present the teachings of Inspiration in accordance with the fuller light which a later age has shed upon it. Shall we be satisfied to stand at ease, caring little for the honest cry of Christendom, or turn on the defensive for the symbols of a past age, for the traditions of men who lived and spoke under pressure of severest circumstances? Or shall we join the morbid fanatics who would entirely overthrow the work of the good and pious framers of our present creed? Should we not seek here, as in all things, a happy medium which shall fully reflect the clearer light of modern thought and yet harmonize with all that is biblical in former creeds? Shall we say that the mind of man, while it may be active in other spheres, must remain unprogressive in the realm of spiritual things, or, while recognizing the immutability of God's truth, still grant the mutability and progressiveness of the mind of man in its interpretation?

This awakened spirit is also seen in the cry for church union which is abroad. We must not be without our hope in this direction and further, we must have a reason for the hope that is in us. Is the union sought a healthy movement that calls for undiminished energy on our part, or do we see here much that is sentimental and unpractical? Shall we view the question with unbiased minds willing to forego cherished theories and dogmatic assertion that the body of Christ may be entire? Shall we sink self in the matter and thereby promote the cause that we expose?

There is awakened zeal in the great field of foreign enterprise. What shall

be our attitude in this direction? Shall we fold arms and speak of the sufficiency of Nature's light to quicken to a higher life, or in terms of our Master's injunction, desire to send the gospel to every creature?

Thus we see that there is a strong spiritual tendency in the matter of religion.

But there is also an intellectual movement both without and within the Church.

Without, we meet the natural scientist who is grappling with the facts of Nature and thereby endeavoring to throw fresh light upon the Sacred Record. Such we must daily meet, especially him who tells of the gradual development by natural law of the human race. Shall we shirk our duty here or show how far his error meets the Word and the extent to which it is receding from it? How many good souls there are who cling to some such theory of the universe and who cannot conscientiously join the avowed followers of God, with whose tenets they are at variance! Are such not worthy of our attention? Will they not yet be strong timber in the Spiritual edifice? Shall we not sift their motives and thus reveal their true attitude to Revelation? Within the Church herself, there is the impulse that has been lately given to the study of the biblical narrative. This is surely a healthy sign. It is a work which if confined to careful hands, to earnest, devout seekers after truth, cannot but endear the Sacred Story to every heart. This train of thought is pouring forth and we have a mission to fulfil in relation to it. What then shall be this mis-

sion? There has surely never been a movement either of candid criticism or open free thought that has not left its residue of truth. Where then is the truth here? Shall we in quiet indifference overlook it, or endeavor to remove the dross, appropriate for ourselves and share with others the unalloyed material? Our Bible, the word which we espouse, can stand the test as it has stood it in the past. And as it has come from every former testing, purer and less alloyed with the dross of humanity, may it not be even purer when Higher Criticism has spent its shaft and ceases to explore the realms of Eternal Revelation? Shall we not try the spirits and see how far the truth in justice to itself can stand the ordeal? Shall we not search for error and eliminate where it is found? Not that we should rush blindly into the field and strike ignorantly and foolishly at every individual who would test the Book. Not that we should issue our thunderbolts at men themselves but at the error of their systems. We, with the open page of history, should act wisely in this connection, lest in our false zeal we light afresh the fires that of old consumed earnest and devout seekers after wisdom. If the spirit of a Copernicus is alive to-day, we have the history of his sad destruction to forewarn. If the great Galilio breathes in some nineteenth century breast, Galilio's downfall speaks in doleful tones, whispering care and wisdom as we meet the messenger of newly-discovered truth. Men laughed at Copernicus. They derided Galilio. It remained for later ages to do them homage. We, to-day, must deal fairly both with men and the laws

that they have promulgated. God's Revelation will bear it all and will shine more radiantly in the world.

But outside religion altogether and apart from it there are great national questions calling for solution. It is the individual we would benefit and by benefiting our nationality, the individual cannot but receive the good engendered thereby. There is the relation of the Church to labor. Shall we stand still and see our nationality sapped of her strength in encroachment upon the laboring class or seek to bring the gospel to the rescue and thus beget a kindlier feeling between the different factors of our nation leagued in a common cause? It is ours to herald the oppression of the laborer, the tyranny of capital, and offer that which will effect a happy consummation. Do not our politics sadly need regeneration? If we cannot go ourselves and administer for a people, we should lend our efforts to the expunging of immorality of every form, in those who hold the helm of State. It is Kingsley who ventures to say that a nation's constitution takes its coloring largely from the minds of those between the age of twenty and thirty. In so far as this is true, may whatever our minds contribute directly or indirectly to the coloring of a nation's constitution, be for the glory of God and in the interests of fallen humanity. It is for us to aid in or deter from the upbuilding of a great Canadian nationality. Shall we hold to Canadian independence or cry with the despair of those who would sell their country and thus crush the noblest aspirations of her sons?

Truly we live in an age that requires

much at our hands. Many and great are the questions calling for solution. And we will not be living in the true meaning of that term if we do not throw our efforts into the campaign. This world is not a play-house. It is really not the huge joke that many would make of it. Life is real, life is earnest. It is not a game and play of choice. It is stern reality that meets us in every turn. Shall we not then be real beings, not glossed with pietistic sanctimoniousness nor yet possessed with a spirit of undue familiarity with the world which looks on it and its requirements as a mere joke? We feel the weight of our responsibility. We feel our own inherent weakness, our lack of ability and preparation to solve the mysteries of life.

"We are as infants crying in the night,
As infants crying for the light,
And with no language but a cry."

But we also feel that this is the true spirit which alone shall insure strength. "Who is sufficient for these things," we exclaim. "Our sufficiency is in God," is the divine voice and in that we hope to undertake our task. And as we go from the quiet, meditative scenes of college industry, into the world's broad field of battle and the bivouac of life, we bid farewell to all associations that have helped to shape our thought and mould our character.

To you, the Professors of this institution, our painstaking instructors, we say an affectionate farewell. We thank you for your untiring interest on our behalf, for the doubts you have dispelled, the knowledge imparted. We have felt the moulding power of your minds which

were ever ready to forego personal bias and dogmatic tradition for the clearer elucidation of the truth. We shall not forget your care in dealing with the mysteries of Revelation and shall endeavor to emulate your example in our own spheres of life. We are pleased to go forth on this, the red letter day of our institution, the twenty-fifth anniversary of our honored Principal. May the success, sir, that has already attended your efforts in this place, follow in greater degree into the future and be crowned with a like memorial when another quarter of a century dawns.

To you, the clergy of Montreal, we say farewell. We have heard you gladly and have not been without our reward. Perhaps, we can even now point to some healthy stimulus effected in our hearts by your thought and which we hope shall influence us as we also seek to hold forth the Word of Life.

To you, the people of Montreal, we say farewell. We thank you for whatever interest you have manifested, whatever kindness you have shown to us the strangers in your midst.

