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Our Graduates' Pulpit.

A SERMON.

BY REV. M. H. SCOTT, M.A., WINCHESTER, ONT.

"The Lord be magnified."

Ps 40 : 16.

TO magnify means to make large, great or important. To magnify God means to make him very great and very important in our estimation—to make him a very large factor in our earthly existence. This means to have God in all our hopes, in all our thoughts,

and in all our endeavours. What a fatal facility there is on man's part to forget God, to obscure him and put him far away! And the lamentable results of this obscuring of the great Creator are given in Rom. 1st ch, viz. : idolatry, as well as all manner of loathsome and

unnatural sins. What is unbelief but an obscuring and diminishing of God? Any course of sin will sear the conscience and dim the vision of the divine majesty. Hence the deep necessity of attending to the duty of the text, for unless we know what it is to magnify the Lord, we are out of Christ, under his condemnation, and have never experienced the heavenly vision.

1st. We will offer certain reasons why the Lord should be magnified by us.

(a.) In order to *know* him truly we must magnify him. "And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." Whereas, "the wicked shall be turned into hell, and all the nations that forget God." How important then to know him, not as a dim, superstitious, baleful influence of some kind: but as the true and living God our Father. Unless we learn to magnify God he will never be to us anything but a terror in the night, much as the reputed ghosts are to our children in the darkness. The moon was for centuries an object of varied superstitions, and people talked about the man in the moon, and the man with a bundle of sticks on his back; but the advent of the telescope with its wonderful magnifying powers has completely uncovered to our intelligent vision the satellite just across the way from us in space. Much more, the Lord be magni-

fied, that we may know him, who set the moon in the heavens, and created man that he might both glorify and enjoy the great author of his being.

(b.) In order to *hold fellowship* with God we must magnify him. John says, "Yea, and our fellowship is with the Father, and with his Son, Jesus Christ." This is certainly an exalted privilege to be in close and constant fellowship with the Father of our spirits. Jesus said, "No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you." He gives us the secrets of the household, and the confidences of his heart, which no servant in the family is permitted to enjoy. He gives us that sweet, secret, heartfelt fellowship which is the very essence of true friendship. But in order to possess all this we must magnify the Lord. During the past summer the eye of the astronomer has been fixed night after night on the deep red planet glowing above our northern horizon, and the true dream and hope of the astronomer is to be able to hold communication with the inhabitants of Mars. Were it accomplished this would be the triumph of science in all the ages. But here is a grander and vastly more important triumph, which God by his word and the work of his Son has accomplished, that man may have fellow-

ship with the great Creator. What a blessed union and communion is this! "The Lord be magnified" by us, that like Enoch we may walk with God, that we may sit in the heavenlies, and that our citizenship may be in heaven

(c.) That we may be delivered from the power of worldliness and the dominion of sin, we must magnify the Lord. We cannot serve two masters. Our gaze cannot take in both earth and heaven. We must drop the one or the other, for our hands are too small to hold both. The man in the interpreter's house who was handling the muck rake, could not see the crown suspended over his head. Our eyes are not set so as to be able to look both downward and upward, and be deeply engrossed with both. Let heaven be magnified and earth will disappear. Just as at night the clearer the stars are unfolded, the more obscure all earthly objects become. Let us often lift up our souls unto God, for as God is magnified, self, clothed in reverence and humility, takes a lowly seat. As the motions of the eternal world and of the eternal spirit fill us and thrill us, the motions of sin in our members are held under the authority and law of heaven. The law of the Spirit of life in Christ Jesus makes us free from the law of sin and death.

(d.) That we may be comforted amid the sorrows and trials of life, we must magnify the Lord. To whom shall we go in the hour of adversity, is a most im-

portant question? When heart and flesh faint and fail, and when the ties of earth so tender and yet so strong are all rent asunder, what shall we do in the dark hour? The trials of life are oftentimes manifold and very severe, and the tendency of our frail human nature is to look at these trials, and ponder them, and magnify them, so foolish are we and ignorant, until the earth is right around us and the very heavens seem dark. Shall we magnify the sorrow or magnify the Lord? There is certainly no more comfort to be found in looking at our sorrow, than salvation is to be found by looking at our sin. Just as we look from our sin to our Saviour, so must we look away from our sorrow to our Saviour. We met lately with a Christian mother who had been called upon to part by death with a much-loved daughter, and she told me that for a considerable time her mind would wander to the grave and down into its dark cold depths, and that her sorrow seemed more than she could bear, and that it was only when by an effort of faith and of will she began to look upward and heavenward that the consolation came, not from the grave but from the glory. Peter looked at the waves and magnified them until he began to sink in them. Many do the same with their sorrows and find them but a devouring flood. But looking upon the face of our Lord and magnifying his grace and power to

save, we shall walk on the waves in triumph to him.

2nd. How are we to magnify the Lord ?

(a.) By magnifying His words, *Ps.* 138-2, "Thou hast magnified thy word above all thy name." The pages of the Bible contain God's words to us, and we must set the inspired volume above the newspaper, the novel, and all the works of mere science and philosophy. This is God's message about himself and our duty to him. Here is the arrow of the Almighty for conviction, and the sword of the Spirit for the wounding of the proud heart. Here is the thunder of his threatenings and the still, small voice of his love. Here is light above that of the sun, and truth beyond the touch of error. This book is the gem of all histories. It is the sublimest of all philosophies. All musicians instinctively turn to the poetry of the Bible whenever their souls are stirred up to sing immortal strains. Here are thirty thousand promises fresh from the lips of Jehovah. This is the book which is rapidly flooding the earth with the knowledge of the Lord, and lifting up the nations. God is its author, and in magnifying his book we are all exalting and honouring himself. And as we are instructed in it by his spirit, we both come to know and have fellowship with its ever blessed author.

(b.) By magnifying his Son. *Acts* 19: 7. And the name of the Lord

Jesus was magnified. In the fullness of the times the Father sent his Son. Moses had been previously sent and he came bringing the law, but when Jesus came he brought in grace and truth. And Jesus was himself such a perfect revelation of the Father, that he was able to say to Philip, "He that hath seen me hath seen the Father." God had in former days spoken by the prophets, but in these latter days he spoke by his Son, and the light of the latter revelation is such in comparison with the former, that he that is least in the Kingdom of Heaven is greater than the greatest of prophets. The Old Testament saints were looking out for the perfect man hidden somewhere in the ten commandments, but the disciples found him in the Christ who kept the law and made it honourable. They were looking for the wonderful seed of the woman embodied in all the promises and sacrifices and types, but Simeon and Anna found him in the child Jesus. He alone is the Light of the world and the Saviour of the nations. He alone is the perfect man, and the hero of all the centuries. Jesus said—*John* 5: 23—"he that honoureth not the Son, honoureth not the Father," and assuredly just as we believe in Christ and magnify him, so do we magnify the Father who sent him.

(c.) By magnifying his love and mercy. *Gen.* 19: 19: "And thou hast magnified thy mercy, etc." The love of God

is the white heat which melts the stony heart, and hence the message to Nicodemus was, that "God so loved the world, that he gave his only begotten Son." Without diminishing in any measure his other attributes, the love of God is to be specially extolled. Christ spoke much of the love of the Father. He knew that the heart of man must be drawn by the chords of love. All the Epistles circle around the love of Christ as their centre. And so great is love that man is unredeemed until he possesses it and reflects it, for "he that loveth not knoweth not God, for God is love."

Love is the only greatness,  
 Love is the life of heaven,  
 Love's diadem of merit  
 Is to Immanuel given ;  
 Far from me gross illusion  
 Of earthly rank and state,  
 With men as with the Godhead  
 Nothing but love is great.

It was asked at a great Sunday School convention lately, "Shall we tell unruly children that God does not love them if they are bad?" And the answer came, "tell them that God does love them, but that he is grieved because of their sins, for what is there left to draw them to Christ, if you take away the fascination of his love." The more we magnify the love of God in Christ, the more will our hearts be disposed to trust him, and the more confidently will we rest in the assurance of our salvation, and the more powerfully will we be restrained from wounding such a heart of love.

(d.) By magnifying our life work, however humble or exalted it may be, Paul said, "I magnify my office." Without seeking in any way to lower Paul's lofty office, let us seek rather to lift our own life work up into the light of God. Let everyone feel that he has a special mission on earth, and a life work to accomplish, and that he leads a charmed life until it is fulfilled. That each of us has a work that no other could do as well, not even an angel from heaven. Let us seek to do our very best for Christ and the church. Religion is founded in sentiment, but it is much more than a sentiment, it is a life of every-day activity in some part of the well-divided field of labour. When Barnabas went up to Antioch, it is said "he saw the grace of God." What he really saw was the fruits of the inward grace. He found a praying congregation, a benevolent people able and willing to give of the fruits of their various labours, a company of disciples witnessing for Christ, a foreign mission church sending their very best men out into the work. Let piety pervade all the duties that press upon us, and it will make the yoke easy and the burden light. Let us put something of the blessedness of heaven into the labours of earth, and thus magnifying our life work we will be exalting him who has sent us into the vineyard to labour, until the call comes to go home and rest and receive our reward.

## Symposium.

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

BY REV. JOHN CAMPBELL, LL.D.

TO write upon this subject implies that one is in favour of such a mutual approach of Christians who differ. There are many ministers in all the evangelical churches, and not a few laymen, who have no desire for anything of the kind. Some want a select, orthodox, called out and separated, protesting communion of their own special saints, however small. Others, regarding theirs as the only true church, are willing to annex and incorporate all other churches that, confessing their errors tacitly or openly, will conform to their standard. The first thing to do is to find means for removing this twofold stumbling block. It is more than a stumbling block; it is a great series of barrier walls, and no one knows how high and how strong they are until he tries that which surrounds his own communion. Fortunately, in Canada there is no social barrier, save in the eyes of a not very Christian snobocracy of so-called society people. There is no established church, and no sectarian monopoly of wealth or honour, of learning or culture. This is so far encouraging, for the barrier of class dis-

tingtion, little right as it has in the Church of Christ, is one of the most difficult to overcome. There is no barrier in the way of personal intercourse between laymen of different denominations, and there need be none between their ministers. Mingling together in the same schools and universities in youth, meeting one another in common Christian and charitable and educational work, thrown into each other's society in private friendly gatherings and in places of recreation, there is no excuse for Ephraim and Judah envying or vexing mutually. Individuals may pass each other by on the other side of the road metaphorically, but no such spirit animates the ministry of any one church as a whole, and even the individual cases are generally the result of ignorance or of mutual misunderstanding. Many ministers are far more widely separated in spirit from some of their fellows in the same communion than they are from brother ministers of equal religious culture in other denominations. The spirit of interdenominational intercourse deserves cultivation. I have known

friendly advances made in this spirit to have been discourteously repelled, and the repellants were not those who are generally credited with erecting the loftiest barrier walls.

Probably the greatest real barrier to a mutual approach of churches is traditionalism. They cannot forget their individual church history. The Congregationalist looks lovingly back to Cromwell and Milton, the Methodist to the Wesleys; the Baptist rises to the defence of the generally abused Anabaptists of Germany, and the Anglican, according as he is low or high, either glories in the Marian martyrs, or traces his orders back to the Apostles through Augustine of Canterbury. Few people know more of the history of their own church and less of that of others than Presbyterians. They have a famous history. Their church a reformation one, in many respects the reformation church, in Scotland, France, Holland, parts of Germany, Switzerland, Bohemia and Hungary, and a pre-reformation one in Italy, Presbyterians claim the best Protestant title to Catholicity. But the British Presbyterian rests chiefly in Knox and Melville, in the witnesses for the Truth who preceded them, and in the martyrs of the Covenant a century later. Most of these memories, together with those which belong peculiarly to Reformed Presbyterians, United Presbyterians, and Free Churchmen, are

memories of wrongs inflicted and injuries wrought in the past. These memories are honouring to the heroes of the past, the saints of the Presbyterian calendar, but they are something more than that. The Presbyterian has always been an unflinching sufferer for conscience sake, and a brave fighter, but he has also always been a good traditional hater, a Celt, a Corsican, a veritable Red Indian among Churchmen. The Wesleyan was shamefully treated when first he made his fervent appeals in a century of deadness, but I am not aware that he bears any grudge at the successors of the clergymen who encouraged the brutal mobs he suffered from. The Congregationalist had to accompany his Presbyterian brother out into a cold world on Black Bartholomew's day, but he makes no shibboleth of that day. The Baptist is so taken up with *baptismo* that he rarely strays into the near past to find Mr. Spilsbury setting up his first English congregation and preparing victims for persecution. The Anglican had his ups and downs in England and Scotland, but, having given more than he received of the latter, has agreed to be magnanimous and let bygones be bygones. But the loyal Presbyterian, like the Scot who execrates the memory of Menteith and Home, hands down the names of the apostate Sharpe and his colleagues to the undying hatred of his children's children. When completing my theological

studies in Edinburgh, twenty-five years ago, and visiting friends among the laity belonging to the Established and Free Churches, I was astonished and shocked to hear the latter characterizing the former as "having a form of godliness but denying the power thereof," and the former branding Dr. Candlish as "the curse of Scotland." Many of our Presbyterian people are ecclesiastical Fenians. You can work them up into a frenzy at any time over their ancient wrongs. This is a sign of weakness and the absence, so far, of a true Christian spirit.

We in Canada have buried the inter-Presbyterian hatchet and are all the better for it. Why not bury the inter-Protestant hatchet? What is the use of being like Mic Mac Methuselah of the Clan MacTavish, who said to the Phairson:

"Sir, you are a plackguard;  
It is now six hundred  
Goot long years and more  
Since my glen was plundered,"

and raking up the past to name new churches and perpetuate strife and division? I know men who can make splendid speeches along this line, but who cannot lead a church meeting in a simple prayer. Hate and sectional rant, even hallowed by history, are of the devil. Suppose your ancestors did suffer wrongfully, what says St. Peter? 'This is thankworthy, if a man for con-

science toward God endure grief, suffering wrongfully." You are not suffering, and are not counted worthy to suffer. Love is better than tradition. We want a good long and stout hose in all our pulpits, and a strong engine behind it, to pump the healing waters of Siloam on these traditional fire-brands, and saturate them with the love of God. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" This traditionalism is carnality with a vengeance. "For whereas there is among you envying and strife and divisions, are ye not carnal and walk as men? Why do these men not want union? Because their occupation would be gone. They would have nobody to fight and scold but the Roman Catholics and Pagans, and these are too distantly related for cheerful warfare. Like schoolboys, they would sooner tussle with their brothers any day than with outsiders. The nearer the friend, the greater the schism. "Sirs, ye are brethren; why do ye wrong one to another?" Because his great grandfather ten times removed persecuted my holy great grandfather at the same distance. This is childish and utterly unchristian. Better sink Church History in the Zuyder Zee than have it live to be the devil's stumbling block in the way of God's children. This traditionalism of hate is an unmitigated evil.

Another barrier is diversity in theolo-

gical, as opposed to religious belief. From intelligent and pious ministers in the Anglican, Methodist, Congregationalist, Baptist, and Presbyterian Churches you will hear but one gospel. Occasionally a high churchman will air his sacramentarian fad, or a Baptist, his immersion of adults; a hot-headed Calvinist will misimprove the time by berating the Arminians, and an Arminian of warlike spirit will retort by misrepresenting the Calvinists, that is by treating them as if they actually believed all that is contained in the Confession of Faith, which they do not. All these churches are as one on the cardinal doctrines, the Trinity, the Incarnation, the Atonement, the Work of the Holy Spirit, Man's Fall and need of Redemption by grace received through Faith, and a Future State of Rewards and Punishments. I wish they were a little more at one on the personality and agency of the devil, who has so much to do with our unhappy differences. But, instead of accepting or professing in brief these cardinal truths of sacred Scripture, we must be made to subscribe to scholastic dicta, hair-splitting distinctions, and logical concatenations regarding them, some of which have not been proved and are incapable of proof from Holy Writ. I see no reason why a Bible-possessing and Bible-loving church of the nineteenth century should be cribbed, cabined and confined by the legal spirit, the miscon-

ceptions, the narrowness of Augustine and Anselm, of Aquinas and Calvin. The Presbyterian Church of to-day is greater and wiser than all of these mere men. The chief divine to compile the Westminster Confession and Catechisms was Dr. Anthony Tuckney, Vice Chancellor of Cambridge, and he said: "For the matter of imposing upon I am not guilty. In the Assembly I gave my vote with others that the Confession of Faith put out by authority *should not be required to be either sworn or subscribed to*, our having been burnt in the hand in that kind before." Richard Baxter was a good Presbyterian, but, in his recommendation of the new creed, he wrote: "I hope the Assembly intended not all that long Confession and those Catechisms to be imposed as a test of Christian communion, nor to disown all that had scrupled every word of it. If they had, I could not have commended it for any such use, though it be useful for the instruction of families." Dr. McCrie remarks on these documents so sacred in many eyes: "The English divines by whom they were composed never subscribed them, nor intended that they should be subscribed as terms of ministerial or Christian communion." There is no doubt that these divines knew what they were about. What they felt in the seventeenth century is beginning to dawn upon us in the nineteenth. A first step towards the mutual approach of Chris-

tians of different denominations is the simplification of the Creed, even if it be summed up in that called *The Apostles*. There can never be union on the basis of the Westminster Confession, which is an anachronism at the present day. Several congregations and individuals, well worthy to enter our Presbyterian fold, are being kept out of it by the barrier wall of a Confession, several items in which they believe to be untrue and dishonouring to God. What right have we to break up the unity of Christendom and offend our brethren in Christ by our traditional veneration for a relic of scholasticism?

The form of church government need only prove a barrier in the case of those in the Church of England who insist upon a recognition of the historical episcopate. The non-episcopal churches will never recognize that, because they regard it as an unwarranted assumption and a root of sacerdotalism, as well as because it implies on their part a confession of error, and the re-ordination of their ministers. But a large and intelligent body in the Church of England recognizes the impossibility and undesirability of maintaining the dogma of apostolical succession. With the Bishop of Worcester at the Grindelwald Conference, they individually recognize the orders of non-episcopal ministers, and thus stretch out a hand for a union such as Stillington proposed in his *Irenicum*.

