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Our Graduates' Pulpit.

THE TRANSFIGURATION.

Sermon by the REV. J. R. DONSON, B.A., B.D., St. Giles Church, Montreal.

Matt. 17 : 1-10.

Jesus is with His disciples in the neighborhood of Caesarea Philippi. He has led them into the quiet retirement of this northern region for a purpose. He is about to make known to them certain truths which they are slow to apprehend. First of all He tells them of His church and its foundation. "Thou art Peter and on this rock I will build my church." And as so many have pointed out, the foundation referred to is evidently the great confession made by Peter. If this impulsive disciple were the foundation, he would prove an uncertain resting place. The power of the keys was conferred on the other disciples as well as on Peter; indeed it is an authority given to every herald of the Cross. The key of the kingdom is the message

of truth. We make the word of God a savor of death unto death, or of life unto life.

Another subject which the Master dwelt on was the doctrine of the Cross. He showed them "that He must needs go up to Jerusalem and suffer many things." There was an urgent necessity; for this reason He came into the world. Then it was that Peter received the rebuke, "Get thee behind me, Satan." The minds of the disciples were not fully prepared as yet for the reception of this great truth; it was only after the crucifixion, after the ascension, when the Spirit came, that its full significance dawned on them.

We read that after six days He taketh Peter and James and John, and went up into a high mountain apart. It would seem as if those six days were spent in discoursing on this great theme. Then He takes with Him these three, and they see His glory.

In considering this subject of the Transfiguration, let us go with the disciples into the Holy Mount, and consider what they saw, and heard.

1. We will notice what they saw.—Who are these three whom we see with Jesus going up into the solitude of the mountain side? They are the disciples whom Jesus especially loved. This is not the first occasion on which they have been witnesses of His glory. When the daughter of Jairus was called back to life, they were present. They saw Him take the dead girl by the hand; they heard his word of royal command; they saw the signs of returning life, and the joy of the parents who received their little one back again to life. In the near future He will call the same three to watch with Him in the agony of the garden. He loved all the disciples whom He had chosen. "As the Father hath loved me, so have I loved you," was the message of assurance given to all, but these three had a fellowship which was denied to the rest. Here was a case of election among the elect. Did Peter and James and John have a larger capacity for spiritual truth than the others? Were they more anxious to learn, more susceptible

to the influences He brought to bear upon them? There seems to be no hint of this in the story of their lives. They blundered as often, and perhaps more deeply than the others. The Master was preparing them for their great work in the future. The impression made on the minds of these men by this transfiguration experience was deep and permanent. Soon after this, James is called upon to give up his life for the cause; we have no recorded words of his regarding it, but who can doubt it was a source of comfort to him in that dark hour of trial. Peter in his second Epistle declares "We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of His majesty." John, in lonely Patmos, saw one like unto the Son of Man. In his gospel he says, "We beheld His glory, the glory as of the only begotten of the Father."

The purpose for which they went into the mountain was to pray; the time seems to have been the evening; the transfiguration took place during the hours of darkness. The disciples began praying with the Master, but their eyes soon became heavy with sleep. Afterwards at Gethsemane they also were unable to continue watching. He continued in prayer; what the nature of His supplication was we do not know; we think they were regarding that cup of which He was so soon to drink. When the three men awake from sleep they see marvellous things.

(a). They see Jesus transfigured before them; His raiment became white as the light, and His face did shine as the sun. He seemed surrounded with a halo of glory. Streams of radiant light shine upon them from His person. What is the meaning of this transfiguration which they see? Jesus was not then transfigured, but all His former life had been a transfiguration. He was transfigured when He stooped to the cradle in the manger, when He worked on in long years of obscurity at Nazareth, when he wandered a stranger, having no place to rest His head. He was transfigured when His

visage was more marred than any of the sons of men, when He was despised and rejected, a man of sorrows, and acquainted with grief. All His life of humiliation on the earth was in reality a transfiguration. This was not a descent of glory upon Him from an outward source, but rather the refulgence of that inner glory concealed in His manhood. Now in prayer with the Father He becomes as He was before the foundation of the world. In His prayer recorded in John 17, He says, "O, Father, glorify thou me with thine own self, with the glory I had with Thee before the world was."

(b). They see Moses and Elias talking to Him. Moses, who had died on the summit of Nebo about fifteen hundred years before; Moses the liberator and legislator of the million and a half of Israelites, led out of Egypt; the man mighty in prayer and intercession, willing that he might be blotted out of the book if the people were only spared; the man who saw the land of promise afar off, but was not to lead the people into it. Now, after so many years have passed away, we find him in the land with the Messiah of whom he prophesied. These disciples see not only Moses but Elijah; that stern prophet of Israel, whose name was so descriptive of his faith; Elijah, who came so suddenly from the land of Gilead into the forefront of Israelitish history. He had been great in faith, great in the earnestness of his reformations, great in the miracles he was able to perform, and great in the wonderful translation by which he was carried up to God, without being called upon to pass through the gate of the tomb. How Peter and James and John knew that the companions of their Master, were Moses and Elias, we are not told. It may have been by the conversation to which they listened, or perhaps by some quick spiritual intuition they recognized these heroic figures of the past.

(c). They see a cloud which overshadowed them. For a time everything was hidden from their sight. Ruskin speaks of the frequency with which God is spoken of in connection with a cloud. When he went before the Israelites in the desert He led them by a pillar of cloud; when Solomon offered

the prayer of dedication at the temple, a cloud filled the place where they worshipped. The psalmist says, "clouds and darkness are round about Him." The disciples at Olivet saw Him taken up and a cloud received Him out of sight. His own prediction regarding His return was, "Then shall they see the Son of Man coming in a cloud with power and great glory." Now on the mountain top a cloud comes and hides Jesus and Moses and Elijah from the wondering gaze of the three disciples. They were themselves enveloped by it, and they feared as they entered the cloud.

(d). As they look in amazement the cloud passed away, a new sight is granted to them. They see no man save Jesus only. Moses and Elias were gone, and their Master alone was with them. Perhaps, the importance of these two began to occupy a part of their attention. The one was the representative of the law; he the emancipator of his people, mighty in miracle, great in meekness, perhaps the most heroic figure amongst all the heroes of faith. A greater than Moses is here, and they see no man save Jesus only. This Jesus of Nazareth is the Son of God, who counted it not robbery to be equal with God. Greater than Moses as a liberator of the people: by His power He has led countless numbers out of a worse slavery than Egyptian bondage, into the glorious liberty of the children of God. If the Son will make you free you shall be free indeed; He came to give liberty to the captive, to free men from Satan who leads captive at his will, to deliver from self and the evil of the world, to save to the uttermost all that come to God by Him.

He is greater than Moses as an intercessor; he was willing to be blotted out for the sake of the people, but the Son of Man gave his life as a ransom for the sins of the world. By His prayers He saved Peter from being carried away on the winds of temptation. He was continually offering prayer for the chosen band selected to give the world the knowledge of His name. Now in heaven He is our great High Priest, our Advocate at the right hand of God. He is greater than the

Hebrew law-giver in patience, through all the ages sending His rain on the just and the unjust, bearing with the sin and rejection of a guilty world. He has given His church in all its history, water to drink from the well of life. He is the living bread which came down from heaven. By His death He has given us freedom from the burden of Old Testament law; by His Spirit He has given us power to fulfil His will, and made us kings and priests unto God. Truly a greater than Moses is here, and they see no man save Jesus only. Elias, too, the stern prophet of Gilead has also vanished. He, great in his denunciation of wrong-doing, great in his loneliness of soul under the juniper tree, great in translation into the unseen world, but a greater than Elijah is here. When we read the twenty-fourth chapter of St. Matthew's gospel, we notice that out of the mouth of the Son of Man comes a flaming sword. He withers up the sin and hypocrisy of the rulers by His scathing, burning words. He is the Lion of the Tribe of Judah as well as the Lamb of God. In His loneliness and agony in the garden He had the burden of the sins of the world upon Him; surely He was greater than Elias in suffering and desertion of spirit. In His ascension we have not the horses and chariots of fire of Elijah, but he was taken up, and this Jesus went up. By His own power He rose from the dead, and by His own power He ascended to the right hand of God. Elijah was with difficulty able to give the Spirit to one, but He said, "tarry at Jerusalem until ye be endued with power from on high." At Pentecost, after ten days of waiting, the promise was abundantly fulfilled, and the Comforter has been an abiding presence. They saw no man but Jesus only. The representatives of the law and the prophets are gone. In Him both the law and the prophets find fulfilment.

What these disciples saw we may all see. We also can go with Him into the solitude. In prayer we may see Him as the chief among ten thousand. At such a time all else should dwindle into insignificance. The record of our experience should be, "They saw no man save Jesus only." Our spiritual

life is weak because there are so many things hiding Him. Looking unto Jesus is the apostolic injunction. Some people make the Bible their Christ; there is a species of Bibliolatry abroad. We see not the book but "Jesus only" in the book. In some churches He is hidden behind vestments and altars and outward ceremonial. These may be useful in helping the devotion of some, but by faith we see behind these, and they fade away and Jesus Himself dawns on the view. Anything which hides Him is a hindrance. At the Lord's table, not the bread and wine, not the words of Christ, not our faith or feelings in Him, but Jesus only.

There is a story told of an artist who painted a picture of the disciples and their Master, sitting around the table. For months he painted with the greatest care, and at length the work was finished. When the painting was submitted to a friend for criticism, at once his mind was taken up with a cup in the foreground. The artist in anger quickly blotted it out with his brush, because he saw it took up the attention which ought to have been bestowed on the central figure. Thus we should remove whatever hides Him, or draws our eyes from Him; laying aside every weight and the sin which doth so easily beset us, looking unto Jesus.

2. Having thus noticed what the disciples saw in this transfiguration scene, let us now listen to what they heard. Not only were their eyes blessed in seeing, but also their ears in hearing. The impression made on the mind through the sense of sight is deep and lasting. We have seen sights the memory of which will haunt us until death; again, we have seen visions which will cling to us for ever as tender memories, to cheer us on our way. We can say the same regarding words which we have heard; some of them with frightful echoes still ringing in our ears; others sweet and calm, blessing us as in the silence they come floating back again. These disciples seemed not to forget the sight on the Holy Mount; we are sure it is no exaggeration to say that what they then heard ever remained with them.

(a). They hear first of all these three in conversation. Surely this is an important theme about which they are talking. As they listen they understand; the subject of conversation is His death which He must accomplish at Jerusalem. For six days He spake of this great matter to them; its importance was beginning to dawn on their minds. Now with the heavenly visitors He is entering further into the same subject. Peter afterwards in referring to the attitude of the prophets to His great salvation said, "of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you; searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory which should follow." Further he tells us that the angels desire to look into these things. They could not understand why their King should come to earth and die, taking not on him the nature of angels. Peter and John afterwards made His death their theme. The former preached Christ crucified when three thousand were added to the church. The loudest note of the golden harp of John was "the blood of Jesus Christ His Son cleanseth us from all sin." As we read over the Old Testament and the New, we cannot but be struck with the almost constant reference to the death of the Son of God. The explanation of all the temple ritual is found in this fact. The prophets pictured the coming one, but the clearest picture is Isaiah 53, where he is represented as a suffering Saviour. Jesus Himself always kept this thought in the foreground in His own mind. His teaching on the subject might be summed up in the saying, "Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth fruit." The apostle Paul was determined to know nothing but Christ and Him crucified, and his glory was only in the cross of Christ. In a vision of heaven by John, in his rapture he heard the shout of acclamation in heaven, "Worthy is the Lamb who is slain." The death of Christ is

the theme of angels, prophets, apostles, and men everywhere redeemed by His blood.

(b). When the cloud overshadowed them they hear a voice out of the cloud. It was the voice of God, "This is my beloved Son, in whom I am well pleased; hear ye Him." Once before had this voice come, at the time of the baptism in the Jordan. Once again it will sound forth when the Greeks are come seeking Jesus, and when he desires to be glorified. This voice would give them the assurance that He who called Himself the Son of Man, was also the Son of God. They would feel sure of His divinity. John afterwards said, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." This voice urged them to hear the words of this Son of God. Hear the words of Moses and Elijah, yes! but only as an echo of His words. Hear ye Him; afterwards they would cherish and store up in their minds the truths and commandments He gave them.

(c). After the cloud had passed away they see no man save Jesus only. They hear no more the voices of Moses and Elias, or the majesty of the voice of testimony. They are sore afraid and amazed by what they see and hear. Now they hear the tender accents of Jesus as He says, "Arise and be not afraid." This is a voice of comfort and assurance. They were mystified by the words of Moses and Elias, terrified by the voice out of the cloud. They could have said like the people of old, "Let not God speak to us lest we die." Now God speaks to them through His Son. His message is one of tenderness and love. "Arise and be not afraid." At the sound of that voice fear fled away. "Fear not," was the message given by the angels to the shepherds. "Fear not," was the message given to those waiting by the tomb with sorrowful hearts. "Fear not" is the word of the ascended Saviour to-day to all His disciples. "The bruised reed He will not break, the smoking flax He will not quench."

In our study of the transfiguration we have gone with Peter and James and John up into the mountain. We have noticed them, seeing Jesus transfigured, seeing the two heavenly visitors with Him, seeing the cloud covering all from their view, and seeing no man save Jesus only. They heard the conversation regarding His decease, the voice of testimony from the cloud, and finally the sweet words of the Master soothing their terrified hearts. In our lives we may have many such mountain experiences, and with eyes anointed with divine eye-salve see the invisible things of God, and with ears opened, hear the messages of comfort and direction given by His Holy Spirit.



HOSEAH, AMOS AND MICAH.

A STUDY OF RELIGIOUS AND SOCIAL LIFE.

REV. C. B. ROSS, B.D.

We desire, with the aid of these three prophets, Hoseah, Amos and Micah, to lift the veil and reveal, so far as we can, the religious and social life of the people of the Kingdom of Israel in the eighth century B.C., and, especially, in the latter half of that century. Nor will the task be such a difficult one as we may imagine; these prophets are so rich in their portraiture of current events, while they declare the will of God to the sinful people.

The political and military history of the kingdom is soon told. The inhabitants imitated the people of the southern kingdom of Judah in looking, now to Assyria, now to Egypt, for help. They did not turn to Jehovah, or they only turned to Him in a half-hearted way; and, accordingly, Assyria, on which they leaned, became the source of their downfall. There can have been no little courage, however, in that small people perched upon their rock, no little military organization and discipline, no little military skill, when, after all their reverses, they withstood the might of Shalmeneser and Sargon for three years. One is reminded of the defence of Plevna by Osman Pasha; but the defence of Samaria must have been a much more serious and terrible affair, when the besieged were reduced to such straits as are told us both in the prophetic and historical books.