To the undergraduates we say farewell. May your interest never flag in all that pertains to your *Alma Mater*. We have led you hitherto and must now withdraw the guiding hand. You must henceforth journey alone and see what progress you can make by your own self-reliance. Remember this important principle of your existence, that you must work if you would live.

To our *Alma Mater* we say farewell. We thank you for your fostering care, your maternal instruction. We hail with gladness your present splendor as you rise to vie with the greatest institutions of our land. May this splendor never wane; may it shine more radiantly as repeated gifts and honors crown your mission.

To the graduating class of '93 we say a mutual farewell. We go to different spheres of action, perhaps to different climes. Let us pledge for God and humanity. Let us be not like dumb, driven cattle, but rather heroes in the strife. And when life's battles end, when the war-drum beats no longer, may we have the consciousness that amid all the frailties that are common to mankind, we ever pressed toward the mark of true character, that our lives have ever reflected, if even in miniature, the one perfect character toward which humanity centres.

“ O living will that shalt endure
When all that seems shall suffer shock,
Rise in the spiritual rock,
Flow through our deeds and make them
pure,

That we may lift from out of dust,
A voice as unto Him who hears,
A cry above the conquered years
To one that with us works, and trust,

With faith that comes of self-control,
The truths that never can be proved
Until we close with all we loved,
And all we flow from, soul in soul.”

ADDRESSES TO THE PRINCIPAL.

*To the Rev. D. H. MacVicar, D.D.,
LL.D., Principal of the Presbyter-
ian College, Montreal :*

DEAR SIR,—The Alumni and Students of this College considered that they would be unpardonably remiss did they allow to pass, without special notice, your completion to-night of twenty-five years' professorial connection with the institution. We congratulate you most heartily upon the attainment of this interesting event, and would embrace the opportunity to express our esteem for you, and our appreciation of your work. We believe you to possess in a remarkable degree the gifts and attainments requisite for an efficient principal. As a theologian and scholar we entertain for you the highest respect ; as a teacher we know of no superior ; as an administrator you have shewn yourself a master, while your affability toward, and kindly interest in, the humblest student of the college have endeared you to all who have passed through these halls. In estimating your labors we are reminded, however, that the discharge of the proper functions of your office, though characterized by great ability, represents part only of that which must be set to your account. Twenty-five years ago, yet a young man, the appointment of first professor of this college was pressed upon you. The work you were called upon to undertake might well have appalled the stoutest heart. There were then no college buildings, no endowments, no library, no

equipments of any kind, no professors, and, we might almost add, no students. To you was assigned the task, in addition to the enormous exactions of the class-room, of securing all these. The measure of success which has attended your efforts, the surroundings to-night can testify. This brilliant staff of professors and lecturers, this magnificent pile of buildings, our ever-increasing endowments and equipments, our crowded class-rooms and dormitories, our fast-lengthening roll of graduates scattered over the entire earth and engaged in every branch of the Church's work,—these are the most eloquent eulogy upon your labors.

In the name of the Alumni and Students, we ask you to accept this check as a faint expression of the love we cherish toward you. We shall be pleased, should you see fit, to expend it upon a trip to the East. We beg of you, however, to consult your own feelings and circumstances, and to consider yourself entirely free as to the manner of its distribution.

When first this testimonial was spoken of, among other proposals a representation of you on canvass or in marble, to be placed in the College as a lasting tribute to your honor, was seriously discussed. Other counsels prevailed for the present, however. But what memorial is needed to tell within these halls of men to whose herculean labors they owe their existence? What monument could be erected to compare

for a moment with that which here already stands? Let there but be writ upon it, where the eye of all may see, the words inscribed over the grave of the immortal Wren, "Reader would'st thou behold his monument look about you."

In conclusion, permit us to express the hope that you may long be spared to preside over this College, and,—we are persuaded, we at once wish you the greatest possible earthly happiness, and, our Alma Mater the highest possible measure of success, when we add,—that, ere you pass from this scene, you may see her realize all that you conceived for her in your fondest dreams.

On behalf of the Alumni and Students of the Presbyterian College, Montreal.

GEO. WHILLANS,
President Alumni Association.

D. J. FRASER,
Secretary.

*To the Rev. D. H. MacVicar, D.D.,
LL.D., Principal of the Presbyter-
ian College, Montreal:*

REVEREND AND DEAR SIR,—On the completion of your twenty-fifth session as Professor and Principal of the Presbyterian College, your many friends in Montreal and elsewhere think it a fitting time to give some expression to their appreciation of the eminent services which you have rendered to the cause of education and religion during that long period.

A diligent student, an earnest and

stimulating teacher, you have been conspicuously successful in the work of instructing candidates for the ministry in all the various subjects entrusted to your charge. Under your able administration the institution over which you have presided has grown from the smallest beginning to be one of the leading seminaries of its kind on the continent, whose numerous graduates are found creditably acquitting themselves both at home and abroad in different departments of Christian activity.

Alike from your position, your abilities and your character, you have also been a recognized leader in all kinds of church work and moral reform. In the pulpits of the land your voice has constantly been heard preaching the gospel. Through the press and on the public platform you have fearlessly denounced wrong and advocated every good cause. In the courts of the church you have ever been active in the organizing of plans for the effective prosecution of missionary effort, both in Canada and in foreign lands.

In all these, your services have been freely and cheerfully rendered, even though at great personal sacrifice to yourself, and we realize fully that they never can be adequately rewarded, but as a slight token of the esteem in which you are held we beg you to accept the accompanying purse, with the prayer that you may yet be spared for many years of similar usefulness.

On behalf of the subscribers,

D. MORRICE,
Chairman.

DR. MACVICAR'S REPLY.

Mr. Morrice, I desire most cordially to thank you and the many friends in Montreal and elsewhere whom you represent for the address you have just read, as well as for the accompanying mark of appreciation of my imperfect services during the last twenty-five years. Your words are too kind, but next to the approval of God and of a good conscience I value the testimony borne by my Christian fellow-countrymen. You are pleased to refer to my efforts for the advancement of education, both secular and theological. I confess to the utmost devotion to this great cause, with which I have been connected from my youth as a teacher and otherwise. It has been my privilege to witness most gratifying progress in all departments during the last thirty-two years in this city. The work of founding and so far equipping this college, I need hardly say, has not been free from difficulties, but these have been overcome by the wisdom, energy and generosity of our benefactors, among whom you and others have taken distinguished places. You allude to other church work which has fallen to my lot as somewhat abundant. That is true. I have found, as my colleagues have, that being professor of theology does not mean release from preaching and teaching beyond the lecture room. During six years that my old flock were without a pastor I had charge of them as moderator of session, and as they were passing through a critical part of their history in building the