A perpetual moderator of a synod bearing the name of Bishop, even with the addition of shovel hat, apron, and gaiters, would not necessarily conflict with true religion. Minus name and paraphernalia, Dr. Mackay is such a bishop in Formosa, and Dr. Robertson in the Northwest. For my own part, I will cheerfully forego all proud hopes of being presiding officer in presbytery, synod, or assembly, for the sake of the Church's unity.

As to worship, there need be no trouble. We have found out that our so-called Scottish version of the Psalms was made by Rous, an Englishman and a layman, so that, while many hallowed associations hover about their rugged and homely verses, we are quite ready to seek uniformity in a new collection of Psalms and Hymns that shall contain the chief treasures of all the churches. Many of our ministers, and more of our people, would hail a Church service mediating between the elaborateness of the Anglican and the spontaneity of that of other churches. As Dr. Scrimger has said, posture in worship matters nothing; it is a mere matter of bodily exercise. As to the sacraments, the new church cannot very well contain thorough paced believers in baptismal regeneration and the sacrifice of the mass. It can take in open communion Baptists, with their peculiar differences, which union would tend to diffuse or

dispel, according to the power of their advocates in the ministry and the piety of those adhering to them. Close communion Baptists would shut themselves out by their own act.

None can tell, in this age of rapid revolutions, when such an union of Christians, that is of people believing in the Divinity of Christ, may come about, separating all Christendom into two camps, the Reformed and the Unreformed, for a time, but hopefully looking forward to a larger unity when reformation shall overtake the latter. The possibilities of such an union in Canada

are great; therefore I have confined myself to discussing its features as far as our country is concerned. Mutual concessions and forbearance, such as the New Testament Scriptures commend, must be made and exercised to this great end. Meanwhile, may we love as brethren and be courteous, eschewing unnecessary controversy, meeting one another half way in all matters that do not injuriously affect an enlightened conscience, and strive not in word only, but in deed and truth, to fulfil our Lord's petition, "That they all may be One."

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"But deep this truth impressed my mind:—  
Through all His works abroad,  
The heart benevolent and kind  
The most resembles God."

—Burns.

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"Lives of great men all remind us  
We can make our lives sublime,  
And departing leave behind us  
Foot-prints in the sands of time."

—Longfellow.

## Contributed Articles.

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### NICHOLAS DE LYRA.

A short time ago, by a sort of accident, I came into possession of an old copy of the Commentary on the Epistles of St. Paul, by Nicholas de Lyra. I was primarily interested in the book as a specimen of very early printing, for it bears the date 1478, less than twenty-five years after the invention of the art, or at least after the publication of Gutenberg's first Bible. It was issued at Mantua, Virgil's birthplace, in Northern Italy, by Paul John de Putzbach, a native of Mainz. The printer may have been an apprentice of the great Gutenberg himself. The book is a moderate sized folio, printed on heavy hand-made paper, in a crabbed black-letter type, two columns to a page, with wide margins on which are found a few manuscript notes. The initial letters have all been painted in by hand in blue and red alternately, and some of them are considerably elaborated. The volume is in a capital state of preservation, handsomely bound in half-vellum, ornamented on the back with neat gilt tooling, and altogether is a good sample of fifteenth century book-making, such as might well grace the shelves of any bibliophile. There are a few, but not many older

printed books to be found in any of our Canadian libraries.

As I turned over the pages of the old tome, however, and dipped into it here and there, deciphering the simple mediæval Latin, which would be easy enough reading but for the numerous contractions used to save space, I was led to inquire a little more as to the history and personality of Lyra. Hitherto, like most students who have not made a specialty of church history, I had been content with the summing up of his character and work contained in the well-known couplet :

Si Lyra non lyrasset,  
Lutherus non saltasset.

"If Lyra had not played, Luther had not danced," apparently making him one of the forerunners of the Evangelical Reformation theology. But I felt that it was worth while to know something more about him in order to see how far this was true and in what sense. I soon found that it was more of a taunt than a truth, with just enough *Lasis* in fact to lend it force.

The standard authorities do not give us very full details as to Lyra's life, though they tell us enough to show that

he must have been one of the best known men of his time, and a personality of considerable bulk. As his name indicates, he was a native of Lyra or Lyre, near Evreux in Normandy, and his whole life was spent in France. The exact date of his birth is uncertain, but it must have been about 1270, the year in which St. Louis the Crusader died. He was spared to complete his three score and ten, dying in 1340. At an early age he joined the Franciscans, then in their best days, and soon giving evidence of unusual ability, was accorded his doctor's degree and appointed to lecture on theology in Paris. He rose rapidly from one position of responsibility to another in his Order until he became Provincial General, and was held in high esteem by men of eminence throughout the whole of France. He wrote several books on theological subjects, including a polemical treatise against the Jews on the Messiah, but his great work was his *Postillae* or running commentary on the whole Bible, which soon became exceedingly popular and speedily displaced all other works of a similar character, maintaining its place almost without a rival for well nigh two hundred years. After long circulating in manuscript, it was printed at Rome in 1472 and ran through many editions before the end of the century. At the time, therefore, when Luther began to study the Bible and write upon it, Lyra practically had the whole field to

himself. It is little wonder that he gives evidence of his familiarity with the work and drew more or less from it in his own commentaries. It proves Luther's openness of mind that he did not disdain to borrow from the great Franciscan. In reality, however, the best of what he took from Lyra, in the Old Testament at least, had already been borrowed. Lyra was one of the few mediæval scholars who knew anything of Hebrew, and he made free use of the Jewish commentators, especially the celebrated Rashi. And thus it came about that Luther, who knew little Hebrew, has so much in common with the greatest of the later rabbis. Luther shows little or no dependence on Lyra in the New Testament, and struck out lines of treatment which to his predecessor would have seemed very startling. Yet, even here, Luther was more indebted to him than he knew. In a very important sense Lyra was a precursor of the Reformation. He gave it its method of exegesis.

In these modern days when the grammatico-historical method of interpretation, which simply seeks to unfold what the writer meant, is so firmly established that we have almost ceased to defend it against any other, ordinary students of the Bible have little idea of the vagaries that were gravely propounded in former times by many very learned men who enjoyed great reputation and authority in the church. Both by Jews and Chris-

tians allegorizing and spiritualizing were indulged in almost without limit or rule, so that the statements of Scripture were made to mean anything or nothing according to the ingenuity of the interpreter. Origen had his threefold sense, and regarded the natural meaning of the words as being in many cases nothing but the shell that concealed the kernel within. Augustine, Gregory the Great, the Venerable Bede and others followed in the same track until at length Bonaventura was able to distinguish seven different senses in many passages, each more recondite than another, and the grammatical one the least interesting or important of them all. In Lyra's time a fourfold sense had come to be a sort of understood thing in the Latin church, about as well settled as any dogma of the faith. In view of such extravagances one hardly wonders that the authority of Scripture should decline and that the screws of church authority were put on to keep commentators within the four corners of the creed, so as to secure, if possible, that they should not teach heretical doctrine, even if they did give erroneous exegesis. In the Greek church matters were somewhat better, for there they were mainly under the influence of such writers as Chrysostome and Theophylact, whose exegesis, even when mistaken, is always characterized by sobriety and good sense. But in the West almost nobody read Greek, and there-

fore their example was wholly lost upon the theologians of the Latin church, who by their senseless handling of Scripture simply turned it into a convenient quarry from which to obtain arguments for doctrines that had already been determined on other grounds altogether.

Now, Lyra is not entitled to the credit of combating these erroneous methods. So far from that, he more than once gravely contends for a fourfold sense as legitimate. He even has the honour of stating the distinction between the four senses in a neater way than any of his predecessors had done. But his good common sense commonly prevented him from looking beyond the grammatical meaning except in passages that are clearly tropical. His whole example is a silent protest against the prevailing method. It would seem, however, that it was almost wholly an unconscious protest. He nowhere betrays any suspicion that he differs from his predecessors on this point, and apparently has no objection to letting his readers do as much spiritualizing as they please on the basis of his grammatical interpretation. Only he does not see fit to help them in the process. A little more logical consistency would have been desirable, but it would hardly have increased the value of his annotations.

A similar inconsistency between theory and practice appears in another and more important direction. For the most

part Lyra adheres very closely to the words of the text in his comments, and presents his explanations in few words with the greatest possible simplicity and lucidity, much after the style of Bengel, whom among moderns he most resembles. So characteristic are these features that he gained the title of "plain and profitable doctor" (*doctor planus et utilis*.) It follows that though he often misses the point, his explanations are in most cases thoroughly evangelical; for no man who adheres closely to the grammatical sense of Scripture can well get any other teaching out of it. But occasionally he turns aside to discuss what he regards as the theological bearings of a passage, and in these discussions he shows at once his bondage to the scholasticism of his day. They read like quotations from Duns Scotus or Thomas Aquinas, and plainly contradict his own exegesis. But he is to all appearance entirely unconscious of the contradiction, and calmly goes on putting his new wine into the old bottles as if the one had been made for the other and nothing could ever happen. His theological training led him in one direction and his sanctified common sense in another. The strange thing is that he never seems to have discovered the difference between the two.

The key to Lyra's anomalous position is probably to be found in the fact that the two diverse tendencies of theology

had not in his time come into such open conflict as to make a combination of them mentally impossible. The dates of his birth and death are significant. He could not have been more than four years old when passed away Thomas Aquinas, the very incarnation of scholastic theology who enthralled all minds in his massive system of thought, and whose *Summa Theologiæ* is still the great recognized standard in the Roman church. In the very year he himself died John Wycliffe was born, who gave such an impetus to the evangelical movement by translating the Bible into the English vernacular. All unconsciously, Lyra was the link between these two in theology as well as in time.

Notwithstanding his great popularity, perhaps to some extent because of it, the authorities of the church seem to have felt somewhat uneasy as to the general drift of Lyra's teaching, and after his death took measures to correct its tendency in a quiet way by appending notes of a reactionary character under episcopal sanction. Had it not been for his logical inconsistency, they would probably have proscribed his works altogether.

Unfortunately for the permanence of Lyra's reputation, his scholarship was not equal to his good sense. He had taken the trouble to learn Hebrew and had made good use of his knowledge; but he apparently knew nothing of

Greek, and his work in the New Testament is based wholly on the Latin vulgate. So little did he know about the original of the New Testament that he gravely represents Paul as using three languages in his Epistles, Greek, Hebrew and Latin. In his ignorance of Greek he was no worse than any of his contemporaries, but it naturally diminished very greatly the permanent value of his commentary. When the renaissance came and Greek learning was re-

vived the fame of Lyra withered, his works fell into oblivion, and only his method survived. This, his best legacy to the church, the chief Roman Catholic commentators, such for example as the great Jesuit, Cornelius à Lapide, have declined to appropriate, for the very good reason that it leads straight to Protestantism. In so far as Lyra himself followed it, Luther was his natural successor and all true Protestant exegetes his pupils.

*Presbyterian College, Montreal.*

JOHN SCRIMGER.

Farewell, farewell ! but this I tell  
To thee, thou Wedding-Guest !  
He prayeth well, who loveth well  
Both man and bird and beast.

He prayeth best who loveth best  
All things both great and small ;  
For the dear God who loveth us  
He made and loveth all."

—*Ancient Mariner.*

"One writes that 'Other friends remain,'  
That 'Loss is common to the race'—  
And common is the commonplace,  
And vacant chaff well meant for grain.

That loss is common would not make  
My own less better, rather more :  
Too common ! Never morning wore  
To evening but some heart did break."

—*In Memoriam.*

## IN HARVARD HALLS.

“CAMBRIDGE lies out of the way, on one side of the world,” —said Hazzlitt, in his *Pictures of Oxford and Blenheim*; why, then, should men care to seek it out, seeing it is not “a city set on an hill,” like the walls of Scotch *St. Andrews*, gray with half a thousand winters, or the pillared porches of her youngest sister on the slopes of Palo Alto, or even our little neighbor *Tufts* on College Hill, across the Mystic valley? And may not the *Journal* be justified of her ignorance, when, writing by the hand of her tax-gatherer for the yearly receipt of custom, she said: “We were asked yesterday where *Harvard* is, and answered that it is in Boston;” and naively adds: “*Was that right?*”

Not wholly; Harvard stands in Cambridge, a university town of 70,000 inhabitants, on the north bank of the *Charles*, a tidal river which stretches its winding length between the town and Boston. A Bostonian might have returned an impetuous answer that it *ought to be* in Boston; for that Cambridge and half a score other suburbs clustered about the skirts of the mother-city and functionally part of her, should become so in structure also, and make her in extent as she is in intellectual influence, a “Hub of the Universe.”

And a Cantabrigian might have retorted that Boston should rather be annexed to the little College town, to whose great University she owes much of that intellectual prestige which is her own glory and the Fortunatus Cap of her book-makers and spectacle-vendors.

But Cambridge has always preserved her identity and remained a university town since that old day—the 28th of October, 1636—to be memorable thenceforward through all the years of her history, and on which, perhaps, some of those stern old Puritans—half prophets as they were:—

“Dipt into the future far as human eye  
could see;  
Saw the vision of the world, and all the  
wonder that would be.”

As the outcome of their loyal care for the cause of learning in their community,—since that old day when the General Court of the Colony set aside £400 towards a school or college in Newtown, and appointed twelve of her worthiest men to the charge of it. The school was not yet *Harvard*, nor was the town *Cambridge*; that name it received in the following year, in loving memory of the university town in the old land where many of the colonists had received their education; and the year after, 1538, in honor of Rev. John Harvard, a young dissenting minister,

but two years resident in the colony, who bequeathed half his property and all his books—about 270 volumes—to the new school, it was named *Harvard College*.

Harvard is thus the eldest of the great sisterhood of colleges which has grown up in America during the last two centuries and a half, Yale having been founded in 1700 as a sectarian offshoot by the orthodox party. Like most of the older universities Harvard has grown from very small beginnings, and for many long years her progress was slow and difficult. Colleges were not made out of hand in those days, after the fashion of improved cultivators, by the fiat of a millionaire philanthropist, and sent spinning off down the groove of time fully equipped, with every classroom filled and nigh a thousand turned from their doors, as we have seen occur more than once during the last few years. The new school was loyally supported by the colonists, and many others followed in Harvard's steps with their free-will offerings. In the University records we read that one brought five shillings, another a sheep, a third nine shillings' worth of cotton, and a pewter flagon, valued at ten shillings, was given by a fourth. Of silver and gold they had little, but such as they had was given with a ready hand. The University has lost all mementos of her founder: none of the original buildings

remain; when the first Harvard Hall was burned in 1764, all John Harvard's books were destroyed; not even a picture of him exists, for though, indeed, a monument stands upon the *Delta* inscribed with his name, yet it is a representation, not of what he *was*, but of what he *may have been*.

To one who comes to Harvard to-day and beholds her immense resources, the amplitude of her grounds and the extent of her buildings, the multitude of class-rooms, laboratories and workshops, filled with eager students; and feels the swift march of intellectual action, each day filled with "crowded hours of glorious life," and the sense of vibrant energy and reserve power which pervades the whole place, it seems hard to realize how comparatively short has been the period of her development. An immeasurable distance seems to separate him from those early days, yet the life of a man might cover the interval between those who are living now and those who saw its foundation.

The history of Harvard has been a continuous growth towards the true ideal of a university. Founded by the legislature, it was at first a state institution; established amid a people whose lives were so deeply tinged by their religious beliefs, it was thoroughly sectarian in tone; and planned upon the existing institutions of the mother-land, it was almost exclusively a professional

school. Dogma, not truth, was the content of their teaching, and to make men good theologians rather than good philosophers, their aim. Such a system I believe to have been for the best then, and to its untold influence on their spiritual history the Puritanism of New England attests; but such is not our idea of a university, nor the ideal towards which all are striving to-day. Harvard's motto is *Veritas*; it is stamped upon her books, engraved on her tablets, twines about the iron of her gateways and glows amid the tracery of her oriel windows. I think it is also the symbol of her life. The story of her early struggles against the shackles which bound her to limited views and particular parties reveals a character of earnest loyalty to liberty and truth in her administrators, who, if they were somewhat pugnacious at times—and when were Calvinists not intrepid warriors?—fought with a single heart and in a good cause. The struggle was long and bitter, with many a dead-lock between the opposing parties; but slowly, surely she advanced, till now Harvard stands free of all state and church control, dependent on no party or sect for aid or sanction; and is moving nearer and nearer to the ideal University, which knows no land or race, no class or creed, but holds the truth in its purity and gives freely to all who ask.

But I am to speak of what Harvard

is, you say, not of what she *was*. I write at the head of my sheet, "*In Harvard Halls*," and have peopled them with nothing but ghosts! Is a living dog, then, better than a dead lion? Be it so! It is difficult to describe Harvard ways simply as I find them; coming from a Canadian university, with all its forms and traditions fresh upon me, it is almost impossible to avoid an implicit comparison at every step. On the other hand, a formal description of college rules, customs and studies smacks too much of the *University Catalogue* to be of interest to the general reader. I walk, therefore, with perilous feet, and barely escape from Scylla before I fall into Charybdis unaware. Where to begin, and how, is likewise a matter of difficulty; for it is a curious fact that in talking about Harvard one must not commence at the *Commencement*. In this hysteron-proteron place the first has become the last. The commencement is at the end of the session, the end of the course, and the end every student aspires to. One cannot say with Horace, "*Dimidium facti, qui cœpit, habet*"—for one is not only half-way through but has come to the conclusion when he reaches the commencement. However, there is this consolation, that as the hardest thing about an essay is proverbially to begin it, the impossibility of starting at the commencement relieves me from that

burden and allows me to plunge at once  
*in medias res.*

Harvard University includes the College, Scientific School, Graduate School, and six Professional Schools, four of which are in Boston. Besides the schools proper, the working equipment of the university includes libraries, botanic gardens, laboratories and museums. The buildings are over 40 in number and occupy 80 acres of ground. The Museum of comparative Zoology alone covers four acres of floor area. *Gore Hall*, the Library, contains almost 410,000 volumes, with a nearly equal number of pamphlets. About 13,000 volumes a year are added. The number of teachers is 253; of students this year, between 2,800 and 3,000, of which 1,800 are under the faculty of Arts and Sciences. The Senior Class this year is over 300 in number, the Freshman Class nearly 400.