There appears to have been great commercial activity among the inhabitants of the northern kingdom. The corn market was in full swing; there was a busy traffic in oil and wine. The farmer brought his well-laden beasts of burden through the city gates, and found a ready market for his produce. The retail shops also were busy. We almost hear the clink of the weights in the scales, and see the petty merchant groaning

under the weight of his wheat bags. Stone-masons also were busy, for the building trade had spurts of activity; and the rich merchant desired both a winter house and a summer house. Temples, not a few of them, had to be built for Baal; and this, again, must have helped to enliven the building trade.

The workers in ivory and gold and silver also were actively engaged in decorating the interiors of the palaces and temples, in carving the ivory couches, and in furnishing the drinking-vessels for the tables of the rich. The aesthetic tastes of the people also, who appear to have been very musical, must have called into being a class of musical instrument-makers and professional musicians. These latter discoursed sweet music while their masters reclined upon their couches and drank wine from their golden cups. Professional gardeners, also, were there, for the rich Samaritans had their pleasant vineyards crowning the slopes on which the city was built, and creeping along the valley in the neighborhood. The richer classes of Samaria lived in a state of great luxury. They dwelt in their beautiful houses decorated with works of art; they indulged in costly banquets, where the wine-cup flowed freely, while they listened to the music of viol and harp. The women, especially, were noted for their luxury. They had lost their native womanliness; they could only be called "Kine of Bashan," lolling upon their couches and calling upon their husbands to give them wine to drink.

At the same time there was unrest socially. The laws of Deuteronomy treating of the social and commercial life were wholly disregarded. One would almost fancy that the people of Israel knew nothing about these. The rich lent the poor money at exorbitant rates of interest, and took every unfair means of depriving the poor debtor of his house, his land, his personal freedom. They defrauded the widow, and bereft her of her patrimony, driving her forth from her lands. They added insult to injury; they bought the poor for silver and the needy for a pair of sandals, at so little value did they reckon human flesh and blood, not to mention the immortal

soul. They swallowed up the needy, and made the poor of the land to fail. Such was their greed that they panted after the dust on the poor man's head—the man whom they had, themselves, impoverished by fraud.

And the poor man had no chance whatever of obtaining justice. All the power of riches was against him. The judge before whom he went to plead his case accepted bribes. Prince, priest, prophet, judge, all combined, in a hateful combine, to defraud him of his rights. He was cheated also by the merchant, who made the ephah great and the sheckel small, and who falsified the balances of deceit. He was daily exposed to robbery and murder, the city being full of violence, brother hunting brother with a net, the very priest adopting the calling of murderer. It was a time, surely, when oppression made the wise man mad. It reminds us of the period in the history of France when a deputation visited those in authority to urge their grievances, and were told they might satisfy their hunger with grass. All the elements of anarchy were there; and, had it not been for the arms of Assyria, Israel would have probably been convulsed by a revolutionary war.

These remarks reveal to us, to a partial extent, the moral condition of the nation. Never surely was a people in a more deplorable condition morally than the inhabitants of the northern kingdom of Israel immediately before the conquest by Assyria. This moral condition was similar to that of the heathen as described in the first chapter of the Epistle to the Romans. Our three prophets give a terrible catalogue of their sins. They are liars; they are pitilessly cruel; they are addicted to swearing, to deeds of murder and violence, to robbery, to adultery: so that they store up robbery and violence in their palaces. They are addicted to bribery and injustice. "They afflict the just; they take a bribe, and they turn aside the poor from the right." They "abhor judgment and pervert all equity." Further, as we have seen, their commerce is utterly rotten and fraudulent. The whole moral or rather immoral condition of the people reminds us of the moral decay of

the classical world just before the coming of Christ, or of the moral decay of the French nation at the end of the last century, brought about by the reign of deism and atheism.

The religious condition of the people is more difficult to understand. Their religion was a curious compound of the false and the true, the false leavening the true until the whole became a mass of festering corruption. Let us, first, listen to the echoes of the true religion as these are rung out by our three prophets.

1. They showed a reverence for holy days. They say: "When will the new moon be gone that we may sell corn, and the Sabbath that we may set forth wheat?" And accordingly, God says regarding Israel; "I will also cause her mirth to cease, her feast-days, her new moons, and her Sabbaths and all her solemn feasts."

2. Amos 5 : 18. "They desire the Day of the Lord." They think that, when the day of vengeance comes, God who loves his chosen people Israel will rescue them. They think that the "Day of the Lord" will be to them a day of blessing and not of judgment. They have no dread that the blow, when it falls, will destroy them as a nation forever.

3. Micah 3 : 4. "They cry to the Lord," hoping that He will hear them, notwithstanding their unrepented sins.

4. They "boast that the Lord is among them;" and they fancy that no evil will befall them when such an One is in their midst."—Micah 3 : 4. "The heads thereof judge for reward, and the priests thereof divine for money; yet will they lean upon the Lord and say: Is not the Lord among us? None evil can come upon us."

5. They are careful to offer up sacrifice. They are willing, so far as their means permit, to present before God thousands of rivers of oil; they are prepared to sacrifice their first-born for their transgressions.

Such a religion as this is manifestly false. It has no real life; and thus, we are not surprised to find that it is associated with irreligion of a most degraded character. The Israelites

regard God as a mere talisman by means of which they hope to ward off impending evil. They do not recognize in Him the infinitely holy God who asks man to do justly and to love mercy and to walk in all humility in His presence.

Thus we find that the people have fallen into idolatry, accompanied by vice of the most degrading character. They have built their temples to Baal, and formed groves for his worship, with all the drunkenness and impurity usually associated with that worship. This is the great burden of our prophets' message. Their souls are filled with horror at the idolatry of the people. Baal-worship has taken complete possession of them. Besides these false priests, also, are the professors of witch-craft and sooth-saying, just as in the decaying empire of Rome there were the Jewish fortune-tellers, and as in modern Europe there are strange forms of spiritualism and strange superstitious cults.

But were there no true-hearted souls in this corrupt kingdom? We strain our ears to catch the notes of their gentle voice amid the noisy brawls of the assassin and the wild ritual of the heathen god. We do not listen in vain. We hear the voice of God's people. In that doomed city God has left Himself a remnant.

1. We hear of the righteous: Amos 2 : 6, "The righteous were sold for silver."

2. We hear of "the just": Amos 5 : 12, "They afflict the just, they take a bribe; they turn aside the poor in the gate from the right."

3. We hear of "the prudent" : Amos 5 : 13, "The prudent shall keep silence in that time."

4. We hear of "God's people": Micah 3 : 2. There can only have been a very few in this class, however, like Noah and his family in a sinful world, like the Mystics before the Reformation.

Such is an attempt, very briefly, to describe the life of the people of Israel as it presented itself to Hoseah, Amos and Micah. So graphic is the description given by these prophets

that we can, in imagination, enter the ancient city, watch the soldier moving through the streets, see him peering over the battlements to find whether he can catch a glimpse of the approaching Assyrian army. We can see the farmer bringing his goods to the market place. We can see the merchant trafficking his wares, juggling with the ephah and sheckel. We can enter the slave-market and see the poor debtor sold for a pair of sandals. We can enter the palaces of the rich and see the ivory couches and divans and other signs of luxury; we can see the banqueting chamber, the scene of drunkenness, and listen to the strains of music. We can see the hired assassins killing their victims in broad daylight; we can hear the lonely wayfarer's shout of terror as he is waylaid by murderers at night; we can stand in the gateway and see the poor man plead his case, while his rich opponent slyly hands a bag of gold to the judge. We can look without at one of Baal's magnificent temples; we dare not enter and behold the scene within. We can enter the home of the righteous and listen to their mournful words: "How long, O Lord, how long?"

What are some of the lessons, then, which we learn from our study of these books?

1. It seems to us that our study throws light upon the debasing tendency of false religions. They always lead to corruption of morals. Look at ancient Egypt; look at modern India and China. We hear it said by very learned men in these times, that there is truth in all religions, and that missions to the heathen on the part of Christian churches are a mistake. We must confess that, on the contrary, the more we study Foreign Missions, the more we feel the unapproachable eminence of the Gospel of Christ. And we feel assured that the returned missionary would tell us that the pictures of irreligion given by our three prophets find their exact counterpart in Hinduism and Buddhism to-day.

2. Our prophets also reveal to us the only remedy for socialism. There were terrible social problems in the northern

kingdom when these three men wrote. These social conditions grew on the soil of irreligion and sin, and they could only be removed by the removal of irreligion and sin. We are confronted by similar problems to-day. We are told that the poor to-day are robbed by trusts and combines, that the poor man cannot obtain justice, and that fraudulent contracts abound. In some countries these problems have appeared in such a form that civil war is spoken of as the only satisfactory solution.

If so, our study has revealed to us the only remedy for this state of things. After all, it is not a question between rich and poor, but between religion and irreligion. The poor man may be just as sinful as the rich man; and, were he to become a member of the wealthy combine, might be just as grasping as his partner who has possessed wealth for decades. No, if we wish to solve the problems of socialism, we must teach men, both rich and poor, to do justly and love mercy, and walk humbly with God. We must invite them to come to Christ, who will take from them the hard and stony heart, and will give them a heart of flesh. This is the applied Christianity we need; the applied Christianity of the heart transformed by the love of Christ.

Lachine.

Poetry.

THE NORTHWEST MISSION FIELD.

Verses addressed to the Members of the Graduating Class by one of their number.

Harp of my boyhood, long since first essaying
 Praise of the meadow, the stream, and the grove;
 Then in my wilful youth wooed to interpret,
 Throbbings of passion and promptings of love;
 Last, keeping time to a humor fantastic,
 E'en as the whim of thy master enticed;
 Wake once again in the midst of thy slumbers,
 Sing to my comrades one song—one for Christ!

Comrades full-armed with the strength of the Gospel,
 Comrades well-trying in the cause of the King,
 Deem not the faintest, the weakest, unworthy,
 Now ere the onset a war-song to sing.
 Skirmish and drill and parade now are over,—
 Hark to the bugle forthtelling of fight!
 Swords in the march and the bivouac sullied
 Oft on the battle-field sparkle with light.

Some hearts are beating with high expectation,
 Some with a courage sworn never to yield;
 Most with an earnest and firm resolution,
 Prayerfully, trustfully, look to the field.
 Some, looking in and not out,—back, not forward,
 Fear, indecision, humility, feel;
 Yea, and at times perchance ye who are truest
 Find heretofore but lukewarmness of zeal.

Bury the past; let its shade not affright us;
 Bid all its sadness and darkness adieu;
 Once more let hope be the star of life's journey,
 Once more a prospect be held up to view.
 Erred have we? That we have—times without number;
 Failed, do they tell us? Ay, so it hath seemed:
 Who hath not failed? Be past failures forgotten;
 Who hath not erred? Be past errors redeemed.

Forth we go now with the sword of the Spirit,
 Warriors whose feet with the Gospel are shod,
 Heralds of righteousness, angels of mercy,
 Priests of the people, and prophets of God;
 Not for the praise of men, fame of the future,
 World gain or glory that is to be won,
 Saving our own souls, or crown everlasting;
 But for the work that awaits to be done.

Broad by Assiniboine's sides are the meadows,
 Fertile the plains where Saskatchewan flows;
 Green are Alberta's luxuriant pastures,
 Fair the wide fields where the wheat harvest grows;
 Stalwart the farmer stalks, fearless the rancher
 Pens the hot herd in the crowded corral,—
 Daring and loyal, and framed for devotion:
 Hear they of Christ? Doth none say that they shall?

Lofty the mountains with snow-crested summits,—
 Gorgeous the hues on each sun-burnished spur,—
 Rugged and bulwarked with tow'ring majestic
 Stately gray giants of spruce, larch, and fir.
 Beautiful ye would be there on the mountains,
 Ye which go forth for the captive's release,
 Feet of the runner who bringeth good tidings,
 Bringeth good tidings and publisheth peace.

Bright is the silver refined from the ore dark,
Rich is the gold in the quartz veins disperst,
Strong are the arm and the heart of the miner,—
Men, and a soul to be saved in the worst:
God is blasphemed, for they know not He loves them;
None doth restrain them from manifold vice.
Forth with the wisdom that's better than rubies!
Forth let us speed with the pearl of great price!

Forth with the truth of our holy religion,
Christ for our burden, and souls for our quest!
Till not a spot shall be strange to the message,
Throughout the width of the North and the West,—
Camp of the huntsman in forest's deep fastness,
Lodge of the Blackfeet, or hut of the Cree,
Home of the fresh-water fisher, or harbor
Whence the bold sealer puts out to the sea!

O'er all the land let the cross be uplifted!
O'er it the banner of love be unfurled!
Let us go forth with the lamp of the Gospel,
Forth for the spread of the Light of the World!
Cleft of the mountain, recess of the forest,
Labyrinth dark of the mine, let it search!
Forward, my brethren, the faith of our fathers!
Forth to the conflict for Christ and the Church!

Presbyterian College, Montreal.

THE OLD TESTAMENT AND THE NEW SCIENCES.

By REV. PROF. SCRINGER, D.D.

V.—THE ANTIQUITY OF MAN.

While discussing the antiquity of man in the last paper, passing reference was made to the fifth and eleventh chapters of Genesis as giving the generations from Adam to Abraham, with figures that seemed to furnish the data for a possible chronology of the early world. It was found, however, that owing to the more or less artificial structure of all Biblical genealogies, they could be used for that purpose only with considerable hesitation and reserve. Any system of chronology based upon them must be held only tentatively and subject to correction from other sources of information.

Altogether apart from the question of chronology, however, these two genealogies present a scientific difficulty of another kind, which has hardly received the attention it deserves, in the extraordinarily long lives which are attributed to the patriarchs representing the successive generations. Roughly speaking, they are assigned ten times the average duration of human life at the present time. This is particularly true of those who flourished before the deluge. After that event they gradually diminish, as we come down to historical times, until they reach ages which are normal in our experience. The statements are made in all sobriety, without any surprise, as if it were a matter of course, and the figures are given with great minuteness of detail, as if the writer felt perfectly sure of his facts, and expected them to be received without question.

Now, it would certainly be going too far to say that science has proved such longevity, under any circumstances, to be impossible. Not a few plants actually live longer than the periods here assigned to antediluvian men, and it is proverbially difficult to prove a universal negative. But science cannot help re-

garding the ages given as very improbable. It is not known that any animal of any species has ever lived to the age of Methuselah with his nine hundred and sixty-nine years, or to anything remotely approaching it. So far as is shown by anthropology or archaeology, no material change has taken place in man's structure since his appearance on the earth. The very earliest remains bear the closest resemblance to existing specimens. It is true that one primitive skeleton has been found in France of rather unusual size, requiring us to suppose that the man must have been about seven feet high. But there is nothing to prove that this was the rule then any more than now. Even if it were, it would not account for the extraordinary difference in the duration of life. The probabilities are that the limit of human existence has always been very much what it is now. A few succeed in passing the century mark, but they are very few, and the longest lives that can be authenticated by any reasonably good evidence is less than half the very shortest in the antediluvian list.

