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Presbyterian College Journal

VOL. XXIII.—NOVEMBER, 1903—No. 1.

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Religion and Morality.

BY THE REV. J. CLARK MURRAY, LL.D.

*At the request of the editor of the Journal, this report has been written out from the notes of the lecture delivered at the opening of the College Session; but it aims at giving merely the substance of the spoken lecture.

J. CLARK MURRAY.

The course of lectures which I have been appointed to deliver in the College this Session is to treat of Christian Ethics and the Philosophy of Religion. It seems not inappropriate, therefore, that in opening the Session I should draw your attention to the connection of these two subjects. Even in the ordinary thinking of the unscientific mind religion and morality are regarded as having a more or less intimate relation. 'Tis true that sometimes we find a morality of a somewhat rigid type developed without any very distinct religious faith. But even then a certain

factor of the religious life is indispensable. A belief in the unconditional obligation of the moral law is essential to any morality worthy of the name; and such a belief implies that the mind has, consciously or unconsciously, passed beyond the region of the conditioned or finite into the region of the infinite. On the other hand, a certain kind of religiosity displays itself at times in offensive indifference to the requirements of common morality; but the great religious teachers of all the ages have uniformly refused to recognize any religion as real which does not find realization in the moral life.

But whatever may be the case with others, for the Christian the moral and the religious life are fused into one. Christianity is not merely a system of morality; it is quite as essentially a religion. It is, in fact, a morality that draws its life from religious enthusiasm. The result is that Christianity first appears in the world as a moral force of unusual intensity. It is in this aspect that it acquires its first historical significance. It was owing to this that the great secular power of the Roman Empire came into conflict with Christianity at first, and afterwards had to yield by taking it into alliance. For the task of the Roman Empire was not unlike that of our own Empire at the present day; it was the task of welding a large number of heterogeneous races into some sort of national unity. The difficulty of the Roman Emperors lay in the want of any binding moral force common to all the races in the Roman world. The only agency they could think of was that of making loyalty to the Emperor part of the national religion; but the legal test of that loyalty was made a religious rite of such a decidedly Pagan character, that no Christian could perform it conscientiously. As the New Testament shows, the Christians from the first endeavoured to avoid unnecessary collision with imperial authority by yielding obedience to it in every way that did not conflict with their religious convictions. Gradually, however, their attitude towards the legal test of loyalty became so unmistakable, that the mere name of Christian came to be treated as a crime, and thus even in Apostolic times they were enjoined to glory in suffering for "the Name." But gradually it must have become clear that

the moral force of Christian faith was of a kind that could not be crushed by any force at the disposal of the Empire; and this at last necessitated a change in the attitude of the Empire towards Christianity. Christian faith displayed itself as a moral force powerful enough to break down all the walls of partition by which human beings are separated, uniting into a new society Jew and Gentile, Greek and Barbarian, male and female, freeman and slave. This at first seemed a peril to the Emperors, always in dread of any social combination that might overthrow their authority. But in face of the enormous force which Christianity had displayed for generations—a youthful vigour which rose triumphant out of every attempt to subdue it—the question must at last have occurred to some of the Roman statesmen, whether this moral force might not be utilized for the purpose of strengthening the political unity of the Empire. The idea may have been suggested before the time of Constantine, but he was the first who had the sagacity and the courage to make it the basis of his policy; and thus Christianity, instead of being treated as incompatible with loyalty to the Empire, came to be its national religion.

The long conflict which the moral force of Christianity had to sustain with the force of secular authority, necessarily raised a number of moral problems. For, naturally, Christians differed from one another in regard to the length to which their common faith allowed them to go in making concessions to Imperial authority and to the usages of the Pagan society in which they lived. Christians, therefore, at a very early period, split into two parties separated by a line of cleavage which can still be traced—one adhering rigidly to the requirements of Christian morality in their strictest interpretation, the other believing itself entitled to greater freedom in its relations with the surrounding world. Accordingly, the ethical writings of the early church are entirely taken up with the discussion of particular problems in practical morals. It is not till late in the fourth century, a generation at least after Christianity had been adopted as the religion of the Empire, that we come upon any attempt to construct a science of Christian Ethics as a whole. The form which such attempts took, was determined by an obvious law of human life.

When men begin to think with scientific exactness, they find that their thought is inevitably moulded by the ideas and language prevalent in the science of their own day. Now, the early Christians had no other ideas and language in which to seek a scientific exposition of their faith and practice, than those that were furnished by Greek philosophy. Accordingly it was that philosophy that gave a form to the Ethics as well as the Dogmatics of the early church. This is strikingly exhibited in the first formal treatise on Christian Ethics, which has come down to us, the *De Officiis Ministrorum* of St. Ambrose. The very title of the work recalls the *De Officiis* of Cicero, which itself professes to be merely a Roman adaptation of an earlier Greek treatise by the Stoic Panaitios; and Ambrose acknowledges that he follows Cicero's work, not only in its title, but also in its method, adopting the fourfold classification of the virtues, which had become common property among the ancient Pagan moralists. The only distinctive feature of Ambrose's work is that it illustrates the virtues by examples drawn, not from Greek and Roman history, but from the Old and New Testaments. The Christian moralist has evidently failed to mould into Christian form the materials received from his Pagan masters, and unfortunately he determined the traditional treatment of Christian Ethics for ages.

But obviously such a method of treatment is entirely inappropriate. The fact of ethical significance in Christianity is the entrance into human history of a Great Personality who by the creative force of His spiritual nature gives an impetus and direction to the moral life of the world. It seems, therefore, unscientific to construct a scientific theory of the Christian life, except by direct reference to the form which it has received from the personal influence of Christ. If there is any place for a distinctive science of Christian Ethics at all, that place can be vindicated only by starting from the ethical ideal incarnated in Christ, and working out of that a code of morality for the practical guidance of the Christian life. This, in fact, is what must differentiate Christian Ethics from Moral Philosophy. Christian Ethics start from the ideal of Christ as a *datum*—as something granted to begin

with. But Moral Philosophy cannot begin by taking its moral ideal for granted; its very task is to discover that ideal by the ordinary methods of philosophical inquiry.

Here, however, a difficulty arises. While Christian Ethics is a scientific exposition of the Christian ideal, it need scarcely be said that we should look in vain for a scientific statement of that ideal even in the teaching of Christ Himself. The reason of this is not far to seek. The work of Christ was to create the Christian life, and not merely to teach a scientific theory of it. His work differed from that of a scientific teacher as the creative work in Nature differs from the various branches of Natural Science, by which it is explained. The teaching of Christ, therefore, being designed to stimulate action rather than to formulate thought, assumes a great variety of phases as it adapts itself to the varying requirements of men. Accordingly it is quite possible to adduce from His teaching statements even about the fundamental principle of the Christian life, which at least do not appear absolutely identical. Such statements it will be our duty to collate, and it will not be difficult to show that their difference represents merely the varying aspects of the same principle. They also explain to some extent the source of that variety which characterizes the Christian life as it characterizes life in general all through Nature.

This variety naturally affects Christian Ethics. Its scientific exposition of the Christian life necessarily receives a peculiar colouring from the aspect of that life which predominates in the mind of each writer. Such a variety of colouring is distinctly noticeable in the New Testament itself. There you have, at one extreme, the intensely practical St. James, whose devotion to the immediate requirements of Christian duty allows him barely to mention the name of Christ in the whole course of his epistle. At the opposite extreme you find St. Paul, who cannot write half a dozen sentences without bursting into rapturous adoration of the Master whom he serves. And that is quite a different vein of Christian thought, which runs through the quiet, gentle, contemplative mysticism of St. John.

We need not therefore be surprised to find this variety manifesting itself in the literature of Christian Ethics. It

shows itself in the various types of individual authors, in the various types of different races, and in the changes that Christian society undergoes from age to age. Such social changes it is most important for us to keep in view, for they are perpetually forcing new problems upon Christian moralists. It is our special duty to give prominence to the living problems of our own day, and to adapt our studies to the solution of these. It will be generally recognized that there are two classes of problems which are peculiarly urgent upon our time and our society. These are the problems of industrial and political life. Now, while the solution of these must, in some measure, be directed by the teachings of economical and political science, it is also evident that the worst evils of industrial and political life are traceable to moral causes. They are in fact due to an impression, vaguely entertained when it is not explicitly professed, that trade and politics are spheres of action, to which the highest morality, the ideals of religion, need not at least, and perhaps even cannot, be applied. But such an assumption is opposed to the elementary axioms of all Moral Science, and more specially of Christian Ethics. Christ claims the whole of human life, and Christian Ethics can recognize no sphere of action, that cannot, or need not, be controlled by His spirit.

The reason of this is obvious. The purpose of all Moral Science is to discover and explain the conditions upon which all human well-being depends. These conditions are embodied in a law for the practical guidance of life, which is distinctively known as *the moral law*. To the moralist, therefore, it is a manifest contradiction to suppose that well-being in any sphere of life can be attained without regard to the requirements of the moral law. The very purport of that law implies that well-being is attainable only in proportion to the completeness with which it is observed, and, therefore, as the highest ideal of morality is embodied in the Christian life, that life forms also the only way in which the highest well-being can be reached by any man. For the Christian ideal is not a mere ideal, it represents a real and irreversible law of life. There is a profound significance in the fact, that Christ's enduring the cross and despising its shame is directly connected with

His being set down at the right hand of the throne of God. That bold figure reveals the real force which sways the world, the real law which governs the evolution of life, the real conditions of success in the struggle for existence. Not by any form of self-seeking or self-indulgence, but by that self-sacrifice, of which the cross of Christ forms the immortal type, is the life of the world advanced whether among men or among the lower animals. Among the one, as among the other, those races carry the day in whom the individual has learnt most perfectly to sacrifice himself for the benefit of the community to which he belongs. In the profoundest sense, therefore, Christ is the revelation of God to man, inasmuch as He reveals, in its highest and clearest form, the universal law of life, by which God governs the world.

It is thus that the science of Christian Ethics leads us, by logical necessity, to a Philosophy of Christian Religion. For Christian Ethics must assume, what a Philosophy of Christian Religion has to prove, that the evolution of the world is the work, not of an unmoral, unintelligent force, but rather of a Moral Intelligent Being, unfolding throughout the ages a plan, which finds its highest revelation for men in the life and death of Christ. From this point of view also man reaches that other assurance of Christian faith—the confident hope of immortality. Christ *has* brought life and immortality to light through His Gospel, for in revealing to us the universal law of life He has taught us how, by adopting that law for the regulation of our conduct, we bring our wills into harmony with the will of God, we thus elevate ourselves above the contingencies of time, and enter into a life that is eternal. Here, it is true, we sometimes meet with a criticism to the effect, that the hope of immortality introduces a selfish element into the moral life. But in whatever way this singular criticism is viewed, it involves a very flagrant contradiction. For the criticism must assume either that virtue is a kind of selfishness, or that it is intrinsically unselfish. If the former, then there can be nothing inconsistent with the moral character in the wish to enjoy for ever the kind of pleasure, which virtue is supposed to be. If, on the other hand, virtue is essentially disinterested,

then the Christian desire of immortality can be nothing but the desire to live an eternal life of disinterested virtue.

Glory of warrior, glory of orator, glory of song,
Paid with a voice flying by, to be lost on an endless sea;
Glory of virtue to fight, to struggle, to right the wrong:
Nay; but she aimed not at glory; no lover of glory she;
Give her the glory of going on, and still to be!

Every new experience is a new opportunity of knowing God. Every new experience is like a jewel set into the texture of our life, on which God shines and makes interpretation and revelation of himself.—*Phillips Brooks*.



The Catholicity of Presbyterianism.

BY THE REV. PROF. SCRIMGER, D.D.

The Presbyterian churches have never made much use of the term Catholic as indicating their position. It forms no part of the name of any one of its many branches, either in the old world or in the new. It seldom finds its way into their official documents or into the sermons that are preached from their pulpits. Least of all has any member of the great Presbyterian family ever arrogated to itself the claim of being the only Catholic Church, or in other words the only legitimate organization of Christianity in the world. But if they have forborne to use a name which has been so grievously abused by others they none the less claim to be, in the proper sense of the term, as truly Catholic as any other church on the earth.

I am well aware that the claim has often been denied, and that an impression to the contrary very widely prevails. As the late Dr. Blaikie put it, "some have not shrunk from pronouncing Presbyterianism historically a provincialism, theologically a schism, socially a vulgarity, and spiritually a crustacean of the hardest shell."

Now it must be confessed that we are ourselves largely to blame for such an estimate of us by others. The various Presbyterian churches have had their fair share, sometimes more than their fair share of narrow-minded people and even of narrow-minded ministers. They have been rather fond of testifying for their distinctive principles and have not infrequently broken Christian fellowship with those who differed from them on very minor points of doctrine and of practice. In not a few cases too they have insisted on making their Presbyterianism a matter purely Scottish in its type, and have thus caused it to be associated with national peculiarities and national prejudices. But when rightly understood we may fairly claim that Presbyterianism is Catholic in the best sense.

To begin with, it is not exclusively the church of any one country or of any one nationality. True it has flour-

ished in Scotland more than anywhere else, for there in one form or other it embraces the great bulk of the population and by Scotchmen it has been planted in every one of the five continents of the Globe. But it is also the characteristic form of the Protestantism of Wales, France, Holland, Switzerland, Hungary and Italy. Moreover, the Lutheranism of Germany and Scandinavia is, to all intents and purposes, Presbyterian in its government, though holding itself somewhat aloof from those churches known as reformed. On this continent while favoured most of the Scotch, Scotch-Irish, and Dutch, it has gathered into its fold many sprung from other nationalities as well. At the last General Council, three years ago, in Washington, some eighty-nine organized churches reported, representing about 25,000,000 adherents. If the Lutherans be counted, they would at least double the number. The missions of these 89 churches are being conducted successfully among all the great heathen nationalities of the world, and it is only a question of time when there will be as many Hindoos, Chinese and Malays holding to Presbyterianism as are to be found in Scotland itself. In America the number is already somewhat greater.