The College year begins the last Thursday in September and ends the last Wednesday in June. 'On entering College,' as Secretary Balles succinctly puts it, 'the student deposits his bond with the Bursar, secures a seat in Memorial Hall, registers in the moving of the first day of the term, and enrolls himself in his classes. Thenceforward his duties are clear'—unless he runs against a snag, when he is warned, and if the warning be spoken in deaf ears, one sees him, in a Hogarthian series of

pictures, admonished, placed on probation, cut off from privileges and honors, and finally, expelled. There are two short vacations during the year—at Christmas and at Easter. Examinations are held twice a year, at the end of January and in June, written, of three hours each. Besides these, there are one hour subject exams at intervals during the year. Formerly the students supplied their own stationery, as I did at my first hour exam; now, by a new regulation, paper is furnished, but pens not. Students are ranked in five grades A—E; E being composed of those who have failed. A year's work consists of four courses of three hours class-work a week each, in addition to home work, except in the Freshman Class, where 16 hours a week are required. Matriculation examinations are classed as *Elementary* and *Advanced*. The subjects are the same in both, viz. English, Classics, Mathematics, German, French, History and Physical Science; and for admission a candidate must pass all the elementary and two advanced, or the equivalent of such work. To graduate a student must pass in all his courses and stand above Class D in one fourth. It is possible to get one's degree in three years but it means hard work. Lectures are given in the college in 240 courses in 26 departments of study. In addition to these, there are courses on teaching and methods of instruction,

public lectures and readings, seminaries, and summer courses in 11 departments.

Students are allowed the widest possible choice in their work; with the exception of prescribed courses in chemistry and physics, and the systematic study of English, all work is elective, the choice in junior years being closely supervised by instructors. This system was introduced by Pres. Eliot and has been found to work very successfully. Students, when relieved from compulsory study of distasteful subjects, were found to do more earnest and successful work; unwise selection is guarded against by the guidance of advisors; and cribbing at exams is said to be almost unknown. No gowns are worn, nor college dress of any kind prescribed. In early days the material and cut of clothes, style of hat, and ornaments of dress, down even to the braiding and color of buttons, were rigidly ordered. Attendance at lectures is voluntary, but a record of absences is kept by monitors appointed for the purpose.

The method of instruction is by lectures rather than recitations, wherever lectures can be given to advantage. A large amount of collateral reading and thesis writing is required in many of the courses. The system of reserving alcoves in the great reading-room of Gore Hall for the use of professors, in which all works referred to in their courses are placed, and the great wealth

of literature at their disposal for such purpose, make the collateral reading an important part of the work for all who can afford time for it. Freedom of discussion, as far as the subject will allow, is encouraged between student and teacher; and in some cases the class is divided into groups for the study of literature bearing on the matter in hand, one group reading English works, another French, a third, German; and each bringing reports on the books read.

The attention of the University is at present being largely directed to fostering the growth of the graduate school, Pres. Eliot regarding the work accomplished by it as the true work of a university. Its aim is to provide opportunity for "systematic study in such higher fields of learning as its members wish especially to cultivate—the professional department for literary and purely scientific professions." The degrees of A. M., Ph. D. and S. D. are conferred by it, on approved courses of study; the least times of resident work being, for A. M. one year, for Ph. D. two years, and for S. D. three years. All departments and privileges of the University are open to members of the graduate school. Of the courses of instruction, some are designed primarily for graduates, others primarily for undergraduates (which cannot ordinarily be counted toward a higher degree), but the majority are open alike to grads and undergrads, so that many of

the courses pursued by graduates for higher degrees are shared also by undergraduates. The school comprises about 200 members from over 40 institutions, American and Foreign. There are many Canadians at Harvard, almost exclusively from the Lower Provinces, who support among themselves a thriving Canadian club, founded to afford a means of re-union for students from the Dominion, and to give information about Harvard to Canadian students desirous of studying here.

The *Canadian Club* is but one of a great array of societies, clubs and fraternities, arising from the manifold phases of life and work experienced in the University. Societies, literary, historical, philosophical, scientific; English clubs, conferences Françaises, Deutscher Verein, Canadian clubs; conferences for the study of this, that and the other; church associations, and evangelistic and charitable; endless athletic clubs; Greek letter fraternities; mandolin, Pierian sodality and art clubs; camera clubs, and dramatic clubs, and debating clubs, and political clubs,—*ad libitum*, like Homer's heroes, wearisome to enumerate. Some of these you join because you are supposed to, others because you need to, others again because you like to. Those you join from custom tell your setting in life,—your country, language, class, wealth; those from policy, your studies and aims; and from inclination,

your character and gifts. Join this society: it means little; join that: and men will draw a score of references as to your other habits and tastes. Some clubs are exclusive and count membership a high honor; they are not the best to belong to; life is pretty highly spiced in them.

The most flourishing of all the college societies is the *Hasty Pudding Club*, a dramatic association founded 1795, and deriving its name from the custom, now abandoned, of taking two of its members a pot of hasty pudding each, at every meeting. A number of dramatic representations are prepared and given by it each year. A most whimsical club long existed, and, I believe, still survives, under the name of the *Medical Faculty*, which travestied everything, lay and academic, conferred bogus degrees, published burlesque works, and committed all sorts of fantastic freaks. The Emperor of all the Russias was once made an honorary member, and not understanding the joke sent to the society a fine set of surgical instruments, to show his appreciation of the honor. His Majesty's scalpels and forceps afterwards found a resting place in the cabinets of the real Medical Faculty. The antics of this society are hard pressed in eccentricity by the "*Dickey*" Club, an excommunicated member of the O. K. H. Fraternity, which has become a fast society club, rather in disrepute among

college circles generally. The most farcical performances imaginable are demanded of all who become members of it. On one occasion, when Sarah Bernhardt was playing in Boston, a novice was required to purchase a seat in the front row of the dress circle, and, when the play had reached its most dramatic point and the audience were listening spell-bound, to get up and say impressively with an air of supreme disgust as he moved out: "*I can't stand this rot!*" Imagine the effect! Another was required to go into Boston, and, walking along Washington street, to stop every horse-car he met, put his foot up on the step, tie his shoe, thank the conductor, and pass on to the next!

Not many of Harvard's societies, however, are fast or irregular. The students are, as a rule, orderly and well-behaved, bearing themselves as gentlemen should. Riots and disturbances are rare; class antagonism is scarcely known,—and a rush occurs once or twice a year, but more as a custom to be observed than otherwise; and hazing has almost disappeared. Of course we are not immaculate; Harvard has her sins, and grave ones; and to me, who knows what young men are, and remembers that nearly 3,000 are gathered in the halls of Harvard, it seems rather a naïve thing to say, as one of the College pamphlets does, that "any attempt to force a person of tainted character into the midst

of the University community is considered to be an act deserving of the strongest condemnation." Quite right, but with the false implication that none are to be found there. Yet it is said, and I believe it true, that there has been for years a steady spiritual growth in university life. Prof. Thayer, in an address before the Y. M. C. A. a few days ago, said that within the last generation there had been a great advance in the standards of moral rectitude and purity among students. Thirty years ago it was customary for a young man to sow his wild oats—nay, it was expected of him to do so! Now, men are growing more to the Christian ideal of manhood, holy in youth as in old age. There are several religious societies in the University, and various opportunities are afforded the students for cultivating their spiritual life.

Prayers are conducted every morning in Appleton Chapel; vesper services on Thursday afternoons; and preaching services on Sabbath evenings. The office of Preacher to the University is filled in rotation by prominent ministers of the various denominations, and the acting preacher is in attendance at Wadsworth House every morning to give advice or assistance to those who desire it. Until 1886 attendance at prayers was compulsory; since then it has been voluntary.

(To be concluded next month.)

## PRESBYTERIANISM AND EDUCATION.

*AN ADDRESS.*

DELIVERED BY REV. PRINCIPAL MACVICAR BEFORE THE PRESBYTERIAN UNION OF NEW YORK, IN THE OPERA HOUSE, BROADWAY.

IT would be arrogance for Presbyterians or for any other branch of the church of God to claim supreme and exclusive excellence in the vast field of educational enterprise. Such a claim is certainly foreign to the spirit of our creed, our polity and practice. We believe in the Holy Catholic Church and in the communion of saints. It is our joy and distinctive glory to recognize and acknowledge the good works of all members of the body of Christ by whatever name they may be pleased to designate themselves. We incorporate, I venture to think, in our belief and practice the best elements of all other protestant systems. We have, at any rate, points of sympathy and identity with them all. We strive, for example, to manifest the fervour and energy of Methodism and its skill in organizing and directing Christian activities.

We emulate the zeal of independents in maintaining the true principles of spiritual democracy in guarding the freedom and autonomy of individual congregations so far as compatible with order and the unity and catholicity of the flock of Christ. We emphasize Scriptural Episcopacy, or the feeding and

governing of the flock by New Testament Presbyters or Bishops; and there is no other church more fully supplied with Bishops. Thus we are practically related to all these ecclesiastical systems.

It has been asked how far back can we trace Presbyterianism as an educational factor? Does it date from the days of the Apostles or Post-apostolic Fathers? Some make it far more ancient than this, and profess to trace its principles and beneficent workings in the land of the Pharaohs long before the Christian era when Moses went down into Egypt and called for the elders of the people. In this fact they see the origin of our Kirk Session.

For myself I am content to discover the chief features of our doctrine and polity in the lessons of Jesus and his apostles, and in the record of their practice in planting and governing churches. If Christ and his apostles were educators of the highest order—and who will assert that they were not—if He was the Great Teacher sent from God, who spake as never man spake, we as following in their steps, however imperfectly, may fairly claim to be engaged in the same divine work.

Presbyterianism in Britain appeared conspicuously as an educational agency as early as the year 563, when the brave and godly Irishman, St. Columba, crossed from his native shore to the Island of Iona, on the west of Scotland, and there established a training school for teachers and missionaries. These Culdees, or lovers of God, were good liberal and energetic Presbyterians, who set up schools and various Christian institutions in many parts of England Scotland and Wales. They pushed their work and continued to do battle against ignorance, superstition and barbarism till about the middle of the thirteenth century; and no impartial student of history can fail to admire their self-denial, skill, perseverance and heroism, while being opposed thwarted and persecuted by the Monk Augustine and his allies under Pope Gregory the Great. At last they were forced to succumb about the year 1297, but not until they had made an illustrious record fully entitling them to be regarded as the precursors of the great European Reformation—the harbingers of the Lollards, the followers of Jerome Huss and Wickliffe.

The leading reformers of the sixteenth century were Presbyterians, and it is well known that every man in that army of giants was an educator—Martin Luther, Melanethon, Zwingle and John Calvin, that man of imperial intellect

and influence, whose thinking has permeated the current of christian opinion and education in succeeding centuries more than that of any other man of the period. Who was he? The modern father of Presbyterianism, who in the Fourth Book of his Christian Institutes elaborated and established our Polity substantially as it stands to-day in all parts of the world. And it is superfluous to speak of his pre-eminence as an educator.

But passing from the European Continent, I venture to say that Presbyterianism at this period was gathered as an educational force into a focal point in my native country, Scotland. After John Knox had returned from banishment and from sitting at the feet of Calvin as his teacher, he proceeded, by the grace of God, to deliver his country from ignorance and tyranny. He set up the frame work of our Presbyterianism, exalting Jesus Christ as King and Lord of all. He established the Parish Church and School side by side. The Church, in his judgment, was no more essential than the School. And what have not these two institutions—the School and Church, done for Scotland; and what has not little Scotland done through their influence for the whole world? After Palestine, where the Son of God appeared as the great Teacher of our race, where is the country under the sun of the same limited area that

has done as much as Scotland to enlighten and elevate humanity during the last three centuries, or during the time that the people have been Presbyterians?

The sons and daughters of Scotland, like God's ancient people, have been scattered among all nations, and they have carried with them the spirit and principles of their faith and parochial education—love of truth, love of freedom, sturdy independence, determination to know what they believe and then to believe it with all their might, loyalty to biblical and educational institutions, and loyalty to any free and righteous civil government under which they are placed; and hence they make as true and good subjects of this mighty Republic of the United States as of the pure and exalted Christian Monarch, Queen Victoria, who so gloriously reigns over their own Kingdom.

It may be properly asked in what distinctive forms do Presbyterians make their contributions to the education of our race? I answer generally, that they have taught the world love of freedom and fair play. They have, again and again, broken the fetters of mental and spiritual tyranny. They have inculcated by word and example the love of truth for its own sake, and this is the kind of education our age, above all things, requires. They have shown themselves ready to sacrifice comfort, position, emolument, honors—everything rather

than allow what they deemed sacred principles to be trampled under foot. They have fought and died for the right of private judgment, for the maintenance of a true individualism, thus lifting men out of the rut of ecclesiastical medievalism.

But more specifically, Presbyterians have established the principle throughout the world that the public religious teachers of the people must themselves be educated men. They have insisted upon an educated ministry. With few exceptions, Presbyterians demand that those occupying the pulpit should be College men—graduates in Arts and trained for three or four years in theology. This undeniably does much to elevate the tone and standard of education among the people. The pulpit is a mighty educating force. We do not ignore the value of books, magazines, and daily papers. They wield a powerful influence for good and evil; but they cannot supersede the functions of the public ministry of the word. There is no grander stage of commanding influence upon which a man can appear than before one or two thousand of his fellow-creatures devoutly waiting to be taught by his lips lessons from God's fountain of knowledge and wisdom—the Bible. Instruction and educative appliances are specially prominent in our churches. It is well known that the sermon or lecture is the chief part of the public Sabbath day ser-

vice with Presbyterians. They will put up with music that is not supremely artistic, and with prayers that are not models of order and rhetorical beauty if only they can get a good sermon; and a good sermon, in the estimation of the best of them is one that contains lucid presentation of scriptural truth, and that stimulates mental and spiritual activity. Let us not undervalue the educational service rendered by the weekly delivery of thousands and tens of thousands of such discourses. They supply the moral element which is so much needed in modern educational systems. It will be readily acknowledged that in the present century prodigious advances have been made in all departments of knowledge. The new uses and applications of steam and electricity are truly amazing. Our telephones and phonographs and electric railways and submarine telegraphs prepare us to accept almost any predictions that may be made regarding future discoveries. Education has been popularized and extended to the masses, to the countless millions formerly neglected.

But it must be confessed that, when viewed from a moral standpoint, in spite of all the progress in which we are bound to rejoice, there is much to be deplored and characterized as lamentable failure. Men are far from being pure and truthful and honest in the social, business, and public relations of life. The homely virtues of the Decalogue are by no means universally ac-

cepted and followed. Many men lie and cheat and steal with all their might, in spite of all the intellectual training they receive. The rich and the powerful continue to oppress the poor and defenceless. And the poor are often determined in their hatred of the rich. A bitter and terrible strife is raging between capital and labour, between employers and employees—hence trades unions, strikes, and murderous use of dynamite.

Our schools and colleges, with all their excellencies and admirable equipments, have not cured men of Mammonism. Gold is the god chiefly worshipped by many who hold the highest places in social, political and religious circles. Indeed, the possession of money in sufficient measure is a pretty certain passport to such positions.

Now it seems to me that it is just in relation to all these things that Presbyterianism is fitted to exert a powerful corrective and regulative influence. Contact with our church courts, regularly graded from the Kirk Session to the General Assembly, is fitted to imbue the people with a sense of justice and integrity in the transaction of the business of life. Much more is this end secured by the vigorous presentation of the ethical principles of Christ and his apostles as taught in the New Testament—from every pulpit in the land as well as in our Bible classes and Sunday schools.

Perhaps the Presbyterian system is

too exacting in its demands upon ministers for practical parochial services to allow of the development among them of authorship in the highest degree; but still, in reviews, in periodical literature, especially for the young, as well as in more solid theological, scientific, and philosophical discussions we hold our own. Such names as Edwards, Alexander, Thornwell, Hodge, McCosh, Henry B. Smith, Shedd, Schaff, Green, Dalney, Plumber, Patton and many others are held in reverence all over the world, and if we include my native country, Scotland, we may swell the list indefinitely.

Presbyterians have greatly promoted education by establishing and maintaining Colleges, Universities, and Theological Seminaries in all parts of the world. In saying this we do not ignore or depreciate the enormous services rendered by others in this respect. We fully recognize the inestimable benefits conferred by the Universities of Oxford, Cambridge and Dublin, with their numerous colleges and eminent scholars and teachers. But we do not, at the same time, forget distinctively Presbyterian Universities in Edinburgh, Glasgow, St. Andrews and Aberdeen, which claim to take rank with them, and which have sent out thousands of *alumni* who have distinguished themselves in every field of literature, science, philosophy, and theology. And when we come to the United States and Canada—to this great conti-

ment—this new world—how many such institutions of real merit and power owe their existence, their prodigious energy and progressive career, to the munificence and scholarship of Presbyterian men and women. It seems unsafe to attempt to name or to number them, lest injustice should be done to any of them. We know them—that is enough, and their power for good is felt to the ends of the earth.

It is safe to say that on this continent Presbyterians are giving of their wealth and their brain-power in an unprecedented degree for the advancement of education. What magnificent foundations have been laid up and down the land by far-seeing men and women of this persuasion! And this is destined to go on and increase. The present is better than the past, and the future will be infinitely better than the present. Away with pessimism in every connection. They are not the highest style of men, and certainly not the true type of Presbyterians, who are constantly looking along the line of their nose into the dirt of this world rather than looking up to God and to heaven and aspiring to things infinitely greater and better than any yet realized. Let our motto ever be *evangelior*. As Presbyterians let us be thankful that we have done something for the advancement of true education in the past, and let us resolve, God helping us, to do vastly more in the same direction in time to come.