Theologians and commentators as a rule, have not taken the difficulty presented by these considerations very seriously. They have for the most part interpreted the Biblical statements in a purely literal manner and have contented themselves with saying that science is not in a position to disprove the statements made regarding the extraordinary longevity of these antediluvians. They suppose that the physiological conditions at that time may have been far more favorable for long life than at any later period or that the vigor of the original paradise state was only gradually exhausted. "The principles of modern physiology," says one writer, "are not applicable in such a case, for we are so entirely ignorant of the condition of mankind in an age so remote, and a state of the world so completely separated by an impassable wall from later ages, that we are not warranted to judge by present analogies."

Such a method of dealing with the matter can hardly be regarded, however, as satisfactory, save to those who are very anxious to be satisfied that the Biblical statements, as inter-

preted by what seems to us their obvious meaning, are literally true. It is a sort of religious tour de force, which makes light of all rational probabilities as nothing better than impertinent intruders into a sacred field, where they have no right to exist. It reminds one of the early stage of the discussion regarding the geological objection urged against the Mosaic Cosmogony, when it was gravely suggested that the curse pronounced upon the earth in consequence of sin and the deluge were sufficient to explain all the phenomena which seemed to militate against the literal interpretation of the six days of creation. The scientific mind simply refuses to consider suggestions of that character. It assumes on good grounds the continuity of natural laws, and, until evidence of a decisive character is produced, refuses to admit that the physiological conditions could have been so widely different from what they are to-day as to account for such an enormous variation in the duration of life as appears to be indicated by these figures. If there is no other explanation of the language, scientific men will prefer to believe that these statements are simply fabulous traditions, whatever may be the consequences to the credulity and authority of the book which contains them, and they will place them alongside the other tradition still current among Orientals that Adam was a hundred and twenty feet high. Not only so, but many others, who can lay no claim to be considered scientific, but who are unconsciously affected by the growing scientific temper of the day, feel that the literal interpretation of these statements imposes a tax on their faith which is becoming continually more difficult to bear. In view of the results that have been reached from the discussion of other difficulties of a similar character they cannot help asking whether this difficulty too, is not altogether of our own making, arising from erroneous interpretation of Bible language. All past experience shows the unwisdom of theologians in holding fast by literal interpretations of Biblical statements at all cost when science shows good reasons for questioning the accuracy of

the results thus gained. It is natural for those who reverence the Bible and are profoundly convinced of its Divine authority to follow its guidance in all departments of truth. It is also natural that they should prefer to understand its statements in the simple uncritical way in which they have always read them. But it cannot be repeated too often that the Bible was not given with a view to scientific instruction, and that all statements which seem to bear on matters of that character are given solely for their religious value, and in the conventional language of the day. In this case the genealogy is given apparently for the purpose of tracing the descent of the chosen people and ultimately of the Messiah. But so far as that purpose is concerned, it matters nothing, whether their lives should be found to be abnormally long or only of the average duration. This very genealogy appears twice again in the Bible, viz., in the first chapter of Chronicles and in the third chapter of Luke's gospel. In both cases the ages are omitted altogether as of no account. Nothing but stubbornness or an unwillingness to own that he may possibly have been mistaken will prevent the theologian from looking at the matter a second time in order to see whether he has not been too hasty in his deductions from Bible statements or too superficial in his interpretation of Bible phrases. We have always to take into account the possibility that we have been reading our own ideas into the words and understanding them in a different way from what the writer intended. Some simple suggestion may solve the whole difficulty and remove the apparent contradiction. This has occurred so often in the past history of the conflict between the Bible and science, that one is encouraged to inquire whether it may not be the case here also.

Suggestions of this kind have not been wanting. A few of them are worth consideration.

Some have endeavored to escape from the difficulty by supposing that the figures have been changed by the copyists in the process of transcription. None of the existing manuscripts

of the Bible in any language are earlier than the fourth century of the Christian era, and this genealogy must have been copied and re-copied many times before that. Numbers are particularly liable to undergo change in this process. In all our existing manuscripts these numbers are written out in full, but for other purposes numbers have usually in Hebrew been expressed by the letters of the alphabet, and it is quite possible that this may have been the earlier practice in the text of the Bible as well as elsewhere. A copyist who had come under the influence of some current view as to the length of life in the earliest times might make the slight change necessary to have the text conform to this, and do it in all good faith. Once the change was made, it would be easily perpetuated under like influence. Attention has already, in the previous paper, been called to the fact that in these very genealogies the figures are given differently by the Hebrew text, the Samaritan version, and the Greek Septuagint, while a further variation is found in Josephus. This in itself is certainly suspicious as showing that liberties have been taken somewhere. But on the other hand, all four sets of figures, though differing by many hundreds of years from each other, agree in apparently making man's life then at least ten times as long as it is now. Their agreement on that point rather indicates that whatever the original may have been, it suggested something like that. Certainly, if the figures were raised by any copyist it must have been at a very early period—long before any of these versions were made.

Others have adopted the view that the years in this table are not solar years like ours, but lunations representing a period when time was counted by the moon. Therefore to get the real length of their lives, we must divide them all by twelve or thirteen. This would remove all difficulty, especially if we take the numbers in the Greek version. But unfortunately for the theory, the word in the original is the regular word everywhere used for the ordinary solar year, and there is no evidence what-

ever that any ancient people ever counted long periods by lunations.

A third and more probable method of explanation is to regard the names in the genealogy as representing successive dynasties rather than individuals, each dynasty being summed up under one leading characteristic name, and lasting for centuries, though the individuals composing it enjoyed no more than the average longevity.

Such an interpretation of the genealogy is undoubtedly a little startling at first sight, and is perhaps not altogether free from difficulty. It is not the obvious meaning of the language and probably would not have occurred to any one in modern times had it not been for the scientific difficulty which the literal meaning involves. But an examination of the genealogical tables of the Bible shows that they are rarely to be taken in their strict literal meaning. All such terms as "begat," "father of," "son of," indicating descent, used so frequently in them, had evidently from the very earliest times come to be used as technical terms, implying relationship only in a broad general way, without much regard to their strict etymological meaning. Generations are freely omitted without any hint whatever that they are so, and single names stand for whole clans or lines. In the tenth chapter of Genesis we have a table of descent from the sons of Noah in which it is now pretty generally admitted that every name stands for a people, and in which the grouping is probably based on geographical distribution rather than on actual blood relationship. Altogether apart from genealogical tables, David sometimes means the family line of Davidic kings. Without any greater violence to the meaning of familiar terms, this antediluvian genealogy might easily have been intended to give us in brief outline the succession of ruling families that held sway throughout that long bygone age. It is at least suggestive of some artificiality in the arrangement when we observe that there are ten generations from Adam to Noah and exactly ten more from Shem to Abram. It is only what we might expect to find if the further

back we go the more artificial and compressed the genealogies are.

Such an artificial arrangement would of course be adopted without any intention to deceive or misrepresent the facts. However unfamiliar it may be to us, at the time it was written it would probably deceive nobody. With us, comparatively little attention is given to family genealogies, and in the arrangement of them there is almost no technical terminology. But wherever the succession to real estate is determined by rigid laws of entail, as was the case among the Jews, such a terminology would be in regular use and would be understood by everybody without any special pains to interpret it. If we could think ourselves back into their situation, what must seem to us a non-natural meaning would often suggest itself to us as the only possible intention of the writer.* It is true the Talmud takes these statements literally, but there is no clear evidence that the earlier canonical writers did so. Some few passages have been alleged, such as Gen. 47 : 9; Ps. 90 : 10; Is. 65 : 20; but a glance at them will show that they do not necessarily carry any such implication. Gen. 6 : 3 is now generally taken as indicating the respite that should be afforded for repentance before the flood actually came. With the other sacred writers the plainest indication of the technical and artificial character of these genealogies was the fact that taken literally, they lengthened the duration of human life greatly beyond the bounds of all ordinary experience. To us the same fact may well be equally suggestive and at the same time deliver us from a wholly gratuitous conflict with modern science.

SAN GABRIEL ARCHANGEL.

Some of the ruins of the Californian missions are very extensive, those of San Luis Rey particularly so. These have recently been restored with care, and a movement is on foot to preserve others. The movement includes nearly every thinking man in the southern countries, for, if he is not inspired by a love of archaeology, he, at least, appreciates the fact that the missions attract a large number of tourists. A few of the missions have been able to weather the storms of time, and, though they have seen three flags over them, remain steadfast in their seat as the Vicar of Bray. One may still hear through the tranquil air, the clear summons of their bells and sit in worship or respectful attention on the rude benches where generations have found solace.

And what epicures these mission founders were! Drop yourself down anywhere in Southern California, and if there is a dainty stream, a fertile valley, a charming scene, you may ask the first man you meet to show you the mission. Be sure it is not far off. If you see a cottage in that neighborhood where the roses clamber highest and bloom most thickly, where the garden, shaded with tall palms, is one snow-bank of calla lilies, or shaggy as a terrier with chrysanthemums, go right in and ask for the padre. The wise ones no longer plant their churches on a rock, for they remember the parable of the sower. It is pathetic to visit the ruins of some extensive mission, perhaps now choked with prickly cactus or overgrown with wild sunflowers, and to think what ecclesiastical hopes fell there. But one can visit here and there a mission still virile, though, no doubt, but the shadow of its ancient glory. One of these missions, in some respects the most remarkable of all the survivors, is that of San Gabriel Archangel, which nestles in the valley below our Californian home of last winter, and to which one afternoon we paid a visit.

In August, 1771, Padres Cambon and Somero left San Diego, with ten soldiers and muleteers, to establish a mission in the fertile valley now called San Gabriel. Little they knew, and less did they care, that a puritanical band in the woods bordering the Atlantic were growing restive under British misrule, for what could that signify to them beside the broad Pacific! Thousands of miles of prairie, desert, and cloud-shouldering mountains intervened, peopled with fierce tribes, thundering to the hoofs of buffalos, silently pitiless to life, or echoing through unfathomable canyons the movements of the grizzly bear. Who could imagine that the splash of tea chests in Boston harbor could produce a ripple that would spread in widening circles to the western slopes of the Sierras. Above these early missionaries waved the flag of Spain, red with the blood of slaughtered innocents, disgraced by the massacre of incas and nobles, stained by the brutality of the Inquisition. In its haughty pride it claimed the whole Pacific coast, yet Mexico waited to be free, and the Stars and Stripes, not then designed, were ordained to float upon the breezes that fanned the cheeks of these ambitious padres. The womb of history labors with surprises.

The mission church had been a conspicuous object long before we reached it, a quaint stone structure, with a somewhat Moorish bell-tower. All the mission buildings show the influence of the Moorish conquest of Spain in their architecture, and, indeed, this is shown to this day in Southern California in new, and even secular, buildings, such as the Santa Fe Railway station, at Los Angeles, which is very handsome, with arch, minaret and dome. As we drew near, winding deviously through the avenues of shade trees, or groves of lemons and oranges, we saw the five bells, whose mellow notes, with those of a sixth now, I believe, on the Baldwin ranch, sounded for many a year upon the sabbath stillness of San Gabriel Valley, rimmed with its azure hills.

We reached the mission. The secret of the power and du-

ration of the Roman Church revealed itself the moment the courteous padre opened his mouth. He said, "I will be happy to show you through the church. You know, of course, that it is customary to make a small donation." The Church of the Vatican lifts its boughs to heaven and shelters many, far and wide, because it is firmly upheld by the root of all evil. But ah, what a come-down it was for a San Gabriel mission padre, whose broad meadows, thronged with herds, were once the envy of all, and whose doors were once open, like those of a baronial hall, to every comer, to have to rely upon "small donations," for the support of his church. Once, no doubt, thousands of dollars in gold lay in the strong box, now, alas, his Sunday collection averages three dollars.

I could not drag the history of the church from the padre. He told us of its building, of course, how many years it required—sixteen, I believe—and how the ten white men who formed the nucleus of the settlement, had to turn their hands to everything, teaching the Indians what little of the builder's art they themselves possessed. Six miles away, on the face of the Sierras, winds a trail, down which the timber was laboriously carried; and so, bit by bit, the whole surrounding district contributing its mite of natural treasure, the church went up, built by the veritable sweat of man's brow; with its walls two yards in thickness.

I should have preferred, however, to have heard something of the soul life of the mission, of the simple schools they no doubt established, in which the proselyte struggled with pot-hooks and catechism, of the tragedies and comedies of the life, and most of all, of the dark day when the padres sate silent at the board and heard the edict of secularization before which, as snow before the sun, their ambition melted away and their power disappeared. Yet was San Gabriel more fortunate than many of its fellows. Deprived of power, it subsisted upon love. Secularization did not close its doors nor crumble its walls in ruins: it still directs, it still consoles a

flock more precious than used to browse upon the mission meadows.

The padre need hardly have told us that the mission church was built by unskilled men. That was self-evident. One could almost realize that it was constructed by soldiery, it is all, inside and out, drawn up severely at "attention." No curves, no grace, barrack-like; and everything solid as though defying the devil and all his hosts, earthly foes included. It is a true church militant, its doors iron-bound, thick as prison gates, its floors of yard-square bricks defying the mine. Well, as the padre said, it was comforting to think that, in the event of attack, such solid walls were ready to offer a sanctuary that perhaps the altar itself could not.

We entered the church. Talk about the Time machine and its frequent foolish fancies! It was a hundred years difference to cross that threshold. Out of the warm sunlight and springing flowers of to-day, we passed into the cold, subdued gloom of antiquity. The interior of the church is simple in the extreme and not to be compared with the ordinary prosperous parish church of Canadian farm districts. The beautiful white and gold interior of the Chicoutimi church rises in fancy before me as I write. There, as here, swart Indians form the flock, there, as here, is simplicity and Arcadian life, far from ambition and over-work; but there His Holiness himself would not have his taste offended; while here—well, Christ was born in a stable and cradled in a manger, so why should men be critics!

While I was thinking all these things among the rough benches and white-washed walls, Diogenes, my companion, as usual, was trying to make friends with the saints, of whom there were many in wood and oil upon the altar and walls. I caught him making faces at St. Francis d'Assisi, who, in ludicrous attitude, like a Jew peddler praising his wares, seemed Svengalizing birds; having, for the first time, as I told Diogenes, a goose among his flock. This drew our attention to

the altar, occupying one end of the church, and rich in wood-carving. Saint Gabriel has the post of honor, and looks so handsome that, no doubt, he has many as fair a devotee as Liza, of Boccaccio's tale. The Virgin is here also, but our Lord is not,—a hiatus not uncommon in Romish churches. Christ visited earth to canonize his mother. Like the altar piece in the little chapel behind the French church in Montreal, this alter is all wood—but there the resemblance ends. In speaking thus ambiguously I please all parties. Our Californian padre's idea of Canada is founded upon his recollections of Quebec, ever so long ago. Canada is a mountainous country, poverty-stricken, in ruins, odoriferous, haloed with a history no one else cares a rap about. Ergo, Canada can nowhere show a church like the church of San Gabriel Archangel.