present Crescent street church, this involved a good deal of preaching and other services. And as an evidence of the growth of our Zion I may mention the fact that I have been privileged to preach at the dedication of more than forty churches. My chief and incessant work, however, has been in founding and extending this institution. From this I refused to turn aside or to be drawn away when tempting offers elsewhere were pressed upon me, and I rejoice that this course has merited the approval of so many whose judgment I highly esteem. To you, Mr. Whillans, and to all the Alumni and Students of this College I tender my most grateful thanks. This is not the first instance in which students and alumni have cheered me with warm assurances of friendship, confidence and good will. I have among my cherished papers an address of congratulation from them upon the occasion of our moving from the basement of Erskine Church to the older part of this building. Let me assure you that the prosperity to which you refer has been, under God's blessing, very largely due to several causes. I place first the loyalty and ability of our students and alumni. In proof of their ability I mention the fact that no fewer than twelve of them are gold medallists in Arts of McGill University, and many more stood near the same rank. And we have had abundant additional evidence of ability in the higher studies peculiar to this institution, as well as in the

positions of eminence in the Church which many of them hold. In proof of their loyalty they are found everywhere speaking words of kindness and commendation of this their theological Alma Mater. I place next among the causes which have helped us forward the ability, devotion, learning and unanimity which have characterized the Faculty, now numbering five professors and an admirable staff of lecturers. I have already mentioned the generous support of benefactors. The Lord hath done great things for us, whereof we are glad. To me this is an hour of great solemnity as well as of thankfulness. We are here celebrating the twenty-fifth anniversary, but who of us can hope to meet to celebrate the jubilee of our college? The future is with God, and we go forward trusting in Him. This has been to me from the first a work of faith, and I desire to have it so to the end.

Gentlemen of the Graduating Class,—
Allow me to say a word to you in closing.

You have been with us now some six or seven years and we know you to be men of talent, piety and Christian worth, and we honor and love you as such.

You go to your great life work with our best wishes and prayers. In obedience to the Master's word "Go teach."

The world is your school. It is teeming with millions totally ignorant of God and his Christ. What the world needs above all things is teaching, plain, honest, earnest teaching in the eternal verities of the Bible, which are all Christo-centric, leading to him who said "I am the way, the truth and the life." Teach the Gospel by your example. Teach from the heart.

The pardon you preach should be that which you have experienced. The Divine life you proclaim should be that which you enjoy in your soul. The repentance you insist upon should be that which you passed through. The holiness, the consecration, the love, the magnanimity, the generosity, the faith, the self-denial, the zeal you inculcate should be that which you exhibit. The Bible you urge others to take as the man of their counsel, a light to their feet and a lamp to their path, should be one in the entire truth and purity and Divine authority of which you have the fullest confidence. Remember that men are not saved by apologetics or metaphysics or science in any form, but by the Divine Christ whose blood alone cleanseth from all sin.

And may God grant you an unction from the Holy One that out of the depths of personal conviction of his truth and saving grace you may become convincing to others.

College Note Book.

STUDENT LIFE.

WE are pleased to see that Mr. Reid has quite recovered from his late illness.

The Hebrew verb *katal*, *he killed*, had evidently proved too much for the Theolog who interpreted the *Hithpael*, "I wish I could kill myself." Verily, the trials of student life are great, seeing that they engender such suicidal ideas.

On the 11th of March the JOURNAL staff repaired to Summerhayes' and had the customary photograph taken. By looking at the picture of that member who has "de pose of a gentilhomme," one would never suspect that he had actually been present at two meetings of the staff during the year.

Some time ago those students who attend Calvin Church enjoyed a banquet, the *sine qua non* of which was supplied by certain ladies of the above-mentioned church.

We deeply sympathize with Mr. N. F. Fraser in the sad bereavement he has suffered in the death of his mother. Mr. Fraser had just finished his examinations on the 14th and was preparing to return to his home in Moncton, N.B., when he received a telegram informing him that his mother had died that morning,

We admire the self-denial of Mr. J. A. Cleland who gave up his course in college this winter in order to accompany Mr. Tener, when the latter left us last December, to seek, in a southern land, the health he had lost while laboring in the Master's service here. Mr. Cleland went with our late lamented fellow-student to Colorado, and thence to California, and, although he left him for a short time when Mr. Tener was with his own sister, yet, when he began to sink Mr. Cleland returned to his bedside and was with him when he passed away.

In the midst of the tide of migration our Vice-President, Mr. MacLeod, disappeared from the dining hall, and we were obliged to elect our Vice-President number three. Our choice fell upon Mr. Dobson, who, a week or two afterwards, also joined the exodus, whereupon we fell into despair and resolved to elect no more vice-presidents this session. During the illness of Mr. Reid we were without a presiding officer, but really there was not much need of one, seeing that there were only about twenty left to preside over, and they the meekest men in the institution.

One of the most prominent of the

members of Convocation, on entering the Convocation Hall on the evening of the 5th, and finding the heat almost unbearable, exclaimed, "One would think they were training men here for the lower regions instead of for the other place."

The excessive heat on that evening presented a strong contrast to the extreme cold we suffered during the winter. If the Rev. gentleman, referred to above, had been privileged to live in the college, and to come down to breakfast with us, morning after morning, when the thermometer in the dining-hall stood at 34° F., he would have concluded that the men were in training with a view to going out on an Arctic expedition. Such a state of affairs is aggravated when the coal supply is allowed to run out and we are left absolutely without fire for two days at a time. It may be thought that students can live and study without fire by the time the second and

third and fourth of April come round, but we find March a little too cold, and to be left without fire, in a Montreal climate, in the month of February is decidedly not delightful. As a result of such economy in the matter of heat, many of the students contracted severe colds, to say nothing of their being temporarily incapacitated for study, and that at a time when every minute is valuable.

ECHOES FROM THE HALLS.

"Who is that there? I guess it is Cr——ie, by the look of him."

"Mr. M——r is just a lovely preacher but he is very cross."

"Going to F——ch that Sabbath brought down my average."

B——ne (Reviewing his Church History.)—"The Mongols and Sulpician Turks entered Jerusalem and built the Morgue of Omar."

W. M. TOWNSEND.

REPORTER'S FOLIO.

OWING to the postponement of one of the regular Missionary Society meetings, news in connection with this department failed to appear in the last issue of the JOURNAL.

There is some cause for regret, in the fact, that the Society meeting must go

to the wall, for want of numbers, whenever our monthly Friday evening hour is invaded by the absorbing interest taken in less important gatherings. Taking a retrospective view of this session's meetings, we can, at least, see much room for im-

provement as regards the attendance. The papers to be read might be known a session in advance, and public meetings held occasionally, when missionary addresses could be arranged for, and delivered by men who give their whole time to this special work. At any rate, if we are loyal to our Master and mindful of his command, "Go ye into all the world," we will be found taking advantage of every opportunity to discover its needs and equipping ourselves for the missionary ranks, wherever our presence is demanded.