## THE PSYCHOLOGY OF MUSIC.

THE fine art of music has perhaps received too little attention in past years from the scientist, the philosopher and even the historian. Anything that has swayed the human mind as music has, should be a worthy subject of investigation for the man of science, the philosopher, and, in the development of any civilized race, it is without doubt a factor worthy of more notice on the part of those who endeavor to pen causes as well as effects on the page of history.

The sacred historian has given us some instances of the power which music, whether vocal or instrumental, has over the human mind. We read of a Saul furious, frenzied and bent only on doing evil, being calmed, soothed and comforted by the sweet strains from the harp of the shepherd of Bethlehem; we read of imprisoned saints joining in a midnight hymn to elevate their thoughts above their unpleasant environments.

All sentient creatures come more or less under its influence. The restless cry of the infant is made to cease and it is lulled into repose by some simple nursery strain; the plough-boy is inspirited by the strains of his own whistling; the soldier's heart beats faster and thoughts of personal danger are expelled from his mind by the martial notes of

the fife and drum; the sin-hardened man is melted into tears of repentance by the soul-stirring hymns of a Wesley or a Moody; Ulysses filled his sailors' ears with wax and then caused them to bind him securely to the ship when he wished to sail past the Sirens, lest, captivated by the enchanting notes, they should meet the fate of all who had attempted to pass within hearing distance before; the great musicians of Germany have stirred that nation of thinkers as no other art has; and the peasant girl Jenny Lind has become immortalized all over the modern world through her powers of song.

What is the secret of the power of music? Unaccompanied by words, music may not bring any definite image before the mind. And some will go so far as to say that it is a confounding of the two arts, music and poetry, to set words that have any poetic beauty, to music. This, however, depends on the simplicity or complexity of the music. If the music is intricate the words should be simple, so that they will not tend to divert the attention from the true enjoyment and appreciation of the music. But on the other hand many of our common songs that have long cheered the social gathering would be deprived of most of their charm if we exclude the

depth of meaning which is contained in their words.

In these the music must be simple; for, while it is still deserving of the name of music, its main function is to act as a convenient and pleasing medium for the recitation of the poem. To illustrate by some music of our day: The charm of Mendelssohn's "Magnificat" is in the music; but in such selections as "Scots wha hae," "Home Sweet Home," "Jesus Lover of my Soul," etc., as much power to excite emotions lies in the words as in the music. It seems therefore that the power of music lies not simply in the harmonious tones themselves, but frequently in the suggestiveness of the words which are set to the music.

Leaving the latter out of consideration we shall now consider what mental operations are being carried on as a person listens to the strains of a musical instrument:

I. He will perceive their quality. Much of the enjoyment of music depends on the overtones which accompany the fundamental tone. As a wave of the sea is accompanied by numerous little waves, so, it has been ascertained, each fundamental tone is accompanied by a number of fainter tones. While in all instruments the vibrations of these overtones are multiples of the vibrations of the fundamental tone, some instruments give prominence to those near the

fundamental tone, and others emphasize those more remote. The overtones nearest the fundamental tone are those which produce harmony, and this is what produces the rich tone as in the piano or organ; while, on the other hand, instruments which produce harsh tones are those which have their overtones farthest removed from the fundamental tone and are discordant with it, producing a shrill sound such as that of the flute or bagpipe. It might be remarked, however, that the instrument last mentioned, though placed in that class which is characterized more or less by the "noises" they produce, is by a portion of the Celtic race, considered superior to many of the more modern instruments with respect to richness of tone. The power of association is probably stronger in such cases than the desire to discriminate between rich and harsh tones.

II. The perception of relative pitch will also have its effect on consciousness. By pitch is meant the position the tone holds in the musical scale. The difference of position depends on the number of vibrations by which the tone is produced—treble notes being produced by rapid vibrations and bass notes by slow ones.

"The perception of relation pitch will apply either to consecutive or to simultaneous tones." \*

\* Dr. Murray's Handbook of Psychology.

(1.) In the case of consecutive tones the pleasure of the sound depends on the transition from one note to the other. The emphatic notes at least must be related by familiar concords. This seems to arise from the fact that each preceding note lingers for a time either in sense or in memory after the following note has been sounded; and, as in the quality of single tones, unless there is a coincidence of the vibrations of the various tones with one another and with the fundamental tone, there will be discord.

(2.) The agreeable relation of simultaneous tones is called harmony. To understand harmony fully it is necessary to look at it from the standpoint of the physicist and the physiologist, as well as that of the psychologist.

(a) The physical cause of harmony is considered to be the fact, that there is a coincidence between the various atmospheric vibrations that produce the tones of the harmony. The simplest coincidence is produced in the case of two notes that form an octave. Here for each vibration caused by the sounding of any note, there will be two vibrations from the note an octave higher, so that the time required for the vibration of the first note is exactly taken up by the two vibrations of the second. In the same way there might be other simple ratios such as 1 : 3, 1 : 4, 2 : 4.

(b) The problem for the physiologist is to explain the action on the nerves, of harmonious or discordant tones. It might be observed that the proximity of the ear to the great nerve centre in the head makes the auditory nerve very short, and thus the connection between the sensitive surface and the nerve centre is more direct than that of any other organ of sense. And again, the vibrations of sound induce a sympathetic vibration in every nerve of the body, and when the sound is excessive the ganglionic centres all over the body are disturbed—the blood “curdles,” the spine “creeps” and the whole frame is often made to shake and tremble.

In the case of harmonious sounds it is supposed that the regular impact of coincident air waves on the drum of the ear, sets up a continuous nerve current, and this by analogy of other sensations is supposed to account for the pleasure experienced from such sounds; while, on the other hand, a discordant combination of sounds produces a jerky action on the nerves. A similar phenomenon is seen with respect to the sense of touch. Pass the hand over a smooth surface and the sensation is pleasant; but let it be passed over a rough surface and an irritation is produced on account of the intermittent shocks that are excited in the nerves by the rough, uneven surface. The sense

of sight also furnishes an analogous instance when it is affected by a flickering light.

“In such sensations it seems as if the intermission gave the organ time to recuperate and thus to become capable of a wasteful degree of energy which would be impossible under the numbing influence of a continuous stimulation.”

(c) In the third place, the psychologist recognizes that harmony has a marked effect on consciousness. The effect is mainly emotional, but the contrast that is felt between an harmonious sound and a discordant one brings out the fact that a cognitive act is being performed also. This consists in observing the coalescence of the different tones of the harmony, or, in case of discords, the want of coalescence.

Discords cause the same mental states that are produced by the presentation of a confused set of objects to the eye. The mind seems to be capable of grasping only a limited number of objects at once, and when a promiscuous collection is presented—more than the mind can easily grasp—it is baffled and recoils from the attempt; whereas, if there is an orderly arrangement or classification of the objects, the mind soon “takes in the situation” and will take pleasure in doing so. So harmony pleases us mentally because we feel that the different tones are easily grasped together by the mind; but discord gives a feeling of dis-

traction and confusion such as we feel when in the presence of any unsystematic arrangement.

III. The time of the music will also be perceived, and may have a considerable effect according as it is spirited or slow and easy. One day the attention of the writer was drawn to this fact in the following manner:—

An itinerant organ grinder was favoring a citizen with some selections, and collected around him were a number of children. On the door step a little fellow of three or four summers was sitting and unconsciously, as it seemed, was beating time with his two feet.

IV. To the person who has a taste for music it acts as a powerful stimulus to the emotions, and in addition to the pleasure thus derived from the harmonious strains, it serves to prepare the mind for future action. Inward activities, perhaps long dormant, are called up and become fresh dynamics within the breast. The jingle of the sleigh bells nerves the jaded horse; the music of the orchestra puts new life into the promenade; the beat of the drum spurs on the timid soldier, and a fresh impulse is given to the smith as the notes of his song blend with the ringing strokes upon the anvil.

Or, on the other hand, music may, as has been noticed, act as a therapeutic to the mind, and some physicians say it can be used to good advantage in curing

certain diseases connected with the nervous system. When the man whose mind has been racked all day by business or professional duties returns to his home in the evening, there is nothing perhaps that will make him forget these cares so quickly as to recline on a couch and have some one, well versed in the art of music, open the piano and render some favorite melodies.

In conclusion it might be added, in a more general way, that it is safe to predict that music will always hold a foremost place among the fine arts. As the taste for music of the people in general becomes more cultivated and more appreciative, it will become a factor more and more potent in contributing to the pleasures of social life; and if the high class opera could be substituted for many of the so-called "plays," there is no doubt the mental and moral characters of the attendants would be better developed, and developed in the right direction.

It can hardly be said that the art is more than in its infancy yet. Comparatively unknown in Egypt and other oriental nations, it made little progress in Greece, for there sculpture and rhetoric occupied the minds of artists. Rome copied Grecian arts. The early years of the Christian era were not marked by

advancement in art of any kind. About the ninth century Gothic architecture served as a medium for expressing the new thoughts and feelings of the people, and the more æsthetic tastes that resulted from the spread of Christianity. Then the art of painting became the favorite, and for some time the productions of such masters as Raphael won the admiration and attention of lovers of art. But the human mind again sought another medium of expression, and since the beginning of the seventeenth century the art of music has been the favorite. It was peculiarly suited to the times. Amongst all the factors that went to cause the great activity of the renaissance, Christianity was paramount, and music, always the handmaid of Christianity and church service, now stepped forth as the art through which the new feelings and emotions of that time of action could find easy and graceful expression. Since that time it has always been a study in refined circles of the centres of population; it is now being studied in country homes more than formerly, and without doubt it will ever continue to edify mankind, and furnish an outlet for these indefinable emotions that are seated in the human heart.

A. MAHAFFY.

## OUR TRIP TO ST. ANNE.

BY REV. GEORGE H. SMITH, M.A.

BEING on a visit to the ancient capital of Canada, where I was spending a short but delightful vacation, I had determined not to quit Quebec without a visit to the far-famed St. Anne de Beaupre. Accordingly one Monday morning in September we formed a party of some half-dozen friends and having partaken of a hasty breakfast, at about half-past six a.m., we joined a pilgrimage on the little steamer *Brothers*.

It was a perfect morning. The reflection of the rising sun on the tin roofs and spires of the city and neighboring parishes, contrasting with the gray walls of the gloomy citadel above; the brilliant hues of the distant hills and harvest fields, and the hazy autumnal atmosphere shedding a light glow over the whole scene; the chiming of the convent bells summoning the faithful to morning prayer; the rudely attired *habitant* urging his lazy nag to market; the jabbering of the greedy huxter women; everything, in fact, combined to give a novelty to surroundings to which I had been quite unaccustomed. For a long time we sat on the deck of the little steamer recalling the daring achievements of Cartier, Champlain, Wolfe and others who have made their names illustrious in American History, when suddenly our reverie was disturbed by

the shrill whistle of the steamer, which reminded us we were actually starting for the long contemplated trip to St. Anne de Beaupre.

Being Monday morning it was a small pilgrimage. When I say small, I mean there were between one and two hundred souls on board, including several cleanly shaven, swarthy looking priests attired in that costume so familiar to travellers in the Province of Quebec. Each priest was kept busy attending to his own particular flock, for the French-Canadian, when he travels, displays a most restless spirit. This is characteristic and you only need to travel with him to be convinced. Notwithstanding this fact, however, we must say our fellow passengers were well behaved, smoking and drinking being strictly prohibited. Soon we found ourselves studying their pleasant, innocent faces. They form a peculiar race and whilst we remark their innocent manners we cannot refrain from lamenting the expression that meets one in every countenance. A trivial joke which would fail to elicit even a passing smile from an Englishman would form food for a day's mirth or the jollity of a whole evening in a *habitant* cottage. But if they were wonderful to us, I presume we were no less so to them, judging from the re-

marks we overheard as they passed to and fro, and the frequent recurrence of that contemptuous word *Irlandaise*, was sufficient to convince us we were not objects of admiration at any rate. This word, I might explain is an epithet applied to all English-speaking people and simply means Irish, and to be Irish is something most demeaning in the eyes of a French-Canadian.

The scenery through which we passed was grand in the extreme. Shortly after leaving the Quebec wharf with the shipping still in view, to the right we see the historic town of Levis, named after the French General de Levis, and farther on as we sail down the mighty St. Lawrence, there is the Island of Orleans, formerly called Isle Bacchus by Champlain, from the thick net work of wild grape vines which once formed an almost impenetrable wall along its shores. On the left we pass the St. Charles River and harbour, the gray walls of the Beauport Lunatic Asylum sheltering its 900 inmates, now the Beauport Church rises before us with its twin spires; now we pass the Montmorenci Falls pouring its torrent of water over the steep rock several hundred feet high into the natural basin beneath; here, too, are the electric works which supply Quebec with such a brilliancy of light as to make the venerable city eclipse many of greater pretensions on this continent. The scenery

of the lower St. Lawrence is most picturesque, still preserving all that native wildness which so enchanted the early explorers. Here the bank rises in stupendous gray rocks, then rounds into tree-clad mountains all aglow with the brilliancy of a Canadian Autumn. Again the abrupt hills dissolve into sloping plains of cultivated land, and at every turn may be seen a village with its characteristic massive stone church, rejoicing in its red roof and tin spire, but surrounded by poverty. Indeed I think the time will come when it will be a question in history how such gigantic buildings were reared in the midst of so much misery.

The stir of our fellow passengers informs us we are nearing La Bonne St. Anne, and sure enough our little boat is just turning into the long wharf built out to the channel to accommodate the pilgrim boats. The pilgrims are soon landed and a procession formed, each congregation forming a separate company headed by its curé.

St. Anne is a typical French-Canadian village; there you see the proverbial stone church, the adjoining presbytery and in the distance a convent. At a respectable distance we follow the pilgrims up the long wharf and through the only street the little village possesses and soon we reach the church; and what a sight! Here one meets all sorts and conditions of men. The blind, the

lame, the halt, just such a sight as must have met the Saviour at Bethesda—a son on whose arm reclines an aged and crippled father, a mother carrying a sick or deformed infant, a daughter leading a blind sister. Here, too, you may meet some who, more devout than the rest, have walked hundreds of miles under the scorching sun, begging food and shelter by the way.

The church, more properly called a basilica, is a massive stone structure and like all its kindred throughout this province, makes no pretence to mathematical proportion or architectural beauty. In front are two disproportionate towers. Over the apex of the roof is a brazen statue of St. Anne, and in three alcoves in the face of the building are statues of Mary, Christ, and Joseph. We enter by the corner door, and the first objects to arrest our attention are two tall frame-like pillars hung with crutches, canes, spectacles, etc., which have there been deposited by those who, having been miraculously healed, have now no further need for these assistants. The interior of the building is most gorgeous, the walls and ceiling being covered with graudy frescoes and pictures of shipwrecks, for in such calamities especially is St. Anne said to be most efficacious. The grand altar and chancel are more showy than beautiful, but this never fails to hold the uncultured *habitant* spell-bound. In the

centre aisle and just before the chancel, raised on a marble pedestal is a life-size statue of St. Anne. This is the miracle working statue, the wonder of the place. In one arm she holds her infant daughter Mary, the other hand is uplifted as if in the act of imparting a benediction; on the forefinger of this hand is a ring and on her head a heavily jewelled crown placed there some time ago by Cardinal Taschereau amid great ceremony.

Grand Mass is now in progress, and we walk around to inspect the building. Here I saw what I have never before seen in any Canadian Roman Catholic Church. Along either side of the main building is a row of chapels, each perhaps twenty feet square, and with an arched doorway opening into the next chapel. This is a revival of the idea prevalent in mediæval times regarding the communion of the saints. Each of these chapels was the gift of some particular parish in the diocese. For instance, one was given by St. Patrick's Church, Quebec; all its adornments are suggestive of the patron saint of Ireland. The walls are frescoed in all shades of green, and the harp and shamrock are ever conspicuous in the rich carvings. On the eastern side of the room is an altar on which is a life-size statue of St. Patrick, with mitre on head and staff in hand, crushing under his sandalled foot a wriggling serpent. On the opposite

wall of the chapel is a confessional box resembling a wardrobe with three curtained doors ; over the middle one is a cross, from which hangs a sign-board bearing the name of the priest who now occupies the box hearing the confessions of the penitent. Each chapel, as I have remarked, opens into its adjoining one, so that you may make a tour of the whole list without disturbing the worshippers in the main edifice.

The dinner hour was approaching, and we were becoming hungry, so we decided to leave the church for the present, and to reach the convent, where plain but substantial dinners are supplied at a moderate charge. Everything in the little village reminds you that this is a sacred place. Here is a grotto modelled after that of Our Lady of Lourdes in France. There is the presbytery in which resides the curé of the parish. Here adjoining the church is a shop where medals, pictures, rosaries etc., are sold. There at the base of the hill is the old church built in the early part of the century to replace one of still earlier date which had been destroyed by fire. Our curiosity led us to visit this quaint little building, for it is really more wonderful than the pretentious Basilica overshadowing it, for here it was, the first miracles were performed, which gave St. Anne de Beaupre the world-wide fame which it to-day enjoys. This venerable steep-roofed church is sur-

rounded by a little cemetery, through which we pass. It is a very small building containing no shrine or ornament of any particular note save a few old scorched paintings of shipwreck scenes and the like. In different parts of the building are contribution boxes, locked and chained to pillars. These are to receive money for various benevolent purposes and for the extension and repairs of the building.

On the street we met several beggars, offering for sale bottles of water from a neighboring spring, which has the reputed power not only of healing all diseases, but of defending people from the dangers of lightning and from the ravages of evil spirits.

We soon reached the convent where the good nuns showed us their modest chapel, and then led us down to the dining hall, where we partook of a hearty meal prepared by the kindly nuns and their assistants.