No man of taste dare criticise an old painting. Even if the saints stand on tip-toe, what has that to do with the laws of perspective. The eyes of Diogenes bulged as he heard me speak upon art to the padre, but then, a prophet is not without honor save in his own country. Yet, on the whole, the series of paintings in the church are well executed, although badly hung. Most of them evidently belong to an order of mendicant, friars, so tattered and battered are they; but even these have been recently patched, and show their repairs only in certain lights; one, a Murillo, or a copy of Murillo; it did not seem to matter much which to the padre, so long as it brought souls to God. To some of these paintings the church itself is but a thing of to-day. They undoubtedly reach back into antiquity. Long before Columbus broke the egg; long before Cortez hungered for Mexico; hands now mould and minds now with God labored lovingly together in Sunny Spain to conceive and paint what we children of a sceptic age dare to criticize. Well, after all, if posterity possessed the organ of veneration to a large degree, farewell to progress.

The confessional is a kind of sentry-box, worm-caten, friable,

seemingly permeated throughout with the vile influences therein entrusted to the discreet air. The genius of a Poe locking on that mute witness of a century of dishonor might well conceive loathsome, serpentine, writhing, immortal sins, crawling their slimy way in and out among the tainted wood-fibres; phosphorescent in the gloom; repulsive in the light of day. What peccadillo of Donna Inez was confessed here, to be expiated at yonder christening font? Does this suave padre know how and why Pedro was found in the canyon with a stiletto in his back?

On the whole, I preferred the confessional to the christening font. The font is not in the body of the church at all, whether because of monastic modesty, or otherwise, I cannot say. But when the padre threw open what I thought was a vault door and ushered us into the chamber in which the human infant is received into the bosom of mother church, and told (as he would learn soon enough) that he s a miserable sinner, and his parents no better, I shuddered, wondering if, perchance, our pleasant guide was one of the Ten, and had led us into Inquisitorial hands, through hints from the lion of St. Mark, to be sent to the supreme court of heaven, mercifully, "without the shedding of blood." Those grim walls of naked stone, six feet thick, that prison window with the birds twittering without, that floor of blood-red brick, and that great cauldron covered with hammered copper several centuries old, seemed more a prelude to a departure from this world than of entry upon its pains and pleasures. Talk of the witches' cauldron in Macbeth! I did not draw a free breath till I reached the other side of that studded door.

San Gabriel Mission is not specially noteworthy because it has withstood the buffets of time, it is not particularly interesting for its antiquity or relics, but it will ever be the Mecca of those who believe that America has a literature and that Helen Hunt Jackson is an exponent of it; in both of which credos I share. The mission is the central feature of the

"Ramona" of that gifted author, a work which every Californian knows by heart and joins societies to study, and Father Salvierderra of the novel was Padre Zalvidea, of San Gabriel. He may, indeed, have lent his name, disguised as Salvatierra, to the Senor Comandante of Bret Harte's humorous tale. All California is holy ground to the literary guild. Poor H. H. came here for health, and her soul burned out her body ultimately in Colorado. Bret Harte and Mark Twain have made the state famous. Robert Louis Stevenson lived here, basking in the eternal sunshine, and passed away to die in Samoa.

ARTHUR WEIR.

Montreal.



Schools and Religion.

SCHOOL SYSTEM OF THE PROVINCE OF QUEBEC.

By REV. PRINCIPAL SHAW, LL.D., M.C.P.I.

The school system of Quebec is essentially religious. This is easily understood as to the 4,886 Roman Catholic schools. It is also true as to the 1,002 Protestant schools. Protestantism favorably affects Romanism by a stimulus to a higher type of school. Romanism favorably affects Protestantism by a conspicuous emphasizing of the religious element. With this element in education the administrative personnel of Protestant schools is decidedly and unanimously in sympathy. This is not by law, but by deliberate preference. I know of no law to prevent the Protestant Committee of the Council of Public Instruction making their schools absolutely secular if they wished. Yet in the Protestant schools of Quebec, religion is more prominent than in the schools of any other province.

The object of the editor of the "Journal" in eliciting information as to religion in the schools of Quebec will probably be served by a brief study of (1) the history of the system, (2) its present organization, (3) the protection of the minority, and (4) the work being done.

1. In 1639 the first school in Canada was established in connection with the Ursuline Convent at Quebec. In 1657 the Seminary of St. Sulpice was founded in Montreal, and in 1668, the Petit Seminaire, under Bishop Laval, was founded in Quebec, ultimately developing into the Laval University in 1854. In 1801 the Royal Institution for the Advancement of Learning was established for the diffusion of education. Its work is now confined to McGill University, founded in 1828. As this organization was decidedly English and Protestant, the Fabrique Act was passed in 1824 to establish Roman Catholic schools in the different parishes.

The first Elementary School Act was passed in 1829. It provided for common schools, with no reference to religious distinctions. This system gave no general satisfaction and practically left the Fabrique and the Royal Institute to do the work.

Following the rebellion of 1837, in which alleged English supremacy in education was regarded as a serious grievance, the Act of 1841 was passed giving us the basis of the present system. In 1856 the Normal Schools were founded, and in 1857 the Council of Public Instruction was organized, with fifteen members. In 1869 the Council was enlarged to include fourteen Roman Catholics and seven Protestants; dissentients were allowed further privileges, and the taxes paid by commercial corporations were divided, as at present, according to school attendance. In 1876 the Council was enlarged to its present membership. This brief resumé of facts illustrates two things, first, the prominence of religion as a factor in our educational history, and second, the sensitiveness there has been since the conquest as to the respective rights of Roman Catholics and Protestants.

2. The present system is the result of much careful thought at the time of Confederation, 1867. Sir A. T. Galt, Sir William Dawson, Hon. Senator Ferrier and others were then most vigilant in protecting Protestant interests and through their labors there was provided a system as perfect as the circumstances of our mixed population could allow. Apparent defects are accidental in the administration and not essential in the system. The management of our schools, not being controlled by the executive of the government, as in some other provinces, is free from political partisanship. It is vested in the Superintendent of Public Instruction and the Council of Public Instruction, which is composed of (a) the Roman Catholic Bishops (11), (b) the same number of Roman Catholic laymen, and (c) the same number of Protestants. The Council seldom meets and only for matters of common interest. The two sections, Roman Catholic and Protestant, are con-

stituted into two committees, each without any interference, having almost absolute control over its own schools. The Protestant Committee is allowed to enlarge its membership by adding five associate members and a representative annually elected by the Protestant Teachers' Association.

In the syllabus of the work of the Roman Catholic schools, emphasis is given to religious instruction, including prayers, catechism, sacred history and morals, and teachers are required to aid the curé in preparing children for their First Communion. Each school house must be furnished with a crucifix, or a cross, or an image of the Virgin.

In the Protestant schools the first half hour of each day is devoted to opening exercises, in which are commonly included singing and prayer, frequently only the Lord's Prayer, study of Scripture and morals. The course of religious instruction includes large selections from Old Testament history, the Gospels and Acts and the memorizing of considerable portions of the Gospels and Psalms, besides the Decalogue, the Lord's Prayer and the Apostles' Creed.

All Protestant ministers of religion are visitors of the Protestant schools. There are 42 Inspectors in the province, of whom 10 are English. Of necessity, sometimes Inspectors have to visit schools of a different faith. This is true of both classes. It is to be borne in mind that in case of one half of the counties or electoral districts of the province, there are no more than three Protestants in each, and in many, none at all.

As to the division of funds, the Legislative grant for superior education, which includes colleges, academies and model schools, is divided according to population, the Protestant Commissioners thus receiving one-seventh. Of the grant to the Normal schools, one-third goes to the Protestant and two-thirds to the two Roman Catholic institutions. The Elementary school grant is apportioned to municipalities according to population and sub-divided within these according to school attendance, if division is required by the existence of dissentient schools. The Poor Municipality's School Fund is divided

according to the population of the province and is administered by the two Committees respectively.

3. What are the methods of relief for the minority? It may here be premised that the "Dissentient" school provided in the solution of the problem is not necessarily a Protestant school. In very many sections of the province Roman Catholics are in the minority, and their schools then become dissentient. The popular idea is quite incorrenct that in Quebec all the Public Schools are Roman Catholic Schools, and all Protestant Schools are "Separate Schools."

The first method of relief, then, is by dissent. Any persons of the faith of the minority may give notice of dissent and take steps to form a Trustee Board. Somewhat arbitrarily, the number and name of "three Trustees" are reserved for Dissentients, while the school of the majority is managed by "five Commissioners." To organize a school, the district must have at least twenty children of school age and if a Dissentient Board fail to have a school in operation for one year, it may be disbanded by Order-in-Council.

The second method of relief is for any one of the minority, if there be no dissenting school, to send his children and his taxes to an adjoining municipality.

The third method is for the Dissentient Corporation to unite with a neighboring municipality.

The fourth relief is that provided by an Act of 1890, which relates to the readjustment of boundaries of school municipalities in which, merely to suit the convenience of the majority, the boundaries might otherwise be so changed as to wipe out the dissentient school. This Act provides that such changes may be made to apply only to the Roman Catholics or to the Protestants as the case may be, so that Roman Catholics may change boundaries to suit their own ecclesiastical interests, and at the same time the territory of the Dissentient Trustees previously mapped out, may remain unchanged.

These various methods of relief are probably all that come within the range of practicable legislation. If a Protestant

family is so isolated that there is not another Protestant within 50 miles, it is scarcely conceivable that legislation could be provided for these, and such cases are quite numerous.

4 The results of the system may be shown in a few leading facts from the last report of the department, initials representing the two denomination's schools: R.C. 4,885, P. 1,002; scholars, R.C. 265,132, P. 37,061; attending schools of different faith, R. C., 2,868, P. 1,452; teachers, R. C., 8,284, P. 1,371; without diplomas, R. C., *religieux*, etc., 4,066, P. 85; smallest average salary, female elementary teachers without diplomas, R. C., \$78, P. \$151; largest, model and academy male teachers with diplomas, R. C., \$491, P., \$835; French scholars learning English, 58,645, English learning French, 21,725. The population of the province last census was R. C., 1,291,709, P. 196,826.

It is to be remembered that a very large proportion of Roman Catholic educational work is done in institutions outside the provincial system, and of which no report is available. The fact is of interest that the demand for qualified teachers in Roman Catholic schools is very strong and the decrease in number of Roman Catholic teachers without diplomas is very marked. The average salary of Protestant teachers compares favorably with that of the United States and is higher than in many of the states. The American average of salary for all grades is \$260, and for Protestant teachers in Quebec the average is \$240.

Special mention should be made of the Protestant schools of Montreal, which are subject to provincial law, except as modified by special legislation. They are managed by 6 Commissioners, 3 appointed by the Crown and 3 by the City Council. The advantages of such a method of appointment are quite marked, notwithstanding its anomaly in this democratic age. The name of Principal MacVicar, chairman, deserves here special mention for his 22 years' most valuable service. The Board has a wealthy constituency. The result is its income from taxes is about the same as that of the Roman Catholic Board, although it has only 15 schools to support, while

the Roman Catholic Board has 41. In consequence, the Protestants have a school equipment unsurpassed in the Dominion.

What are the grievances of which Protestants may complain? The composition of the Council of Public Instruction is not one, especially as this does not interfere with the complete control by the Protestants of their own schools. It would be as reasonable to complain that the Legislative Assembly is not equally divided between Roman Catholics and Protestants. Is there a grievance in the method of dividing the taxes of commercial corporations according to school attendance and not according to faith of stockholders? Most Protestants say there is, and in Montreal especially the Protestant schools suffer very heavy loss by this method. Yet, taking the whole Province together, there is another side even to 'this subject. There is a grievance and it is most serious, but it does not attach to the system, in the method of changing boundaries of parishes with a result of frequently shutting up a poor, struggling Protestant school. If over-zealous clerics and politicians unite for such an object they can do much harm, even in spite of the system and by ignoring the excellent law of 1890 above referred to. Yet such a grievance as this is accidental. Responsibility, therefore, is not with the system, but with its administration, for, in the case of change of boundaries, time is given to notify the minority, that it may make all needful representations to the government before the Order-in-Council is passed for the change.

The Protestant schools of Quebec are better than strangers generally suppose, and that in spite of most discouraging difficulties. We have, however, a fair system in which to make the most of our opportunities. It is not the fault of the system if the Protestants in many parts are few and scattered. It is not the fault of the system if, in some localities there is a lack of public interest. The same may be said of Ontario and New York. It is not the fault of the system if the Legislative grant for Public School is small and less than in other provinces.

Wesleyan College, Montreal.

PROTESTANTISM IN SOUTH AMERICA.

South America has not figured to any marked degree in the religious history of the world. This fact may be accounted for by the reason that during the periods most familiar to historians the southern continent was a dependency of two of the most unprogressive nations in Europe—Spain and Portugal. These faithful children of the Papacy sternly repressed all aspirations for liberty, either of conscience or of intellect. In them for long centuries the church and the state were intimately united. Religious interests usually dictated what should be the policy of the state and the secular arm enforced the decrees of the ecclesiastical court. Liberty of thought was a crime in these lands of the Inquisition, and any departure from the papal standards was menaced by the sacred office and the *auto da fé*. Besides, the commerce of the continent was completely in control of these powers and the people were thus shut off from any liberalizing influence that might spring from contact with Protestant nations.

The history of discovery tells of a time when the continent, at least large portions of it, possessed a high civilization and adhered to pagan faiths. The Incas of Peru were supposed to be descendants of the sun, and the Mexicans when Cortez found them, regarded the person of their emperor as sacred. The natives knew and had availed themselves of the rich mineral wealth of their country. The fabulous ransoms which the Peruvians offered for their imprisoned Inca seem to almost stagger belief. In their religion human sacrifice had a place, but other details are meagre and very much colored by Spanish fanaticism. But both the faith and the civilization of antiquity were swept away by the European conquerors.

A nation's religion is often interwoven with the story of its struggles and revolutions, and the present religious conditions in the southern continent will be best understood when we know how it was Romanized. With what feelings might a

people be expected to regard a religion that was associated with all the cruelties of conquest? The greed of the Spanish explorers and conquerors was strangely mixed with a religious fanaticism. Columbus, on landing, fell on his knees and took possession of the new world for God and Spain. The cross and the ensign of the most Catholic King always went together. Side by side they entered the stately capital of the Montezumas and it was the fancied insult to the emblem of the Redeemer that afforded Pizarro his coveted opportunity to begin the Peruvian massacre. The beginning of the disastrous retreat of Cortez from Mexico is known to Spanish chroniclers as the "Noche Triste." It is no exaggeration to say the real "Noche Triste" began there and continued until popular revolution freed the country from foreign rule in the early part of the nineteenth century.