Secondly, the Presbyterian Church claims to be Catholic in its ideas as to the form of worship, and recognizes the legitimacy of every form which is in harmony with the principles of the Gospel. When the Westminster Divines drew up their Directory for Public Worship, they gave a decided preference to the non-liturgical mode as the result of their own experience. And their preference has been approved by the immense majority of English speaking Presbyterians, both in the old world and in the new. In this preference they find themselves at one with all other forms of English Protestantism save the Church of England and its affiliated branches. But the Westminster Assembly by no means denied the propriety of using a liturgy, provided it were free from unscriptural ceremonies and superstitious usages. It utterly repudiated all sacerdotal ideas in the administration of the Sacraments as directly contrary to Scripture teaching. But while considering it burdensome and inflexible, they readily recognized the value which a liturgy might have for the church

under certain circumstances. As a matter of fact most of the Presbyterian churches on the Continent of Europe use liturgical forms to a greater or less degree, and there is nothing in our constitution that would prevent the use of it if any congregation in an orderly way decided to introduce a suitable liturgy in any of its services. A few in Scotland and in the United States have done so. A good many of our own Sunday-schools have tried the experiment. There is in fact nothing that hinders the general adoption of it in the Church, except the widespread feeling that it would be a retrograde movement, and that we are far better as we are. The trend of Christian sentiment on this point is significantly shown by the fact that practically every secession from the Anglican Church has adopted a non-liturgical form of worship. Every secession from the Established Church in Scotland has remained non-liturgical still. The Scottish Church itself had a liturgy at one time and used it for over half a century. But it was easily persuaded to discontinue its use, and the appeals of those who have sought to restore it have for the most part fallen upon unheeding ears. But the Presbyterian Church is broad enough to tolerate its introduction, should any considerable number desire it.

It is equally Catholic in regard to the form of administering the Sacraments. In its own practice it has usually adopted the simplest form of baptism, as being all that was necessary in a purely symbolical ordinance, but it has never deemed the validity of immersion. On the rare occasions when it seemed necessary to satisfy the conscientious scruples of individuals, it has even consented to administer it in that way. So in the Sacrament of the Lord's Supper its own practice has been to follow the simplest possible mode that was consistent with reverence, in order to avoid the danger of superstitious sentiments gathering about it. But it has never tied itself down to any one form of the elements or to any one attitude of the communicants. It has been quite willing to allow a measure of liberty, and to recognize the validity of forms other than its own. The difficulty in the way of introducing minor changes in public worship has nearly always come from the unwillingness of the people to have them, and not from the unreadiness of the church authorities to allow them.

Thirdly, we claim that Presbyterianism is truly Catholic in its government and discipline.

As the name plainly indicates the Presbyterian Church commits its government to the general body of its eldership which is partly clerical or professional and partly lay, who are organized in a regular gradation of courts. We believe that this is the nearest approach possible to the Scriptural method indicated in the New Testament. We believe also that it is practically the most effective system which can be devised. But we by no means hold that the adoption of the system is essential to the existence of a true Church of Christ, or to the validity of its ordinances. Not for one moment do we unchurch others who have different preferences, however intolerant they may show themselves to be in their attitude towards us. We neither re-baptize any of their members who may join us, nor re-ordain any of their ministers who may enter our service unless it be at their own request. Not only so, but the system has shown itself to be wonderfully elastic and ready to adopt any good idea from other systems. It is no unusual thing to hear it said that the church is becoming Congregational from the liberty it allows to individual congregations. It is no strange thing on the other hand to find certain functionaries invested with powers in particular departments of work which bear a very striking resemblance to those of the episcopate. Our own Church to-day has half a dozen men who are as much bishops, and as truly successors of the Apostles in their direction of missionary operations as any that ever sat on Episcopal thrones and wore lawn sleeves. When their work is done they will disappear from the scene as did the Apostles, and leave the field to the control of the regular elders; but so long as their work is needed the Church will not hesitate to confirm them in their powers because of any constitutional scruples.

Then as to discipline, the membership of the Presbyterian Church is as broad as it is possible to make it without sacrificing its religious character altogether. She asks nothing further than a credible profession of religion on the part of those who seek admission to her privileges. She imposes upon them subscription to no creed and sub-

jects them to no arbitrary laws of man's making. She makes her membership as broad as Christianity itself, and has a welcome for every true child of God.

This Catholicity in the membership of the Church is deserving of a little emphasis, as there is a different impression in many quarters. There is an idea abroad that members are required, or at least tacitly expected, to subscribe the Confession of Faith, and the Shorter Catechism, and it is true that some of the smaller and more rigid branches of Presbyterianism have held some such view. But the great historic Presbyterian churches have kept clearly to the broader lines and have frankly made room for every follower of Christ as to whose Christian character they were reasonably satisfied, whether prepared to subscribe the Confession or not. Subscription has been imposed only on those who were called to be teachers or rulers, and were prepared to accept these offices.

Fourthly, we claim that the Presbyterian Church is Catholic in its doctrinal system, within the limits set by the New Testament. Here from the very nature of the case there must be some very important limitations. Any creed which fairly represents the attitude of the Scriptures must first of all be theistic, to the exclusion of all forms of atheism, materialism, pantheism, and even of a cold and heartless deism. It must be distinctively Christian. It must be spiritual, shutting out all sacramentarian ideas as to the value of symbolical rites and ceremonies. It must be evangelical, and present the Gospel of Salvation as resting wholly upon the free grace of God through Jesus Christ, and not resting upon man's merit. Now all these features are characteristic of the Presbyterian Standards, and in so far as they are so they represent the true platform of Universal Christianity.

It has often been objected to the Westminster Standards, however, that they present exclusively that form of the Evangelical Theology known as Calvinism or Augustinianism, which is repudiated by a very large section of the Evangelical Church and by a section which during the past century has made phenomenal progress. All the Methodist churches in Europe and America, except the Welsh, have adhered to Arminianism in preference to

Calvinism and have refused to accept the Westminster Symbols. It is urged, therefore, that these symbols cannot be regarded as truly Catholic even in regard to Evangelical Christianity.

I frankly confess that the objection seems to me not without force.

I believe firmly that the Calvinistic Theology as stated in the Westminster standards is substantially the theology of the New Testament. And as a system of Christian doctrine it has abundantly justified itself in history by its effect on character both in individuals and in whole communities. Beyond all question it has developed a high type of spiritual life and has been associated with numberless revivals of religion. It can point to saintly lives nurtured under its teaching as numerous as any other form of faith, and during the past three hundred years has furnished more martyrs than all others put together. But the past century of Methodist activity and success has made it abundantly evident that there is an Arminian type of Evangelical Christianity which no fair thinker can ignore. It is quite possible that Calvinism may yet be restored to its old time supremacy in theological thought, for it finds a powerful ally in Modern Science with its theory of evolution and its emphasis on heredity. But whether it does or not, we must frankly admit that Arminianism is not fatal to spiritual life, and we might safely enough allow liberty of opinion on the whole range of differences between the two systems. Indirectly, though not formally, this has been done by the admission of the Cumberland Presbyterian Church, which is Arminian in its creed, into the Pan-Presbyterian Council.

Finally we claim for Presbyterianism that it is truly Catholic in its sympathies and aims. This is perhaps after all the point of greatest importance. Certainly it would avail but little for our reputation or our influence in the world, that we should have a broad platform laid down for us by the wisdom of our fathers if we ourselves were narrow and hidebound in our own sympathies, unable to look beyond the limited horizon of our own denomination. It is indeed a matter of importance that we should be loyal to it, to its principles and to its work. But it would be

the poorest of all kinds of no-nothingism if we could see no good outside its circle. Thank God we have little among us of such narrowness as that. We rejoice in the progress of true religion even more than we rejoice in the progress of our own Church. Our people give liberally to every good cause that commands their confidence, whether it bears the Presbyterian label or not. We recognize the literature produced by other churches as readily as we do that of our own. Presbyterians have always been found among the heartiest supporters of non-denominational religious societies. Not greatly concerned about any mere external organic union of churches, unless it can come with hearty good-will and mutual confidence, they believe strongly in the spiritual unity of all true followers of Christ and are ready to admit them to the fellowship of loving hearts, whatever be the name they bear or the outward form in which they worship. They are ready to believe that some day the shadows will flee away and all the barriers be broken down by which brethren have been kept asunder. They are sure that

The Church's one foundation
Is Jesus Christ her Lord,

and other foundation can no man lay.



The Winona Conference.

BY REV. W. D. REID, TAYLOR CHURCH, MONTREAL.

THE PLACE.

On the shores of a beautiful little lake, in the sunny State of Indiana, is one of the most delightful summer resorts that I have ever beheld. Somewhat above the level of the lake is a charming plateau of ground, covered, or rather studded, with fine large trees, beds of luxuriant flowers, separated by graceful, serpentine walks, and rising up as a sort of comely background is a gradual elevation called "The Hillside." As one walks through this enchanted ground, he beholds the comfortable seats under the shady trees inviting him to rest his weary limbs, and he hears the rippling of the numerous fountains of mineral water which bubble up all round him, calling him to refreshing draughts of health and strength. On the peaceful little lake a small steamer plies, giving the weary summer resorters opportunities for fresh air, and the exhilaration of a boat ride. On the beach is a splendid bathing place, with bath house attached, and bathing suits to rent. A fine electric road connects Winona with the nearest town, called Warsaw, and is owned by the company to which the grounds belong. There are several first-class hotels, with the very best of accommodation and board. A golf links, for the man who loves the "clubs and balls" is an additional charm to the place. And if there comes to Winona, any person who feels that all these means of diversion are too tame, he can shoot the chutes or revel in the excitement of the "merry-go-round." Nestling among the trees is a large, comfortable Auditorium, with the very latest Opera House seats, a roomy platform, and the sides composed of glass windows that will shove up, and let the wind blow through, or drop down, and shut all in, during a storm. This fine hall, which will seat over 3,000 people, was very prettily decorated with "Stars and Stripes," a few "Union Jacks," and a flag on which was a red cross and underneath these

words "By this sign we conquer." At no great distance from the Auditorium were two large tents in which meetings were held at various intervals. The Chapel of "The Inn," one of the hotels, that has a large hall attached, also claimed part of the meetings.

We were informed that all these elegant grounds, handsome hotels, pretty boats, exciting "merry-go-rounds," and electric roads and all the rest, are owned by a company called the "Winona Assembly." A joint stock company has been formed, composed almost entirely of Presbyterians (which is no small recommendation) with Dr. Dickey as secretary and general manager. The profits accruing from all these different branches mentioned go to the improvement of the grounds. Stock may be purchased at \$100.00 per share, or building lots may be bought and houses erected thereon. This then was the spot, and these were the delightful surroundings of the "Winona Bible Conference." This was the Ninth Conference held on the Winona Assembly grounds. The first one was attended by thirty-five, the last one by over five thousand persons, the majority of whom were ministers of the Gospel.

THE MEETINGS.

We averaged about ten hours a day in the tents and Auditorium. There was generally an early morning prayer meeting at 6.30 a.m., but the conference proper opened at 8 o'clock, and continued straight through until 12. In the afternoon the first lecture was given at 2 p.m. and the session continued until 5. At 6.30 the service on the hillside, in the open air, as the sun was setting, began, and it was usually 9.30 or 10 before we left the Auditorium. These meetings were nearly all of a very inspiring character. They were run upon a thoroughly business basis, and no speaker trespassed upon the time of another. A great deal of shrewd common sense was exhibited in the changing, frequently, the places of service. One or two hours in the morning would be spent in the tents, then there would be a general adjournment to the large hall, and then to the Hillside, and so on. Anything like monotony was not allowed to enter any of the meetings. We were also well

supplied with choice musicians, who discoursed sweet music to us at all the gatherings. The Welsh Choir of male voices won for itself golden opinions. We had also a male quartette, and the Baltimore girls, and two cornetists, and the leading Evangelistical singers of the United States. All of these, or any of them, might be brought on at any session, and added new interest to every meeting. The variety of subjects dealt with was also a pleasing feature of the Convention. For instance, in one day we would have an hour with Dr. Orr, of Glasgow, on some real abstruse piece of Systematic Theology, such as the necessity of the Trinity, or the Atonement, and Mr. Fitt, of Chicago, on Y.M.C.A. or Bible Institute work, and then Dr. Torrey on his wonderful work of Revival, which God had given him throughout the whole civilized, yea and uncivilized world; then we had Mr. Alexander on the "Mission of song" in winning men to Christ, and Dr. Woelfkin would contribute a solid piece of Exigesis, and Marian Lawrence would occupy an hour on Sunday-school work, and Dr. Dixon gave us some good old fashioned sermons in the evening. With such a variety of speakers and topics, with the restfulness that came from change of meeting place, and the continual interspersion of sweet music between addresses we could stand the whole ten hours beautifully, without even wearying. None of the speakers were dull. Every man had a message, and he delivered it with all the earnestness that he could throw into it.

THE MEN WHO SPOKE THERE.

Of course it would be impossible in a short article like this to mention all the men who spoke at the memorable gathering. Many of the speakers had only one opportunity of appearing before the audience, and as that might be a side meeting in the tent, little would be said or heard of him. There were, however, quite a number of men, who were before us very frequently, and who might be called the outstanding personalities of the Assembly. Perhaps Dr. Orr, of Glasgow, might be mentioned, as he addressed us oftener than any other. It was my privilege to sit under Dr. Orr in Edinburgh some few years ago, and I was indeed glad to meet him again. The Scottish Professor

differed, as would be expected, from all the other speakers. He dealt with deep, heavy subjects, such as Creation, the Trinity, the Atonement, Regeneration, etc. His lectures were given with but little reference to notes. They were characterized by clear strong logical reasoning, and revealed all the way through a deep spirit of reverence, and a very conservative, though open, mind. Two ladies discussing him on the verandah of the hotel declared they "Liked him, but he made them work frightfully hard." However, I feel safe in saying, that the impression left upon the Winona people by Dr. Orr, was a lasting one, and in some respects I think he might well be called "the strong man of the Conference." Dr. James Gray, of Boston, would perhaps come second as to the number of times he appeared before the Assembly. Dr. Gray impressed me as a man of very fine spirit, and a wonderful insight into the word of God. His addresses were characterized more by subtlety and penetration, than by strength. His clear, succinct, forcible utterances will never be forgotten by those who listened. He spoke to the heart, and searched the lives of men. The great subject that seems to be his specialty is the personality and work of the Holy Ghost in the life of the believer. I have heard many speakers on this theme, and have listened to many addresses on it, but I never heard the matter put in such a common-sense light as it was put by Dr. Gray.