After dinner we wandered through the village, then drove about seven miles to the Falls of St. Anne. The sight well repaid our toilsome journey (for the carter made us walk the greater part of the way). After partaking of a light luncheon under the shade of the luxuriant trees and within hearing of the falls, we retraced our steps and reached St. Anne's just in time to take the return boat for Quebec after a delightful trip.

## Poetry.

### THE JUDGMENT OF TYRE.

(Ezekiel xxvi, xxvii, xxviii.)

O City set at entry of the sea,  
The merchant of a hundred hundred  
isles :

Thy bounds are, as the bounds of ocean,  
free ;

Thy builders' art hath decked thy  
front with smiles ;

For thy ship boards the firs of Senir's  
miles ;

And out of Lebanon the cedar tree

Doth make thee marvellous ; for thine oars  
Bashan piles

Her oaks ; the Ashurite of ivory  
From Chittim's isles hath framed thy  
benches fair to see.

Fine linen, broided fair, of richest hue,  
In Egypt spun, thou spreadest for a  
sail ;

And scarlet from Elishah's isles and blue  
Are for thy covering ; in sun and gale  
Sidonian seamen bear thy purple bale ;

Old men of Gebal too thy pilots are :  
O'er all the seas thy traffickers prevail ;  
In thee thy Persians and thy men of war  
Hang up their shields and show thy  
comeliness afar.

The slaves of Tarshish loosen in her  
mines

Their stones of silver to delight thine  
eyes,

And Javan founds her brass ; Dedan de-  
signs

Her ornaments of ivory thy prize ;  
Fine linen Syria sends thee for thy  
dyes,

Coral and agate ; Israel, oils and balms ;  
The wealthy noble in thy market buys  
The wine of Helbon, Kedar rears thee  
lambs ;

Ashur and Sheba send their spices and  
their palms.

Perfect in wisdom, beauty, — thou hast  
been

In God's own garden, happy king of  
Tyre :

Thy royal robes were blazing with the  
sheen

Of ruby, beryl, jasper, and sapphire,  
and diamond and gold ; thy tuneful  
choir

(Of pipes and tabrets in thy youth was  
heard ;

Thou hast walked forth amid the  
stones of fire ; —

The covering cherub, on God's moun-  
tain reared ;

Perfect, till in thy courts iniquity ap-  
peared.

Hide, hide thy face, the Lord doth cast  
thee forth ;

The King of Babylon, a king of kings,  
With horses and with chariots from the  
north

And horsemen and a mighty host, He  
brings.  
Thou hast not heard Jehovah's threat-  
enings,  
Thou hast been heedless of his stern re-  
proofs ;  
But he of Babylon doth come with  
wings—  
Already thy walls tremble and thy roofs  
And tow'rs are trodden down beneath  
his horses' hoofs.

Thy greatness shall be trampled in the  
dust,  
Thy people all shall perish with the  
sword,  
Thine enemy shall spoil thee of thy  
trust,  
Thy cup of ruin is already stirred ;  
Thy songs shall cease, thy harps no  
more be heard ;  
And I shall make thee as a barren rock  
Where none shall build.—I, God, do  
speak the word :—

Proud Tyre shall fall, for all her foes to  
mock,  
Shall fall, and ocean's isles shall tremble  
at the shock.

And all the princes of the sea shall  
come  
Down from their thrones and lay their  
robes aside,  
Put off their broidered garments, and be  
dumb,  
And clothe themselves with trembling,  
for their pride,  
And sit upon the ground, and there  
abide  
In fear and wonderment ; and o'er thy  
fall  
Shall rise a lamentation far and wide :  
Oh ! how art thou destroyed, that wast  
of all  
The cities of the world the most majes-  
tical !

WILLIAM MACKERACHER.

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“Ye living flowers that skirt the eternal frost !  
Ye wild goats sporting round the eagle's nest !  
Ye eagles, play-mates of the mountain storm !  
Ye lightnings, the dread arrows of the clouds !  
Ye signs and wonders of the element !  
Utter forth God, and fill the hills with praise !”

—Coleridge.

# The Mission Crisis.

## MISSIONARY NEWS.

A British society called "The Mission to Lepers," is caring for the victims of this deadly disease at thirty-three different stations in China, India, Ceylon and Burmah. It has lately been asked to begin work in Japan. It has eight asylums of its own.

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The influence of Christianity in heathen countries extends far beyond its converts. A returned missionary recently told in Montreal that by his labours in a certain town in China, but few converts were made. But the influence of his work was such that while the population had vastly increased, out of six idol dealers when he began, only one is now in the business, and that dealer expressed the opinion that there would soon be a great revolution of feeling in favor of Christianity. And now comes the story from Guiana that the chief of a tribe of bush rangers has issued a new code of morals and religious ordinances to his subjects commanding them to pray only to the one great God in heaven and to destroy all their idols and charms, and enforcing severely laws founded on Christian morality. Truly history repeats itself

But all is not plain sailing for the missionaries. In August last Bishop Hughes and an Englishman belonging to the French Franciscan mission were dragged by a horde of fanatics through a public street, stoned, and left for dead. This was done in revenge for his attempt to get redress for a former outrage. The local officials took steps to pursue the ringleaders.

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The Rev. Dr. MacKay writes from Formosa of a wholesale turning from idolatry. By a unanimous vote the people of Ka-le-oan handed over a heathen temple for Christian service, and nearly 500 cleared their houses of idols and a great bonfire was made of the rejected gods.—(*Missionary Review*.)

\* \* \*

Miss Sugden's descriptions of the woful condition of Zenana women in India have awakened much interest in Montreal. Girls there are betrothed from infancy, and if the husband-elect die, they are regarded as widows and treated with the utmost cruelty. Children are treated as we would not use the meanest animal. During a smallpox

epidemic one of the remedies was to burn the bodies of the little sufferers with red-hot irons to draw out the fever. The men are utterly untrustworthy and cannot be employed in any position of responsibility. There are millions of women and children there who have never smiled. When with this we consider a statement made in the *Missionary Review*, that the widows in India number four times as many as the entire population of London, we should be stirred to a deeper interest and more zealous work on behalf of these benighted and suffering millions.

\* \* \*

The Rev. Polhill Turner and Mrs. Turner, of the Canadian Methodist Mission in China, moved to Sung-pau early this year. Three months passed without any disturbance. But the country was suffering from drought, and the foreigners were blamed. On Friday, July 29th, a hot, sultry day, the inhabitants surrounded the mission station. Mr. Turner was bound and dragged into the street. Mrs. Turner was next attacked, her children torn from her, and she was bound, beaten, and dragged to her husband's side. Some wanted to stone them, others to drown them, others to tie them to a stone after whipping them, and leave them in the sun till the rain fell. A magistrate's interference saved

their lives, and they, after much difficulty, were escorted to Yang-tz-ling by soldiers, and were entertained by the members of the Canadian Methodist Mission, who were studying in the mountains. Mr. and Mrs. Turner expect soon to return to Sung-pau to resume their work for the Master.

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In Mr. Wishard's address to our students recently, some statements were made that deserve our consideration. The time has come when special organizations are demanded in India for the salvation of young men. They are being rapidly de-heathenized and all the standard infidel literature has found its way to India as well as Japan. Unless steps be immediately taken to lead them to Christ, they must drift into infidelity. In a meeting of students that Mr. Wishard held in India, he asked if it were true that their belief in their old religion was shaken. They silently assented, and the Brahman chairman insisted on the fact and reproached them with it, pointing to the young men of America as eminent examples of fidelity to the faith of their fathers. In Northern India 20,000 were baptized last year. But as in the Apostles' days, the preaching of the word must be followed by careful teaching, and still the cry is for more men to carry on this work.

## ST. JEAN BAPTISTE MISSION.

THE following is a résumé of the report given by the Rev. G. Charles to the Missionary Society of our college of the work done in St. Jean Baptiste Mission during the past summer :

1. *The day school.* On the fourth of April last, Mrs. Charles having been re engaged as teacher began her work. There were then on the roll thirty-five scholars of whom nineteen were French and sixteen English. The difficulty of managing an ungraded school is great, and it is enhanced when the scholars are mixed. Under the circumstances Mrs. Charles did the best she could, requiring all to learn French, and soon the work was fairly started. Everything possible was done to interest the children in their work and in the mission. Shortly after the opening of the school a soireé was held to which their friends were invited, and about eighty adults gathered in, besides seventy-five children. In June the number of scholars had so increased that there was need of an additional teacher, and I began to help Mrs. Charles. As the vacation season drew near the average attendance dwindled down a little, and on July 21st the school closed for the holidays.

During the vacation I had 2000 circulars printed to announce our work,

and distributed them from house to house, at the same time giving information about the school to anyone who desired it.

On August 15th the school re-opened. As it was evident that we should have a much larger attendance than before, a new class-room was fitted up, and later on the school was transferred to another large room originally intended for public meetings. I continued helping Mrs. Charles until August 29th when Miss Vary was engaged to teach the Junior class which was then formed. These changes, with the knowledge of our endeavors to have a good school, made a good impression on our neighbors, and soon the number of our scholars increased. Besides her work in the school Mrs. Charles gives music lessons free to some of the children after school hours, with which their parents are delighted.

Every morning the scholars meet in the room where we hold our religious meetings, and unite in singing a couple of French hymns, after which I give them instruction in the morals and teaching of the Bible. These exercises are closed with prayer, and the children go to their respective classes. Owing to the persistent opposition of Roman Catholics to our work, six children left

our school recently, while four of our English scholars moved with their families to another part of the city. Notwithstanding this loss, we have on the roll for October fifty-four scholars, of whom forty-seven are French and seven English.

The church authorities steadily oppose our work, using all their influence to hinder the children from coming to our school. When the children went to catechism in May, the priest tried to dissuade them from attending. He preached against it, and visited the parents trying to make them promise to keep them away. At present a member of the Society of the ladies of La Bonne St. Anne is trying to get the names of the children attending our school and report. She has been watching us closely, but with the exception of the six whose departure we noticed before, no injury has been done to our cause. Recently Mr. Joseph Charles was engaged to assist Mrs. Charles by teaching the six mornings of the week.

2. *Evening School and Young People's Association.* When I had the circulars printed, I thought there would be no evening school this winter, seeing that it was a failure before. But in September I was asked when it would re-open by some who desired to attend. I soon saw that it was an essential part of our work, and arranged to have it run under the auspices of the society for young people

which we organized about the end of August. It was formed on the plan of a Y.M.C.A., having a constitution, committees on religious meetings and amusements, regularly elected officers, &c. A room was fitted up for them, which is open every evening except Saturday and Sunday, and they have now six active and six associate members.

Under the direction of this society the evening school was opened on September 12th. It is open five evenings in the week from 7 to 9, and I teach French, English reading, writing, arithmetic and the "chants Evangeliques." There are now twenty scholars on the roll. Public worship is to be held nightly, and the members are all invited to attend the Bible class, prayer meeting, Sabbath services, &c.

3. *Religious services.* Side by side with all this, we have been doing our utmost directly to lead our fellow-countrymen to a knowledge of the truth. A communion service was held on April 17th, the Rev. J. L. Morin officiating. Four new members were received by certificate, and three on profession of faith. Between fifty and sixty Roman Catholics were present, and listened attentively to a powerful sermon from Mr. Morin. Two of the ladies present were so deeply impressed by the ceremony that they regretted that they had not joined us earlier as they professed to be of our faith. Since then I have been visiting

different families and have found many of them ready to receive religious instruction, and the prospects for effective work during the coming months are really very bright.

Sabbath services have been held regularly with an average attendance of eleven, which has increased to thirteen during the month of October. Until July 10th I held two services every Sunday, but after that date only one. It was sheer waste of time and energy to keep up the two services with such a small attendance, and it was considered better to concentrate all our efforts upon one meeting, as this had proven a good plan in the past. The prayer meetings were discontinued during the months of July and August. Before that we had an average attendance of nine. Since they have been re-opened, the attendance has increased, and on October 27th there were eighteen persons present.

From April to the end of July the average attendance at the Sabbath School was only ten. But since then it went on increasing, until in October it was thirty-seven. One Sabbath we had as many as fifty-one children present, beside teachers and adults.

Difficulties of greater or less magnitude have been encountered in this work. During the summer I became acquainted with some new people, visited them, gave them religious in-

struction, and was pleased to notice that they were inclined to listen to the Word of God. Yet for some reason or other they ceased coming and avoided my visiting them. But such disappointments were overbalanced by our successes. Recently the children from one family were withdrawn from our day school. I visited them to learn the reason. The priest had caused it. A clear and forcible discussion followed, and the children were back the next morning. Another very successful case is that of a young married man whose acquaintance I made through a colporteur. He visited me frequently, made rapid religious progress, and on October 9th partook of the Lord's Supper in Mr. Morin's church.

From this abbreviated report it may be seen that my task is no small one. I preside every morning at the opening exercises of the day school, receive calls, visit, prepare sermons, teach night school and singing, hold nightly public worship, service on Sunday, Sabbath school and Bible class, besides superintending the whole work, and keeping record of all that is being done. We ask you to think of us, remember us in your prayers, and interest your friends in the work. We are assured you will not forget us, and respectfully submitting the above report to your consideration, we remain.

Very faithfully yours,

GUILLAUME CHARLES.

## VILLAGE MISSION WORK IN HONAN.

THE great majority of the inhabitants of the Province of Honan, as indeed of North China generally, live in cities, towns and villages. Large cities are somewhat numerous throughout the province, and contain a population varying from 20,000 to 60,000 persons. The cities are surrounded by brick and mud walls, and outside of these there is a broad ditch which can be filled with water in the event of an attack by foreign or native foes. Some of these cities have a large trade, while others seem in the last stages of decay.

Towns which are much more numerous than cities, have, in many cases, mud and brick walls also, and usually contain a dense population, with fairly prosperous industries. In cases not a few there are cultivated fields within the town walls.

The great plain is dotted with villages in all directions. Their number can not easily be found out by a stranger, and must be so great as to be almost incredible. A farm steading, gentleman's villa, or isolated house of any kind, is a sight that scarcely ever meets the traveller's eye in North Honan. Occasionally temples are to be met with at some distance from the centres of population, and are the exception that proves the rule to be what has been stated. A village is recognized easily by the presence

of clusters of trees in its immediate vicinity. In all probability it was for purposes of mutual protection that the people collected in such centres in former times. At the present day that all-important end is ensured by this means. Persons whose business calls them away some distance invariably endeavour to reach their home in the village ere darkness comes on. Boatmen aim at securing anchorage near one of the many villages on the banks of the Yem Ho each night, while the traveller, who is not well acquainted with the road, and has not reached his inn with daylight, has often great difficulty in getting proper directions. From the top of a small hill a few miles distant from Hain Chen, between *200 and 300 villages* can be descried, while the city of Hua Hsien, 14 miles distant from this, is said to have *4,000 towns and villages* in its jurisdiction. Seen from a distance many of the villages seem cosily embowered among the trees, but the pleasant impression experienced at a distance is dispelled as we approach them more closely. To prevent any misunderstanding, readers of this article must avoid concluding that Chinese villages are in many respects similar to those in Canada. The contrast between the two countries is very great. The village church is *not yet*

common in China. The village school is also conspicuous by its absence very often. The post office and that of the local newspaper are not to be found among the Chinese. The inhabitants are not disturbed here early or late by the sound of the steam whistle, and we never meet men who quicken their pace at the approach of the railway train. We are not favoured with shopkeeper's advertisements in their windows or elsewhere, as at home, and may have considerable trouble in securing the most common fare. China has had a form of civilization for many centuries, but the countless blessings of Christian civilization are entirely unknown in the interior of this Empire. Men of "light and leading" have not been wanting in Honan, but the Sun of Righteousness has not yet arisen here with healing in His wings. Chinese scholars think that China's golden age lies in the distant past, while Christian workers believe that it lies in the near or distant future. Apart from the spiritual benefits which Christianity invariably brings in its train, it tends to multiply material advantages which "China's millions" sadly need.

Mission work in any part, or for the benefit of any one class in China, as in all other lands, is attended with many difficulties. The work to be done in evangelizing the millions of this broad Empire is stupendous; the time in which to reach the existing generation

with the gospel is very short; and the number of workers altogether too small. The missionary is not able always or often to choose where or how he will work. In view of the pressing demands he feels that he ought to work in all ways, at all times, and, if that were possible, in all places. The man who desires work in a city can get several of 30,000 inhabitants each given into his charge in Honan. He who believes in missions to the classes, as distinguished from the masses, can get hundreds of officials and many thousands of gentry (?) as proud, self-satisfied, and hard to reach as those classes are in any part of the world probably. The man whose heart yearns for "the common people," will find thousands of them in hundreds of villages in all parts of Honan and broad China; and he who believes he can reach and hold the crowd can endeavour to do so daily in any quarter. The work requires to be done everywhere and should be neglected nowhere.

It so happened that the writer's earliest experiences in attempting to utter a few sentences in Chinese were in the villages; and while anxious to undertake any branch of the work, as occasion offers or ability permits, work among the villagers will not at any time be regarded as unimportant. In this, as in every department of Christian service, we do well to study carefully and imitate wisely the example of the Lord Jesus. Of Him

we read that He "went about *all* the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom." Also, that, "when He saw the multitudes He was moved with compassion on them, because they fainted and were scattered abroad as sheep having no shepherd." *Matthew 9: 35-36*. Again we read that, "He went round about the villages teaching." *Mark 6: 6*. And yet further as if mention of the fact by two of the evangelists were not sufficient, we have the statement of it by a third: "And it came to pass that afterward, He went through *every city and village*, preaching and shewing the glad tidings of the kingdom of God." He has left to us in this also an example that we should follow in his footsteps.