Another meeting was held on Feb. 24th.

An interesting discussion followed a motion to hand over the St. Jean Baptiste Mission to the Presbytery. There being only a small number present the further consideration of this matter was deferred till there should be a fuller attendance.

The annual report of the St. Jean Baptiste Mission was read by Rev. Mr. Charles. The report was the most encouraging yet received, and speaks well for the wisdom and energy of our missionary and his wife, who have spared no pains in bringing the pure Gospel to those amongst whom they have cast their lot.

A few figures will give some idea of the way in which God has blessed their efforts:

Day School, average attendance, 1890.....	18
" "	1893..... 38

Sabbath School, average attendance, 1893.	23
Sabbath Services, "	1893..... 19
Prayer Meetings, "	1893..... 25
Families connected.....	16
Communicants.....	14

A Young Men's Society, organized some months ago, has a membership of fifty-five, and a Young Women's Society organized by Mrs. Charles opened with a membership of twenty.

Messrs. Eadie and Reed favored the society with a duet. These gentlemen acquitted themselves creditably. Our musical talent is by no means limited and under the guidance of our able and painstaking instructor, Prof. Smith, Montreal College will continue to send out graduates who will not have to dispense with the musical part of the service, even should the precentor fail to make his appearance.

A paper, on the life of John Geddie, Missionary to the South Seas, was read by Mr. D. J. Fraser, B.A., B.D. The paper appeared in our last issue and speaks for itself. Mr. Fraser, who now ranks amongst our graduates, will be missed from our societies, to the success of which he contributed so much, by his active interest and carefully prepared papers. The meeting was closed by singing the Long Metre Doxology.

A special meeting of the society, on the 27th was well attended, few of the members failing to appear. The question, "What was to be done with the Mission" was to be disposed of, before

steps could be taken as to the summer's work. Never in its history perhaps was greater interest manifested in this department of our work. A large number were heard and as one after another took the floor it was soon clear that the ties which bound the Mission to the Society were not yet to be severed. A motion for its retention being carried, the question of ways and means was disposed of, by the appointment of Mr. D. J. Graham to the special work of looking after its interests during the coming summer.

Mr. Graham will confine himself to Ontario, where, we venture to say, he will be warmly supported by all interested in the work which is being so successfully carried on amongst our priest-ridden countrymen.

The last regular meeting of the Society, for this session, was held on March 9th.

Mr. A. Mahaffy read the financial report. Through the liberality of a few of the city churches and fields occupied by a number of our students, we have been able to meet all expenses up to date, and hope at next meeting to report favorably as to the success attending our efforts during the summer. This being the last meeting, a short season was spent in prayer, after which the President pronounced the benediction.

The Philosophical and Literary Society met on March 3rd. The chair

was occupied by the newly-elected President, Mr. E. A. MacKenzie, B.A.

Mr. N. A. McLeod, B.A., presented a financial statement of the JOURNAL which was received, by the Society, as satisfactory. A motion to change the termination of the fiscal year of the JOURNAL, from the first part of the session, to April 15th, was carried.

The competitions for prizes granted in connection with the Society were now proceeded with and the following gentlemen were successful :

Public Speaking—Mr. Geo. C. Pidgeon, B.A.

English Reading—Mr. F. Gilmour.

French Reading—Mr. P. Beauchamp.

English Essay—Mr. G. D. Ireland.

French Essay—Mr. Biron.

A hearty vote of thanks was accorded the judges, and the meeting was closed by singing "Auld Lang Syne," after which the benediction was pronounced.

Officers for 1893-94 :

President—Mr. E. A. MacKenzie, B. A.

First Vice-President—Mr. L. Giroulx.

Second Vice-President—Mr. Geo. C. Pidgeon, B.A.

Recording Secretary—Mr. D. Hutchison, B.A.

Corresponding Secretary—Mr. F. F. M. Smith, B.A.

Treasurer—Mr. J. Gordon, B.A.

Councillors—Messrs. Thom, Miller, Biron, Murray and McLaren.

Editorial Department.

Volume
Twelve.

The last trunk is packed, the last farewell is said, the session is over, and "silent are the halls of Selma." We alone are left to write the closing words of the twelfth volume of the JOURNAL.

We are glad to know, as our increased subscription list shows, that the efforts to improve our magazine have been generally appreciated. No small part of our success, however, is due to the labours of our contributors. From our readers we have had many expressions of appreciation of the series of articles we have been able to present this session, and in their behalf, as well as in our own, we hereby thank all who have kindly supplied us with articles.

For ourselves, we lay aside the work entrusted to us with no small degree of relief, and of regret that we have not been able to do it better. Our successor, Mr. Townsend, needs no introduction from us. His career in the University, and his contributions from time to time in this magazine are a sufficient guarantee of the continued success of the College Journal.

* * *

Principal
MacVicar.

"Would you see his monument? Look around you."
At convocation the students

and alumni quoted these words in reference to our Principal's great work in founding our college and advancing it to its present state of efficiency. The application is fitting, but we plead for a wider. While Dr. MacVicar's work has been the chief factor in the establishment of our college, we claim for him a greater and more enduring monument.

His work *in* the college has been greater than its foundation, for as a teacher he is unsurpassed. The lessons his students learn from him are rarely forgotten. The truth is so clearly stated, and driven home with such admirable tact and power that it comes to stay. The theologians sent forth from our college, are imbued with his orthodoxy, as broad and genial as it is deep and true, and are destined to transmit his influence to posterity.

But while as a teacher he yields the palm to none, his success in moulding the character of men has been still greater. Christianity is a life; dogma only that life's foundation. The teacher of the truth is good, but the medium through whom spiritual life is conveyed and quickened is better. No student passes through our principal's classes without having awakened in his soul the

spiritual earnestness, the evangelical fervour, the deep-seated love for God and man that characterize the life and teachings of him whom we delight to honour. The study of theology has often been regarded as the investigation of doctrine isolated from practical life. But here we find the life brought into living connection with the truth on which it rests, and are taught that as in Christ was the truth incarnate, so every preacher of the gospel must live and know experimentally the truth he teaches. The clergyman needs a type of character different from all others, as his work is different. Doctrine can be learned from books. But nothing can mould the character of men as well as living contact with men, whose souls are fired with the love and spirit of God, and in whose hearts Christ dwells by faith. This we claim is Dr. MacVicar's greatest work, and most enduring monument. He sends forth workmen that need not be ashamed. Evangelical in spirit, believing and knowing what to believe, moving the hearts, but yet convincing the minds and edifying the souls of men—this is the type of preacher he aims to produce, and in this he has largely succeeded. As his work of the past twenty-five years is reviewed, his noblest achievement is not our institution's stately edifice and splendid equipment, nor the quota he has contributed to the defence and promulgation of

theological truth, but the lives he has prepared for the work of the ministry, who now are proclaiming the good tidings of great joy in every land.