Another man that impressed me very favourably was John Balcom Shaw. Not because of any particular brilliancy, not because of deep powerful reasoning, not because of particular insight into some phase of truth, was I attracted to him, but because of his all roundness, because of his level headed common sense, because of his great sanity upon all subjects, because of his uncommon "sense of the fitness of things," and all backed up by a zeal, a conscientiousness, a consecratedness that made me feel "here is a rare man." He gave several addresses and all impressed me along these lines.

Dr. Torrey, the now famous Evangelist, made perhaps the most powerful impression of any, upon the gathering. It seemed to me that the meetings at which he spoke reached high water mark. He aroused great enthusiasm in his wonderful story as to how the Lord had used him to

save thousands of souls in his "round-the-world tour" from which he has just shortly returned. It seemed to me that the mantle of Moody has fallen upon Torrey. He impressed me as a man of strong personality, exceedingly conservative in his doctrines, unbounded faith in prayer, and great faith in God, but a little lacking in sweet Christian spirit, and tolerance of views other than his own. However, he thrilled and aroused that vast audience by his wonderful story of Revival, and we all went away feeling stronger in faith for having listened to him.

The mission of the Church were not forgotten, but were represented by strong men. Dr. Halsey, on several occasions, brought before us, with telling effect, the needs and claims and successes of the foreign work. Dr. Halsey is a man of tremendous earnestness, and every nerve in his body seems to tingle in sympathy with the work of Evangelization of the Heathen world. His knowledge seems to be Cyclopædic upon that particular subject. Every field he seems to just have at his finger-tips, and knows the men and women who are there, the number of professed converts in the year, the amount of money expended, and the particular needs. Some time ago he visited all the fields in person, and came into vital touch with the missionaries and their work. I am sure that while he and Speer are in that department, the Presbyterian Church of the United States will not loose its interest in Foreign Missions. Over and over again I felt "How dead we are in Canada on this subject as compared with our brothers over the lines." John Willis Baer represented Home Missions and did it well. Mr. Baer has a strange subtle power in addressing an audience. I have never listened to a man who more quickly throws himself *en rapport* with his listener than does Mr. Baer. There is a kind of chuminess in the way he takes them into his confidence, and makes them feel that the work is theirs as well as his. He is certainly a power in his own line. He informed us that his father and mother were Hungarians, and landed on the shores of the United States as ordinary emigrants.

The Moderator of the General Assembly, Dr. Coyle, was there and spoke several times. He is a fine specimen of manhood, physically, and has a grand honest face, that

makes you feel thorough confidence in him when you shake his hand. On the Sunday morning, in the large hall, to a packed audience, he preached the sermon from the text "Is come to seek and to save that which was lost." It was a delightfully simple, Evangelical address, filled with deep earnestness and sound common sense. It takes considerable courage for a man in his position to pitch aside all attempts to be philosophical, or discerning "the signs of the times," or at refuting scepticism (with which we have been so often bored by men in such a position), and sound forth a simple Gospel message as did he. Every person must have felt in coming away that morning that it is a good sign of the great Presbyterian Church of the United States that it elected such a man to preside over it.

Dr. J. Wilbur Chapman was perhaps in a sense the most prominent man, and, literally, the moving spirit of the convention. If one went into the Administration building on business, he was met by Dr. Chapman, and his wants attended to in as business-like manner as if he were in one of the large commercial houses of New York. When the meeting opened, Dr. Chapman was on the platform, and with rare tact and skill guided everything so that there was not a hitch. If the leader of singing was not there, Dr. Chapman led the singing as well as any of them. If a speaker failed in putting in an appearance, Dr. Chapman would take his place, and would send the people away congratulating one another that the speaker of the evening had not turned up. When a consecration service was to be held, no man could conduct it with such reverence and tactfulness and success as could Dr. Chapman. If a collection had to be taken, no man could present the case so mildly and yet with such power as could Dr. Chapman. If anything was lost, Dr. Chapman was the man to find it and return it to the owner, and if anything was found, he would discover the owner. And all was done with a perfect unobtrusiveness and grace that not even the most critical could find fault with. It is a fortunate thing for the Evangelistic Committee to have at the helm such a man as Dr. Chapman.

There are many other men of whom I would like to speak, but space forbids. Many others there were who

in one or two addresses showed great ability, but having only one opportunity we saw but little of them.

GENERAL REMARKS.

I have been over to the land of the Stars and Stripes at various conventions of one kind and another, and have on more than one occasion come away disgusted at the froth and jingoism and spread eagleism that I came in contact with, but from Winona I came away with nothing but the kindest feelings towards my American cousins. Not a particle of anything of an offensive nature could be found. In fact I just felt we are all one people in one great work, and I am perfectly at home. Moreover I felt almost as if I would like to stay with them.

Another thing that struck me was the tremendous zeal, and energy that characterizes every department of the church work. The Americans are essentially a business people, and they put their business methods into their church work. Plans are laid, men are selected, methods are adopted, contingencies are contemplated as if the church were a thorough business institution. This is as it should be. The men work and plan as if the salvation of the whole world depended upon their efforts, and they pray as if the whole matter lay in God's hands. I was told that last year the Evangelistic Committee had no less than forty-six evangelists in the field, and it was said that this year they contemplated having about two hundred men doing the work of evangelists. The Church is wonderfully alive. The question that often forced itself on my mind was "What are the Methodists and the Salvation Army going to do, when the Presbyterian Church is so astonishingly on fire." I wish we could get a little more of their *go* into our Canadian Church.

Another feature that pleased me very much, was *the complete absence of all clericalism*. Not a single clerical coat, or collar, or hat was to be seen on the ground. The priest idea of the minister has entirely disappeared from the American Church. Clerical mannerisms, and the clerical drawl were entirely wanting. The ministers that appeared there simply regarded themselves as men, whose duty and

business it was to proclaim the Gospel of Christ to a lost world, and to save sinners, and they were deeply in earnest over their business. But that was all. May the same condition of things soon prevail here.

One could not attend the Winona Conference without being impressed with the *orthodoxy* of the American Church. Higher Criticism got no quarter whatever. In fact, one or two men expressed their opinions, that the "Higher Criticism" was the heading up of Anti-Christ. I told some of my friends there, that I was afraid that if a Higher Critic appeared on the scene he would be lynched. The Divinity of Christ, the Resurrection from the dead, the reality of the Substitutionary Atonement, the personality and power of the Holy Spirit, these were the doctrines continually insisted upon. Every person who loves the Lord Jesus Christ will rejoice to know this of the American Church, and the Winona Conference. It still believes in the efficacy of the Old Gospel as preached by Paul, and Luther and Knox. On such a basis as this, there is no doubt about the future of the Conference.

Another doctrine that received consideration, and that seemed to be almost universally received, and that I rejoiced to hear, as I have held it strongly for some time, is the Premillenarian coming of the Lord. We had a masterly address upon the subject by Dr. Gray, proving the position from Scripture, and the next day we had an exposition upon the same subject by Dr. Orr, of Glasgow. Nearly every person expected that he would take the Post-millenarian position, but were very much surprised to learn that he arrived at the same conclusions as did Dr. Gray. The second coming of our Lord, as in the Apostolic days, seems to obtain a large place in the thought and preaching of our brethren in the United States.

Another thing that agreeably surprised me, was the evidently Christian character of many of the millionaires of the Republic. Not only did they take a very vital interest in the work of Christ, but many of them are ready to pour out their immense wealth to forward the cause of their Master. Unlike Faddist Carnegie they are willing to advance the sinews of war, for any Evangelistic or Philanthropic work. They are deeply in earnest,

and such men as John H. Converse and Thomas Kane are using the money that God has given them, for His Honour and Glory. Would to God some of our tight-fisted millionaires, who profess to be Christians and yet will scarcely give a \$100 to the cause of Missions, in Canada, would follow their example.

I was immensely pleased to meet with a great number of Canadians who are ministers in the American Church. Even the Moderator of the General Assembly, Dr. Coyle, is Canadian born, and is proud of the fact. I learned that our men are doing well there and many of them are in very prominent positions, and they are universally respected. I also met a large number from Scotland, who have transferred their allegiance to the great Republic. Although living over there, still I find in them all a very warm spot for the land of their nativity. They are all bands helping to draw the two great English speaking nations of the world closer, and they help to make one feel, that the Church of Jesus Christ is all one, whether in Britain or Canada or the United States.

I came away from this great Conference feeling that I had received a great personal uplift, and I trust with a deeper consecration than ever before to my Lord and Master, and with a firmer determination than ever to work more faithfully and zealously in his cause. Hundreds of lives were changed, and uplifted and blessed at Winona, and in many a city and town and hamlet throughout the United States, congregations will feel the throb of new life that has been carried back from the Conference.

The thought that was continually with me, while there, was "Why cannot we have something like this in Canada?" What a help it would be, what a stimulus, what a quickening power. May God rouse us up and lead us out along the same lines as He has led our American brothers.

William Quarrier.

BY J. B. MCLEOD, B.A., B.D.

The Canadian students in the United Free Church College of Glasgow—and there are six of us—are indebted to Rev. Mr. Ross, of Guelph, for a very pleasant excursion to the Orphan Homes of Scotland, situated near Bridge of Weir, about fourteen miles from Glasgow. The few hours we spent in viewing those Orphan Homes and in enjoying the hospitality of Mr. William Quarrier, none of us will ever forget. To the Canadian students here Scotland is full of present and historic interest. Wherever we go, North, South, East, or West, there are innumerable reminders of the struggles attending the development of a great people, as well as unmistakeable tokens of present progress and activity. Yet of all that we have seen and met with, nothing has made a deeper and more lasting impression upon us than the afternoon and evening spent at Bridge of Weir.

A short run of twelve miles in the small compartment of a Scotch train, and then a shorter drive of two miles in a smaller Scotch coach, and we arrive at the main entrance to the little town or village known as the Orphan Homes of Scotland. We may safely say that no other town similar to this can anywhere else be found. Here we have the poorest of the earth without a single sign of poverty. It is not two or three huge buildings where children are crowded and huddled together—such would be unworthy of the name of "Homes," but about forty large, substantial, and artistically built cottages, surrounded by well-kept lawns, garden plots and flower beds, and separated from one another by broad avenues and smooth walks. Besides these cottages there are about twenty other buildings necessary to the maintenance of this model little town, and equally well equipped, such as church, school, store, laundry, stables and coach houses. Each cottage or "Home" as it is called contains about thirty children presided over by a "father" and "mother," so that in all we have a population of about thirteen or fourteen hundred people.

At the main entrance we are met by a guide with whom we proceed on a tour of inspection. The store is the first to receive our attention. From this building the town derives its supplies. Here can be found everything that the Home requires, from a ton of coal to an ounce of pepper. It differs in appearance from most stores, as the absence of competition makes the display for advertisement unnecessary. It differs in its method of business also, for no payment is made for the goods received. Pleased with the perfection of arrangement in every department, we pass on to view the other buildings.

The stables, the coach-houses, the fire department, the laundry and the bakery are all interesting, but we are anxious to see the departments more directly concerned with the training and education of the children. In the shoemakers' shop we find on the floor two large heaps of little boots and shoes, one repaired, the other unrepaired, while a number of the bigger boys, who have chosen to be shoemakers are engaged in the various operations under the eye of a competent instructor. The consciousness of being observed by us seems to increase the celerity and dexterity with which they work. While some thus take to leather, others take to iron and wood and steel, and these can be seen equally diligently employed in their shops. For those of an agricultural turn of mind there is a large farm in connection with the institution. Provision thus seems to be made for a thorough training in all the useful industries.

But among a crowd of six or seven hundred boys there are sure to be found some with a natural desire to ride the watery waves. To learn to be a sailor on dry land, however, is not an easy matter. The difficulty is met by the unique idea of a ship on land. The "James Arthur" is a full-rigged brig where the sailor-boys can learn to do everything about a ship, except to accommodate their equilibrium to the motions of the waves. She is fully equipped in gear and stores, as if bound on a foreign voyage. In passing through her, we felt as if we had struck a calm in the middle of the Atlantic. Accommodation is provided for about thirty boys, who are presided over by a captain. There are two nicely fitted cabins, a dining-room, a sleeping apart-

ment with its bunks, and two navigation schools where the boys are taught a complete system of navigation. They are taught to do all the necessary work. They furl, unfurl, and set the sails, paint the strips, wash and scrub the decks, make rope mats, mend their own clothes, cook their food, make their beds and keep everything in perfect order. We were not surprised to learn that many capable seamen here received their fixed training, among them a captain and a lieutenant in His Majesty's Naval Reserve.

Passing along into another building we were fortunate enough to find about a score of boys with brass instruments, struggling with a new piece of music under the guidance of a musical instructor. Observing the spectators they treated us to a brief concert that would have stirred the envy of many boys that are not orphans.

The large school, with accommodation for over a thousand pupils, is thoroughly fitted out in every department. It would be a good thing for Canada if all its schools were equally well equipped and conducted with equal care.

To form an idea of the "Homes," it was only necessary to visit one Boys' Home and one Girls' Home, for although no two are exactly alike the general plan is the same. It was a pleasing sight to see a family of thirty boys of all sizes and ages, with books or slates or blocks, amusing themselves or preparing the next day's lessons in one large room, or to see a group of thirty merry, laughing, rosy-cheeked little Scotch lassies seated round the tables of their spacious dining-room. The idea of a happy, well-disciplined home is thoroughly carried out. Each cottage contains a large dining-room, play and general assembly room, mother's parlour, three or four dormitories, sick-room, bathroom, halls and vestibule, all artistically finished with good material. Outside is attached a playshed with its playground. There is also a garden, a little plot of which is allotted to each boy or girl for cultivation, and prizes are given to the most successful. Not only are the girls initiated into the mysteries of domestic duties by means of cooking and sewing classes, but the boys in their own homes are required to do the work of the house. Everything possible is done by a faithful "father" and "mother" to fit the little orphans for a future life.