Romanism in South America did not materially raise the standard of religion and morality, especially among the native races. The conquered peoples were slaves fitted according to their masters' ideas, to carry burdens and to toil in the mines, but utterly unfitted to enjoy European civilization. So we find that the religious faith possessed by the great mass of the people means little more than the substitution of Mariolatry for idolatry and that which was nominally Catholicism retained in a large degree the superstitions of idolatrous times. The noble work of the missionary-priest, La Casas and others less known, constitute exceptions to the general careless or tyrannical interest which the clergy possessed in the native population.

What were the beginnings of Protestantism? This question may safely be referred back to Elizabethan days. The Spaniards knew the heretic faith as it was personified in Drake and the privateersmen of his class. No coast was safe from these buccaneers, if that coast were the property of Spain. The men who could boldly dash into the fortified harbor of Cadiz and destroy a powerful fleet, considered the fenced cities and well freighted galleons of the Spanish Main their legitimate spoil.

But the detested heresy must have crept into the colonial domains of the most Catholic King, for the Inquisition was early established on the continent. When the American Methodists, in 1872, purchased a confiscated monastery in Puebla, Mexico, they found walled up dungeons, where martyrs had been buried alive. How the wave of inquiry after truth found its way to these colonies and how it was stifled, as well as the names of its heroes, are the secrets of a buried past. Rome held South America completely at its mercy. The morning of liberty dawned as a result of the French Revolution. Napoleon became Emperor of France, and the states of Europe were convulsed by war. Spain felt the usurper's hand, and armies under Marshals Junot, Messena, Soult and others, marched from the Pyrenees to Lisbon. The colonies realized their opportunity, and rose in successful revolt. By 1829 Mexico and the South American colonies had achieved their independence and with it came the hope of ecclesiastical emancipation.

A glance at the present condition of Protestant missions in the southern continent may serve to illustrate the progress of the work and the difficulties under which it is being prosecuted. Mexico properly, though not geographically, is a part of the southern continent. In that country, until 1857, Roman Catholicism was the state religion, and none other was tolerated. When Prince Maximilian was placed on the throne by the aid of French arms, the clerical party was his strongest support and naturally, when Benito Juarez re-established the republic, in 1867, the victors had no very generous feelings towards their countrymen who had tried to rivet the bond of the foreigner upon them. The republican broom made a clean sweep. The empire was soon a memory of the past, and the ex-emperor was court-martialled and shot. A reaction had set in against the church, and large properties which had been under clerical control were confiscated. The clangor of convent bells was silenced. Long robes, shovel hats and other insignia of the priesthood were forbidden on the streets, while the Jesuits were banished from the country. Protestant mis-

sions were immediately planted. According to the latest available reports, the American Presbyterian Church (North) possessed in Mexico 90 churches and 5,165 members; the southern branch of the Methodist Episcopal church had a roll of 3,096, while their northern brethren had 1,286. The native Episcopal church, founded by Bishop Riley, had a membership of 700. In all, Mexico has 150 missionaries, 400 congregations, 15,000 church members and a goodly number of pupils in mission schools. The American Presbyterians of the north entered Columbia in 1856 and established themselves at Bogota, but owing to the unsettled state of the country and the opposition of priestcraft and infidelity, little progress has been made. In Venezuela, while religions other than Catholic are tolerated, yet they are not permitted any external manifestation. Peru has also been a discouraging field for missionary enterprise. Fairly prosperous work is being prosecuted in Chili and Argentina by the Presbyterian and Methodist churches. Patagonia is the wild land of the continent, and the work instituted by Captain Gardiner, in 1856, is being carried on, though at a great disadvantage, owing to the nomadic habits of the people. Brazil is a hopeful field of missionary labors. Work has been prosecuted since 1859, a native Synod was formed by the union of the northern and southern branches of the American Presbyterian churches. The new Synod had 61 churches and 3,000 communicants in its bounds, and has before it the prospect of a successful future.

South America has, to a great extent, been overlooked in the missionary activities of the Protestant churches. It has suffered much from the superstition and ignorance of past ages. In recent years there seems to have been an awakening of spiritual interest that is hopeful for the future. When the churches of Protestant North America are once impressed with a sense of their duty to those who clamor at their very doors, we may look for mighty triumphs of truth in the lands which lay beneath the Southern Cross.

Presbyterian College.

HAZEN T. MURRAY.

Partie Française.

DE L'USAGE DES BOISSONS ALCOOLIQUES DANS SES RAPPORTS AVEC LA MORALE ET LA RELIGION.

[Suite et fin.]

Tous les auteurs qui se sont occupés de statistiques criminelles ont insisté sur cette coïncidence fréquente de l'ivrognerie et de la criminalité.

Sur 33,832 individus qui ont été jetés dans les prisons de la province d'Ontario, durant l'espace de cinq ans, de 1868 à 1873, on en a trouvé 21,519 amenés là par suite de l'intempérance. Durant l'espace de trois années, de 1869 à 1872, ont été envoyés dans les prisons de la province de Québec 10,350 individus dont 7,866 étaient des adorateurs de Bacchus. L'ex-chef de police de Montréal, M. Penton, dans son rapport pour 1873 dit : " La plupart des offenses sont dues, soit directement ou indirectement, à l'intempérance. Quelle est, en effet, la cause de tous les larcins ? L'ivrognerie ; des voies de fait ? l'ivrognerie ; des querelles ? l'ivrognerie ; de la conduite déréglée, des querelles, des difficultés avec les agents de police, des mauvaises paroles, des blasphèmes ? l'ivrognerie, toujours l'ivrognerie ! En un mot l'intempérance se trouve être, à peu près, la cause universelle, directe ou indirecte, de tous les crimes." Sur un autre continent, sous d'autres cieux la boisson produit aussi les mêmes effets pernicieux. " En France, vingt-sept pour cent des condamnations sont appliquées aux ivrognes d'habitude. Il y a actuellement (1880) à Paris, environ mille condamnations par mois, pour ivrognerie. On a relevé en Angleterre 111,456 délits attribués à l'ivresse en 1868. Ce nombre s'est élevé en 1872 à 131,081. Les trois-quarts des crimes et des délits en 1875, sur 7,902 personnes arrêtées et

détenués dans les postes publics de Hollande 5,178 l'ont été pour ivresse. En Allemagne on attribue les quatre-cinquièmes des délits et les sept-huitièmes des rixes sanglantes à l'abus en question." (1)

Avons-nous fini de sonder les profondeurs de cette plaie hideuse que l'abus des boissons alcooliques a faite à l'humanité ? Hélas ! il en coûte à notre charité de dire que non. N'était-ce pas assez de précipiter nos pas vers la tombe, d'éteindre la lumière de la raison, de pervertir nos facultés morales et d'attrister l'homme, même jusqu'au suicide ? Non ; l'alcool a le don,—plus qu'aucun autre poison, de séduire et de détourner de ses destinées immortelles cette nature divine qui devint notre partage quand Dieu nous créa à son image.

Il faut que tu apprennes, ô ivrogne ! qu'on ne se moque pas de Dieu, et que tu recevras le juste salaire de tes oeuvres corruptrices. Où peut te conduire une passion qui ruine le corps, détruit l'esprit, opprime la volonté, fausse le caractère, si ce n'est à une misère éternelle, à un malheur sans fin, à moins qu'abandonnant le sentier ténébreux du vice, tu ne t'engages sur la voie droite de la vertu et du devoir ? Mais, grand Dieu ! qui peut opérer ce miracle ? Le fleuve remontera plutôt vers sa source que tu résistes au torrent de tes passions. A quoi donc avoir recours pour te toucher et te faire revenir à de meilleurs sentiments ? Te parler d'une épouse autrefois bien aimée, mais maintenant négligée, oubliée, maltraitée, flétrie par le souffle de l'adversité, et dont le coeur ne bat toujours que pour toi, malgré les blessures profondes dont tu l'as fait saigner ; vois-la, le visage inondé de larmes et ne pouvant répondre que par des sanglots à son enfant qui lui demande du pain. Tu sais qui la fait gémir. Mais, ô monstre ! ses larmes brûlantes, dont tu as fait jaillir la source par tes débauches, coulent sur ton coeur endurci comme sur le marbre, sans l'attendrir. Te parler de tes devoirs envers tes enfants ?

(1) "De l'usage et de l'abus des liqueurs alcooliques," par le Docteur A. Jansen.

Mais, dépositaire et représentant de l'autorité divine auprès d'eux, tu traînes dans l'ignominie le mandat sacré que tu as reçu. Comment pouvons-nous te conduire au pied de la croix, malheureux ivrogne, si ta raison abrutie ne peut plus peser les motifs qui te devraient faire verser des larmes de repentir? Tu fuis la parole de Dieu, cette lumière divine qui pourrait encore percer les ténèbres qui t'entourent,—comme l'oiseau nocturne fuit la lumière du soleil. Si quelque appel foudroyant te frappe au milieu de tes débauches, tu t'arrêtes, effrayé, tremblant, angoissé et tu t'écries, "Qui es-tu Seigneur?" Mais tes bonnes résolutions, qui ne peuvent jeter de racines profondes dans ton cœur endurci, sont bientôt détruites par le souffle violent de tes passions, et les pensées corrompues et les désirs brutaux qu'elles enfantent viennent retentir dans ton âme et la dominent. Quand la mort que tu hâtes viendra mettre fin à tes orgies y aura-t-il un rayon d'espérance qui jettera quelque lumière sur les ténèbres de ton avenir? Laisse à saint Paul le soin de répondre "Nul ivrogne n'hériterait du royaume des cieux."

Voilà comment l'abus des boissons alcooliques empêche l'homme d'accomplir sa destinée en s'attaquant à son corps, à son intelligence, à ses facultés morales et à son âme et en le rendant ainsi impuissant à remplir les devoirs que lui prescrivent la morale et la religion envers lui-même, envers ses semblables et envers Dieu.

Si les effets de l'alcool sont si désastreux pour l'individu, il est facile de juger du mal qu'il fait à la famille, à la société en général et à l'Eglise de Dieu. Si les membres sont gangrenés le corps sera corrompu.

Je croirais donc ma tâche accomplie, si, après avoir parlé des ravages d'un fléau meurtrier, je ne me sentais pressé d'en indiquer le remède. D'ailleurs, tout vrai patriote et tout vrai chrétien ne soupirent-ils pas à la vue des maux innombrables que les boissons font peser sur nous? Ne sont-ils pas prêts à se porter à la défense de la patrie et de la religion qui versant des larmes sur des milliers de leurs enfants perdus par l'alcool,

tendent vers nous des mains suppliantes et nous conjurent de mettre fin à la cause de leur deuil ?

C'est à quoi s'applique cette troupe glorieuse d'amis de l'humanité qui, animés d'un esprit vraiment chrétien et d'amour pour leur patrie, se sont rangés sous les étandards des sociétés de tempérance pour ramener dans les voies de la vertu et de la religion tous ceux qui en avaient été détournés par l'abus des boissons alcooliques.

Le succès qui a couronné leurs efforts en Angleterre, en Irlande, en Ecosse, aux Etats-Unis et dans notre chère patrie est une preuve évidente de l'efficacité du remède qu'ils emploient.

Sachant que "la passion qui ne serait pas alimentée s'éteindrait d'elle-même" ils prêchent d'exemple et de parole la tempérance, dans l'usage des liqueurs alcooliques. Se basant sur les données de la science et de l'expérience, ils démontrent que l'alcool, comme breuvage, ne fait aucun bien réel, mais qu'au contraire, il prépare à une vieillesse anticipée, rend notre corps plus accessible aux maladies, affaiblit d'avance les générations futures, en un mot, tue le corps et perd l'âme. A l'homme fort qui donne moins de prise aux attaques des boissons et qui en fait un usage par trop fréquent, aimant ainsi à braver le vertige de l'abîme qu'il côtoie, les courageux défenseurs de la tempérance montrent l'effet pernicieux de son exemple sur son frère qui, plus faible, croit aussi pouvoir braver les mêmes dangers, mais est précipité dans l'abîme. Apprends aussi à craindre pour toi-même, disent-ils à cet homme rempli d'assurance, et te rappelle qu'une passion qui a sali la pourpre des trônes, souillé la gloire des héros, frappé d'impuissance les plus beaux génies et qui, comme la foudre, s'attaque toujours aux têtes les plus élevées, peut bien aussi te terrasser, si tu t'exposes à ses violences.

Puissent-elles donc faire tous les jours de nombreuses recrues parmi nous, les sociétés de tempérance, ces villes de refuge qui offrent l'abri le plus sûr contre les atteintes de notre ennemi mortel !

J. L. MORIN.

CHEZ-NOUS.

Le temps nous a rendu ce qu'il était venu nous arracher. M. le Docteur MacVicar, Principal du collège, est de retour de son voyage en Europe et en Asie.

M. le Docteur Barclay, qui a occupé la chaire de Théologie systématique pendant l'absence du Principal, nous a donné des cours bien pensés, bien sentis, bien rendus.

Déjà pendant les années précédentes, nos chétifs cerveaux ne parvenaient qu'avec peine à emmagasiner le baggage intellectuel que prescrivait notre cours. Enfin clopin-clopant, à peu près tous arrivaient au bout de la tâche ; non sans éprouver pourtant quelque courbature. Cette année le nombre des sujets mis à l'étude s'est encore accru. Depuis l'automne dernier, un cadet qui "prêche occasionnellement pour un certain gaillard," donne à nos théologiens des leçons privées sur l'art d'étudier avec profit. Il vient d'ajouter une nouvelle branche à son enseignement, savoir, l'économie matrimoniale. Tout est gratis.

Ce dernier sujet ne manque certes pas d'importance ; mais ce qui en diminue l'intérêt, c'est le fait que personne ne graduerait cette année.

Un compte facile—X : "Tu n'as pas été aussi souvent en retard pour déjeûner en février que pendant le mois précédent, Lap. . .te ; faudrait-il te féliciter ?"

Lap. . .te, peu flatté du compliment ; "Hum ! est-ce que tu prends note de mes retards ?"

—X : "Oh ! non, mais tu sais que février n'a eu que vingt-huit jours et que janvier en compte trente et un. Voilà !"

La chronique ajoute que M. Lap. . .te continua son chemin en sifflant l'air de cette chanson nouvelle :

Il n'est dans cette vie
Qu'un bien digne d'envie :
Le sommeil du matin !

ED. CURDY.

AYEZ DU SEL EN VOUS-MEMES.

Lorsque le prédicateur évangélique, Adolphe Monod, était à Paris, il fut un jour invité, avec l'archevêque de la capitale, à la table du roi Louis-Philippe. Le prélat romain crut bon de se permettre une plaisanterie à l'égard du ministre protestant. "Monsieur le Pasteur, lui dit-il, hier comme je passais devant une de vos chapelles, je vis à travers la fenêtre quelques personnes se grouper autour d'un grand poêle. Il paraît qu'il fait bien froid dans l'Eglise protestante." "Pensez-vous, Monseigneur? répondit Adolphe Monod. Eh bien, hier comme je passais devant l'église de Notre-Dame, je vis des chandelles brûler en plein midi. Il paraît que c'est bien sombre dans l'Eglise catholique, Monseigneur."