* * *

Our Suburban Churches. While from every corner of the land the cry is ascending that sectarian divisions are rending Christian workers assunder and weakening the cause of religion, it might seem an aggravation of the injury to establish churches in the growing suburbs of the city where other denominations are already working. But to compare these cases with the state of affairs in remote and unprogressive country districts is to confound two totally different phenomena. There the places are almost stationary. Here they are growing rapidly, and unless the churches keep pace with the increase of population, it will soon be too late to build up a Christian community. In the most divided districts no one complains that too much Christian work is being done. The evil lies in the fact that many are engaged in the work that one could do well enough. Consequently they often work against one another, wasting the funds of their respective churches, and creating unseemly divisions among themselves, alienating those who should be brethren in Christ. But in these rapidly-rising places there need be no such conflict. There is room enough for all.

When people settle there, the gospel must be there to meet them. It is well known how difficult it is to carry on church work in a growing community which hitherto has been without the gospel. Even the Christians have grown cold. Of a community as of a child it is true that it is easier to train him up in the way he should go than to restore him after he has fallen. Our church has wisely persisted in following closely the movement of the people into the suburbs, and many handsome and commodious churches have recently been erected. Successful work is being done in and around them, and when a strong church has been organized, it assimilates readily the new elements that are constantly pouring in. The careless are often interested and won for Christ and the church, and the zeal of former church-members is not allowed to slumber, for it is not merely one man at work, but a whole congregation seeking to establish Christianity in their community. Besides the positive work thus done, they present an unbroken front against all immorality, and hinder its establishment in their midst. To older churches must these often look for assistance in carrying out their cherished projects and it is the duty of all who can to respond. All the labor and capital expended by the church now in these places will be amply repaid when they develop into populous and powerful

communities, and the fruits begin to be gathered in.

* * *

In Memoriam.

During the time this college has been in existence it has sent into the ranks of the ministry some two hundred men. All these with the exception of six or seven have been spared and are still actively engaged in the work. Among our students we have been much blessed in a similar way; still the grim messenger does come, and in his visits proves the truth of the saying that he "loves a shining mark." About two years ago J. P. Adams, a young man with bright prospects who had entered the first year arts, was cut down; shortly after N. McLean, another promising student, was taken.

This winter it is our sad duty to chronicle the death of another of our number. On the 4th of February news reached the city of the death of Mr. Richard Tener in California. He was a member of the class in second year theology, and had he been spared would have graduated with that class next April. He was a native of Ireland where his aged father is still living; at an early age entering into a business life he met with marked success. At the age of twenty-one he gave up a lucrative position to devote his life to the work of the ministry. For two years he studied under Dr. Magee of Dublin.

In October, 1888, he came to Montreal and enrolled himself as a student of this College. During the four years he spent here he performed his work faithfully and well. As he began his studies comparatively late in life, he did not consider himself qualified in taking the course in arts; instead he prepared for his theological course by following the literary curriculum; the success with which he pursued that course was an evidence of the wisdom of the preparatory course recommended by the General Assembly for students who in early life were deficient in high school training. Every subject taken up by Mr. Tener was entered into with thoroughness and zeal. His was no superficial course. The whole of the curriculum was taken up and studied with diligence and success. Thus well equipped he entered his theological course; here his splendid mental qualities showed to better advantage. At the conclusion of the year he was awarded the "Green-shields Scholarship" for the highest general proficiency in the pass work, besides taking the honor course of the first year.

By his classmates he was much esteemed, being a general favorite with all; he was one whom to know was to respect. Last summer his strength began to fail. He came back to college much wearied and unfit for work. For a short time he took up the work of his

year, but was soon compelled to relinquish it. At length the seriousness of his case became evident to all. A general feeling of sorrow and anxiety prevailed; then his physician ordered a change of climate, and he prepared for his long journey. Before leaving a presentation was made to him of "Pullman tickets" for himself and companion to Colorado Springs.

The scene in the dining hall on the evening of his departure was pathetic in the extreme. In a short address of farewell which he gave, he was listened to with a silence that could be felt. Every one realized the solemnity of the occasion; his words were full of resignation; he realized that he was in his Father's hand, and nought but good could come to him. A few hours afterwards at the railway station another farewell was taken. This was the last seen of our beloved fellow-student as he boarded the train on his hopeless journey to the South.

Mr. Tener had been for many years engaged in the work he so much loved, and for which he was so well adapted. For two years before leaving home he preached the gospel. Soon after coming to Montreal he was appointed student missionary at Nazareth street for Crescent Street Church; here he labored for two years with earnestness and love. In visiting the homes of the poor; in seeking to rescue the

fallen ; in carrying the message of his Master to many a failing heart ; in bringing relief to the destitute, and in going about doing good, he showed himself a true servant of Jesus Christ. In no place however did he show his ability more than when to a listening congregation he spoke the words of life. As one who often listened with pleasure and profit to his discourses, we can speak of what we have seen and heard. To see the glow of heavenly zeal which lit up his face ; to hear his powerful appeals ; to observe the manifest effect which his preaching produced, was to feel that he was a man of God sent with a message to deliver. He was in every respect a workman who needed not to be ashamed.

As we consider the character of the man, the demand for such as he in the ministerial ranks, and the talents and requirements he possessed, which seemed to fit him particularly for gospel work, we are inclined to wonder why he was removed ; less than one year ago prospectively glancing into the future, we would be inclined to look on him as one marked for special service here below ; the possibilities of his doing a great work for the Lord were certain. As we consider these things, we may ask ourselves the question, was there not a mistake somewhere that one so young, and

with such brilliant prospects, one of whom the world had so much need should be called away. Yes a mistake surely if there were no hereafter ; an error looking at his death with a temporal gaze. Our brother has been called to higher service. There was more need of him in the Kingdom of God above than here on earth. His life here was by no means a failure, and now he has entered on the reward of his labours. Our notes of sadness are changed to songs of joy, as we remember that God will continue his work. The memory of Mr. Tener will long be cherished ; though his body sleep far away beneath that southern sky, yet his redeemed spirit lives, and his work and influence ever abideth with us.

“ His master taken from his head,
Elisha saw him go ;
And in desponding accents said,
“ Ah, what must Israel do ? ”

But he forgot the Lord who lifts
The beggar to the throne ;
Nor knew, that all Elijah’s gifts
Will soon be made his own.

What ! When a Paul has run his course,
Or when Apollos dies
Is Israel left without resource ?
And have we no supplies ?

Yes while the dear Redeemer lives
We have a boundless store
And shall be fed with what He gives
Who lives for evermore.”

Talks about Books.