After tea at the home of Mr. Quarrier, the founder of this ideal institution, we are taken to the church, a costly and magnificent structure, known as "the Children's Cathedral." Before us as we enter we behold a happy sea of faces of over twelve hundred boys and girls. The occasion is a distribution of prizes for gardening. After a short impressive prayer by Mr. Quarrier, a programme is carried out, chiefly singing by a large choir of the children, in a way that would have been creditable to the most cultured boys and girls of any city. Comfort, brightness, happiness, Christian reverence, and love and respect for Mr. Quarrier filled that large church that night, and as we passed out into the darkness, and back again into the streets of Glasgow, where the ragged, bare-footed little orphan seeks some nook where he may spend the night, we could not but feel what a noble, Christlike work, he was doing.

One cold night about sixty-seven years ago, a little boy, six or seven years of age, with bare head and bare feet, pinched with cold, and gripped with the pangs of hunger, who had not tasted food of any kind for thirty-six hours, whose father was dead and whose mother could get no work, stood on the cold pavement of High Street, Glasgow. He did not beg, but as the well-clad, well-fed pedestrians passed by, thoughtless of his misery, his heart registered the vow, that if ever he were able to help poor little children, he would not do as these people did. That boy was William Quarrier. He got a situation. His fidelity and perseverance won promotion. He was soon carrying on a successful business of his own. But he did not forget his vow for his heart was in it. Many were the thoughts and plans he revolved in his mind. If he could only accumulate sufficient wealth the problem would be solved. But the development of his business required all his money. One evening on his way home he met a ragged little "match-boy" weeping bitterly. He had fallen among thieves. Bad boys had, by a trick, stolen his matches from him, and his business was ruined. Mr. Quarrier spoke kindly to him, set him up again, and went on his way. But the incident stirred up anew the old resolutions within him. Something must be done at once. Mr. Quarrier was a Christian and found refuge in prayer. He resolved to act just as

God would open up the way to him. The first result was a boys' Shoeblack Brigade, then a Parcel Brigade and an Industrial Brigade Home. Ragged, unwashed waifs were transformed into busy active boys in tidy uniform. One by one Mr. Quarrier's prayers were answered and his faith grew stronger. He asked for greater things and they came. He began by giving an hour or two of his time to the work. Soon he was giving only an hour or two to his own work. He prayed for money and money came. A small Orphan's Home was built. It gave way to a larger, then to a larger still, then to two or three. Finally he conceived the idea of the Country Homes. He waited for a sign from God, and the sign came. There was no begging. No one was approached for money. An annual report stated the simple facts and God was relied upon for all the rest. The necessary money came. The land was purchased. The colony grew. Faith, was often severely tried, but in the end abundantly justified. Many a time a financial crisis seemed at hand, but an anonymous letter a few days or a few hours before settled it all. Gradually Mr. Quarrier sacrificed his own business interest allowing himself barely enough to live on. But God provided for him. He was prevailed upon to accept a house at the Homes. He might have been rich, but he finally gave up all. He now lives with his orphans and he and his family devote their whole time to their interests. No endowment is accepted, as that would rob himself and the children of their simple dependence on God for the supply of their daily needs. No request is made of man, only of God, and yet in one year about \$100,000 is voluntarily sent in, in sums varying from a shilling to several thousand pounds.

As we walk with Mr. Quarrier along "Faith Avenue," "Hope Avenue," "Praise Road," "Love Avenue," or "Love Square," or as we look at the choice Scripture mottoes that everywhere adorn the walls of the buildings, and hear him use his familiar saying, "It is all the work of God," "It is all the work of God." We cannot but feel that we are treading on one of those spots of earth that are very, very near to Heaven. And so those thousand children close their eyes and bow their heads with silent, solemn reverence.

while the words of Mr. Quarrier's simple, clear, direct, prevailing prayer of faith to God sounds through all the church, we cannot but feel with a certainty the presence and power of the Spirit of God.

We are told to-day that there is a great crisis in the history of the church, that the forces of the world and of evil are gathering around it and threatening to destroy its life. There is no crisis if we go down into the world and go out into the world to save its lost ones. This world is not to be saved by the acumen of the theological thinker, or by the fineness of the preacher's art, but by the real, simple following of Jesus Christ. God has conquered through William Quarrier's faith and prayer, and real faith and prayer will always conquer. "For whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith."

Glasgow, Feb. 3, 1903.



Talks About Books.

The Editor-in-Chief counsels me to brevity for financial reasons, and editors-in-chief are persons whom subordinate editors and contributors are bound to obey. After the last Talk of last session was in the printer's hands, there came from the firm of James Hope & Son, Ottawa, a volume of 344 12 mo. pages, in plain cloth, entitled "Vision and Authority or the Throne of St. Peter," by John Oman, M.A., B.D., the translator of Schleiermacher's Discourses on Religion. Its publishers are Hodder & Stoughton, of London. This volume in four books, each containing from ten to fourteen chapters, investigates the foundations on which all the churches rest, and thus belongs to that department of theological study known as the Philosophy of Religion. The titles of its four books are: "The Internal Authority," "The External Authority," "The Church's Creed and The Church's Organization." The whole treatise is one of principles and close reasoning, but the principles are not uninterestingly illustrated at times, and the argument though demanding attention, is not obscure, Mr. Oman is thoroughly scientific in his treatment, appealing continually to reason and conscience. His chapters have evidently been written with great care. Apart altogether from present limitations, it would be useless to attempt an analysis of this *multum in parvo* in our brief space. Suffice to say, that it finds the Church's authority in the vision of God as the personal and universal love which manifests itself in service and suffering.

Through the kindness of the Chairman of the College Board, in common with the students of theology, and his colleagues, the talker became the recipient last spring of "The Theology of Christ's Teaching," a small 8vo. of 484 pages, in plain cloth, published by the Westminster Company, of Toronto. Its author is the late Principal King, of Winnipeg, and it is prefaced with an introductory notice by Professor Orr, who so recently lectured in our College. The work belongs to the department of Biblical Theology, and embraces the more important part of the section of New Testament Theology. Sound exegesis is the necessary

foundation of Biblical Theology, and Principal King was a good exegete in both languages. He was liberally conservative or conservatively liberal in his dogmatism, never straying very far from the positive teaching of Tholuck, whom he greatly admired. In his twelfth chapter he considers Christ's words relative to the existence and agency of the evil one whom most modern theologians leave severely alone. With similar honesty and lucidity the thirty chapters of his work deal with as many subjects of our Lord's discourse, which is the ultimate appeal in matters of Christian faith and practice.

The Upper Canada Tract Society has sent several books for review. One of these is a 283 page, 12mo., in cloth gilt, published by Hodder & Stoughton, of London, and sold by the Society for a dollar seventy-five. Strangely enough, its author is Professor James Orr, D.D., and its title is "Ritschlianism, Expository and Critical Essays." The volume consists of ten essays and an appendix, most of which were contributions to theological magazines and reviews. Necessarily these independent documents occasionally overlap. In them the author expounds Ritschl's system which he finds not to differ widely from that of Schleiermacher. Then he criticizes its method and results as manifested in the writings of Herrmann, Kaftan, Wendt and Harnack. He exposes the short-comings of the allied French school of Sabatier, and of Professors Swing and McGiffert, in the United States. The ninth chapter on the Miraculous Conception and Modern Thought, and the tenth on Faith and Reason constitute a not altogether heterogeneous piece of book padding. The appendix on The Judgment of Value introduces the reader to a German expression for æsthetic, mental, moral and spiritual appreciation. Dr. Orr has another book on The Ritschlian Theology and the Evangelical Faith, which goes over very similar ground. Personally, I prefer Dr. Garvie's Ritschlian Theology, of which Dr. Orr speaks in high terms of commendation.

About two years ago I drew attention to three books of an apologetic character, of which only one was translated into English, and which were introduced to my notice, by Mr. Trebitsch, then a student of Divinity. Their author

was and is Professor F. Bettex, of Stuttgart. Making inquiry concerning this gentleman, I found that he is on the staff of no university or college, but that he is a devout instructor in the French language, who emulates the position in Germany, formerly occupied by Professor Drummond, in Scotland, and by Dr. Joseph Cook, in America. German divines and German scientists alike fight shy of him, but that fact is not enough to destroy a man's reputation, nor to hinder his books going forward to their seventh edition. "Modern Science and Christianity," translated by Edmund K. Simpson, M.A., is a good looking 12mo., of 354 pages, in cloth gilt, published by Marshall Brothers, of London, and sold by the Tract Society, for a dollar and a quarter. Mr. Simpson has added much to the value of the book, by his notes and quotations. To my mind, "Science and Christianity" is a piece of successful popular apologetic against materialism. Professor Bettex and Mr. Simpson are inclined at times to be violently orthodox, but the terms knave and fool are not the exclusive property of any one set of convictions.

"Lomai, of Lenakel, a Hero of the New Hebrides," by Frank H. L. Paton, B.D., is a 12mo. of 315 pages, and many illustrations, in cloth gilt, published by Hodder & Stoughton, of London, and sold by the Tract Society, for a dollar and a half. Its author is a son of that well-known Missionary, the venerable Dr. John G. Paton, and his book contains an account of his own abundant labours as missionary to the west coast of the Island of Tanna, in the New Hebrides. He groups his narrative, however, about the biography of Lomai, a native of Tanna, remarkable as a heathen for exceptional physical and moral qualities, and who, through divine grace, became one of the most illustrious monuments of the miraculous transformation effected by missionary agency in any part of the world. "Lomai of Lenakel" is a Christian romance, admirably written, full of enthusiasm, and replete with interest. Every such book is the strongest defence of the Christian system, so that even Darwin confessed to being almost persuaded by the case of the Fuegians of South America.

The Presbyterian Board of Publication of Philadelphia is now issuing *The Presbyterian Pulpit*, in 12mo. volumes

of from 157 to 254 pages, with portrait frontispiece, in red cloth lettered, which the Tract Society sells for seventy-five cents each. Those already published are "For Whom Christ Died," by William R. Richards, D.D., pastor of the Brick Church, New York. Striking discourses in this volume are "The Monotomy of Sin," "The Three Taverns" and "The Gates of the City;" but it contains others of equal excellence. Somewhat larger is "The Sinless Christ," by George Tybout Purves, D.D., LL.D., late Pastor of the Fifth Avenue Presbyterian Church, New York, and sometime Professor in Princeton Theological Seminary. Notable sermons, in addition to that which gives title to the volume, are Samson's Riddle, and Peter's Shadow or Unconscious Influence. And larger still is "The Power of God unto Salvation," by Benjamin B. Warfield, D.D., LL.D., Professor in Princeton Theological Seminary. Among his themes are The Revelation of Man, The Paradox of Omnipotence, and The Love of The Holy Ghost. The sermons chosen for these three volumes are of more than average merit both in style and matter, and their spirit is reverent and devout.

A valuable book in the region of exegesis is "The Psalms, with Introduction and Notes," by A. F. Kirkpatrick, D.D., Master of Selwyn College, Cambridge, and Regius Professor of Hebrew, published by the Cambridge University Press, and sold by the Tract Society, for a dollar and eighty cents. It contains 852 pages, 12mo., bound in cloth, gilt top. The volume forms part of the Cambridge Bible for schools and colleges, and (or should it be "but?") does not give the original Hebrew either in the text or in the notes. Dr. Kirkpatrick is moderately conservative in his critical estimate of the age and authorship of the Psalms. The post-exilic origin of some of them is evident, but he rightly maintains that some of these, such as the 137th, imply the long previous existence of Songs of Zion. The chapter on the Messianic Hope is worthy of attention in the present day of doubt casting upon all kinds of prophecy. That on the literature of the subject is a useful sketch. The text is that of the authorized or King James' Version, but the changes of the revised are given in the commentary, which is in small but clear type. The work is an excellent one for more or less educated English readers of the Bible.

For some years past, the Church of Scotland has published, through A. and C. Black, of London, and R. and R. Clark, of Edinburgh, a series of Guild Text Books, one of which, written by the late Principal Grant, and entitled *Religions of the World*, has reached its twenty-ninth thousand. Of this series the joint editors are the Very Rev. Prof. Charteris, D.D., LL.D., of Edinburgh, and the Rev. J. A. McClymont, D.D., of Aberdeen. The small volume of 141 pages, 18mo., paper boards, before me is "The Apostles' Teaching, Part I," "The Pauline Theology," by W. P. Paterson, D.D., Professor of Systematic Theology, in the University of Aberdeen. It is sold by the Tract Society, for twenty cents. The book consists of two sections, following a useful introductory chapter, the first dealing with the Theology of St. Paul, the second, with the Theology of Hebrews. One naturally asks, how does Dr. Paterson interpret Paul in relation to the Augustinian or Calvinistic system? He holds that Paul, especially in *Romans*, teaches very complete predestination to life, or election, and also reprobation, but he is of the opinion that the reprobation is national and temporary rather than individual and eternal. The arrangement of subjects in the volume is orderly, and the black letter headings must prove helpful to the student. A young person who masters this text-book may claim to be a theologian.