—(Der Lutherische Kal.)



College Note-Book.

STUDENT LIFE.

A desperate attempt to curb the liberties of the press, which took the form first of threats and then of enticing bribes, has, we are glad to say, proved utterly futile. The Local Editor has escaped with scalp unscathed and honor unsullied, and is now able to undertake the completion of the task commenced last month.

McCuaig, W. Wilberforce.—A sunny nature, with a strong sense of the ridiculous. Mimic, reciter, ventriloquist, storyteller—he enlivened many a dull evening for his fellow-students during his college career. Was subjected to an attack of matrimony when in first year Theology, and has been at the Home Hospital ever since.

“ Full well they laughed . . .
At all his jokes, for many a joke had he.”

McGregor, A.—A tall, fair gentleman, with a handsome moustache. Is acquiring a slight shoulder stoop, not exactly the scholarly stoop, but rather a social stoop, due to fraternizing with people of small stature. Alec. is a McGill graduate, and a very good all-round man.

McGerrigle, J. A.—It is not often Third Year Theology men are characterized by excessive self-effacement, but once in a long while you will come across one who is modest to a fault, and of such is the present Corresponding Editor of the Journal. McGerrigle has artistic qualities of a rare order, judging from recent efforts in the Morrice Hall. He is another of the eight B.A. men in the class.

McIntosh, Major H.—“A lad o’ pairts.” Gold Medalist and Valedictorian in Arts, Valedictorian Elect in Theology and Editor-in-Chief of the Journal. He “bears his blushing

honors thick upon him," nevertheless is quite approachable. It is rumored that he purposes adding stenography to his many other accomplishments.

MacKeracher, W. M.—The High Churchman and litterateur of the class. "Cap'n Gown" was a very popular man at the University, being second editor-in-chief of the "Fortnightly," and valedictorian of his year. Wears a court of Charles I. beard.

Murray, Hazen Thomas.—The facile pen of the "deacon" has frequently brightened the pages of this magazine. He is great at making bargains, especially in coats and programmes. Murray was elected President of the Missionary Society at the beginning of this session and has performed his duties admirably. Is said to be engaged.

Tanguay, G. B.—The only representative of the French element of the college in the graduating class. Dr. Tanguay is a graduate in medicine of Bishop University.

Walker, P. A.—An Ontario man who buys books on "How to" do things. Has already, in anticipation, furnished the Manse. Is a good public speaker and well informed. Doesn't like politics.

Weir, George.—Last, but not least. Used to boast that he never was "soaked"; alas for boasting! Took a fair degree at McGill and backed up college societies well while in Theology. As convener of the committee he did much to ensure the success of the recent conversazione. Is preparing for a rainy day in the near future.

Vale, '97!

The reception given to Principal MacVicar on his return from Europe, which took the form of an oyster supper, and the presentation of an address, was remarkable for its spontaneity and heartiness. Professors and students, resident and non-resident, were there in full force, and vied with each other in expressions of pleasure and fealty. The address of welcome, read by Mr. McIntosh, evidently voiced the feelings of all

present. The Doctor replied in an address of very great interest, in which he gave a sketch of his travels. He spoke of the social, educational and religious conditions in the old world, and compared them with the state of things in Canada. Certainly his lengthened visit to other lands has not made him think less of Canada and Canadians. All were deeply moved when, at the conclusion of his address, he said that never during all his absence had he been able to entirely free his mind of the thought of his "boys." With the Apostle Paul he could indeed say, "I have you in my heart." An evening unique in the history of the college was brought to a close by prayer and the pronouncing of the benediction by Dr. Barclay.

Homer, Alexander, Zoroaster, Chaucer, Spencer, Luther, MacKeracher, Bremner.

A college quartette, composed of Messrs. Cameron, Jamieson, Elmhurst and Crozier, has been winning flattering encomiums for good singing at certain church entertainments.

1st student.—"Professor, how would you answer that question?"

Professor.—"I really don't know."

2nd student.—"If I were to answer that question, I would say that I, etc., etc."

In a Second Year Theolog's "system."—"Why is a moral obligation like a railway ticket?" Ans.—"It is not transferable."

The Rev. Donald MacVicar, B.A., of Dromore, Ont., a graduate of '92, and Silver Medalist in Theology, was present at the reception to Dr. MacVicar. The Rev. Mr. George, M.A., of Belleville is in residence.

A number of students are down with influenza; bad enough at any time, but doubly irksome when exams are so near.

Two of our students came in for a good deal of praise in connection with the McGill Latin Play. Mr. W. M. Mac-

Keracher, B.A., made an excellent translation of the argument to the play, and Mr. Tudor Scrimger, B.A., performed the difficult part of "Ampelisca" with marked success.

Pepper and Cress :—

H. T. M.—"The perioration was sumarary.

J. L. J.—"This is notority."

Mac.—"The round table is not used because a man could not get a square meal at it."

H. M.—"I did not comprehend the significance of your last remark, it occurred to me that it was anacoluthic, that is to say, capable of expansion."

Professor (to student who has been reading for nearly an hour from his sermon).—Pass on to page sixty-seven, Mr. C.—and continue."

Exchange Cullings:—

A certain teacher of a class in a mission Sunday-school has a difficult task imparting scraps of religious instruction to her young charges, and often amusing answers are unconsciously returned to questions which she asks. On one occasion she asked her pupils: "What did the high priests do?" and received the reply: "They burned insects before the people." But one of the funniest experiences, which well shows the queer ideas which the children receive in their lessons, was given when after a discussion of a shipwreck which followed a lesson three or four weeks previously on the well known story of Jonah and the whale, she happened to ask: "Suppose a big storm arose at sea, and it looked as though you were going to be drowned, what would you do?" "I would throw a man overboard for the whale to swallow," was the reply.

If you want to be well informed, take a paper. Even a paper of pins will give you some good points.

Demand does not always regulate supply; a lover may ask for letters at the post office for a year without getting any.

Professor.—Give me the names of the bones of the human skull.

Medical student.—I've got them all in my head, but I can't recall their names.

An institution for the blind—marriage.

A man slipped on a banana peel ;
The fall it made him wince ;
He was laid up in bed, with a very sore head,
And he hasn't banana where since.

J. S. STEPHENS.

ADDRESS OF WELCOME TO PRINCIPAL MACVICAR.

The Rev. Principal MacVicar, D.D., LL.D. :

Reverend and Dear Sir,—We desire to express in some faint measure our sincere pleasure on account of your safe return to Montreal.

When it became known to us that you proposed taking the vacation which was urged upon you by the General Assembly at the completion by you of twenty-five years as principal of this college, we were glad, knowing that it meant to you the enjoyment of a much-needed and well-earned rest, but we were also sorry, knowing that it meant to us your absence during the greater part of a session of our college life. It is with unmixed delight that we now welcome you back.

Your absence has served to strengthen the bond of union which has existed between you and us. There is within us all a more ardent admiration and a deeper affection for the one who through all these years had the most to do in the up-building of our beloved college. Yours is a genuine reign over our hearts, and we rejoice in this unique opportunity of declaring it. This love for you, our principal, is one of the chief bonds which bind us together as students.

From statements which we have heard from the lips of those who have gone forth as graduates of this institution, it is not until we shall have left our college days behind us, that we shall feel the full power of your influence, or appreciate as we ought the work which you have done for us. Would that in each one of us there were recognized something of the spirit

which is evinced in you. If it should be ours to reveal in our work for Christ in after days that stern fidelity to duty, that unshaken loyalty to truth, that firm allegiance to an unbending standard of right, that unwavering faith, that steadfast hope, that broad charity, which have ever distinguished you, we shall have come nearer to the best example which is set up for the Christian minister to follow.

If our presentation of truth to the people shall be marked by that directness, that clearness, that energy, which have ever characterized your work in the class-room, we may approach something near to the realization of the hope of Paul for Timothy when he advised him to study to show himself approved unto God, a workman that needed not to be ashamed.

It is our pride that far beyond the bounds of our own city, your name is known and esteemed, that throughout the whole Dominion a high standing is accorded to you, and that even in the land beyond the sea, in your own native land of Scotland, the home of Presbyterianism, your worth is recognized; nay more, that not once or twice, but repeatedly, a place of honor has been given you on the platform of that Assembly which represents the Presbyterianism, not of one country, but of the world.

And it is our joy that not only in Montreal, but far and wide, you are known as the father and friend of your pupils.

Scattered all over Canada, and even in other lands far distant, are the men who have imbibed your teaching, and who have been influenced by your life. May we who to-night so gladly welcome you, and many others who will come after us, vie with them in their loyalty toward you, our principal, toward the college which owes to you so much, and toward the truth to which you have ever been the faithful witness.

Signed on behalf of the students,

M. H. MCINTOSH, President.

F. W. GILMOUR,

JOHN A. CLEALAND,

W. M. MACKERACHER,

} Committee.

OUR GRADUATES.

Mr. J. D. Anderson, B.A., has received a call from Beauharnois, Que.

A visit was paid us a short time ago by the Rev. D. MacVicar, B.A., who is doing good work in Dromore, Ont.

The anniversary services of Tiverton Presbyterian Church were conducted by the Rev. D. Guthrie, B.A. His discourses were much appreciated.

The Rev. A. D. Fraser gave us a call last month. He reports the work as going on well in his congregation at St. George, New Brunswick.

Splendid work is reported to have been done in Knox Church, Perth, Ont., since the Rev. D. Currie, B.D., became its pastor. He is a very earnest and able worker.

The Rev. P. E. Beauchamp speaks very encouragingly of his work at Angers, Que. His people are preparing to build a church at Perkin's Mills, one of the stations at which he preaches.

Mr. T. A. Sadler, B.A., has received a unanimous call from Metcalfe and Russell congregations. These congregations have prospered under the faithful pastorate of the Rev. Orr Bennett.

The Rev. A. MacVicar, B.A., a graduate of '95, who has been laboring in Nelson, B.C., intends coming east again to resume his studies. With a view to this he has resigned his charge.

Anniversary services were conducted at Beachburg by the Rev. W. A. Mackenzie, B.D., of Brockville. He preached very forcible sermons, which were listened to with interest by the congregation.

The Presbyterians of Three Rivers are doing good work under the pastorate of the Rev. J. R. MacLeod. They have

progressed wonderfully in a few years, and are liberal contributors to church purposes.

At the reception held in honor of our Principal on his return from his tour abroad, he mentioned during his address, the Rev. J. Mitchell, B.D., F.R.A.S., one of our graduates. Mr. Mitchell is settled in Chester, England, where he is acquiring fame.

The Rev. N. Waddell, B.D., of Lachute, was presented with a well filled purse by his people as a token of the love they have for their pastor. Also at the annual meeting held not long ago, pleasing accounts were given of the last year's work.

A call has been extended by the Howick congregation to the Rev. J. W. MacLeod of South Finch, Ont., which he is most likely to accept. This charge was made vacant by the death of the Rev. Chas. M. MacKeracher, who labored there a long time.

Success is attending the work of one of our French graduates, the Rev. A. J. Lods, who is laboring at Edmonston, N.B. He was settled formerly at Grand Falls, a short distance below his present charge. As a result of his labor, people are being converted from Romanism.

The Rev. W. D. Reid, B.D., sent his greetings to the students from Edinburgh. He reports a good and profitable time there, but thinks we compare favorably with them in the instruction given. Mr. Reid intends shortly to leave Britain and cross to the Continent. He will visit Egypt and Palestine before returning.

St. Paul's Church, Prince Albert, N.W.T., held their yearly meeting lately, the pastor, the Rev. A. Lee, B.A., in the chair. The reports shewed that the congregation was in good working order. The Ladies' Aid Society have done remarkably good work, so that altogether the prospects are very good.

Encouraging reports were given also at the annual business

meeting of the Presbyterian Church, Ailsa Craig, Ont. All branches of church work there are in a happy condition, the financial statement being most satisfactory. This condition of things must be very encouraging to their pastor, the Rev. D. L. Dewar, B.A.

The Rev. D. D. Millar is pastor of East Gloucester Presbyterian congregation. The meeting held recently indicates the work there to be in a healthy condition. During the past year there has been an increase in attendance at services, and a great deal of interest in church work. The Sabbath-schools are in a prosperous condition.

The work is steadily progressing in Hintonburg, Ont., in Bethany Church, of which the Rev. R. Eadie is pastor. This church was organized in 1893, with twenty-seven members, while now they number about ninety. There is also a marked increase in the Sunday-school, which now numbers one hundred and eighty, with sixteen teachers and officers.

The annual meeting of Knox Church, Goderich, Ont., was held lately. Here the work is advancing rapidly under the pastorate of the Rev. J. A. Anderson, B.A. There are over five hundred members and about as many scholars in the Sabbath-school. They report a surplus of over four hundred dollars this year, and the amount which has been raised for church schemes was over one thousand dollars.

J. A. MCGERRIGLE.

Editorials.

THE CALL.

To every young man sent forth under the auspices of the Presbyterian Church, the question of the congregational call is a serious one. He naturally shrinks from entering the lists as a probationer, dreading an experience which seems to involve many uncertainties, and which, under some circumstances, may cause him to feel a tinge of the sense of self-degradation. Every good system is liable to abuses, and to the sensitive and untried individual, these loom up very prominently. When one asks how a candidate obtains a hearing in a congregation, he is told that in some sections the securing of this privilege is well nigh impossible save to graduates of certain colleges; that in most cases there is need of friends and influence: that, indeed, the practices known in politics as "wire-pulling" are not entirely absent from church organizations. Next there must follow the ordeal of his first appearance before his judges. Some of them, he is well aware, will examine him point by point (as is customary in judging a prize animal), in person, dress and manner; while, at the same time, he is conscious that the dearest child of his mind and heart is being coolly dissected and weighed by all the experienced "sermon-tasters" in the community. Even should he successfully pass these two stages, there are still dangers ahead. He may be unable to satisfy the anticipations which his trial effort has aroused, and then the critics of the congregation, far from laying the blame upon their own poor judgment in the choice, are liable to turn against him because he has failed to fulfil their expectations, because, forsooth, he is not a perfect man.

That unhappy influences are weakening the bonds that should exist between minister and people, is made evident

by the existing widespread unrest, congregations weary of their pastors, pastors dissatisfied with their charges, a too general readiness for change. The members of one Presbytery in the East have, with scarce an exception, been transferred and replaced within three years. Preachers are too ambitious, congregations are too critical and exacting. If the dignity and usefulness of an old and tried system are to be preserved, there is need, on the part of both ministers and people, of a general harking back to the true and pure conception of the congregational call as a divine call, and of the bond between pastor and people as a sacred bond.

THE ALMA MATER SOCIETY.