PROFESSOR DRUMMOND'S latest brochure in white and gold, I detest the expression "meaty booklet," is *The City Without a Church*, an address on John's vision of the New Jerusalem. Heaven is a city, not cloud-land, nor rural tranquility, but a region of social activity, where the glorified saints follow the example of the Father and the Son and work. I should be disposed, however, to make more of the river and the trees in that city than Professor Drummond does. In the New Jerusalem God's servants shall serve Him, which means that Christian life hereafter as here is not praying, preaching, and discipline, but service for God, doing good, beautifying the city, the country, the world wherein we dwell. There is no temple or church in the City of God, no shelter of a called out community, no artificial ecclesiasticism, no weekly call to the thought of a distant God. The whole City is a Church, and the soul of every citizen is a temple. Such in outline is the much-maligned professor's latest pamphlet of over 58 pages, of which fifty thousand have already been issued, and which any intelligent bookseller can supply. The Talker holds no brief from the publishers.

Mr. William Briggs of Toronto sends, for the Baker and Taylor Company of New York, Dr. Theodore Cuyler's elegant volume of 317 pages entitled *Stirring the Eagle's Nest, and other Practical Discourses*. Dr. Cuyler has a great reputation, far transcending the vigour of his intellect or the elegance of his diction. It arises from the fact that he never shocks or even excites the ordinary evangelical Christian, to whom confessional orthodoxy and conventional morality are everything. Himself, a man of pure unblemished life, he has given all his strength to the inculcation of purity of moral character, in doing which many of his commonplace thoughts, expressed frequently with all the terseness of an epigram, have come to be regarded as little inferior to Scripture. His last sermon, on *The Joys of the Christian Ministry*, has peculiar interest, being the preacher's valedictory to the congregation of the Lafayette Avenue Church, and containing a brief chapter in the autobiography of one who deserves to be called an eminent servant of Christ. I think the people who like to read sermons that have anecdotes in them, and that never speculate, nor rise into the high atmosphere of Christian liberty, will enjoy the *Eagle's Nest*.

Dr. Cuyler is not an eagle, but a very decorous and kindly home-loving dove, of whom no man speaks evil. Doubtless it is pleasant to pass through life that way.

There are 146 large octavo pages in the Argument of the Rev. Joseph J. Lampe, D.D., Ph.D., a member of the Persecuting Committee of the Presbyterian Church of the United States of America, against the Rev. Charles A. Briggs, D.D. Dr. Lampe attacks Dr. Briggs on the Source of Authority in Religion, on Inspiration, on the Genuineness and Authenticity of the Pentateuch and Isaiah, and on Progressive Sanctification after Death. He makes some very good points against the Professor of Union, and displays a good deal of learning and research in his quotations of authorities and precedents. Natural Religion is acknowledged in the Psalms and in the Epistle to the Romans, and it does not appear that Dr. Briggs ever intended to push Nature and Reason as sources of authority beyond its domain. In regard to Inspiration, there are words of our Saviour which wonderfully modify the supposed divine origin of certain Old Testament statements, but Dr. Lampe is a dogmatic traditional verbatimist of the Gaussen stamp, which is generally a man who has not carefully studied his Bible. With much in Dr. Briggs' statements and in his tone the Talker has no sym-

pathy, but he has less with those of such uncompromising hard heads as Dr. Lampe. Men talk about the insolence of the prosecuted professor, as if he had a monopoly of it. There is a vast deal more insolence combined with cowardice on the other side of the question in the United States, and obscure cases are sporadic even in Canada.

The Expositor for January and February contains Professor Bruce's articles on Paul's Conception of Christianity, dealing with the sources whence he derived his gospel and with his own religious history. The Bishop of Ripon analyzes the Parable of the Unjust Steward, and the Dean of Armagh treats of the Miracle at the Port of Bethesda. Dr. James Stalker, on the Difficult Word of Christ, takes as his text The Children at Play. I never saw any difficulty in the Children at Play in connection with the words "Wisdom is justified by all her children." They are simply those who want an excuse for rejecting the gospel. Archdeacon Farrar's Exegetic Studies on the Lord's Prayer have all the grace of his style and illustrative power. Mr. Murray, Dean of Emmanuel College, Cambridge, shews by many Greek quotations that the recently discovered fragment of the Gospel according to Peter was known to Origen, and to the unknown author of The Apostolic Constitutions. There is an appreciative sketch of the late Prof-

fessor Hart by the Rev. J. A. Robinson and Professor Ramsay. The Rev. Dr. Muir makes an apologetic argument out of the proper names in Romans XVI. Professor Stanton of Trinity College, Cambridge, deals with the problem of the Synoptic Gospels; and Professor Findlay, with the Preface to the First Epistle of John, which is really the Bible answer to the question, "What is man's chief end?" Wellhausen's *Minor Prophets* is reviewed by Dr. John Taylor, with an amount of commendation that seems hardly justifiable. Finally, Professor Marcus Dods gives a very full survey of Literature in the New Testament, which is pre-veded throughout by his kindly spirit, the best side of one another and of a book being given prominence.

February's *Thinker* surveys thought, beginning with Wellhausen's, of which it speaks not quite so highly as does Dr. Taylor; it hardly protests against Professor Schultz's mythic theory of history in his *Old Testament Theology*, which Principal MacVicar has very ably reviewed in the columns of the Toronto so-called *Presbyterian Review*. Kerr Hardie, M.P., discusses *The Church and the Labour Problem*. Professor Sayce illustrates statements in the Book of Ezra by the Babylonian inscription of Cyrus, in a way far from luminous. The Rev. J. E. H. Thomson, B.D., writes on the *Codex Chisianus* of Rome,

which contains a version of the Book of Daniel differing from the accepted one. The *Economic Condition of the Hebrew Monarchy* in the matter of Land forms the theme of Professor Bennett. Professor Reynolds treats of Antioch as the birth-place of Christianity; Professor Iverade, cf *Types of Service*; and the Rev. Dr. Robertson, of *Creation and Evolution*. So far, the latter has simply marshalled the cosmogonies. The current American, German, French and Dutch Thought, and the *Book Critic and Literary Department*, defy analysis, unless the Talk were to be turned into a catalogue, which few readers would appreciate.

Two parts of the *Proceedings of the Society of Biblical Archæology* are before me, in both of which Mr. Le Page Renouf continues his translation of the dreary Egyptian Book of the Dead. Dr. Fritz Hommel writes notes on certain cuneiform ideograms. Dr. Wiedmann rejoices in the fact that the ancient Egyptians did not need to import cobalt from India, as they had some at home. Hebrew and Semitic scholars generally, will be interested in the Rev. G. Margolianth's paper on *The Superlinear Punctuation*, its origin, etc. The vowel punctuation of Hebrew is sublinear, but several manuscripts shew that a probably earlier method of vowel notation was the superlinear, and this Mr. Margolianth thinks was borrow-

ed from the Syriac writing of the Jacobite historian. Messrs. Bryant and Read present the translation of an inscription by Khnenater or Amenophis IV, the heretical Pharaoh, who erased the name of the god Ammon, and set up the worship of the solar disc under the name of Aten, the Egyptian original of Adonai and Adonis. Professor E. Lefebvre has a study on Abydos, but the best article of all is that of the Jesuit father Delattre on the sixth series of letters from Tell el Amarna, a group of clay tablets that passed between Amenophis IV and various Babylonian, Palestinian, and Phœniscian kings.