There is little variety discernible in the outward appearance of the villages in Honan. The buildings are composed mainly of mud and brick, in many cases both in the one house. They are usually low, closely packed together; seem as if meant to exclude the light of heaven, and enclosed by a mud wall. There is a leading road through most villages with numerous small lanes in all directions. The sanitary inspector is not yet abroad here though his presence is loudly called for. There is not much in the outward appearance of the houses to interest or attract, and but little within to comfort or cheer. The majority of the inhabitants in each village belongs

to the farming class. Agriculture is at the stage it reached many centuries ago. The implements used are of the most primitive kind. The threshing floor is in the outskirts of the village and there at times the missionary gets acquainted with the people. There is room for improvement in every line, but men and most other animals, move slowly in China. Change, improvement, renovation and re-juvenation will come—gradually. There is not much to break in on the monotony of life among these people. Few of them know anything of the world beyond their small village. They have not travelled and do not meet those who have done so. The world of matter and of mind is thus to a large extent unknown to them. They do not, like the ancient Athenians, "spend their time in nothing else, but either to tell, or to hear some new thing," yet when "some new thing," in the person of a missionary, arrives in their midst, his presence is quite an event in their local history. Things new and strange, and well fitted to rouse the stranger's spirit, will soon be brought to his notice. The missionary has not to wait long for an audience. Word passes from house to house and the inmates hurry out to see the strange visitor. It is not an easy matter conveying to those who have not seen a Chinese audience a correct impression of the feelings their condition awakens in the missionary's heart. To

me there is something inexpressibly sad in the sight. Here we have all ages, from the child of a few months old to the aged man or woman on the brink of the grave. Whatever the foreigner's feeling may be it is not difficult deciding as to what feeling is uppermost with them. Curiosity controls all others. It can be seen in their faces and inferred from their questions. As our village audience is assembling in the open air let us look a little closely at the scene presented to our gaze. We have before us fully one half the population of an ordinary Chinese village. A glance at their clothing is sufficient to convince us that they are in humble circumstances, and also to lead to the conclusion that if soap and water are abundant their real value is not known. The former commodity they know little of and it would seem as if they had little respect for the latter. It can easily be seen too that they are afflicted with a great variety of diseases, those affecting the eye being among the most common. It is quite evident also that their neglect of the ordinary laws of cleanliness and health is responsible for a considerable part of their suffering. Their ignorance of what constitutes true godliness may account for their neglect of cleanliness. There is a look of seeming contentment on their faces that surprises and pleases at first, but more careful inspection modifies the first impression. The peculiar stare that betokens the dormant or vacant mind soon forces

itself on our attention. What a faithful index of character the human countenance is! There is on many faces a look of stolid indifference that is painful to behold. We must not expect the Oriental mind to reveal itself in the same way as the Occidental does, but if it exists, and is actively exercised on proper subjects, it will reveal its presence somehow. The number of pipes to be seen tells us at once that the villagers enjoy their whiff. The blighting effect of opium can easily be marked in the sallow countenances, peculiar eyes, and wretched appearance of those who use that drug. Age seems to make the women much less attractive in appearance than the men in China. One looks in vain here for the motherly faces and hopeful dispositions that we meet so often in western lands. The heart is gladdened, however, by the presence of so many boys and girls. Alas, the prospect in store for them, apart from Christianity, is far from being a bright one. We see in those who are in mid-life and advancing years before us those who were the boys and girls of their respective generations, and a picture of what the young of to-day will be in the not distant future. The heart instinctively wishes that these were won to Christ now, and so be saved from a dreary, hopeless future, and have the inspiring prospects which Jesus sets before all who seek and find Him early.

But the audience is now assembled

and will soon commence to disperse. It is an easy task getting hearers in China, but not so easy knowing how to keep them and interest them in the gospel message. The hearers have often less trouble in speaking than the missionary has. It does not seem so easy for them to speak Chinese. Who, face to face with such a company, would not wish for the bestowal of the gift of tongues in so far as speaking idiomatic Chinese, in such a way as to render it certain that the hearers could understand the substance of what was said, is concerned? The Chinese open the conversation with a series of questions concerning the "honourable name," country, age and occupation of their visitor. This may be followed by queries bearing on the customs, beliefs, industries and advantages (if there are any) of British subjects. This running fire once over an opportunity of selling some Christian books is presented. The missionary is now made practically aware of another sad fact. Not more than three or four in a hundred of his hearers can recognize the Chinese characters. I have been in some villages where none was found able to read a sentence. Interrogating the hearers as to the reason for this their reply is that they are too poor to pay for education. A question from their side as to educational matters in western lands may be turned to account in favour of Christianity. The fact that

so many can read and write there seems to surprise the Chinese. If there is a temple near at hand a question from the missionary as to its uses will draw out some amusing and often irrelevant answers. The temptation may be strong to turn aside and expose the idols, and that is perfectly legitimate, but wisdom is necessary in dealing with this matter. To the missionary the idol is nothing but mud, paint and wood. To the Chinese it is all he has for a god. He does not love it, and does not profess to have much faith in it, but nevertheless he stands somehow in awe of it, and will resort to the temple to do it homage. It was my aim as far as possible to put the character of the God in whom Christians believe in contrast with the images they worshipped, hoping by this means to shake their confidence in idolatry, and win them to the one true God regarding whom they know nothing.

There is some shadowy sort of Supreme Being in whom the Chinese believe in a general sort of way as *Lao Tien Yeh*, i. e., "the Old Lord of Heaven." Probably the popular conception of him comes nearer by the shadow of a shade of resemblance to the true God than any other of whom they speak. Taking care first to get some expression of opinion from them regarding this being, it was my aim afterwards to convey to their minds some elementary Biblical truths concerning the true

God, using the name which is common among themselves. Among others, such points as the following were emphasized: 1. That *there is but one* Lord of Heaven. 2. That He is a *living* Lord. 3. That He *loves all men*. 4. That He is *pure and holy*. 5. That He is a *spirit*. 6. That He *has spoken* to man. An effort was made to use appropriate illustrations, of a very simple kind, to make my meaning clear.

The presence of very aged persons in other cases suggested the thought of a question on the future world. When man dies what follows? To this the replies were various. Many thought that death ends all. About as many said that they knew nothing on such matters. Who could know anything about the unseen? Having obtained various replies it was in order then to give some Scriptural teaching on the subject. As worship of ancestors is universal in China reference was always made to that custom. If death ends all why do men worship ancestors and offer so many gifts at such services? To whom is the worship rendered? Who receives the gifts presented? The statements of Scripture seemed to cause some surprise but did not awaken real interest. On several occasions the reply given was, "No person has come from the unseen world to tell men of these things." Thus nothing regarding them can be known. This statement gave an oppor-

tunity of making known to them how Jesus has revealed God to men, given light on the awful problem of death, deprived the grave of its terror, and opened a way of deliverance from misery and to eternal happiness.

A question addressed to opium users invariably drew forth the reply that its use injured them in many ways and blessed them in none. Why then did they continue using what they knew was injurious? They had found it easy to learn the habit and had not strength to break with it. Were they prepared then to train their children to the use of it? No. They did not want them to suffer. From this it was evident that they could easily learn evil habits and with great difficulty abandon them. The same kind of reasoning was then applied to other practices in which men freely indulge. The heart loved evil more than good. Yet the Lord of Heaven could so influence it that men will delight in fighting evil habits, succeed in overcoming them and be made His true free men.

In some cases when they heard of western customs the remark was made that "All under heaven had the same way or doctrine." Taking this as a starting point it was easy showing that men differed in many things and agreed on many also. In all countries man spoke some language, partook of food, used clothes and worshipped some kind

of God. A reference to the gods of other lands often provoked laughter, but seemed to awaken doubt when it turned out that silver and gold had at times been worshipped. Taking up their own statement it was my aim to show that God had but one doctrine for all under heaven. One Lord ruled over all. One sun shone on all. One Saviour was able and willing to save all. Were they willing to hear regarding Him? Usually several were ready to listen to what I had to say regarding the Saviour. It is not necessary to adduce further illustrations of the line pursued in addressing them. It was my aim in each case to present one or two distinctly Christian truths in such a way as to win the attention and interest of my Chinese hearers. As they are not accustomed to think on any subject in an orderly way, the formal style of addresses common in the home lands would be useless here. It is necessary to observe our hearers' conduct carefully while speaking to them, so as to know when we are understood, what arrests attention, and where we fail to carry them with us. It is evident that some Chinese make up their minds in advance that they will not listen to a foreigner. Others can scarcely be convinced that it is possible for a missionary to learn Chinese so as to speak it intelligibly. The doctrine is a western one, say some, and we do not want it. The Chinese language is doing duty in a new

direction in being made the vehicle for conveying Christian ideas, and so many villagers while knowing familiar words cannot understand what the speaker means by them. It is our duty to learn by actual contact with them where the difficulties lie that prevent the understanding of the glorious message which we bring them. The missionary is undoubtedly at fault in some cases, and the hearts and minds of his hearers in others. Commencing work among such a people, and having no language with which long usage has made us familiar to express our ideas, mistakes and serious errors are sure to be committed. We must take them as we find them, endeavour to find out their mental standpoint, see whether we have any common standing ground, learn their mistakes as well as our own, and profit by failures as much meantime as by success. A student missionary, at home, in his earlier attempts at preaching, makes a number of discoveries in regard to his stock of ideas, ability to express these correctly, and not a few other matters that are somewhat unwelcome, but absolutely necessary if he is to develop into a faithful gospel preacher. So too with missionaries abroad. What success a man deserves he will settle largely for himself here as well as there. If the missionary believes the compliment paid to him when the Chinese tell him that they understand all he has said, let him turn

questioner for a few minutes and he will soon be undeceived. If when he denounces the idols they do not defend them the inference is drawn that they do not and can not believe in them, he will soon find out, if anxious to, that the inference is unwarranted. He does not believe in the idols but they dread them and believe in them in some sense too. At any rate, it must not be implied that silence signified consent to what was said. Neither can the speaker conclude that seemingly attentive hearing on the part of the village company, means intelligent understanding of and willing assent to what is to the speaker, and ought to be to the hearers, of so much importance. At times they do listen well, and when all is over put irrelevant questions that pain the preacher's heart. It is unwise too imagining that because the evidence in favour of Christianity is thoroughly convincing to me, therefore it is so to my hearers also. Were reasonings of a somewhat similar kind employed in defence of the idols they would quite heartily endorse it.

I have learned to beware also of concluding from to-day's experience what that of to-morrow will be. On February 23<sup>rd</sup> I went to a village called Haing Ku, four miles distant from Hain Chen. The people there were very friendly. Books were bought readily and an interest evinced in listening to the doctrine

that surprised and delighted me. When the talk was over I was invited to enter a temple and partake of tea and cake that had been brought. The experience was so unusual that I was anxious to understand how it could be accounted for. As was natural my heart was greatly encouraged with the day's work. On the following day I went to a fair or market at Nan Pi, also four miles distant but in the opposite direction. I had not been there a quarter of an hour when an attempt was made to drive me off. An immense crowd assembled and concluded that the foreigner was fair game for them. They hemmed me in on all sides, while small stones and mud were thrown at me in abundance. Some attempted to pull the books out of my hands while several tried to pull me to the ground in a manner peculiar to the Chinese. I was tossed off my feet twice, but could not be made to admit that I was beaten. When ready to take my departure the crowd pressed in and made that impossible. Thus the wrangling continued for about three hours. When all was over I returned to Hain Chen thoroughly begrimed but not disheartened, having passed through a new experience, and grateful to God for the calmness, peace and safety with which He blessed me. It was with feelings of regret that work in the villages was given up for a time to permit my taking part

in preaching in the street chapel. It is necessary, however, to be prepared for whatever line of effort falls to our lot.

The villagers in North Honan are not sinners above all others, but they sin grievously and suffer sadly. Their conversation is tainted, their morals impure, their honesty not of a high order, their truthfulness of an expedient kind, and their sincerity of a variable type. Their entire manner of life is unfavourable to the gospel message. They need the Saviour but do not long for Him. They do not love the idols but are not willing to forsake them. They are perishing for lack of knowledge, but unwilling to receive it from the followers of the Lord. Hitherto there has been none to care for their souls but alas, they doubt or do not know whether they have souls to be cared for. They are in that condition mentally, morally and spirit-

ually in which we may expect those to be who are not blessed with the gospel of Christ. Christianity has come into their midst to stay and spread. It reveals a God whom they can know, love, serve and glorify. It calls them to a Saviour wiser, purer, more sympathetic and sincere, than their great Safe Confucius or his contemporary Lao Tzu. The gospel will brighten their lives, purify their hearts, dispel their darkness and destroy their idols. Already the light has commenced to shine in their midst. We work and pray for the time when it will enter many homes, transform many lives and make many a moral wilderness in Honan to blossom as the rose. Our hope is in God. He will establish His cause in scores of these villages and yet give His servants the joy of seeing His work prosper in their hands.

*Hsin Chen, North Honan.*

MURDOCH MACKENZIE.

We look before and after,  
And pine for what is not :  
Our sincerest laughter  
With some pain is fraught :  
Our sweetest songs are those that  
Tell of saddest thought."

—*Shelley.*

But when in life we're tempest driven,  
A conscience but a canker—  
A correspondence fixed with Heaven  
Is sure a noble anchor !

—*Burns.*

## Partie Française.

### UN PRIVILÉGIÉ.

Sous ce titre, il faut entendre notre clergé, c'est ainsi qu'on le nomme depuis quelque temps. C'est un corps puissant qui prime en maître sur notre province. Voilà pourquoi sans doute, il est un privilégié. On dit " Mon père " au confessional, " Mon seigneur " à l'évêché ! les Canadiens sont des serfs, les curés, les évêques, les archevêques, des seigneurs vassaux, le cardinal, un grand seigneur. Le système féodal vit encore ici, nous sommes au seizième siècle.

Vraiment, notre peuple n'a guère fait de progrès, du moins dans l'église, et il ne saurait aller beaucoup plus vite ailleurs. En politique, nous croyons avoir fait quelques pas, nous avons l'apparence d'hommes libres. Nous professons les idées modernes, nous avons un gouvernement représentatif, c'est le peuple qui fait ses lois, c'est le peuple qui gouverne ; du moins de forme. Au fond, tout cela est faux. Tout Canadien catholique selon le prêtre n'est pas un homme libre, n'est pas un homme, c'est une bonne brebis sous la houlette du pasteur, il doit obéir, et c'est ce qu'il fait : timide, simple et doux, pas d'autres épithètes lui vont mieux, c'est un mouton

il bêle et il suit. Il en a pris l'habitude à l'Eglise et fait de même partout.

Voyez-vous, il n'est pas privilégié. S'il l'était, ce serait bien d'être une bonne bête. On le frappe, et pour toute plainte : " Bon père ça fait mal, " Au clergé sont les privilèges ; personne n'oserait le nier. Une église se bâtit, qui paie ? le peuple. A qui appartient-elle ? Au clergé. De plus, elle est exempte de taxes. Voilà ce qu'on gagne à faire des dons au " Bon Dieu, " à le rendre plusieurs fois millionnaire, à multiplier ses millions de louis. L'église bâtie, un curé y est envoyé, qui paie ? Le peuple. Qui gouverne ? Le clergé. On va même jusqu'à refuser le baptême à l'enfant du paroissien. Pourquoi ? Parcequ'il n'a pas voulu payer des taxes illégales à M. le curé. Une certaine somme rentre au coffre de la fabrique, qui la débourse ? Le peuple. Qui en dispose ? Des marguilliers élus par la paroisse, ont la charge des affaires de la fabrique. Oui ? Accomplissent-ils toujours leur devoirs ? M. le curé, de l'église Notre Dame, à Montréal, croit qu'il vaudrait mieux leur éviter cette peine. L'église gallicane avait bien apporté ses coutumes ici, les marguilliers auraient la

direction des affaires de la fabrique. Les ultramontains sont moins désintéressés, ils auront la besogne et leurs prêtres veulent tout avoir en main. On achète un cimetière, qui paie ? Le peuple, toujours le peuple. (Qui désigne la place ou chaque individu sera inhumé ? Le clergé. Enfin, le peuple paie et le clergé gouverne. C'est étrange. Et, on ne peut guère s'en défendre. Un groupe de gens veut avoir quelqu'un pour enseigner les Saintes Vérités, vite on y envoie un prêtre. (Quelles sont les conditions ? Il faudra lui payer tant. Si on ne désire pas donner une si forte somme ? "Tu es catholique ?" "Oui." — "Et bien, aussi longtemps que tu le seras, il te faudra payer autant" — "Alors, je ne veux plus de prêtre et nous n'en voulons plus personne" — "Ce n'est pas votre affaire. Prenez ces médailles, ces chaplets et venez à la messe, monseigneur arrangera le reste. Puis une belle église, un beau presbytère. Mon cher baisse la tête, tout triste et va. Il va à la messe, à confesse, fait le bon garçon, cela dure des années. Il élève une famille dans la crainte de l'Église. Le prêtre le visite souvent. Grand honneur ! Car il est loin de penser que ce visiteur caresse sa femme, courtise sa fille, (il est vrai que ces cas sont des exceptions). Un rayon de lumière perce la nuit, le jour se fait. — "Quoi, je suis la dupe de ce filou ! Au scandale ! Au scandale !" Tous les maris s'alarment, un avocat touche à soixante et sept lettres

du gallant abbé Guyhot à sa chère moitié. (Il paraît que le vicaire de l'église St. Jacques n'avait pas seulement l'amour des âmes.) Un boulanger, le baton à la main, met à la porte un autre abbé non moins gallant. Le bienveillant prêtre venant donner le saint baiser à la charmante épouse du boulanger. Tont Montréal s'étonne, s'agite et crie : "Au scandale ! Au scandale !" Ce bruit confus se répercute à la campagne. *L'Echo des Deux-Montagnes, Le Canada Revue, La Patrie* répètent : "Au scandale ! Au scandale ! Au scandale !" Alors le clergé se lève, se dresse, fronce les sourcils, se met un éclair dans les yeux et prend le ton de Jéhovah courroucé : "Comment, vous osez parler contre la sainte religion" En un clin d'œil le calme se fait. On n'entend plus que les nobles accents de quelques esprits d'élites. L'Église a parlé, la chose est entendue.