A circular has been issued by this Society to all the graduates of our College, asking their co-operation in its work. As set forth in the constitution, the object of the association is:— "To further among the Alumni a spirit of loyal attachment to the college, to promote its welfare by such means as may be devised from time to time, and to perpetuate the bond of union among its members." The prosperity of any college depends to a great extent, on its graduates, and it is therefore necessary that they should have some organization through which their views may be expressed, their plans carried into execution, and their unity with their Alma Mater symbolized and made a practical force in the church and country. Now we believe in the loyalty of our Alumni, and we know that they are striving for the college's progress, but while the meetings of this society are poorly attended, and the annual fee irregularly paid, and but little energy and enterprise shewn in its work, their efforts cannot be united, and cannot command the respect nor produce the results that we might expect to see. In many of our sister colleges, the Alumni Association is a leading element in the life of the institution, and in the thought

of the time, and we hope that our graduates, whose attainments and achievements are the glory of our Alma Mater, will join hearts and hands in the accomplishment of some work which will materially increase her prestige and power, and which will exert an influence on the religious thought and activity of the day.

"THE SOLEMN AND DEEP CHURCH BELL."

A Conservative, and all Englishmen are Conservatives at heart, is one who seeks in social, in political, and in religious life, to use within the present all that has proved best and most fitting in the past. So far we are united. It is only when we seek the boundary, line, the point at which the old is to be laid aside and the new adopted, that there is difficulty and difference of opinion. In connection with conservatism in church matters, Mark Twain's humorous, yet wholly serious remarks occur to us. Writing of church bells, he says, "There cannot be any excuse for our church bells, for there is no family in America without a clock, and consequently there is no fair pretext for the usual Sunday medley of dreadful sounds that issues from our steeples. There is more profanity in America on Sunday than in all the other six days of the week, and it is of a more bitter and malignant character than the week-day profanity, too. It is produced by the cracked-pot clangor of cheap church bells." Making allowance for a certain exaggeration in style we concede the author as his right, we believe there is a great deal of truth in what he says. A church bell in a city is a useless thing and too often, it is also a nuisance. Its proper place is in the country, amid sweet smelling fields and flowers. In the stillness and repose of such a scene the sound of the bell is solemn and suggestive of holy thoughts. In the city all is different. The soul of a bell is influenced by its surroundings. Amid telegraph

wires and dust and vehicles, the church bell becomes demoralized and consequently troublesome. There is no suggestion of peace or rest in its tone. Its note is fierce, strident and self-assertive. It seems constantly struggling for existence and waging war on the bells of other denominations. In Montreal this is specially the case. We have on one side the cathedral and convent bells of the mother-church. They begin early in the morning ringing ponderously and slow for mass—ringing with all the authority of years. Then come our own, faster in movement, their higher note more insistent, in every sense Protestant. The result is the medley so well described by the great American humorist.

The general attention to books reminds us that examinations are near, and that the College session is drawing to a close. The final number of Vol. 16., owing to the late date of Convocation exercises this year, will be somewhat delayed; but we expect that it will reach our friends before the end of April. Our responsibilities will then be transferred to other shoulders.



TALKS ABOUT BOOKS.

The first contributor to the Talk of this month is the Open Court Publishing Company, of Chicago and London, England. One has got into the habit of associating this company with the publication of works more or less detrimental to the interests of evangelical religion, although the tone of its manager, Dr. Paul Carus, has ever been one of reverence and charity. To the three volumes now submitted no exception can be taken on religious grounds. One is Gustav Freytag's *Martin Luther*, which Henry E. O. Heinemann has translated out of the original German. It is a handsome, thin, large octavo of 130 pages, and twenty-seven admirable illustrations, which greatly increase the usefulness of the history. In twenty brief, well-written chapters, replete with earnest thought and pleasing incident, the author describes the reformer and his father; the spirit of the age; the indulgence traffic; Luther the monk; his rupture with the Church; the conflict; battles within and without; accepting the summons; the Diet of Worms; the hero of the nation; the outlaw of the Wartburg; and other matters no less engrossing, on to the great man's death. This admirable biography costs but a dollar, and is excellent value for the money. Luther's memory will never die while brave men are honored and religious liberty is dear. Yet there are many who ought to know his history who do not, because they have had it before them in a too learned, or too prosy, or too mechanical form. Herr Freytag's book is instinct with life, and links the history of the great struggle of the Wittenberger with the best of modern thought. It is an inspiring volume for any Christian man or woman to read, partaking, as it does, of the grand forward movement of the great reformer's life and work. The translator has conferred a benefit upon the English reader, and the

publishers have done a good work in giving his translation to the religious public of this continent.

When Richard Wagner, the composer, was a poor petitioner for musical fame in Paris, about 1840, he contributed to Schlesinger's *Gazette Musicale* a number of art sketches, in which he embodied his peculiar ideas of what music should be. One of these he called *A Pilgrimage to Beethoven*. Here I cannot refrain from introducing the wicked conundrum of an old college chum: 'What two famous musicians' names represent a dog that, being frequently repulsed, as often returns to the hand that punished it?' The answer is, or was, 'Beat often and Often back,' or, more classically, 'Beethoven and Offenbach.' But, to return to Wagner. Whether he ever saw Beethoven, who died in 1827, or not, I do not know, but, in his novelette, he says he did. Otto W. Weyer, has translated it, and the Open Court Company publish this translation in a handsome octavo book of thirty-nine pages, and a speaking portrait of Beethoven, the price of which is half a dollar. Wagner makes some money by composing galops and similar musical trifles, and leaves his native place to visit the prince of musicians at Vienna. In Bohemia he falls in with some musical Bohemians, perhaps gipsies, plays the violin for them, and thus attracts the notice of a wealthy musical Englishman travelling in his carriage. He also wants to see the famous Beethoven, and, although Wagner has taken a great aversion to him, pursues him like a shadow. In Vienna, the composer's doors are shut to everybody, for he is deaf and hates lion hunters. Wagner and the Englishman lie in wait. At last, a written appeal of the former gets him an interview. The Englishman is narrowly shut out, but Wagner takes his music scroll in, and, after a pessimistic musical conversation, carried on in writing, Wagner emerges radiant, with Beethoven's big cross of condemnation scored over all the Englishman's work. Because Beethoven made the cross, Wagner dishonestly keeps it as a fetish, and tells the northern barbarian that his work is

approved. There is nothing in the story, except to admirers of Wagner and Anglophobists, but it will please both. It will make an inexpensive, and at the same time a recherché, present to a Wagner loving friend, not fiend.

I was perhaps a little sanguine in writing that no exception on religious grounds could be taken to the Open Court books. The third of these is *Ancient India, its Language and Religions*, by Prof. H. Oldenberg. This 110 page neatly printed book, that sells in paper cover for a quarter, and in marbled cloth for half a dollar, consists of three essays, originally published in the *Deutsche Rundschau*, of Berlin, and translated by Prof. A. H. Gunlogsen, of Tacoma, and Dr. Otto W. Weyer, of Elmira. The first essay is on *The Study of Sanskrit*, and is, to English readers, a useful, but not novel, historico-philological tract. The second, on *The Religion of the Veda*, has its value, too, but is vitiated by its absolute evolutionism. Prof. Oldenberg is well acquainted with the literature of his subject, and has a fine critical mind. He dismisses Adalbert Kuhn and his class of allegorical mythologists, that find in pagan deities personifications of natural objects and powers. He also walks off with a compliment Prof. Max Muller and the etymologists, who, half following Kuhn, represent mythology as a disease of language. But why, or on what grounds, he should take refuge in the animism and fetichism of Tylor, Lubbock and Lang, it is hard to determine, since the evolution of religion which they set forth does not account for a single pagan deity's name, attributes and history. For pagan deities, mark you, have histories and genealogies, virtues and failings, heroic achievements and inglorious defeats. According to Prof. Oldenberg, Hebrew monotheism is an evolution due to the stress of great national experiences, which seeks oneness of power. The fact is that the national experiences of the Hebrews were only different from those of surrounding peoples in the fact of their monotheistic belief, founded on reve-

lations of Divinity. Pagan divinities were historical human beings deified by their quondam subjects and their descendants. Those who worshipped them forgot the creator in the creature.

The third essay is on Buddhism. Prof. Oldenberg regards Buddhist monachism as an evolution, and looks upon Prince Sidhartta, or Gautama Buddha, as a myth. He finds a similar mental movement in the west, represented by Orphic mysteries and Pythagorean philosophy, and does not scruple to say that 'Buddhistic prototypes underlie extensive portions of the Gospels, and that, either at Alexandria or at Antioch, the intercourse of Christian writers with Buddhistic envoys led to the introduction of a large number of stories, proverbs and parables, from Indian literature, into that of the New Testament.' This statement is absolutely destitute of any historical foundation. There is not the least evidence for a western movement of Buddhism. At the beginning of the Christian era it began to die out in India, taking refuge in Ceylon in the south, and passing, with its Turanian votaries, into Tartary, Thibet and Siberia in the north. Apart from the evolutionary views of Prof. Oldenberg, his three lectures are well worthy of study, learned yet popular, entertaining, and stimulating to thought. I may add in his vindication that there is considerable resemblance between oriental and occidental monachism, and that the granting of indulgences to sinners for a mundane equivalent was a common Buddhist practice long before it became recognized in Europe. The Abbé Huc long ago referred with alarm to the similarity of Buddhist to Romish worship, which he regarded as a trick of the evil one.

Messrs. Drysdale & Co. have sent to the Journal Rudyard Kipling's *The Seven Seas*. It is a 210 page volume of poetry published in America, by D. Appleton & Co., of New York. Its dedication is to the city of Bombay, concerning which the poet says, 'Of no mean city am I.' Thereafter follow twenty-four Songs of the Sea, and seventeen Barrack-Room Ballads,

the whole ending with L'Envoi. It closes with Heaven and its Artists:

“And only the Master shall praise us, and only the Master shall blame ;
 And no one shall work for money, and no one shall work for fame ;
 But each for the joy of the working, and each in his separate star ;
 Shall draw the thing as he sees it, for the God of Things as They Are !”

There is the keynote of Rudyard Kipling's work! It is realism, as coarse at times as Zola's worst. But, again, when he gets a true subject, as in 'McAndrew's Hymn,' with all its technicalities, his work is beautiful, almost inimitable. To draw or paint things as they are in Heaven is all right, for God's will is done there, and the things of Heaven are God's things. But here on earth, where we still pray, 'Thy Kingdom Come!' there are bestial things, and bad men's things, and devil's things. Draw saints as the Bible draws them, and you must put in here and there a shade of the blackness of the pit; paint sinners as it paints them, and you cannot withhold a ray of the true light of heaven. Kipling's new Barrack-Room Ballads are not up to the standard of the old. That in praise of the marines, called 'Soldier and Sailor Too,' is about the best. Others are repulsively vulgar in their ugly realism. A Song of the English is like the modernized version of an old prophet. A verse of the Song of the Cities, represents Quebec and Montreal:

“Peace is our portion. Yet a whisper rose
 Foolish and causeless, half in jest, half hate.
 Now wake ye, and remember mighty blows,
 And, fearing no man, wait !”

This is briefly, but eloquently and most appropriately expressed.

Mulholland's Contract is excellent. He was a ship cattle-man, and made, like Jacob of old, a contract with God that, if he would bring him safely through his voyages he would glorify His holy name. Here are the last three stanzas:

"An' we have preaching on Sunday, whenever the sea is calm,
 An' I use no knife nor pistol an' I never take no harm,
 For the Lord abideth back of me to guide my fighting arm.
 An' I sign for four pound ten a month and save the money clear,
 An' I'm in charge of the lower deck, an' I never lose a steer;
 An' I believe in Almighty God, an' I preach His Gospel here.
 The skippers say I'm crazy, but I can prove 'em wrong,
 For I am in charge of the lower deck with all that doth belong—
 Which they would not give to a lunatic, and the competition so strong?"

The Seven Seas will please you and shock you; make you proud of your British heritage, and ashamed of your fellow-man; but you will have to confess that Rudyard Kipling is no ordinary versifier, but a strong soul-wrestling with the fate of a strong and more than half unlovely world.

I have received from the author a duodecimo volume of 254 pages, published by Hazard & Moore, of Charlottetown, P.E.I., entitled *The Peoples and Languages of the World*. Its author is a well known minister of our Church, the Rev. A. MacLean Sinclair, of Belfast, P.E.I. This is a very useful manual of ethnology and comparative philology, based upon both scriptural and scientific principles, which Mr. Sinclair does not find discordant. He has evidently read very extensively, and displays much accurate knowledge of statistical and related facts, although, as a rule, he does not cite his authorities. Doubtless he is familiar with the works of A. H. Keane, Latham, Malte-Brun, and Réclus, and has drawn from many other sources. Although the scholars of many lands have done much in the careful examination of physical types, languages, folk-lore, manners and customs, etc., much has yet to be done before a completely satisfactory classification of peoples and their languages is effected. Mr. MacLean Sinclair has had before him in the preparation of his manual the latest dicta of ethnologists and philologists, yet with some of them I cannot agree. His authorities, such as Rawlinson and the older Klaproth, are astray in making the Kurds, Ossetes, Skythians, Phrygians, Mysians, Lydians and

Thrakians to be Indo-Keltic. They are all Turanian; while the Philistines, whom he terms Hamitic, have been shown by Hitzig to be Aryan. However, it is a thankless task for one ethnologist to be picking at another's work, since, the world over, we are all at sixes and sevens. Mr. MacLean Sinclair's book is an admirable epitome, and I shall be glad to learn that it is extensively used in a very necessary branch of higher education.

Messrs. Drysdale & Co. contribute two volumes of Heinemann's Empire Library, fine tall octavos, in red cloth binding, of barely 350 pages each. One of these, *Conventional Lies of our Civilization*, is by Max Nordau. For a book written with an ostensibly good purpose, it is about the worst I ever read. The Imperial Council at Vienna has prohibited its sale in the Austrian Empire, and, although I believe in the freedom of the press, I cannot help half sympathizing with the Council's action. Its author is learned in a way and clever. As a pessimist he shows up the bad side of modern society, and the good he does not know, or, if he does, he believes, or professes to believe, it is a sham. The chief lies he deals with are those of Religion, Monarchy and Aristocracy, Politics, Economics, and Matrimony. He points out abuses patent to any fool, gives the holiest things to the dogs, takes away the world's bread and hardly vouchsafes a stone to replace it. Listen to this pretended wise man's judgment of the Bible, and judge if he be likely to be a safe guide in regard to anything else. Historical investigations have revealed to us the origin and growth of the Bible: we know that by this name we designate a collection of writings as radically unlike in origin, character and contents, as if the *Nibelungen Lied*, Mirabeau's Speeches, Heine's love poems, and a manual of zoology had been printed and mixed up promiscuously, and then bound into one volume. We find collected in this book the superstitious beliefs of the ancient inhabitants of Palestine, with indistinct echoes of Indian and Persian fables, mistaken imitations of

Egyptian theories and customs, historical chronicles as dry as they are unreliable, and miscellaneous writings, amatory poems, Jewish national and patriotic poems, which are rarely distinguished by beauties of the highest order, but frequently by superfluity of expression, coarseness, bad taste and genuine Oriental sensuality. As a literary monument the Bible is of much later origin than the Vedas; as a work of literary value it is surpassed by everything written in the past two thousand years by authors even of the second rank; and to compare it seriously with the productions of Homer, Sophocles, Dante, Shakespeare, or Goethe, would require a fanaticized mind that had entirely lost its power of judgment.'