The most interesting items in the Quarterly Register, the organ of the Alliance of Reformed Churches, are Religious Liberty in the European Continent, rather a black look out, the Synod of the Waldensian Church, an amusing sketch of the makeshifts of Episcopacy in Madrid, the Presbyterian Church in Manchuria, with an illustration, and Revolution in the Coptic Church. The Rev. Dr. Kenneth Junor's New York paper, The Christian Idea appears in a much enlarged form as an eight paged, three-columned quarto with a cover. It is the organ of De Witt Chapel, the People's Church, the Foe of the Saloon, for the good of the Tenderloin District. It deals with Age and Mental Activity, Cleveland Politics, Church pauperizing, Sunday School

Discipline, and other matters by which no doubt the Tenderloiners will be benefitted, for that is Dr. Junor's life aim. The Calendar of the French Protestant College of Springfield, Mass., which is presided over by one distinguished French graduate, the Rev. Calvin E. Amaron, M.A., B.D., presents a Faculty of ten professors and professoresses, with any number of courses and departments, including a newspaper, Le Citoyen Franco-Americain, with a circulation of 1800. This university gives the degrees of A.B., A.M., B.S., P.L.D. in course, stating that "All other degrees are given 'causa honoris'" by the trustees, and are entirely within their discretion. There is a fine chance for academic distinction! I hope friend Amaron is not overdoing the University business.

For fifteen cents you can procure a single copy, and for a dollar and a-half, a dozen copies, of Glimpses of the Past in the Red River Settlement, 1805-36, from the letters of Mr. John Pritchard. This pamphlet of 25 pages was set up by the Indian boys of Ruperts Land Industrial School, Middle Church, Man., and is annotated by the Rev. Dr. Price of Winnipeg. Mr. Pritchard's pioneer letters are full of interest, the first of them painfully so, and are much esteemed by those who have given attention to the early history of the North-West.

From Sydney, New South Wales,

come the advance sheets of *The Aborigines of New South Wales*, by John Fraser, B.A., LL.D., published by authority of the New South Wales Commissioners for the World's Columbian Exposition, Chicago, 1893. The complete volume will be brought over by the Commissioners, and copies of it will be sent to all our principal Canadian libraries, of which the Talker has furnished Dr. Fraser with a list. It is premature to speak of advance sheets of part of a book, yet even these shew that the learned author has been at much pains and considerable research in collecting trustworthy materials, and that he has presented these in a very pleasing and popular form. Dr. Fraser also sends me *Some Folk-songs and Myths from Samoa*, translated by the Rev. G. Pratt, with introduction and meter by John Fraser, LL.D. This well printed brochure of about forty pages, published by the Royal Society of New South Wales, is a welcome addition to Polynesian Folk-lore, and Dr. Fraser's introduction is by no means the least valuable part of the tract. I could have wished that Mr. Pratt had supplied the Samoan text, for comparison with his spirited translation, but the majority of readers would probably not care to wade through its grammatical forms. Another ethnological document is *The Eighth Report on the North Western Tribes of Canada*, presented at the Edinburgh

meeting of the British Association. It is a monograph on the Kootenay Indians of South-eastern British Columbia by Dr. A. F. Chamberlain of Clark University, Worcester, Mass., with an introduction by Mr. Horatio Hale. There are 71 pages in this monograph, which does honour to Dr. Chamberlain's energy, powers of observation, and scientific description. The Kootenay's have not yet been affiliated with any of the large linguistic families of North America. The peculiarly Mexican combination *tl* is common in their speech, but the Agtu and Kootenay vocabularies are not accordant. Dr. Chamberlain is a graduate of the University of Toronto. Mr. Hale is the author of the ethnological volume of the United States Exploring Expedition under Commodore Wilkes, and of *The Iroquois Book of Rites*.

Two magnificent additions to my library have reached me from the director of the Smithsonian Institution at Washington. One is the seventh volume of *Contributions to North American Ethnology*. It is a large quarto of 665 pages, all of which are taken up with the *Dakota - English Dictionary* of Stephen Reburn Riggs, edited by James Owen Dorsey. This most elaborate and complete work, the result of long continued, patient, arduous labour, brings the once numerous and wide-spread Dakota tribes, to whom our Assiniboins

and other Sioux belong, so far as their language is concerned, within the reach of the scholar in his study ; and, with the Rev. Mr. Dorsey's Omaha and Ponka tales and letters, furnishes ample material for the minute investigation of a very important series of aboriginal dialects. The Smithsonian merits the praise of all scholars for publishing notes of this kind, that private enterprise could not undertake to set before the world without very serious loss. This dictionary, and Dr. Rigg's grammar of the same tongue, will remain his enduring literary memorials.

The other volume is *The Annual Report of the Bureau of Ethnology for 1885-86*, but only published in 1891. It is a small folio of 410 pages, and contains 66 illustrations, some of them in colours. Besides the official report of work done by the officers of the Bureau, the volume consists of three valuable documents. These are Colonel Powell's *Indian Linguistic Families, North of Mexico* ; W. J. Hoffman's on *The Mide' wiwin or Grand Medicine Society of the Ojibwa* ; and James Mooney's on *The Sacred Formulas of the Cherokees*. Each of these papers, large enough for an ordinary volume, has its peculiar excellence, and is far in advance, in point of material and arrangement, of anything heretofore written on its individual subject. Thanks to the labour of the Bureau's head and officers,

we shall soon be as familiar with the aboriginal tribes of America, in their relationships, dialect, folk-lore, religion, manners and customs, as are the inhabitants of old seats of civilization with those of their neighbours.

The Royal Society of Canada is represented by two more papers. One of them is the Rev. Dr. Moses Harvey's, on *The Artificial Propagation of Marine Food Fishes and Edible Crustaceans*. Dr. Harvey, whose ministerial jubilee falls in this year, has long had a deservedly high reputation as a man of letters in Newfoundland. This recent work of his, covering twenty quarto pages, is a gracefully written account of what has been done in pisciculture, to which the Dominion has paid a good deal of attention. In a long conversation last year with the chief inspector of fisheries, the Talker was gratified to learn of the abundant success with which the efforts of the department have met in their hatcheries. It is said that the sea produces more food to the acre than the land, so that it is most desirable to keep up the supply in that quarter, as well as in our lakes and rivers. Those specially interested in this subject will find all that can be wished for in Dr. Harvey's pleasant and instructive pages.