Le concubinage même en grand serait donc sacré, si sacré que personne n'y peut toucher. Si on nous conseillait de mettre des gants pour de telles ordures, le peuple dirait, très bien. Prenez garde messieurs du clergé, votre prudence semble vous compromettre. Pourquoi cherchez-vous tant à taire cette corruption ? On croirait que chacun de vous y a de l'intérêt. "Il faut sauver la religion dites-vous." Et bien, soyez la lumière, les rayons du grand Soleil Divin. Vous demandez au peuple de se taire. Parler,

c'est son droit. Vous ordonnez le silence au nom de l'Eglise. Tout se trouve dans cette erreur. Quelques dignitaires s'assemblent, se consultent, décident ; et ce serait la voix de l'Eglise ! (Question bien élémentaire pourtant. Il ne faut qu'ouvrir son petit catéchisme si la mémoire fait défaut. Notons bien, c'est l'assemblée des fidèles, c'est le peuple qui est l'Eglise. Ici, que tout le monde s'incline, nous sommes en présence de l'autorité. "Le peuple est roi," dit monseigneur Ireland, et c'est vrai. A lui seul appartient la couronne, le Créateur l'a voulu. Nulle autre corps possède comme lui toutes les qualités propres au gouvernement. Le peuple exprime la volonté de tous les esprits ; il a le nombre, la force, lui seul peut sauvegarder tous les intérêts légitimes. Chez lui, se rencontre tous les pouvoirs civilisateurs, le travail, la religion la science. Qui peut mieux assurer le progrès ?

Aujourd'hui, c'est la masse qui doit gouverner en tout et partout. L'Eglise ferait-elle exception à cette règle pour laisser à une caste aristocratique le soin de tout diriger et de tout imposer ? Le peuple serait-il trop ignorant pour se charger de cette besogne ? Bonne raison pour l'instruire, messieurs. Alors, il se trouvera sur un pied d'égalité avec le reste des mortels ; il ne dépendra plus de la charité, ne sera plus à la merci de personne, ne sera l'inférieur de personne, chaque homme reprendra sa place

d'homme et M. le curé n'aura qu'à préparer son sermon.

Et les privilèges.....? Les prêtres honnêtes ni tiennent plus. Ils désirent partager le pouvoir avec les fidèles comme avec les citoyens, comme eux ils se contenteraient d'avoir voix dans l'Eglise et dans l'Etat, pas plus. Autrement, c'est empiéter sur les droits d'autrui, ou posséder des privilèges, et, aujourd'hui, privilège est synonyme, d'abus de pouvoir.

Dans le passé l'Eglise vous a prêté la plus grande partie de ses droits, à vous messieurs du clergé, et vous avez régné en maîtres. Tout le monde le voulait, très bien. Ce n'est pas un crime d'aimer le temps de Beaumanoir. Cet âge parfois regretté où, "L'excès de dévotion fit beaucoup de serfs. La simplicité des peuples leur faisait croire que c'était faire un grand sacrifice à Dieu que de se livrer, eux et toute leur famille, aux églises pour lesquelles ils avaient de la dévotion"—(Bibliothèques des Coutumes). Y a-t-il à répliquer ? Qui n'est pas libre d'en faire autant ? Plusieurs Nègres de l'Amérique du Sud ont préféré l'esclavage à la liberté ; ils ont marché fusil à l'épaule contre leurs libérateurs. Ils tenaient à leur condition, ils étaient attachés à leurs maîtres, s'étaient habitués au fouet ; aurait-il fallu les pendre pour cela ? Seulement, leurs descendants sont sous la charte de liberté obtenue aux prix du sang des généreux Américains du Nord. Nous sommes dans un cas

semblable. Nos ancêtres s'abandonnèrent tout entier à votre merci, messieurs du clergé ; vous avez joui et bénéficié d'autant, mais nous, leurs descendants, nous sommes sous la protection de la charte immortelle : Liberté, Egalité, Fraternité ; l'œuvre de grandes âmes, de héros, de martyrs, le reflet des cieux.

Vous êtes faits pour régner, répétez-vous souvent, et la société serait votre domaine ; Gratien le dit, le veut ; le pape est roi, juge universel, maître du monde ; l'empereur lui est soumis et les sujets encore plus ; les évêques sont ses gérants, ses magistrats ; le clergé est tout, fait tout ; il accumule les richesses, ne paie pas taxes, s'accapare tous les droits, même la marquetterie, le droit de jambage, le droit de c. . . . : faute d'espèces, la fiancée passe la première nuit de noces à l'abbaye, au presbytère, même chez l'évêque d'Amiens (pages 71, 93, 103 du Droit Civil Canadien, par Doutré et Lareau). Ce corps eut ses tribunaux, ses juges, ses donjons et même l'inquisition. Ces apôtres catholiques romains diffèrent quelquefois de ceux de Jésus, versent peu de larmes, répandent beaucoup de sang.

Vous, rois et seigneurs ! Mais de quel droit ? De droit divin ? Nous n'avons jamais prié le ciel de vous sacrer.

Revenez au moyen âge, alors, votre mission sainte, vous la tenez du peuple, du parlement, et cela pour des centaines d'années, depuis les premiers temps de l'Eglise gallicane jusqu'au seizième siècle. Alors, votre autorité était légitime. Ce système irait bien aujourd'hui ; il faut le tirer de la nuit, le mettre au grand jour, l'adopter. Il faut donner voix à tout le monde, retourner la propriété de l'église et du presbytère à la paroisse ; ce sont ses biens et on doit être honnête ; vous êtes l'exemple messieurs du clergé, n'oubliez pas la morale Renoncez à la domination, c'est de l'ambition, de l'orgueil ; le pouvoir nous appartient et vos lettres pastorales sont de l'insolence ; soyez bons citoyens, à l'Etat payez fidèlement taxes ; pas de privilèges. Vous êtes apôtres, pasteurs ; la roulette est votre sceptre, la chaire votre trône ; votre règne sera : humilité, douceur, charité, dévouement. Cultiver la conscience, le cœur ; élever l'âme, être bons, chastes, modèles, lumières ; aimer les grands principes, les hauts sentiments ; adorer le bien, le bon, le vrai ; commander le respect, inspirer toutes les vertus, telle est votre mission. Rentrez donc dans votre sphère, prêchez et pratiquez l'Evangile, et laissez au peuple le soin de gouverner.

## UNE BÉATITUDE.

### LES PAUVRES EN ESPRIT.

CES paroles de Jésus-Christ ont été presque de tout temps diversement comprises. Elles sont citées par le moraliste, expliquées par le commentateur et employées même par le littérateur. "Heureux les pauvres en esprit, paroles de l'Évangile, dit Larousse, qui ne s'emploient qu'ironiquement pour désigner ceux qui réussissent avec peu de science et de moyen." Je veux essayer de découvrir la pensée de Jésus-Christ quand il a prononcé ces paroles, et d'en préciser la signification, si c'est possible. Il est à propos de remarquer avant d'aller plus loin, que l'Évangéliste St. Luc ne donne pas exactement les mêmes paroles que l'Évangéliste St. Matthieu. Le premier se borne à dire : "Vous êtes bien heureux, vous pauvres." Le second qui a écrit son évangile après St. Luc, ajoute "en esprit." Il faut admettre ici qu'il est assez difficile de dire au juste, si c'est St. Luc qui oublie de compléter la pensée du Seigneur, ou si c'est St. Matthieu qui se permet d'y ajouter par ces paroles "en esprit" Quoiqu'il en soit, il faut prendre les faits tels qu'ils sont et tâcher de les expliquer du mieux que l'on peut.

Si nous ne nous arrêtons pas à la lettre qui tue, mais à l'esprit qui vivifie de l'Évangile, nous verrons avant longtemps que les deux passages disent la

même chose, enseignent la même vérité et recommandent la même vertu. Que veut dire Jésus-Christ par ces paroles "Heureux les pauvres en esprit ?" Veut-il béatifier l'idiotisme comme plusieurs l'ont prétendu et comme plusieurs le prétendent encore ? Heureusement que pour l'honneur de l'intelligence de l'homme, et la bonne réputation du christianisme, cette vue n'est acceptée que par un nombre très restreint même parmi les moins théologiens et les plus ignorants. Car, quoique la morale universelle reconnaisse que l'idiot n'a aucune responsabilité de ses actions, il faut reconnaître ici qu'il est fort difficile, pour ne pas dire impossible, de savoir si les idiots sont dans le domaine de la perfection morale et dans le domaine de la béatitude céleste, par le fait même qu'ils ne sont ni responsables ni coupables. Il est bien évident qu'ils ne souffriront pas comme les coupables, mais jouiront-ils comme les parfaits en Christ ? Le bonheur n'est pas négatif, mais il est positif. L'idiot aura-t-il ce dernier ? Nous n'en savons rien, c'est là un mystère que la raison humaine ne saurait sonder, et que Dieu n'a pas jugé à propos de nous révéler. Une chose certaine, c'est que Jésus-Christ n'a pas en vue la béatification de l'idiotisme dans ces paroles "heureux les

pauvres en esprits," pour la simple raison que l'idiotisme n'est qu'un accident de la nature, tandis que l'enseignement de Jésus-Christ s'adresse toujours à l'homme universel, et non à l'homme particulier. Naturellement je ne nie pas l'état de béatitude probable de l'idiot ; seulement je dis que Jésus-Christ n'a pas en vue la béatification de l'idiot dans ce cas-ci, comme plusieurs des prêtres le disent du haut de la chaire, et comme la plupart parmi le peuple le croit bien sincèrement. Cette explication grossière de ces paroles de Jésus-Christ, qui plonge ses racines dans le moyen âge, a grandement servi le sacerdoce de cette époque. Aujourd'hui les moins bien doués s'en servent pour montrer qu'ils sont les favoris de Dieu, *Sancta simplicita*.

Nous voulons écarter une autre erreur qui, quoique un peu plus raisonnable que la première n'en est pas moins, au fond, contraire à l'esprit du christianisme et à l'enseignement de son fondateur. C'est celle qui consiste à dire que Jésus-Christ dans "heureux les pauvres en esprit" avait en vue la béatification de ce que le poète latin appelle "*aurea mediocritas*," l'heureuse médiocrité d'esprit. On a toujours falsifié les enseignements de Jésus-Christ, ou on les a souvent mal compris. Les niveleurs impitoyables de haut en bas des inégalités sociales voudraient à l'appui de leur thèse utopique, la grande autorité du plus grand des

maîtres de l'humanité. Ils voudraient mettre dans la bouche de Jésus-Christ la doctrine de l'universelle médiocrité, la destruction du génie et des supériorités les plus naturelles et les plus légitimes.

Nulle part dans l'Évangile voit-on que Jésus-Christ enseigne la négation des droits de l'intelligence. Au contraire souvent il y fait appelle, "Étes-vous encore sans intelligence" dit-il à ses apôtres. Jésus-Christ qui est venu sur la terre pour le plus grand développement de l'homme, pour son renouvellement, pour sa plus grande perfection, voudrait-il étouffer par son enseignement, l'intelligence de l'homme et refuser d'en reconnaître les droits ? Cette pensée n'est pas même montée au cœur de Jésus-Christ quand il a parlé des pauvres en esprit. La médiocrité d'esprit n'est pas le dernier terme du progrès et de la perfection de l'homme dans l'Évangile et par conséquent on ne peut pas raisonnablement mettre dans la bouche du Maître un enseignement qu'il n'a jamais donné, et qu'il désavouerait s'il revenait parmi nous. C'est Jésus-Christ qui est l'émancipateur de la raison aussi bien que le grand promoteur de la conscience. C'est Jésus-Christ qui a donné la première impulsion au progrès, en tout genre, aussi bien que le premier élan à la liberté religieuse et politique.

Écartons du sujet une troisième erreur : celle qui fait dire à Jésus-Christ

que c'est la béatification de l'ignorance qu'il avait en vue quand il parlait des pauvres en esprits. Cette erreur est aussi grossière que les deux précédentes, mais beaucoup plus plausible. Le clergé catholique romain se sert de cette explication ou interpellation pour encourager et perpétuer l'ignorance parmi le peuple. Les partisans un peu fanatiques de la doctrine du progrès, s'imaginant que le grand mouvement moderne de l'éducation universelle et populaire, et l'éclosion de la science du XIX<sup>me</sup> siècle, sont le résultat de leur activité, et de leur amour de la vérité et de l'humanité, disent que Jésus-Christ avec son Evangile qui méconnaît les causes secondes (domaine exclusif de la science), pour tout attribuer à la cause première n'est pas favorable à ce que les Allemands appellent *Zeit-Geist*, à l'esprit du temps, c'est-à-dire l'esprit scientifique. Il ne faut pas confondre ici les enseignements de Jésus-Christ avec ceux des conciles de l'Eglise romaine. L'opposition acharnée que l'Eglise a faite à Copernic et à Galilée ne doit pas être attribuée à Jésus-Christ. On sait qu'une fausse théorie de l'inspiration et une mauvaise méthode d'interprétation de la Bible, ont conduit les fanatiques à persécuter les esprits les plus distingués et à s'opposer à la science ; mais rien " dans les enseignements du Maître n'est opposé à l'investigation la plus libre et aux recherches les plus minutieuses," (C. L. Brace, Gesta

Christi). Jésus-Christ est si loin de béatifier l'ignorance qu'il la déplore partout où il la rencontre, et recommande l'étude des Ecritures et l'observation de la nature. D'ailleurs l'ignorance est tout à fait contraire à l'esprit Juif. " Mon peuple périt faute de connaissance " disait un prophète d'Israël. Si l'ignorance produit le mal il est bien évident que la connaissance ou l'éducation est nécessaire à la vie de l'esprit et de l'âme.

Ce qui prouve le mieux que Jésus-Christ avec son *Évangile* favorise l'éducation sous toutes ses formes légitimes, c'est que l'avènement de Jésus-Christ dans le monde a révolutionné les systèmes d'éducation et les méthodes d'acquiescer la connaissance. Après la période ténébreuse du moyen âge, où un sacerdoce puissant et anti-chrétien faisait triompher la suprématie d'une fausse théologie, la Renaissance, l'émancipation de la raison, et la Réforme, l'émancipation de la conscience, ont rejeté les autorités absolues et proclamé les droits de l'individu : justement ce que Jésus-Christ avait fait à son avènement. Le résultat fut le même : l'instruction populaire et la science sont devenues les plus beaux panaches de la civilisation moderne. La grande gloire du christianisme est non seulement d'avoir brisé les liens de l'esclavage de toute espèce, mais, aussi et surtout d'avoir dissipé les nuages de l'ignorance. Celui qui s'est proclamé " la lumière du monde," ne peut pas

avoir béatifié l'ignorance et l'avoir proposée comme un but et une fin. La Bible est le facteur le plus puissant que l'on connaisse dans l'éducation des nations et dans la diffusion de la connaissance ou, comme disent les Américains, la *démocratisation de la science*.

Une quatrième erreur qu'il faut écarter est celle qui consiste à dire que Jésus-Christ avait en vue la béatification de la pauvreté. Pour justifier une telle interprétation, on cite le fait que Jésus-Christ proclama l'impossibilité du salut pour le riche. Ce fait n'impliquerait-il pas le grand et exclusif privilège du pauvre—que lui seul a des titres à la béatitude céleste ou au bonheur? N'est-ce pas cette fausse idée que le catholicisme a inculquée dans l'esprit des masses, qui a révolté le sens commun et pratique du XIX<sup>me</sup> siècle, et a produit la réaction que l'on connaît en Angleterre et aux Etats-Unis sous le nom de sécularisme? On croit voir de la fraude ici, et peut être y en a-t-il aussi. De quel droit un clergé quelconque peut-il dire aux pauvres: "C'est bien, vous êtes privés des biens de cette terre, mais vous aurez en abondance des biens du ciel!" Maigre consolation et médiocre philosophie! Si Jésus-Christ n'a jamais glorifié la richesse, il ne s'est jamais non plus opposé à la propriété et à un trafic honnête et rémunérateur, (voyez la parabole des talents et le passage où il est dit: "Celui qui a aura davantage," n'est-ce

pas là la formule de l'économie politique du capital et de son produit?) et à une accumulation rationnelle des biens de ce monde. Jésus-Christ n'a condamné la richesse que comme but et non comme moyen. Il n'est pas défendu d'être et de devenir riche, mais il est défendu de mettre sa confiance dans les biens de ce monde. Jésus-Christ n'a jamais prêché, ni enseigné la glorification et la béatitude de la pauvreté. Le vrai enseignement de Jésus-Christ est une distribution de la richesse, un peu plus raisonnable et un peu plus égalitaire que celle de nos jours; mais le moyen qu'il propose n'est pas du tout celui des socialistes d'aujourd'hui. La charité ou le don volontaire du riche à celui qui est dans le besoin, voilà l'idée de Jésus-Christ, et c'est celui qui devra triompher avec le progrès de l'humanité. Le communisme, le socialisme et le monarchisme de l'histoire ne sont pas du résultats des enseignements de Jésus-Christ sur la richesse et la pauvreté. Si les pauvres sont les heureux du monde, alors le christianisme aurait bientôt et d'une manière bien étrange, résolu les questions sociales du jour, et la solution serait bien simple,—"Laissez les pauvres dans leur pauvreté et dans leur misère, car ils sont bien heureux."

Ecartons une dernière erreur, celle qui fait dire à Jésus-Christ qu'il avait en vue la béatification de la *pauvreté volontaire*. Pour rendre plus plausible cette fausse interprétation des paroles de Jésus-

Christ on allègue le cas du jeune homme riche à qui Jésus-Christ recommande la distribution de tous ses biens aux pauvres. On ajoute l'exemple des Apôtres qui ont tout abandonné leurs biens pour suivre leur Maître.