A large parcel of miscellaneous books has come from Mr. Chapman, of St. Catherine St. They remind one of a scratch regiment gathered together to defend Kingston in 1866, in the absence of its garrison. It was made up of all arms of the service, so that its brave and well-drilled, but illiterate colonel said: "It was the most homojaneous bittillion I ever see." One book is a sort of Eugene Aram and Ancient Mariner, combined conception of a poem, entitled "The Ballad of the Soul's Desire," by Vernon Nott. It is a 124 page oblong 12mo., finely printed on hand-made paper, bound in illuminated cloth, published by Greening & Co., London, and sold by Mr. Chapman, for eighty-five cents. The combination of Vernon and Greening suggests Verdant Green, while Nott offers such endless possibilities to the embryo punster that it had better be left to him. Seriously, Mr. Nott means well and his theme is repentance

that seeks pardon which is the quest of the soul. His persistent old blood-stained pilgrim, and the weak-eyed youth who prays for him are thin and wearisome personages. Here follow verses which should contain a climax and an approach to one, the last stanza and the seventh from it:—

The youth, Amen hath said, and when
 He had got up off his knees,
 The pilgrim meetly thanketh him
 For his kindly courtesies:
 "O youth, the sky will soon be gloam—
 Farewell, farewell," he said;
 "I on must roam—not (now) get thee home
 To seek thy cosy bed."

The wan youth sighs, and homeward hies,
 To take his long'd-for rest—
 With wonder at the powers of God,
 Deep-rooted in his breast.
 And for him the youth will surely pray,
 Whose quest doth never tire:
 For night and day doth the pilgrim stray,
 Seeking the Soul's desire."

Is this kind of thing sold and read in London, or is it made for export to the colonies?

There are 95 small quarto pages in an illustrated brochure which has attained a sale of at least 47 thousand. It is called "Wisdom While You Wait," in reference to some words of Mr. Chamberlain, and this is further expanded "being a foretaste of the glories of the Insidecompletuar Britanniaaware." Mr. Chapman sells this publication of Isbister & Co., of London, for thirty-five cents. It is a very daring (even insolent in its use of well-known names) attack on Mr. Chamberlain's Preferential Tariff and Colonial Policy in general. Some of the text and of the illustrations are amusing, especially in their collocation, but there is bad taste, ill-nature and irreverence in what is intended to bring the late Colonial Minister's policy and person into contempt. There is a good thirty-five cents worth of laughter to be got out of the book, but nothing brief and pointed enough to bear transcription without a lengthened leading up to it. "Rhodes Scholar at Home"

is the title of a cut representing a disreputable bearded tramp sitting outside his shabby rope-ridge tent in a piece of ragged bush, and illustrates the Saturnine nature of the anonymous author's wit.

Everybody has been reading "We MacGregor," a Scottish story, by J. J. Bell, who has made a fortune out of it, published by Morang & Co., Toronto, and sold by Mr. Chapman for a quarter dollar. It has 188 pages, 18mo., and a paper cover in MacGregor tartan. The book is hardly a story; rather a series of sketches in which humble, but very far from mean or sordid, Scottish city life is depicted, the characters from MacGregor up to his grandparents, being, with hardly an exception, fine specimens of humanity, each exhibiting a large but not too ostentatious percentage of affection and tenderness. There are both humour and pathos in the book, but they are natural and rarely over-wrought. The great charm of the sketch that tides the reader over the monotony of many of MacGregor's remarks, is found in the simple naturalness of the narrative and its high, though silent, moral tone. The Doric is good, so that "Whit wey?" has become a favourite mode of questioning. "Paw" and "Maw" are no doubt Scottish of to-day, but they are imported Anglicisms that don't improve the dialect. Paw and Maw are sawney words; better the Welsh Dad and Mam.

Some time ago I noticed two books sent out by the New Thought people of Chicago. Mr. Chapman contributes another purple and gold volume, of 92 8vo. pages, price: a dollar and ten cents, called "The Heart of the New Thought," by Mrs. Ella Wheeler Wilcox. There are some good things in the book, such as the advice to forget the disagreeable past, to be optimistic, to cultivate strength of character and perseverance, and some really Christian virtues are inculcated, but most of its counsel is along the line of brazen cheek and selfish audacity. It also has a strong flavour of Christian Science. The chapter on A Worn-out Creed rebukes pessimist, but ignores sin and in its cheerful Pantheism makes the New Thinker say: "I am all goodness, love, truth, mercy, health. I am a necessary part of God's universe. I am a divine soul, and only good can come through me or to me. God made me, and He could

make nothing but goodness and purity and worth. I am the reflection of all His qualities." This is hard on the evolutionists, and can hardly give much comfort to the many poor reflections we have all seen. God did indeed make man upright; but, what about the "many inventions?"

The Bookman Biographies published by James Pott & Co., New York, are small quartos of about 40 pages each, profusely illustrated, and bound in illuminated cloth. Of those published, Mr. Chapman sends Charles Dickens, Thomas Carlyle, Robert Louis Stevenson, and Leo Tolstoy, each of which he sells for seventy-five cents. They are models of the book-maker's art, and while the numerous portraits of the subjects and other pictures constitute the *raison d'être* of the volumes, the text in each case is readable, appropriate, and instructive. Little that is new can be said of these four eminent writers, yet the anonymous authors of their biographies have omitted nothing of living interest concerning them, while exercising the saving grace of brevity.

An extraordinary book in its way is "Modern Warfare," or "How our Soldiers Fight," by Ubique, who dedicates it to his nephew, Lancelot Gordon. It is a crown 8vo., of 490 pages, with numerous maps, diagrams, and illustrations, published by Thomas Nelson & Sons, of London, Edinburgh, and New York, and sold by Mr. Chapman, for a dollar and a half. The first part gives an account of infantry, cavalry and artillery, and of what constitutes a modern army. The second part is a Battle of Dorking, Bietigheim, or The Final War. War is declared between Germany and Britain, and the British army lands in Belgium. It takes 36 chapters, and over 400 pages, with charts innumerable to set forth the operations of the rival forces which end in the defeat of the Germans, as they ought to do. Here is a chance for studying the mimic art of war by those who are to be the Roberts and Kitcheners of the future. The book is serious though a romance in great part, in that it is thoroughly scientific and works out every position with strategic accuracy of detail and mathematical probability.

A volume that deserves a more extensive notice than space will permit is "Montreal and Vicinity, being a His-

tory of the Old Town, a Pictorial Record of the Modern City, its Sports and Pastimes, and an Illustrated Description of many charming midsummer resorts around," by N. M. Hinshelwood, who adds, "with over three hundred illustrations, two hundred and twenty being from the author's own photographs." It has 175 small quarto pages, and is bound in boards bearing a lurid picture of the parish church on fire or shown up by a scarlet sunset cloud in the south. The letterpress is neat and its matter interesting. Some of the full page illustrations are beautifully toned, and the work internally is a very attractive one. There are two omissions in the book. It has no picture of the Presbyterian College, admitted, with its quadrangle halls and corridor, to be as pretty a building of its size and use as is to be found in Canada. The other omission is the price of the volume, which no research on the Talker's part has brought to light. N. M. Hinshelwood (there is no indication whether the name indicates a man or a woman, like the M. or N. of the Church Catechism) is *their* own publisher, but Desbarats & Co. are the successful printers. "Montreal and Vicinity" would be, if a little bulky, still an appropriate memorial for travellers visiting the city.

There are many books on gardening, romantic and practical. Dr. James Hamilton, a great lover of nature, edited Miss Henrietta Wilson's Chronicle of a Garden. Another lady, whose name I have forgotten, wrote Garden Graith. The Countess Von Arnim gave us recently Elizabeth and her German Garden, and an American lady followed up with The Garden of a Commuter's wife. Now Mrs. Annie L. Jack, of Chateauguay, whose Little Organist of St. Jerome was favourably noticed in last session's issue, is represented by "The Canadian Garden, a Pocket Help for the Amateur." This 16mo., of 121 pages, in flexible cloth, illuminated, is published by William Briggs, Toronto, and is sold by Mr. Chapman, for half a dollar. The substance of it has been agreeably known to the readers of the Montreal Witness. It is essentially a practical guide, but is not deficient in elegance of diction and appreciation of beauty. The kitchen garden, the orchard, the small fruit plantations, the shrubbery and the flower beds, all receive due attention; and yet the result is far different from a

seedsman's and florist's directions, in that it is genuine literature. Knobel's "Ferns and Evergreens of New England" is published by Bradley Whidden, of Boston, and is sold by Mr. Chapman, for seventy-five cents. It is one of a series of illustrated guide books to facilitate the study of the Natural History of the North. They are 24mo. in height, but being oblong must be reckoned as 12mos., and contain about 50 pages, illustrations included. The text-book seems a useful one, as its full illustrations should be a great help to the young botanist. Mr. Knobel's Evergreens are Lycopodium and Club-Moss. I have always been under the impression that Lycopodiums were Club-Mosses, and think so still. The trouble about popular American nature manuals, like the Mushroom Book, etc., is that they are very incomplete, so that in the case of a great number of specimens they fail to afford a key. By the bye, a great desideratum just now is a Botany of British Columbia, which would, I believe, have an extensive sale.

I saw a boy, not very young, emerge over the barb-wire topped fence of the Priests' Farm yesterday evening, with an apple in his hand. He had more than that apple; he carried his rents behind him. In the words of the conundrum "Why is such a boy like a preacher near the end of his discourse? one might answer "Because he's tired his clothes." Willy-nilly, it is so with the Talker, for, if time is not up, space is. A neat little volume in a series called The King's Classics, published by Alexander Moring, of London, and sold by Mr. Chapman, for thirty-five cents, is Richard de Bury's "Love of Books" or "Philobiblon," newly translated into English, by E. C. Thomas. It is a 148 page, 24mo., with frontispiece, in cloth binding. Richard de Bury (1281-1345), a favourite of King Edward III., was Bishop of Durham, and Lord High Chancellor of England, and frequently acted as ambassador in France and Scotland. He was, moreover, a scholar, and wrote this quaint little treatise on books. "Canadian Singers and their Songs, an Album of Portraits and Autograph Poems," is published by William Briggs, Toronto, and sold by Mr. Chapman, for twenty-five cents. It has 45 pages of portraits and fac-simile manuscript. The nameless Toronto editor has included Goldwin Smith and J. W. Bengough

among the poets. His volume is interesting as a curiosity of literature.

Leslie's Short and Easy Method, with the Deists was once regarded as very effective. What is wanted now is a short and easy method with the novels, for their art is long and time is fleeting. "The Mettle of the Pasture," is said to be James Lane Allen's best book, which is rather hard on the others. Its 440 pages, 12mo., in illuminated cloth are published by Morang & Co., Toronto and sold by Mr. Chapman for a dollar and a half. Mr. Allen is a stylist and revels in fancy titles. The Mettle of the Pasture is a form of the old story of Jeshurun, who waxed fat and kicked, and suffered ever after. "Gordon Keith," by Thomas Nelson Page, has 548 pages, 12mo., many illustrations, and an illuminated cloth cover. It is published by the Copp, Clark Co., of Toronto, and Mr. Chapman sells it for a dollar and a half. It is the story of an ex-Confederate general and his son Gordon, their travels and adventures, and finally of the son's marriage to a bride approved by his father. Part of it reads like a school boy's book. "Asa Holmes," or "At the Cross Roads," by Annie Fellows Johnston, is an 18mo., of 215 pages, with frontispiece, neatly bound in cloth gilt, gilt top, is published in Toronto, by the Musson Book Company, and is sold by Mr. Chapman for seventy-five cents. At the Cross Roads was a store in which the people of the neighbourhood met at night to hear words of wisdom from the venerable Asa Holmes, whose couplet for the pessimist,

"Grow old along with me
The best is yet to be."

was the greatest lesson Perkin's oldest could ever hear. One feels sorry for Perkin's oldest. Joseph Hocking is always good, and so is Silas. Joseph has written "O'er Moor and Fen, a Tale of Methodist Life in Lancashire." It is a 12mo., of 340 pages, with illustrations, in paper, published by the Copp, Clark Co., Toronto, and sold by Mr. Chapman for a sum unindicated (probably half a dollar). It is a story of pastoral experience, the experience of a young minister, who, pursuing the way of simple godli-

ness, meets obstacles, triumphs over them, prospers greatly in his work, and finally obtains the earthly desire of his heart in the manner of the love stories best worth reading.

J. M. Campbell



Editorial.

Another vacation has slipped away and once more the familiar halls of our college re-echo with the resolute step of many an earnest student of Theology and many an aspiring undergraduate in Arts.

With the opening of the Session of 1903-4, the JOURNAL enters upon the twenty-third year of its history. To our many friends we would extend cordial greetings, as we begin the work of the session. To our subscribers and contributors of past years we desire to offer our thanks, and to express the hope that they will extend to us the same cordial support and co-operation during the present session that they have always shown in the past. The JOURNAL is entering on its twenty-third year slightly hampered by financial considerations, and we therefore hope that each graduate and undergraduate will rally to the support of the editorial staff, and by their hearty co-operation and sympathy assist in maintaining the standard of the JOURNAL up to what it has been in past years.

Many of the features of past years will be reproduced. Our readers will be glad to learn that Dr. Campbell has again consented to contribute his Talks about Books, which have afforded so much pleasure and profit to all who have had the privilege of reading them in the past. A special effort will be made to secure a series of short articles from graduates, bearing on matters of general interest to ministers and students of Theology. The Graduates Column will also form an important feature, and items of interest relating to the graduates will be heartily welcomed by the corresponding editor. The local department will also be maintained, and should our local and exchange editor be found guilty of indulging in gentle humour at times, we trust our readers will bear with him, and remember that,

"A little nonsense now and then
Is relished by the wisest men."

As students, our experiences during the past summer have been many and varied; some have returned from spending the summer on the prairies of our great Northwest.

Others have been labouring for Christ in various struggling missions throughout Ontario and Quebec. Still others have spent the summer's vacation working in the missions of our sister provinces by the sea. Our spheres of labour have been widely apart, but the spirit of true fellowship that characterized our College last session has by no means suffered. We enter the session with a greater *esprit de corps* than has been felt in the College for some time. Let us hope that this spirit of fellowship continues to deepen, as the college days go by.

It is with a feeling of sadness that we return to renew our studies in the College halls. The familiar figure of our late principal, passing to and fro to his study, is no longer seen, and we miss the friendly nod and kindly word with which he was accustomed to greet us. No matter what we may have thought of him as a lecturer, none could help admiring his statesmanlike control of college matters, and appreciating the warm interest that he took in all his students. May those who have charge of the appointment of his successor be wisely guided in their choice, that the work of which he laid such sure foundations, may steadily continue to advance.