There is more of this stuff and worse, but the sample given is enough. It reveals Max Nordau, with all his odds and ends of information and devilish cleverness, as an utterly soulless man, void of all spiritual discernment, incapable of appreciating truth and beauty and goodness when he sees them. To call him a blasphemer would be too high a compliment. He is simply a pretentious, shallow-pated donkey, obtruding his ears and his bray upon a world, all the goodness and strength and true glory of which are owing to the revelation his brutal hoofs trample beneath them. If anything were wanted to make honest folk believe in the black side of human life he professes to depict, it is the fact that people speaking the sturdy English tongue can be found to buy Conventional Lies and pollute their minds with it. The only book I ever remember burning was Rousseau's Confessions in French, but, were Max Nordau's books and similar abominations my property, I would cremate them all, rather than make them causes of offence to innocent minds.

The companion volume is not much better morally. It is called Napoleon and the Fair Sex, and is translated from the French of Frédéric Masson. An aged apostle gave his son in the faith this counsel, 'Keep thyself pure.' It sometimes requires a great deal of prayerful effort to accomplish this, at

least, in heart and thought; and young men need all the help they can get in their contest with unlawful passions. M. Masson's history is gratuitous. He tells it well enough, and probably as decently as such a history can be told. But *cui bono*? It only represents a so-called hero on his most degrading side, as a cold-blooded libertine, the purchaser of female virtue, the kind of man whom the writer of the Epistle to the Hebrews (xiii. 4) says 'God will judge.' We all know there is filth in the world without having it bottled up and placed on our tables. Heinemann is right in binding these books in bright scarlet. It is the color of their kind in the Apocalypse. It has been an ugly task to go honestly through these books, but, if my exposé has the effect of deterring any one from soiling his fingers with them, I shall be rewarded.

A great contrast to the Empire Library is another of Messrs. Drysdale's books, called *Some Women's Ways*, by Mary Angela Dickens. It is published by Jarrold, of London, and R. F. Fenno & Co., of New York. It has 325 octavo pages, and contains eight women's stories, some of which I have read before in magazine or newspaper literature. They are entertaining, display considerable knowledge of society and social character, are admirably told, abound in pathetic situation, and are at the same time of a fine moral tone. It is a pleasure to read these tales, told by a pure-minded and religious woman, not at all ignorant of the evil ways and people of the world, after wading through the imported and translated abominations of Heinemann. One feels stronger after converse with the good characters of Miss Dickens, in discrimination between right and wrong, and in resolve to aid, where possible, the erring to reform.

The five books that still call for review are all sent by Messrs. Drysdale & Co. The first of these is a fitting companion to *Some Women's Ways*. It is *London Idylls*, by W. J. Dawson. Like *Tim Linkinwater's*, it is Mr. Dawson's belief that there is no place equal to London, and that its tales

are equal to any the world has to tell. Certainly his ten stories are well worth reading, although the interest of many of them is painful, and others annoy by their inconclusiveness. The great moral of all is disappointment, a very common thing in life. It appears in the climax of *Jim and his Soul*; it is the constant refrain of *The Chilled Heart*; it drowns *The Third Man*; it is the accent, with differences, of *The Shadow Between Them*, *The Madness of Liza*, and *Sister Lydia*. There is no getting out of its shadow, that comes:

"To dash the cup of bliss to earth,
Ere it be running o'er."

Probably it is true that among the cities of civilization none holds more disappointed lives than London, and perhaps it is the duty of him who would be true to human life to tell the varying tragedies of disappointed hopes. Mr. Dawson tells them well. Yet would I rather strive to cheer the faint hearted and point them forward:

"O weary hearts, O slumbering eyes,
O drooping souls whose destinies
Are fraught with fear and pain,
Ye shall be light again."

Dr. Robertson Nicoll edits for Messrs. Hodder & Stoughton a series of Little Books on Religion, which are oblong duodecimos of under 150 pages, neatly printed, and so bound that their backs have to be cracked before you can read them with ease. Professor Marcus Dods writes, 'Why be a Christian?' a series of four addresses to young men, entitled *The Trials of Youth*, *David*, *Why be Religious?* and *Hindrances to the Acceptance of Christ*. Everything Marcus Dods writes is good, but there is nothing specially to tempt young men to hear or to read these addresses. They lack illustration and drawing power, general attractiveness. Perhaps Scottish young men can do without this taking quality, but the average young man who has to be led into Wisdom's ways, cannot. In his fourth address the author says: The initial or radical

hindrance to the acceptance of Christ is, of course, indifference to His offers. . . . The delay caused by this initial hindrance is often prolonged by a misconception of the holiness which Christ offers. It is conceived as a Pharisaic sanctimoniousness, a condition full of restrictions, and in which the pulse of life beats slowly and feebly. . . . The mistake lies in the idea that fulness of life can be found anywhere else than in Christ.' That is a good note, were it only made practical, so that youth could understand it, and learn that manliness, courage, truth, honor, self-denial, love, appreciation of beauty and goodness, fulness of joy and peace, belong to him who lives in Christ. The sanctimonious Pharisee is a hideous sham, a perpetual stumbling-block and stone of offense to honest enquirers.

The same writer furnishes *The Visions of a Prophet*, being *Studies in Zechariah*. This is an admirable popular commentary on the prophecy, consisting of eight chapters. These treat of *The First Three Visions*, *The Fourth Vision*, *The Vision of the Candlestick*, *The Flying Roll* and *The Ephah*; *Religious Observances*, *The Shepherd of Israel*, *National Revival*, and *The Consummation*. In this little book Dr. Dods is essentially practical, reading the lessons of the prophecy into the business of daily life. He shows that every human being is bound to work for the regeneration of society, and that he who expects to go to heaven should already be heavenlike. The worst of it is, the good people who read books like this are, as a rule, not those who need them, and those who do need them do not read them because they are unattractive. Why does not Marcus Dods put more of general literature into his books, brighten them up, tempt careless people not to pitch them away with a pshaw? If you want to catch a good fish, it is worth while spending some time dressing your fly.

Here is Dr. James Denney, the lecturer on theology at Chicago, on *Gospel Questions and Answers*. His questions are seven, a sacred number, yet there were seven devils once

in one person. The question of Misgiving says, 'What lack I yet?'; that of Doubt, 'Art thou he that should come?'; that of Failure, 'Why could not we cast him out?'; that of Poverty, 'Whence should we have so much bread?' Then there is the question of Remonstrance, 'Goest thou thither again?'; that of Ambition, 'Who is the greatest?'; and that of Folly, 'Are there few that be saved?' These discourses are very sensible and practical, but as bald and void of illustration as those of Marcus Dods. One is really astonished in the first to find Dr. Denney quoting Strauss' criticism of Jesus as doing injustice to the instinct of accumulation, and Francis of Sales, to the effect that no one had ever confessed to him the sin of covetousness. Advanced Christians don't need these books, and hardly anybody else will read them. Here, then, is a great waste in the economy of religious literature.

Much more sprightly is Dr. John Monro Gibson, on *The Unity and Symmetry of the Bible*, an apologetic treatise. It has no divisions, being the expansion of a lecture frequently delivered by the author, and based in part upon Bernard's *Progress of Doctrine in the New Testament*. The book begins with an amusing piece of personal experience, and, while its tone throughout is most devout and earnest, it presents characterizations, harmonies, and analogies that lighten up its pages. Dr. Gibson characterizes the books of the Old Testament and those of the New, according as they express the ideas of Manifestation, Application, Experience, and Outlook. In the first class we find the *Hexateuch* and the Gospels; in the second, the Old Testament historical books and the Acts; in the third, the *Hagiographa* and the Epistles; and in the fourth, the Prophets and the Apocalypse. This little book is one of the best replies to the insane attack of Max Nordau. Nevertheless, I doubt if the people we want to reach with our popular apologetic would have patience to follow the argument, clearly and pleasantly expressed as it is. The crying want of the day is a popularizer of Christianity in all its departments, one not afraid

to separate its sacred name from that of dulness, while avoiding every approach to the antics of the buffoon. People in the pews have become so used to taking anything the minister chooses to give them, and the same is true of subscribers to a newspaper and its editors, that ministers and editors imagine all they say and print to be attractive and edifying, which it rarely is, except in the case of some special genius. It is useless to attack the opposite as pandering to a vitiated taste. There is nothing vitiated in a love of sprightliness and vivacity, variety of mood, and wealth of illustration, else were the love of nature and true art a vulgar thing.

The Transactions of the Canadian Institute published in October is an octavo volume, of 165 pages and some illustrative plates. Its thirteen papers are by eight writers. The Rev. Dr. McLean, a distinguished Methodist missionary, treats of the Gesture Language of the Blackfeet, and of the Picture Writing, and the language of the same people. The Rev. Father Morice, a Roman Catholic missionary, deals pleasantly with Three Carrier Myths. The Rev. Dr. MacNish, so well known to all readers of the Journal, has two elaborate and most readable papers, entitled A Review of Manx Carols and Wales and its Literature. Mr. Stupart of the Meteorological Observatory at Toronto, writes on The Climate of Alberta, and Rainfall and Lake Levels. Mr. Kivas Tully discusses The Fluctuations of Lake Ontario; Captain Cruikshank, The Fur Trade, 1783-7; and Mr. F. F. Payne, The Seasons—Hudson's Strait. Finally, the Talker has two articles, the one on Aboriginal American Inscriptions in Phonetic Characters, and the other on The Celt in Ancient Egypt and Babylonia. Our College cannot complain of being unrepresented in the learned institutions of Canada.

Messrs. Drysdale & Company are to the front once more with several volumes. Three of these belong to the Famous Scots Series, published by Oliphant, Anderson & Ferrier, of Edinburgh and London. They are quaint red and gold vol-

umes of about 150 pages each, printed on heavy paper, and sell for seventy-five cents. One is the *Balladist* by John Geddie; another, *Allan Ramsay*, by Oliphant Smeaton; and the third, *Hugh Miller*, by W. Keith Leask. Within comparatively small compass, the biographers seem to have acquitted themselves worthily. Scotsmen, proud of the literary achievements of their countrymen, will hail this series, in which, without wearying themselves, they may make or renew acquaintance with the best names in Scottish bibliography. It is a far step from Allan Ramsay and the *Balladists* to Hugh Miller, but the *perfervidum ingenium* is in them all, and, as the showman said in answer to the question on the panorama, "Which is Wellington and which is Napoleon,"—"Whichever you likes, my little dears; you pays your money and you takes your chice."

Good people who like sermonic reading will cheerfully pay three-quarters of a dollar for the Fleming H. Revell Company's 180 page book entitled *The Master's Indwelling*. Its author is the Rev. Andrew Murray, a well-known evangelist of the Keswick school. He does good work in South Africa, but it puzzles one to know how he finds time to write so many books, and still more, how he finds readers. The addresses that make up *The Master's Indwelling*, were delivered at Northfield, Mr. Moody's Keswick. They are all very good and edifying, but such as almost any truly godly minister might have written. There must be something in the personality of the man that invests religious commonplaces with the charm that many people profess to find in Mr. Murray's writings. When he speaks of every ugly dark Kaffir of a trial as a welcome messenger from Jesus, he may be right, as when Paul's thorn in the flesh, though a messenger of Satan, was divinely permitted, but it is well to give the devil his due, and lay ugly burdens on the right shoulders. It is no mark of true piety to miscall God and his Christ. To make God responsible for sickness, losses, bereavement, and the malice of

wicked men, is blasphemy, and the sooner the Christian world gets to know that the better. "Please, God, whip me," does not denote a healthy spiritual state. God has no use for such abjects in His Kingdom, where reigns the perfect law of liberty. Among so-called religious men, the hardest upon his fellows is the creature who grovels like a whipped spaniel before his Moloch deity.

Chas. Scribner's Sons publish Dr. A. B. Bruce's *With Open Face, or Jesus Mirrored in Matthew, Mark, and Luke*, a good looking volume of 257 pages, that Messrs. Drysdale sell for a dollar and a half. In the lectures or discourses of this volume, Dr. Bruce seeks to shew forth Christ in the prophetic picture of Matthew, the realistic of Mark, and the idealistic of Luke, so that, not through the veil of systematic theology, but fresh through the living gospels, the Saviour may be apprehended. Other chapters are *The Synagogue Mission, The Mission to the Publicans, Jesus Longing for Apt Disciples, The Escapes of Jesus, Your Father who is in Heaven, The Worth of Man, The Moral Ideal, The Cross in Sight, and Gethsemane*. In the last of all, entitled, *The Christian Primer*, Dr. Bruce says: "It is my desire that, the children also may see Jesus with open face. Existing catechisms do not accomplish this good object. In them Jesus is seen only through the somewhat opaque veil of theology. I do not quarrel with theology, but it should come last, not first." Then, in the form of question and answer, he gives the substance of the gospel. There is much that is suggestive and inspiring in *With Open Face*, and a good deal that does not rise above the common-place. Dr. Bruce emphasizes the forgiveness rather than the justice of God, and the self-devotion rather than the faultlessness of man.

Charles Scribner's Sons publish Paul Bourget's *A Tragic Idyll*, and Messrs. Drysdale sell its 450 pages in attractive cloth binding for a dollar and a half. It is a well-written society book, shewing intimacy with life in Nice, and in Italy and the south of France, generally. The author, like all who

address a respectable English-speaking public, professes to love virtue and hate vice, and his story is not deficient in virtuous characters. But it is not enough that his hero and heroine are offenders against the moral law, they glory in it. And Mr. Bourget, in no too delicate language, gives such strong suggestion of immorality as to make his books altogether unfit for the perusal of a reader who would keep his mind pure. To the pure, of course, all things are pure, but this novel cannot possibly be helpful to such, and, with all its cleverness, it is calculated to lower the obligation to clean living in the mind of an average reader. There is a good deal of similar painting of fashionable vice abroad in the world just now, and Mr. Stead, in his Review of Reviews, sails pretty close to the wind in prurient delineation. A realistic picture of social life does not belong to the realm of truth, else, in the same sense, would the devil be true. Much worse is the result when the criminals represented are invested with attractive beauty and nobility of character. There is no real religion in *A tragic Idyll*, the author of which calls Hosea's saying, "They have sown the wind and they shall reap the whirlwind," an Austrian proverb. Had he known more of the Book in which the proverb lies, he would perhaps have learned to think on whatsoever things are pure and lovely and of good report.