Fifteen similar pages are taken up with the late Sir Daniel Wilson's words on *Canadian Copyright*. The people of Canada, who read anything but

schoolbooks and newspapers, have been living largely upon foreign literary harvests, and, even this, at the expense, in many cases, of the British author, stolen reprints of whose books have been allowed to come into this country on the nominal payment of a small duty. This the author of the Royal Society paper calls piracy and theft. The same subject has been discussed in the Toronto *Week* and in other high-class journals. Literature in Canada is just beginning to assert itself, but as yet the Dominion has no publisher worthy of the name, and, outside of the universities and higher colleges, few lovers of literature to bring enlightened public opinion to bear upon a government, whose commissions we generally found too ready to listen to *ex parte* evidence favouring a selfish policy.

This leads naturally to the new Canadian Magazine of Politics, Science, Art, and Literature, which comes with the compliments of its editor, Mr. J. Gordon Mowat. It is a good thing when a magazine boldly tells the name of its responsible officer. Anonymity is a poor thing anywhere except in deeds of charity. As a rule anonymous people are not charitable. The natural leading arises from the fact that Principal Grant, in his Anti-National Features of the National Policy, singles out the infamous Tax on Books, from which Canada alone, among all civilized com-

munities, does not exempt educational institutions. Dalton McCarthy writes on The Manitoba Public School Law; Professor Clark of Trinity has a kindly Christian paper on Conduct and Manner; and W. W. Campbell, a readable poem on Sir Lancelot, who by this time is generally regarded as the peculiar property of the late Laureate. W. W. Fox's paper, In the Shadow of the Arctic, an illustrated story of a voyage to Hudson's Bay, is worth reading; as is John Hare Cameron's Quartier Latin in Paris, also fully illustrated. The short stories are feeble, but, taking the magazine all in all, it deserves support, and the Talker sincerely hopes it may maintain itself and more.

The first volume of The Journal and Transactions of the Wentworth Historical Society comes from Hamilton, a well printed, paper bound volume of 200 pages. Its papers are numerous and many of them valuable, including the report of the Society's outing at Stony Creek, with Mr. Land's account of the battle fought there during the war of 1812. Mr. John Glasgow gives Fifty Year's Experience of Canadian Life; and Dean Geddes contributes Notes of Autobiography. Studies in Canadian History and Mrs. John Rose Holden's Champlain, the Father and Founder of Canada, and Crusade of the Seventeenth Century: the Rev. E. J. Fessenden's U. E. Loyalists as Imperial

Federationists; the Hon. D. MacInnes on Canadian History; Mrs. S. A. Curzon, of Toronto, on Historical Societies. The Hon. A. MacKellar adds Recollections of Colonel Talbot; Mr. G. N. Mills, Reminiscences of Lord Elgin; while Mr. T. N. MacKenzie furnishes a Topographical Sketch of Hamilton. Finally, there are poems, Mr. W. T. White's Battle of Queenston Heights, Mr. G. H. Armstrong's Call to Battle, and Alexander Muir's Maple Leaf Forever. Societies such as the Wentworth are doing good service in preserving historical details that might otherwise perish, and in fostering the spirit of Canadian patriotism.

Blackfoot Lodge Tales, by George Bird Grinnell, is published by Charles Scribner's Sons, of New York, and by William Briggs, Toronto. It is a handsome dark red and silver bound octavo, of 310 pages, and consists in large part of Blackfoot Folklore in three divisions. The first contains more or less true stories of adventure; the second, stories of ancient times, which are legendary and mythological; and the third, stories of Old Man or Nayu, who is just the Nenatsoju of the Ojibbeways. To these tales is added The Story of The Three Tribes constituting the Blackfoot Confederacy, with details as to their tribal organization, social and domestic customs, religious rites, warfare, and, indeed, as to everything that

concerns their past state and present condition. Mr. Grinnell, who has also written Pawnee Hero-Stories, is a friend of the Indian, and has had great success in inducing him to tell his legends and traditions, a thing the aborigines of America are very loath to do before strangers. The stories are told in excellent language, are most of them interesting, and the book, as a whole, is worthy to take its place among the best volumes of Folk Lore.

A chaste and elegant volume in external appearance, and a most readable and instructive one within, is Elizabeth A. Reed's Persian Literature Ancient and Modern, published, at the price of two dollars and a-half, by Messrs. S. C. Griggs and Company of Chicago. It has 420 pages and two illustrations, of which one is in gold and colours. The author has already acquired a deservedly high reputation, in Europe as well as in America, for her companion volume on Hindu Literature. Her twenty-two well-written chapters cover four periods, the most ancient being that of Early Tablets and Mythology. Here there is a great deal that is not Persian, but Babylonian and Assyrian; and, in spite of her indebtedness to Dr. Sayce, the writer is ignorant of the advent of Cyrus from Anzan. The second period is that of the Zend Avesta, or Bible of the Persians, which is discussed in three chapters. The author places its origin

in the time of Darius Hystaspes, which is far too late, and bestows upon it praise of which it is altogether unworthy. Yet does she very carefully distinguish its teaching from that of Christianity. The third period is the time of the Mahomedan Conquest and the Koran, which embraces the chapter dealing with what is an Arabian, not a Persian work, although it exercised great influence in Persian literature. The fourth and last period is that succeeding the Mahomedan Conquest, and extending to the present day. This is divided into seven sub-periods, but first, the writer treats of the Anwar-i-Suhali or Lights of Canopus, a collection of fables, that may be called the Persian Æsop. Four chapters are pleasingly taken up with the Sranian Epic of Foidersi, which the author calls the Shah Namah, and which she illustrates from Atkimon's spirited translation. It belongs to the reign of Mahmond, son of Sabuktugir, from 997 to 1030, dates which the book does not supply. The second sub-period comprises the twelfth century, and its chief name, almost its only one, is that of Mizami, whose metrical romance, Laili and Majnun, is appreciatively analyzed. The thirteenth century is embraced in the third period, and its ornament is

Sadi, the author of the Bustom or Fruit Garden and the Guliston or Flower Garden. Next comes the fourth period and fourteenth century, with Tamerlane the tyrant, and Hafiz, the greatest of Persian lyric poets. The poetical and voluminous Jami has the fifth period and fifteenth century to himself. The sixth period and sixteenth century has no name, but is signalized as a period of translations, chiefly doubtless from the Arabic. Yet Moikhard flourished in the fifteenth, and his son Khondemir in the sixteenth. True, they were historians, not poets. The seventh period comes down to the end of the eighteenth century, and is characterized as one of marked decline. The rest of the book is taken up with the romance of Meher and Mushteri by Assar, whose date is not given even approximately. This pleasing analysis covers no fewer than five chapters. The whole volume is a readable and very interesting view of some salient features in Persian poetic literature. A book which ignores the great historians, barely mentions the Bundelesh, and says nothing of the Babistan, is not a history of Persian Literature, in the true sense of that title.