Although no appointment has yet been made to the chair in Systematic Theology, yet the course will by no means suffer on that account. The students are fortunate in having that chair supplied for the time being by the Professor of Exegesis, whose course of lectures on Anthropology was so highly appreciated last session.

A valuable addition to our teaching staff in Theology has been acquired this year in the person of the Rev. Dr. Clark Murray, whom we have all learned to love and respect during our course in the University. His course on Christian Ethics is a welcome addition to the curriculum, and will be greatly appreciated by the students.

The course of lectures on Missions, to be given by the Rev. Murdock Mackenzie, will supply a long-felt want in the College, especially to those students who are looking forward to work in the foreign field. The same is true also of the course in Comparative Religion, to be given by the Rev. Dr. Barclay. It does seem as though the necessity of

preparing the students for foreign work as well as the home field has not received the attention it should have in the past. Except for the occasional addresses that are given before the Missionary Society, very little effort has been made to interest the students in this important work, which promises to play such a vital part in the life of the Church in the near future.

Another addition to our teaching staff is Dr. Alex. Johnson, who lectures to the Literary students in Classics and Mathematics. Here too, as in the case of Dr. Murray, what has been McGill's loss, is our gain. In addition to the expansion of our curriculum, a very interesting course of lectures was delivered at the opening of the session, by the Rev. James Orr, D.D., of the United Free College, Glasgow, whose writings are so well known to many Canadian clergymen and students of Theology. It would be a great boon to the students of our College if they had more frequent opportunities of listening to such scholarly courses of lectures, bearing on questions which affect so vitally the great fundamental truths of our faith.

Comfort may not always produce enjoyment, but quite frequently it proves to be its herald. We anticipate both during the coming season. While we were absent from our College home during the vacation our benefactor was again at work. On our return we found that our rooms had undergone an entire renovation. The dinginess that comes through age had vanished from the walls and ceilings, and beauty and brightness now prevail. The floors, solid and substantial though they were, had long been a menace to the student who failed to provide himself with carpet or rug. Now he is not compelled to maintain a standing posture while engaged in his private devotions, but on the beautiful hardwood, smooth from the joiner's plane, he can pour forth his gratitude for the comforts of life which are his to enjoy. But with this added comfort and enjoyment afforded by these pleasant surroundings there is another menace, namely, that the student will be tempted to confine himself too closely to his room. *Mens sana in corpore sano* is a truth recognized by all. We have yet a long felt need, one that has found expression before in

these columns, and that is, that a Gymnasium be provided for our Theological students. If the mind would be developed to its greatest capacity, the body must not be neglected. Too often the student suffers from lack of physical exercise. By this is meant exercise of the proper kind. He may walk, as many do, two hours each day, but even this, while all-important, does not suffice.

There are muscles other than those used in walking which must be exercised, or the whole body will be weakened. Hence our need of a place and equipment where the whole anatomy may receive proper attention. There is a part of our College building now unused that might be easily fitted up for this purpose. All that is required is for some benefactor, some one who has an interest in striving to increase the service-rendering capacity of the men who are to enter the ranks of the Christian ministry, to favour our College Board with a donation to be thus applied. Many students in the past, because of the lack of such opportunities during their College course, have gone out into the active ministry with health impaired, and were thus unfit to obtain the best results in the Master's work. We make this suggestion to our readers hoping that some one may see the advisability of such action. This is your opportunity to provide a means for greater physical development which brings with it not only the possibility, but also the probability of greater mental development; greater moral and spiritual development, and thus a possibility for greater usefulness and service, and greater glory for God and His Kingdom.



Graduates' Column.

In years past it has been customary for the corresponding editor of the JOURNAL to write circulars to some of the graduates for items of news. This year a departure has been made; one less circular to follow the annual "dun" for the past year's subscription into the waste paper basket. Depending, then, on his own resources, as his predecessors have been compelled to do, the corresponding editor shall endeavour to keep in touch with our two hundred and twenty graduates scattered over this fair Dominion.

It is but natural for us to begin with the seven who graduated last spring. We are pleased to be able to report that nearly every one of the seven has settled down in some part of Canada. Mr. H. Arnott early in April, made two very important steps. He stepped into an important New Brunswick charge, becoming pastor of the Presbyterian Church, at Newcastle. During the summer, a fair Scot joined him, and they were married. Word of Mr. Arnott's work reaches us and we trust that soon, having become accustomed to Canadians and their ways, he may be enabled to do good work in the large field of labour to which he has been called. Nearer home, in the growing suburb of Maisonneuve, we find Rev. Colin Duguid, actively engaged in pastoral work. His flock is a scattered one and of various classes, but he is zealous in his work and already things have begun to improve. The Sabbath-school has doubled and the attendance at service is much more encouraging than in the past.

Angus B. McLeod, winner of the David Morrice travelling scholarship, has been studying under some of the best professors in the Old Country. While returning from church service in London, early in the summer, he was shot down by a hoodlum. Upon being removed to the hospital it was discovered that the wound was not serious, the bullet having lodged in the neck. He will remain for some time yet in the Old Country, and then will return to take up work in his native land.

Charles Hardy, winner of the McCorkill travelling scholarship, supplied Rev. A. Lee's place at Hemmingford for the summer. He was back with us to hear Dr. Jas. Orr's lectures, early in the session. He sailed on October 10, to spend the winter in continuing his studies in the United Free College, Glasgow, and other British institutions of learning.

Peter Mathieson is now stationed at East Templeton, Ontario. Peter has always been looked upon as a worker by his fellow students, and we feel assured that the work he has undertaken will not languish in his hands.

A. G. Rondeau received a call early in the summer to Shawville, Que. His sphere of labour is one that should admit of abundant opportunities for work.

The Church at South Mountain, Ontario, presented a call to Norman McLeod, early in April, but just before he was to be ordained and inducted he was taken sick with that treacherous disease—appendicitis. What seemed at first a mild attack proved, upon operation, to be very serious. A second operation was speedily found necessary. Others followed and so to-day we still find Norman under medical treatment in the Montreal General Hospital. He is passing through a severe trial, but he will come out of it all the stronger spiritually. He has borne up remarkably well and has always a message of cheer to each of his numerous visitors. We hope in a few days now to see him out and among us again.

Rev. J. G. Greig, one of our recent graduates, was married during the summer to Miss Brodie, of Westmount, a well-known church worker. We join with the people of Elliott, Ontario, in offering the new couple our best wishes for a happy future.

The students of the College were pleased to learn that Rev. R. Johnson, M.A., D.D., of London, Ontario, has decided to accept the call presented to him by the American Presbyterian Church of this city. He is one of our most distinguished graduates and has always taken a warm interest in the life of our College.

Rev. W. G. Brown, completed his term in the lumber camps, in April, and after refusing several very enticing offers from prominent congregations, obtained an appointment to a mining camp in British Columbia. His main station is New Denver. Bachelor's quarters, attached to the Church, have, in the meantime, become his home, and we are looking for a very encouraging report of the important work he has undertaken.

Rev. J. H. Laverie has been engaged for the past year along a new branch of railway in New Ontario near North Bay. A few weeks ago he returned to his home to await an appointment among the miners of the West.

Mr. J. B. McLeod has returned from the colleges of the Old Land, and we expect to report his settlement at an early date. At present he is supplying the charge of Pleasant Valley and South Mountain for N. V. McLeod.

A new Sunday-school building known as the McVicar Hall, with a capacity of one thousand scholars, has just been opened in Point St. Charles, in connection with Rev. E. A. McKenzie's Church. The enrolment has almost reached that number.

Rev. G. Woodside, of Carleton Place, favoured the students with a brief visit a fortnight ago. He has just had the unique experience of officiating at the marriage of his two sisters.

We are pleased to see three or four students at McGill from the congregation of Rev. J. R. Douglas. We hear good reports of Douglas and hope to see his genial countenance during the session.

Rev. S. McLean is carrying on a very encouraging work in Moose Jaw. He has one of the finest churches in the West and is well supported by his congregation.

Near Mr. McLean, two of our graduates have taken up work.

Rev. J. M. Leith is settled at Caron, and is doing good work in that charge.

Rev. D. J. Scott has taken charge of Pense, a self-supporting appointment in the same Presbytery.

Rev. W. D. Reid, of Taylor Church, Montreal, preached on October 25, at the request of the Fraternal Organizations, on the subject "Fraternal Organizations, their Use and Abuse."

Rev. J. D. Anderson, of Chateauguay and Beauharnois, was one of the representatives of the Montreal Presbytery to the General Assembly. He returned to his congregation feeling much invigorated by his trip to the Pacific Coast, and has since given a number of very interesting talks on the work of the Assembly and the various schemes of the Church.

Rev. P. D. Muir, of Kelowna, B.C., has received a call to Leeds Village, Que. He was inducted during the summer.

Rev. G. W. Thom, who has been labouring at Chicoutimi, Que., has been appointed missionary to Hillhurst, Que.

Rev. J. W. McLeod, of Howick and English River, has been inducted into the charge of Thorold, Ont.

Rev. W. O. Rothney, graduate of 1901, is studying in Macallister College, St. Paul, Minn., with a view to obtaining the degree of Ph.D.



College Note Book.

Reporters' Folio.

As many of our readers are aware, our work in College does not stop with classroom, and other routine work necessarily connected with College. There are several societies in connection with the institution, which are now beginning the winter's work.

The Missionary Society and Young Men's Christian Association met on the evening of October 23. The President, Mr. Keith, occupied the chair. The first business of the meeting was to elect officers for the ensuing year. As nominations to these offices had been made by the retiring executive, the work of the meeting was facilitated, and the elections resulted in the appointment of the following staff of officers:

President	Mr. Geo. S. Mitchell.
1st Vice-President	Mr. H. Joliat.
2nd Vice-President	Mr. M. B. Davidson, B.A.
Cor.-Secretary	Mr. A. D. Mackenzie.
Rec.-Secretary	Mr. J. U. Stewart.
Treasurer	Mr. G. W. Mingie.
Executive Committee	{ J. H. Woodside.
	{ A. S. Reid, B.A.
	{ M. Jack, B.A.
	{ D. J. Craig.
	{ S. Bourgoin.

The report of the retiring Treasurer, Mr. Reid, which was a very satisfactory one, was then read and accepted, after which he was tendered a hearty vote of thanks, for his efficient services during the past session.

The society was fortunate enough to have present to address this first meeting, Miss Margaret King, who has

during the past few years been engaged in missionary work among the people of Shansi, China. She emphasized the great need of an increased number of volunteers for work in the Foreign Mission fields and the necessity for united prayers for the work which is being carried on in China. She also gave a brief outline of her own work, and the wonderful manner in which God has opened up the way for more effective work in the place at which she has been stationed. The hearty thanks of the meeting was tendered Miss King, for her interesting and inspiring address.

We trust that before the session ends we may be favoured with another similar address from Miss King, who is so well able to present the claims of Christ for work in foreign lands.

After prayer and the singing of the Doxology the meeting closed.

In the dining hall the following officers have been selected for the session:

President.	J. H. Woodside.
Vice-President.	G. S. Mitchell.
Sec.-Treasury.	D. J. Craig.
Precentor.	A. S. Reid, B.A.
Assistant.	Walter Tucker.

The reading-room is to be attended to during the session by the following committee:—Mr. May, chairman; Messrs. Ormiston, Ross, Mackenzie, Chodat, Shearer, Foote, Logan and Cranston.

For the past four years it has been the reporter's duty to chronicle in the first issue of the JOURNAL the doings of the W. P. D. C. A. A. This is the name by which the Athletic Association, which included the members of the four theological colleges in affiliation with McGill, was known. This association was formed at a time when the students of the theological colleges were not permitted to compete in the McGill sports. As this is not now the case, it was thought wise to discontinue this association, and hence no athletic contest was held this year, between these colleges.

We are pleased to note, however, that in the McGill sports our men took a very prominent part. Our old standby, Morrow, for the third time captured the individual trophy, which goes to the man making the highest number of points. Lohead, another of our students, won first place in the mile and two mile runs. The Presbyterian College, by these two representatives, won first place in all the track events of the day, except the hurdles. It will be a great loss to athletics at McGill, that both these gentlemen are in their graduating year, and thus will be lost to the University for the track. We trust they will show the same endurance in their life work that they have displayed in winning honours for themselves, the Presbyterian College and McGill.

A. D. M.



Local and Exchange.

Welcome back all ye wanderers to your old haunts once more. We are glad to see you all looking so well, and ready to make things hum this winter. We are also glad to notice in passing that our young friend O-r has grown no shorter, and our older friends M-y and R-id no taller. We are told on good authority, authority that comes from the very scene of action, that the latter did such constant and unremitting and close toil all summer that he could not be seen even by the newspaper interviewers from one Sunday to another, and that fear was expressed lest he should stunt his growth. We can't say so much for his brother-in-tallness. We are sorry to miss the face of our American fellow student, Wilson, who is, we believe, studying at McCormick this year.

On the evening of the seventh of October the opening lecture of the term was given in the David Morrice Hall. In the front seats were gathered the pick of the land, the real aristocracy of the Dominion, those who in the near future are to make the churches of our country ring to the sound of their eloquence, those who hold in their hands the moral destiny of the rising generation, those who are to give sundry professors material, rich and plastic, upon which to work for six months or so, in other words, there

gathered in the front seats as fine a set of students as the acting principal ever gazed upon. And we say this without pride—because it is the truth. To such a refined and enlightened audience Dr. Clark Murray lectured in connection with his particular branch of work—Christian Ethics. And after hearing him speak in such an eloquent and convincing way, we welcome him with double enthusiasm to our midst. Nor would we forget that other professor who has been added to the staff, and who will find it very hard to bear the fact that there is no carefully-worded and unchangeable law in our calendar, making it an offence worthy of death with hard labour and torture, to appear in a classroom without a “goon.”

As students, we owe a debt of gratitude to Dr. Orr, for the exceedingly interesting lectures to which we listened immediately after the opening of the College. He spoke upon subjects which have troubled us all more or less, and the ideas which he presented should be a help to us, as we further think about them. These lectures were well attended by the students of our sister theological colleges.

Speaking about lectures, we hope the students of the Presbyterian College are not superstitious; for, if they are, the course in Elocution is already doomed, and thrice doomed this year. By some strange coincidence, and the conjunction of the planets at the wrong houses, the first lecture in Elocution was given on the thirteenth day of the month. Yes, and there were thirteen students present. Yes, and to cap the climax, this is the thirteenth year in which our present instructor has taught the young Presbyterian idea how to elocute. How can such a course be a success?

In one of the classes in McGill the other day, it was proved to the satisfaction of the lecturer, at any rate, that ministers live longer than men who follow other professions. From some of the questions asked by those who have hitherto thought of being doctors and lawyers and engineers, the theological colleges may look forward to a large influx of new students soon. Ministers live the longest because they work the hardest.

And finally, do subscribe to the JOURNAL, and pay up your subscription as soon as possible. While we look to

the graduates as subscribers, we look none the less to the students. If you have any criticisms to offer, or any valid reason to give why you should not subscribe, present the same to the Editorial Board, and they will consider your advice—unless it asks for the resignation of the Editor-in-Chief.

Dr. Coussirat is responsible for an original contribution to the theory of evolution. It has long puzzled some of us how the ape in its transition to the man lost its hair. The learned doctor has made this clear to us now. The ape lost its hair by rubbing itself against a tree.

During the past summer one of our men became greatly enamoured of the charms of one of the fair members of his mission congregation. Her principal charm lay in her size. Oh! but she was big! We are told that Barnum and Ringling had both been after her in order to add her to their collection of professional "fat ladies." And now our young friend thought that it was his turn to see if she could be added to his particular side-show. He went to see her regularly, and then suddenly stopped. For a long time he remained silent as to the reason for this change in his tactics, but in a burst of confidence he one day told the Local Editor all about it, and in a burst of confidence he tells you. It seems that on the occasion of his last call he was sitting beside his fair one on the sofa entertaining her with his brilliant conversation, when he became tired of the position, got up and walked around to her other side. And there, unbeknown to him, he found that another man had been sitting all evening!

While working at the alterations in the College a few months ago, one of the paper-hangers found in a deserted corner a manuscript containing the sad reflections of a former student. We reproduce a few of these this month—we may let you have some more later on. If you doubt their authenticity, go and ask the paper-hanger who is now living in affluence on Fifth Avenue, New York, by reason of the large price paid him by the Local Editor for the sole rights to the above-mentioned manuscript.

So here goes:—

The Reflections of Brother John.

The average man is like a football—he has to be kicked to make him go; and then he does not go far enough, e.g., the Editor-in-Chief's assistants.

The life of a student is like that of the street-piano man—it is a continual grind; only the student gets nothing when the hat is passed.

The average lecture is like the egg I had for breakfast this morning—it is good in spots.

Life is real—yes, real hard.

Doing the mile run in 4 minutes and 39 seconds is like starting a camp-fire—it looks dead easy until you try it.

Talking about fires, adversity is like a smudge—it may be unpleasant, but it drives off the mosquitoes.

A man's first love is like the newsboy who promised to change ten cents across the street for me—it never comes back.

A great big dinner and an uncomfortable feeling afterwards are like Chamberlain and his monocle—you can't have one without the other.

A few evenings ago some of the shades of the Presbyterian College revisited earth. At least, that would have been the opinion of any belated outsider who had happened to wander through the halls and to catch sight of many white-robed figures walking hither and thither like disembodied spirits in search of the scenes of their former escapades. If the aforementioned belated outsider had but watched the aforementioned ghostly figures he would have noted that there was lots of method in their apparent madness. Evidently during their sojourn in the world of spirits they had taken courses in the far-famed and much discredited water-cure, and now were looking for patients upon which to exercise their skill. And they found what they were looking for. One tall, good-looking ghost, armed with a new species of shot-gun, made the life of several victims very wretched for a time—but we believe that the after effects were revivifying. Another shorter, but no less good-looking ghost, had with him a porous marine sub-

stance commonly called a sponge, with which he displayed his talent.

Two Freshmen (and Freshmen, by the way, seem to constitute the best constituency for the working of the water-cure), had received telepathic warnings, and were prepared. One took sick very conveniently—and the water-cure is not for sick people. The other, one of the many Macs, barricaded his door very successfully by means of a chain of various bits of furniture from wall to wall.

The visit of these unearthy messengers resulted in a perfect torrent of groans from many a terrified throat—perhaps if you saw a ghost (particularly with a jug of water in his hand), you would groan too. Above this unintelligible chorus a few distinct utterances could be heard. One man on the Dean's Flat confessed rather hastily that he, at any rate, couldn't and wouldn't fight. McIlroy was heard to say that he knew his tormenters. Where could he have met them before? The Count asked in a bewildered sort of way: "Vat ees de matter?" Elliot repeated the chorus of a song which he had learned and which runs something like this, "I have waited long for you!" As for the Sphinxes, they never spoke.

We should like, through these columns, to thank heartily our friends of St. Gabriel's who tendered us such a pleasant "At Home" on the evening of October 22. If the hearty cheering indulged in at the close spoke the minds of the men, there were evidently very few who didn't enjoy themselves.

M. B. D.



Students' Directory.

I. Students in Theology.

THIRD YEAR.

	Home Address.	City Address.
Brown, A. V., B.A.,	Montreal.	662 St. Lawrence St.
Keith, H. J., M.A.,	Smith's Falls, Ont.	Room 27
Lohead, A. W., B.A.	Room 28
May, W. H.,	Forrester's Falls, Ont.	Room 24
Morrow, J. D.,	Toronto, Ont.	St. Mark's Ch.
Mowatt, J. A., B.A.,	Montreal.	99 Mackay St.
Reid, A. S., B.A.,	Lemesurier, Que.	Room 1
Touchette, W. F.,	Huron, Man.	Room 30
Woodside, J. H.,	St. Sylvester W., Que.	Room 29

SECOND YEAR.

Bourgoin, S.,	Point aux Trembles	Room 7
Jack, Milton, B.A.,	Chateauguay Basin, Que.	Room 20
Joliat, H.,	Point aux Trembles	Room 33
Mackenzie, J. D.,	Inverness, Que.	860a Cadieux St.
McCutcheon, O. F.,	Leeds, Que.	113 Lewis Ave.
Mingie, G. W., LL.B.,	Point St. Charles.	Room 23
Mitchell, G. S.,	Linden, N.S.	Room 31
Mowatt, E. E.,	Montreal.	99 Mackay St.
Ormiston, A.,	Columbus, Ont.	Room 32

FIRST YEAR.

Craig, D. J.,	Aylmer East, Que.	Room 22
Davidson, M. B., B.A.,	Ottawa.	159 Stanley St.
McKay, E. B., B.A.,	Montretal	1011 Dorchester St.
Patterson, T. A.,	Toronto.	Room 21
Ross, W.,	Uptergrove, Ont.	Room 11
Tucker, W. L.,	Sorel, Que.	Room 13

II. Students in Arts.

FOURTH YEAR.

Gray, E. H., Montreal West, Que.	McGill College
Mackenzie, A. D. M., Hartsville, P.E.I.	Room 26
McGougan, E., Glencoe, Ont.	Room 19
Mingie, G. W., 23 Maple Ave., Pt. St. Charles . . .	Room 23
Mowatt, E. E., Montreal.	99 Mackay St.
Stewart, J. U., Goderich, Ont.	Room 18

THIRD YEAR.

Chodat, H., Switzerland.	Room 45
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SECOND YEAR.

Featherston, J., Streetsville, Ont.	Room 14
Shearer, Jas., Sherbrooke, Que.	Room 10

FIRST YEAR.

Cliff, H. W., Point St. Charles.	119 Ash Ave.
Elliott, Robt., East Clifton, Que.	Room 61
Logan, H. T., Eburne, B.C.	Room 51
Mackenzie, J. M., Hartsville, P.E.I.	Room 26
McMillan Wm., 46 Regent Ave., Providence, R.I. . .	Room 6

III. Students in Literary Course.

THIRD YEAR.

David, R., New Edinburgh, Ont.	Room 9
Foote, Jas., Varna, Ont.	Room 12
Morgan, W. B., Hartland, N.B.	Room 8

SECOND YEAR.

Cordner, J., Belfast, Ireland.	Room 16
Hannah, R. M., Coppercliff, Ont.	Room 17
McIlroy, Jas., Castle Wellan, Ireland.	Room 15

FIRST YEAR.

Cranston, W. T., Caledon East, Ont.	Room 3
Dickson, J. M., Holstein, Ont	Room 5
LeBel, P. Point aux Trembles, Que.	Room 52
Russell, E. C., 194 Mutchmore St., Ottawa, Ont. .	Room 4



PARTIE FRANCAISE.

De l'Enseignement Public en France

PAR M. LE PROFESSEUR COUSSIRAT, D.D., OFFICIER DE L'INSTRUCTION PUBLIQUE.

Considéré dans son ensemble et dans la suite des temps, il se divise en deux périodes d'inégale longueur; l'une s'étend de l'époque Gallo-romaine à la chute de la monarchie, l'autre commence à Napoléon.

De la première je n'ai pas à parler aujourd'hui. Il me suffira de rappeler que les Gaulois, après la conquête de Jules César, apprirent si bien et si vite le latin qu'ils fondèrent des écoles célèbres dans tout l'empire; que Charlemagne, au IXe siècle, lorsqu'on n'eut plus à redouter de nouvelles invasions des Barbares, mit autant d'ardeur à restaurer la culture des lettres qu'à déployer la puissance de ses armes; que les maîtres français du moyen-âge, Guillaume de Champeaux, Abélard, Hugues de Saint-Victor, par l'éclat de leur enseignement, attirèrent à Paris l'élite de la jeunesse européenne; que Philippe-Auguste, en 1200, conçut l'idée de l'Université de Paris dont en 1215 l'Anglais Robert de Courson rédigea les statuts; que cette Université servit de modèle à toutes les Universités que le XIIIe et le XIVE siècles virent éclore en France et en Europe et qu'elle obtint des papes et des rois les plus extraordinaires privilèges; que François Ier fonda en 1530 le "Collège de France;" que les Dominicains, les Franciscains, les Jésuites acquirent à leur tour le droit d'enseigner; enfin que la "Convention Nationale" par le décret du 20 mars 1794, abolit toutes les Universités et tous les ordres religieux enseignants et n'eut pas le temps de les remplacer.

Napoléon reconstitua sur ces ruines l'enseignement public par la loi du 17 mars 1808, comme il avait rétabli les cultes par le "Concordat" (1801).

Sous l'ancien régime, l'enseignement à peu près indépendant de l'Etat était concentré aux mains de l'Eglise romaine ou animé de son esprit. L'empereur prétendit être maître absolu là comme partout, et commander seul.

L'édifice qu'il éleva ne manque pas de grandeur. Une seule Université, "l'Université Impériale de France" pour tout le territoire français; à sa tête un Grand-Maitre, assisté d'un Conseil; trois ordres d'enseignement: primaire, secondaire, supérieur; des inspecteurs généraux et des inspecteurs particuliers; programme d'études embrassant l'ensemble des lettres et des sciences, avec un catéchisme bien curieux à lire où les devoirs des Français envers l'empereur et sa race sont enseignés à côté des devoirs envers Dieu.

Cette organisation, instrument formidable de règne, survécut à son auteur. La Restauration (1815), la trouva commode pour consolider son pouvoir chancelant, sauf à modifier le catéchisme, à remplacer le plus souvent les professeurs laïques par des ecclésiastiques et à lui donner pour grand-maitre l'évêque d'Hermopolis.

La monarchie de juillet 1830, la conserva également, en y faisant des retouches, et l'améliora par la grande loi de 1833 sur l'instruction primaire, dont l'honneur revient à M. Guizot.

La seconde République (1848) y apporta un changement notable. Par la loi Falloux en 1850, elle enleva à l'Etat son monopole. La liberté d'enseignement fut accordée au clergé et à de simples particuliers, sous certaines conditions.

Le second Empire l'adopta. Les programmes seuls furent remaniés par l'heureuse et courageuse initiative du ministre Victor Duruy.

Il était réservé à la troisième République de renouveler l'édifice de Napoléon et de l'approprier aux besoins de la société moderne. Ce travail entrepris vers 1880 par M. Jules Ferry, poursuivi par ses successeurs à travers de grandes difficultés, n'est pas encore achevé. Un avenir prochain promet sans doute aux intéressés des expériences qu'ils aimeraient mieux laisser faire à d'autres.

Les lignes maîtresses de l'édifice impérial subsistent, à la réserve d'un point capital. Il n'y a plus "d'Université de France;" elle a été remplacée par des Universités: à Paris, à Bordeaux, à Toulouse, à Montpellier, à Lyon, dans toutes les régions importantes. La vie intellectuelle se retirait des provinces pour se concentrer à Paris; on a

voulu la leur rendre et l'on y a déjà réussi en quelque mesure. Beaucoup d'autres réformes ont précédé ou suivi celle-là, mais avant de les aborder il faut décrire l'organisation actuelle de l'enseignement public en France.

Au sommet, le ministre de l'Instruction Publique, choisi par le président du Conseil, nommé par le président de la République et agréé par les chambres. A côté de lui et présidé par lui un Conseil Supérieur chargé de l'élaboration des programmes, de l'étude des projets de réformes, et de l'examen des cas graves de discipline. Sous lui, trois directeurs, un pour chaque ordre d'enseignement; des inspecteurs généraux et d'autres inspecteurs de divers grades; enfin des recteurs à la tête de chaque Université. C'est là le cadre administratif.

Les trois ordres d'enseignement—primaire, secondaire, supérieur—ont été conservés.

Enseignement Primaire.—Chaque commune a ses écoles séparées de garçons et de filles (ce sont les écoles communales), et presque partout des écoles libres tenues par des religieux, des religieuses ou des laïques, avec ou sans l'autorisation du gouvernement.

Dans un grand nombre de villes s'y ajoutent des écoles primaires supérieures.

L'examen final passé devant un jury spécial assure aux candidats reçus un "certificat d'études."

Des écoles normales, établies dans presque tous les départements, préparent les instituteurs et les institutrices qui en sortent avec le "brevet de capacité." Plusieurs d'entre eux, en continuant leurs études, acquièrent le "brevet supérieur."

Les directeurs d'écoles normales se recrutent généralement parmi les professeurs de l'enseignement secondaire. Mais les directrices sont formées à "l'École Normale Supérieure" de Fontenay-aux-Roses, création unique en son genre de Jules Ferry, d'après les plans de M. Félix Pécaut qui en fut le premier directeur.

L'instruction primaire est obligatoire, gratuite et laïque. Les maîtres enseignent, outre les sujets ordinaires, la morale, à l'aide de manuels autorisés. Le clergé des diverses églises fait un cours de religion, en dehors des heures de classe, aux élèves dont les parents le désirent.

Des "écoles maternelles" reçoivent les enfants trop jeunes pour être admis à l'école primaire.

Enseignement Secondaire.—Il se donne dans les "lycées" et les "collèges." Les lycées et les collèges sont nombreux à Paris et dans les grandes villes, mais chaque département a le sien. Ils admettent des élèves internes et des élèves externes. Les cours sont payants ainsi que la pension. Mais l'État, les Conseils généraux et quelques villes disposent de bourses que les élèves de fortune modeste obtiennent au concours ou pour services publics rendus par leurs parents.

La durée des études y est de 8 ans, à 10 mois par an. Les élèves suivent les mêmes leçons jusqu'en quatrième; le français, les classiques, (le latin surtout), les sciences élémentaires, la géographie, l'histoire, y sont de rigueur.

A partir de la quatrième année, les élèves se divisent selon leurs aptitudes et d'après leur carrière présumée; ils ont le choix entre quatre sortes de cours qui combinent, en des proportions diverses, les lettres avec les classiques, les sciences et les langues modernes. Le baccalauréat (ès-Lettres, ès-Sciences, Moderne), obtenu par un examen passé devant l'une des Facultés de l'enseignement supérieur, couronne ces études et ouvre la porte de toutes les carrières libérales.

Nul n'est admis à professer dans les lycées s'il ne possède le grade de docteur, d'agrégé ou de licencié. Les professeurs les plus recherchés sortent de l'"École Normale Supérieure" où ils reçoivent un entraînement spécial.

Il y a dans les grandes villes des lycées de jeunes filles où se donne un enseignement très complet, mais sans les classiques. Les dames chargées des cours sont formées à "l'École de Sèvres."

Enseignement Supérieur.—Ce sont les Universités qui les dispensent. Une Université comprend quatre Facultés: Lettres, Sciences, Droit, Médecine. Celle de Paris et celle de Toulouse ont une Faculté de Théologie protestante, où sont conférés aux futurs pasteurs des églises nationales Réformée et Luthérienne les grades académiques exigés par l'État. Chaque Faculté est présidée par un "Doyen." Les chaires y sont plus ou moins nombreuses, selon les besoins de la région. Paris en possède pour toutes les branches du savoir humain.

Les cours y sont publics et gratuits. Mais les étudiants, pour être immatriculés, doivent justifier du grade de bachelier, payer les droits d'inscription et d'examens et, s'ils sont reçus, les frais de diplôme soit de licencié, soit d'agrégé, soit de docteur. Ces grades ne s'obtiennent, après les examens prescrits, que par la soutenance publique de thèses imprimées. Pour le doctorat ès-Lettres et le doctorat en Théologie, on exige deux thèses, deux livres, l'un en latin, l'autre en français qui font preuve d'originalité dans les recherches, de talent dans l'art d'écrire.

Pour n'être pas trop incomplet, il faudrait mentionner le "Collège de France" qui, avec l'Académie française, a traversé intact la Révolution de 1789, et où se poursuivent des études approfondies dans tous les domaines de la science; "l'École des Hautes-Etudes," annexée à la Sorbonne, qui reprend en détail et creuse les sujets traités dans d'autres chaires; "l'École Polytechnique" d'où sortent les officiers du génie et les ingénieurs de l'État; "l'École de Saint-Cyr," exclusivement militaire; "l'École Centrale des Ponts et Chaussées," pour les ingénieurs civils; "l'École des Arts et Métiers" qui fait marcher de front le travail théorique et le travail pratique; "l'École des Langues Orientales Vivantes" pour les futurs consuls; "l'École des Sciences Politiques" pour les futurs diplomates; le "Conservatoire" pour la musique et la diction; "l'École des Beaux-Arts (sculpture, peinture, dessin); "l'École Supérieure du Commerce;" et toutes les institutions libres, religieuses ou laïques qui rivalisent d'ardeur avec l'État dans tous les ordres d'enseignement. Mais il faut se borner pour ne pas trop distiller l'ennui et ne pas lasser votre patience.

Tel est le système général de l'Instruction Publique en France. On voit qu'il ne ressemble que de très loin à ce qui existe en pays de langue anglaise. Est-il supérieur? Je ne le crois pas, ayant essayé de l'un et de l'autre. Il est différent, mais d'une assez belle ordonnance.

Du reste, aucun procédé d'enseignement ne saurait créer de grands hommes dans les Lettres, les Arts, les Sciences, l'Industrie. Tout ce qu'on peut lui demander, c'est de ne pas empêcher l'éclosion des germes du talent, et d'aider à cette éclosion dans la mesure du possible.

L'important, après tout, c'est la matière enseignée, c'est l'esprit et la méthode de l'enseignement, c'est la qualité des professeurs, c'est le résultat obtenu.

A tous ces points de vue, l'excellence des Universités françaises est reconnue par les juges compétents. On ne rencontre nulle part ailleurs des savants plus illustres, des écrivains plus distingués, des professeurs plus disserts. Seulement, ils ne s'adressent qu'à une élite, et bien que l'élite d'un peuple contribue à sa gloire, elle n'en assure pas toujours la prospérité matérielle, ni même souvent la valeur morale.

On admet aussi que l'instruction primaire a reçu une puissante impulsion. On lui prodigue les millions. Dans peu d'années, il n'y aura pas un paysan français qui n'ait passé par l'école. Mais si l'instruction est un progrès, en est-il de même de l'éducation? L'esprit est plus cultivé, le caractère est-il trempé plus fortement? Les rapports des inspecteurs autorisent tout au moins le doute à cet égard. Les réformes opérées n'ont pas encore atteint le fond même de l'enfant, c'est-à-dire le sentiment religieux et moral. Et cet état de choses préoccupe à juste titre d'éminents éducateurs.

Si l'enseignement supérieur reçoit des éloges presque unanimes, si l'enseignement primaire trouve des panégyristes, l'enseignement secondaire en revanche est accablé de critiques. Que de livres où on l'attaque sans mesure! Que d'enquêtes officielles ou officieuses pour constater ses méfaits! Ce n'est pas aux professeurs qu'on s'en prend; leur capacité, leur zèle, leur caractère est hors de cause. Ce sont les programmes, ce sont les méthodes qu'on met en question.

Et d'abord, trop de matières enseignées, d'où surmenage fatal à la santé du corps et de l'âme.

Ensuite, trop de classiques. On répète volontiers ce vers célèbre :

Qui nous délivrera des Grecs et des Romains?

De plus, méthodes surannées dans l'étude des langues vivantes qu'on apprend comme des langues mortes.

En outre, pas assez de sciences mathématiques et naturelles.

Enfin,—ce qui résume tout,—instruction et éducation qui préparent insuffisamment les jeunes français à la lutte pour la vie, où ils sont vaincus par d'autres peuples dont les maîtres prennent soin de développer l'esprit d'initiative plutôt que le goût littéraire.

Les récents ministres de l'Instruction Publique ont prêté l'oreille à ces reproches. Ils ont refondu les programmes. Ils ont bouleversé l'œuvre de leurs prédécesseurs. Ils ont réduit les classiques à un rôle modeste, sauf pour ceux qui manifestent le désir de les cultiver : plus de vers latins obligatoires, plus de discours latins imposés, plus de thèmes grecs, mais lecture cursive et raisonnée des auteurs anciens pour en extraire le suc sans chercher à les imiter. Les langues vivantes, qu'on apprend à parler et à écrire, les sciences occupent aujourd'hui la place d'honneur et elles regardent de haut les classiques humiliés et confus.

Le gouvernement a donc fait droit aux réclamations du public. Il est loisible aux élèves de choisir de bonne heure les sujets qu'ils préfèrent ou qui leur seront le plus utiles dans leur profession. Le programme n'est pas rigide, comme autrefois, il se conforme à l'esprit moderne qui, de son vrai nom, s'appelle l'esprit utilitaire.

Est-il bien sûr que les Français manquent d'initiative autant qu'on le dit chez eux et ailleurs? Dans tous les cas, ils paraissent en avoir eu assez pour faire trop souvent la guerre et jouer aux révolutions. Je veux espérer que les nouveaux programmes, en répondant à leurs besoins pratiques et en réveillant leur énergie, si elle dort, n'éteindront pas en eux l'amour des lettres et des arts, où ils ont trouvé jusqu'ici leur gloire la plus pure et la moins contestée.



Ce que disent les Feuilles.

C'est l'automne, il fait froid, le vent siffle à travers les arbres dépouillés; tout est mort dans la nature, plus de chants d'oiseaux, plus de fleurettes écloses au bord des sentiers, plus de langoureux parfums, plus de nuits tièdes; plus de longues promenades sous le dôme verdoyant des bois, rêvant d'amour, de gloire et d'immortalité; la bise

glaciale secoue avec fureur les dernières feuilles, qui s'envolent comme de pauvres papillons effarouchés pour s'abattre bientôt sur le bord des talus, dans les ruisseaux, dans les fossés, dans la boue des grandes routes.

Parfois, il est vrai, le matin, comme pour se souvenir de sa gloire d'antan, le soleil reparait à l'horizon, chaud, bienfaisant, pour nous donner une dernière illusion, une dernière caresse amicale avant de disparaître de nouveau sous le voile grisâtre et terne des jours d'automne, des jours de mélancolie, des jours de deuil. Le parfum de toutes les choses mortes vient rôder autour de nous pour nous dire que bientôt nous aussi, nous partirons pour le grand voyage de l'inconnu, vers cet occident mystérieux où la barque osirienne nous attend pour nous transporter vers des rivages où poussent des feuilles immortelles.

Et le vent souffle toujours, âpre, acharné; il soulève en tourbillons les feuilles mortes, les assemble, les disperse, pour les rassembler plus loin et les disperser encore; ici, il soulève le chapeau d'un vieux mendiant et le jette dans le fossé; plus loin, il s'amuse de la joie d'une blonde enfant, lui couvre la figure de ses cheveux; enfin, il s'engouffre tout entier sous les voutes d'une haute cathédrale, semble vouloir en soulever la toiture et retombe sur le sol impuisant, anéanti!

O feuille! petite feuille légère! pourquoi quitter ainsi le rameau du grand chêne, quitter ton vieil ami? Vous vous aimiez pourtant autrefois, quand le Zéphyr vous caressait du bout de son aile, quand le soleil d'avril vous inondait de sa lumière blanche et douce; et te souviens-tu de cette famille qui vivait à ton ombre, de ces petits à l'œil noir qui dès le matin te réjouissaient de leur doux gazouillis et te prodiguaient des noms si tendres quand tu les avais protégés de l'orage, ô petite feuille! Pourquoi abandonner des amis si bons!

Enfant, pourquoi ces reproches? je suis vieille, je suis ridée, on ne m'aime plus, les oiseaux que j'ai protégés autrefois sont devenus grands et forts, ils sont partis vers des pays plus beaux; le soleil et la brise n'ont plus de caresses pour moi, je suis abandonnée de tous, l'arbre lui-même, de tous mes amis celui que me semblait le plus fidèle, m'a laissé tomber sur la terre froide et nue!

O feuille! petite feuille légère! dis-moi où vas tu donc ainsi chassée par la tempête, froissée par le vent et mouillée par la pluie?

Je ne sais; je vais dans le mystère, dans le grand inconnu, je vais où Dieu me mène, par les sentiers de deuil, par les sentiers de gloire, dans la mort, dans la vie, dans l'azur, dans les éblouissements, toujours sa main me conduit, sa main bénie me conduira!

O feuille! petite feuille légère; je plains ton malheureux sort mais quoi, n'aurais-tu quelque espoir de revivre un jour, de reparaitre verte et belle sur l'arbre abandonné et d'entendre de nouveau le concert harmonieux des hôtes ailés?

Ta voix est douce, enfant; oui, on dit que par delà la sombre nuit où le vent et le froid sont vainqueurs, il y a un autre pays plus beau que celui-ci, plus riant, où le soleil ne se couche jamais, où il n'y a plus de nuit, plus de vent, plus d'orage et où l'on entend des harmonies si belles, si belles, qu'elles ravissent le cœur; c'est en ce royaume de la lumière que les feuilles et les fleurs sont transplantées pour couronner le front d'êtres immortels, et les petits oiseaux, nos fidèles amis, seront là, mais leur chant sera plus beau, oh! ce vent cruel!

Oui, pars, petite feuille; va, telle que tu es, jaunie, fanée, la proie des bourrasques, tu me parles d'espérance, je sens aussi quelque chose en moi qui s'éveille et qui chante, voix puissante, qui fait frémir tout mon être; ce n'est pas la voix des montagnes, ce n'est pas la voix des grandes eaux, c'est toi-même, Seigneur, c'est ton œuvre tout entière, c'est ta Parole Sainte, c'est la vue de ce ciel, c'est la vue de cette fleur, c'est la vue de cette âme chrétienne qui part avec un sourire pour le grand voyage de l'éternité, sentant bien que l'obscur au-delà est illuminé d'une gloire suprême, la joie de l'immortalité, du bonheur sans partage!

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