Cette pauvreté volontaire ne s'est pas seulement pratiquée dans les premiers siècles de l'Eglise, mais c'est encore une pratique assez en vogue aujourd'hui dans l'église catholique romaine. Le vœu de pauvreté est généralement accompagné de celui de chasteté, et de celui d'obéissance. Cette pratique, ou plutôt ce précepte de Jésus-Christ n'a jamais été donné pour être d'une application universelle, et quand il parle des pauvres en esprits, il n'a certainement pas en vue de béatifier ce vœu de pauvreté volontaire et de le proposer comme le but de l'homme.

## II

Puisque Jésus-Christ n'a pas voulu béatifier exclusivement ni l'idiotisme, ni la médiocrité dorée de l'esprit, ni l'ignorance, ni la pauvreté naturelle et inévitable, ni la pauvreté volontaire, il faut donc se demander ce qu'il a voulu glorifier et béatifier dans ses remarquables paroles, "Heureux les pauvres en esprit." Ici, nous allons voir éclater la grandeur, la beauté et la vérité des paroles de Jésus-Christ, mettant au nombre des heureux, les pauvres en esprit. La vérité qu'il proclame, la vertu qu'il recommande n'est pas bien claire parcequ'elle

est dans son enveloppe orientale. Mais, dépouillée de toute figure et de toute image, nous pensons que c'est la vertu de l'humilité qui nous est enseignée dans cette métaphore de la *pauvreté spirituelle*.

Cette vertu contrairement à l'idiotisme à la médiocrité, à l'ignorance et à la pauvreté, a le mérite non-seulement d'être conforme au bon sens, mais elle a aussi celui d'être selon l'esprit de l'enseignement du Maître. Nous ne devons pas être tous ou idiots, ou médiocres, ou ignorants et pauvres, mais nous devons tous être humbles. Tout ce qui ne porte pas le cachet de l'universalisme évangélique ne saurait être attribué à Jésus-Christ. Car, le Seigneur n'a jamais enseigné, parlé ou souffert pour une classe de personne seulement, mais il a parlé; enseigné et souffert pour l'homme. C'est un canon de l'hermeneutique, qu'il ne faut pas oublier pour bien comprendre et bien rendre la pensée de Jésus-Christ.

Dans la pensée du Sauveur l'humilité, c'est la chose la plus importante, la vertu la plus fondamentale, celle qui est supposée et exigée par toutes les autres parties de la morale et de la religion. L'humilité, c'est la raison d'être du christianisme, c'est le fond même de sa philosophie et de son enseignement.

Les vues d'une haute portée philosophique que la Bible exprime sur la place que notre planète occupe dans l'univers, et sur la nature et la fin su-

prême de l'humanité dans la création, ont porté des écrivains très distingués, Mons. Renan surtout, à dire que le christianisme est le dernier mot de l'orgueil humain. Quoi, notre planète qui n'est qu'un point imperceptible dans l'immensité, serait le centre du monde ! Quoi, Dieu aurait créé les infinies grandeurs et les infinies petites en vue de l'homme seulement ! Allons donc ! étudiez un peu l'astronomie et l'horizon de votre pensée s'agrandira.

Ouida on a beau dire aussi que le christianisme n'est qu'un fond d'orgueil et d'égoïsme, il n'en reste pas moins vrai que le christianisme bien compris, c'est la philosophie de l'humilité et la seule aussi que nous connaissions dans l'histoire des religions.

L'humilité est si importante dans le système chrétien, ou pour mieux dire, dans la pensée de Jésus-Christ, qu'il la place, non-seulement à la tête des béatitudes, mais il la place au commencement de son enseignement. C'est la première vertu qu'il proclame à la terre ; c'est la première au commencement de ce que l'on pourrait appeler la "Magna Charta" du royaume des cieux, son sermon sur la montagne.

La Bible place l'orgueil à la base de la chute de nos premiers parents, et Jésus-Christ dans son enseignement par antithèse, aussi bien dans la pensée que dans les mots, place à la base du salut, l'humilité. L'origine du péché, c'est l'or-

gueil ; la source de tout pardon, c'est l'humilité. L'origine du malheur, selon la Bible, c'est l'orgueil ; la source du bonheur, selon Jésus-Christ, c'est l'humilité. ("Si vous ne devenez humble comme ce petit enfant, vous n'entrerez point dans le royaume des cieux.") L'orgueil, selon la Bible, est le grand ennui de l'homme. L'orgueil apparaît sous la forme du serpent, du démon ; c'est aussi le commandant en chef de l'armée des passions tumultueuses de la nature humaine. La tâche du christianisme, c'est de faire face à l'ennemi de nos âmes et de détruire en nous l'idée égoïste et orgueilleuse que l'homme est le centre où tout doit converger, pour la remplacer par l'idée de dépendance et de service.

Pour montrer l'importance de l'humilité à l'humanité, il va s'humilier et s'abaisser jusqu'à l'homme lui-même en prenant la forme humaine, et en revêtant tous les caractères de l'homme excepté celui du péché ; c'est le mystère de la "kenosis," de l'incarnation. Sa naissance, sa vie, ses souffrances et sa mort, sont toutes pour ainsi dire des incarnations de l'humilité. Jésus-Christ contrairement aux hommes, prêche après avoir donné l'exemple ; les hommes généralement prêchent avant de donner l'exemple.

A l'exemple donc de l'humilité, il ajoute le précepte, et pour qu'on ne se méprenne pas sur sa pensée, il prend un petit enfant qu'il place devant ses

apôtres et leur dit : " Si vous ne devenez comme ce petit enfant vous n'entrerez pas dans le royaume des cieus." Avant de mourir il lavera les pieds à ses apôtres pour montrer au monde entier, non-seulement la nouveauté de cette vertu de l'humilité, mais sa grande importance dans la dispensation de la nouvelle alliance.

Oter l'humilité de l'Evangile, c'est tout simplement ôter le solage à un édifice quelconque. Si le christianisme fait quelque chose pour l'homme, c'est d'abattre son orgueil, de détruire son égoïsme et d'opposer toutes les passions mauvaises de la nature humaine. C'est là ce qu'un moraliste et prédicateur en même temps a dit avec beaucoup d'éloquence : " La vérité religieuse heurte tous nos instincts, dévoile toutes nos misères, met au jour tout ce qu'il y a de hîdeux et de coupable en notre cœur, et humilie et froisse notre orgueil." (E. Persier, Sermon. Les Humbles.) Les païens n'ont pas connu cette vertu de l'humilité ou *la pauvreté spirituelle*. L'auteur cité plus haut dit : "Lorsqu'on lit les moralistes païens, on rencontre chez eux une lacune qui devrait frapper tout observateur attentif. Ils ont des pages admirables, bien propres à nous étonner. Ils se font de notre vie

et de nos devoirs l'idée la plus noble et la plus élevée ; ils décrivent avec éloquence toutes les vertus humaines : la droiture, la pureté, la fermeté d'âme, la mansuétude, la charité même. Mais il en est une que toujours ils oublient, c'est *l'humilite*. Vous chercherez en vain, dans l'antiquité toute entière, chez les philosophes et dans les meilleurs livres, une seule exhortation à l'humilité. Ce mot lui-même n'existe pas pour eux, car le terme d'humilité avant le christianisme désignait toujours dans leur langue ce qui est bas, méprisable et vile ; toujours il était pris dans le mauvais sens. Le christianisme a transformé le mot en nous donnant la chose, et ce qui n'était jusqu'alors une vertu que dans la Bible, est entré comme une nouvelle vertu dans la morale universelle.

C'est quand on a compris l'importance de cette vertu dans la morale et la religion de Jésus-Christ que l'on comprend pourquoi le Sauveur l'a placée à la tête de son enseignement.

St. Paul dit, il est vrai, que la plus grande des vertus c'est la charité, et il a grandement raison aussi de le dire ; mais la charité, si nous comprenons bien St. Paul, c'est le faite de l'édifice ; l'humilité en reste le fondement indispensable.

P. N. C.

(A suivre.)

## NOUVELLES.

Le neuf de ce mois une délégation du consistoire d'Ottawa, composée de MM. Seylaz, Vernier et Gamble se rendait à la chapelle de Masham pour y consacrer M. St. Germain et l'installer comme pasteur de l'église du même endroit. M. Seylaz fit le sermon de circonstance, puis M. Gamble adressa la parole au pasteur et M. Vernier à la congrégation. Le service a été des plus édifiants.

Nous n'avons qu'à féliciter la congrégation de Masham pour l'acquisition de son pasteur. Nos meilleurs souhaits au pasteur et au troupeau.

C'est avec douleur que nous publions la mort d'un des fils de M. Bois (missionnaire). Après une maladie de quelques jours, M. Auguste Bois est mort à l'âge peu avancé de vingt ans.

Comprenant la nécessité de l'instruction pour se faire un avenir, ce jeune homme poursuivait ses études aux écoles de la Pointe-aux-Trembles quand la mort est venu lui épargner cette peine.

Nos profondes sympathies aux parents et aux amis du défunt.

M. M.

# College Note Book.

## STUDENT LIFE.

We are pleased to see Mr. Thom around again after his recent illness.

A thoughtful student has secured a rosary for the use of those whose time is so precious that they have to "slope" prayers.

Mr. W. Patterson of this college has, we are informed, received a call to South Finch, Ont. but as yet he has not decided to accept it.

Rev. I. L. Hargrave B.A. is in the midst of the second year of his medical course at McGill.

It may be all right to "pocket" raw apples, but we draw the line at apple sauce and soup.

Rev. G. H. Smith M.A. is here taking a post-graduate course in McGill, as well as the regular B.D. work in this college.

The students appreciated the excellent taste which the new men displayed in treating them to a barrel of apples or Halloween.

Mr. D. D. Millar, who was called away by sickness in his family, has returned after an absence of three weeks.

Mr. W. C. Sutherland of this college has been engaged to teach in the Montreal High School an hour and a half each afternoon.

The mode of baptism adopted on Halloween was the good old method of pouring. In one case only was immersion resorted to.

Had the poor fellow been poring over his books late the night before? Or had he been spending the previous evening out? Or was it the soporific virtues of the critical?

The students have raised a self-imposed tax and purchased a number of hymn-books for use in the dining room, to replace the old ones which have become much dilapidated through long service.

The Theolog was out, but his place was occupied by an effigy from the pocket of which protruded a huge M.S. The "tout ensemble" of the situation was most "critical."

"Men may come and men may go," but the college session goes on all the same. After a year's absence Mr. J. P. MacInnes is with us again, while Mr. Sidney Armstrong has decided to remain out of college this session.

It is the custom to secure eminent men to address the meetings of the Nazareth St. Mission. Recently Mr. J. MacIntosh delivered, to a large

audience, an eloquent address on "intemperance that fell monster which devours our country."

Mr. Tener, we are sorry to say, has been compelled through illness to give up his studies for the present. He is suffering from the effects of malarial fever contracted while engaged in mission work at East Templeton during the summer. We trust, however, that he may soon be restored to complete health.

We thank the people of Erskine church for their kind remembrance of the students of this college, in extending to us such a cordial invitation to attend a social held in the basement of their church on the evening of November 4th. The students always appreciate an occasion of this kind and, on the evening in question, spent a most enjoyable time.

Halloween usually brings more or less stir with it. It brings a little variety to relieve the monotony of a student's life; but this year it was quieter than usual. After the customary barrel of apples had been "got away out of the cold" the fun began. A mere skirmish took place between the new building and the old, and only a few prisoners of war were made by either party. The battle, however, raged fiercer between the north flat and the west wing.

The "manly art" is not likely to

become one of the lost arts for a while yet. Those of our number in the Morrice Hall who are most interested in physical culture have purchased a set of boxing gloves. Not to be outdone, the men of the old building also got a set, and are now practising as enthusiastically as their brethren of the Morrice Hall. It is expected that before spring many of them will have acquired sufficient proficiency to enable them as pastors to rule their flocks without much difficulty.

"The shades of night were falling fast," and the guileless students were at their frugal Sabbath evening meal. Suddenly a piercing shriek rang out on the still air and a terrified female form came rushing down the stairway leading to the dining-hall. "Is anyone missing?" she gasped. "Is Mr. T...r there? There is a terrible moaning in his room." A dozen of the bravest men rushed away to investigate, while the others, either through fear or shameless indifference, or, perhaps, from a low desire to finish that simple evening meal, remained where they were. At length one of the brave men returned. All eyes were bent upon him as he reentered the dining-hall, all ears were open to catch his words. Had the mystery been solved? Considerately and gently he broke the news to the waiting students. "Gentlemen," said he, "don't be alarmed; it was only Mr. C. singing."

## ECHOES FROM THE HALLS.

"And so N. wants a high polish on his linnen?"

C to D—"What is the difference between 'He' paragoric and 'He' cohortative?"

M. (excitedly)—"Why, certainly, the use of all scripture tends to its abuse."

"You must be a phenomenon then, if you have done that."

"Ah! well, yess, I ham a phenomena when I studee."

At table—"Is that milk that you have there?"

Waiter—"No, it's water. We haven't put the milk in yet."

"Mr.—has the orthodox view of religious service. It is a real service to him—pure drudgery, in fact."

F. was treating his friend R. to some extraordinary phraseology.

R—"I percieve you are quite a 'phraser'."

F—"Are you seeking for a 'fray, sir?'"

W. M. TOWNSEND.

## OUR GRADUATES.

REV. J. W. McLeod of last year's class has been settled in Finch, Ont., since graduation. The church building is a new and commodious one opened last spring by the Principal of this College. Having decided to extend a call to someone and having heard various candidates, a unanimous invitation was extended to Mr. McLeod by the congregation of Finch to labor among them. Since his settlement he has been doing good and lasting work. A new congregation needs building up. There are crises in church work, as in all other departments of life,

and Mr. McLeod has labored successfully and many have been added to his congregation's communion roll. Some forty members were added at the first administration of the Lord's Supper. Three services per Sabbath besides a bible class and weekly prayer meetings render Mr. McLeod's pastorate a busy one. Harmony and hard work are characteristic of this congregation since he has taken the helm.

Although not a graduate in the narrower use of the term, nevertheless one *causa honoris*, we have much pleasure in noticing the settlement of Rev. J. K.

Smith, D.D., formerly of Galt, Ont., and later of San Francisco, Cal. Since leaving Galt on account of his own and his wife's delicate state of health, Dr. Smith has been heard of from many quarters. The Old Country has shared with other places the benefit of the burning and evangelical sermons of Dr. Smith. Having received and accepted a call extended by "First Church," Port Hope, Ont., he was inducted to his charge on Tuesday, Nov. 8th. Dr. Smith's capabilities are so well known that it is needless for us to wish him a successful pastorate in his new field of labor.

Although there is a special missionary department in the Journal, it falls to our lot to have the pleasure of recording some facts concerning the movements of our missionaries. Scraps of information reach us occasionally and these bits tell us of a continued and in a great measure gratifying struggle with the forces of heathendom. We notice in the "blue book" that, in China, Rev. J. H. MacVicar, B. A., Rev. M. McKenzie and Rev. John MacDougall, B.A. were situated at Hsin Chen during the past year. The last named gentleman through the illness of Mrs. MacDougall, caused by the severity of the climate upon foreign constitutions, was forced to return, for a time at least, to Canada. Mr. MacDougall is at present seeking to promote the cause of missions in the church's

throughout the length and breadth of the country. He is able to speak from personal experience and tell what he has seen and thus awaken a deeper interest in missionary effort.

Mr. MacVicar accompanied by Mrs. MacVicar has left his mission station for a short visit to Japan. Holidays should regularly be given to those working in the foreign field. Their work is tedious and hard, the climate telling upon the system. In the report to the foreign mission committee Mr. MacVicar writes, "Owing to the exigencies of the situation my life has been somewhat nomadic during the past year. My studies in March were turned largely in the direction of preparing and delivering my first formal discourse in Chinese." The difficulty of learning the language is very great and so most of the energies of the missionaries are turned towards mastering it. "Personal dependence upon the efficiency of God's grace" is the key note, Mr. MacVicar states, to successful missionary effort.

Mr. McKenzie is still persistently striving to master the language. Besides this, he has, in the company of others, visited many villages, preaching and selling editions of the four gospels. In April, on account of the somewhat precarious state of Mrs. McKenzie's health, he visited Chefoo and passed a most enjoyable holiday among the missionar-

ies there assembled. Mr. McKenzie has always taken a great interest in young fellows and so we find him conducting a bible class whenever opportunity offers. He has mastered the language sufficiently to preach and converse with the natives.

When we consider the great and numerous difficulties, which present themselves to the missionary in China, the progress made by our former fellow students, is most gratifying. They are the right men in the right place. Although most of the generation of students whom they knew in college, have gone forth, nevertheless the present students still remember them in their petitions at the Throne of Grace and pray that the Lord may abundantly bless the work which has been begun in Honan.

Rev. J. A. McLean, formerly settled in New Richmond, Que., has gone westward to the land of prairies and mountains. The congregation of Carbury, Man. has been vacant for some time. Rev. W. C. Sutherland, B.A., who is at present settled in Carman, Man., supplied in Carbury during the past summer. Mr. McLean has accepted a unanimous call to labor here. The salary is a good one and the congregation in a flourishing condition. Graduates from our College are rapidly filling the principal pulpits of the North West.

Rev. R. Henderson was inducted to the pastorate of Smith's Hill, Ont. on Oct. 14th. A large audience was present at the ceremony. The Rev. Mr. Hamilton of Londesboro' preached the induction sermon. The pastor elect was suitably addressed by Rev. Stewart of Clinto. The congregation was advised and admonished by Rev. Geddes of Whitechurch. The whole service was impressive and profitable. In the evening a tea-meeting was held when the pastors of the various denominations of the place were present. A spirit of unity was displayed in all the addresses, the different speakers welcoming Mr. Henderson in warm and enthusiastic terms. There was also a social held next evening for the Sabbath School children at which Mr. Henderson won the hearts of the younger members of his congregation. Everything points in the direction of a most successful pastorate.

Rev. W. A. Cook of the class of '90 is enjoying continued success in his pastorate at Dorchester, Ont. Favorable reports of his work have reached us. Congregational affairs have gone on smoothly, the membership steadily increasing. The missionary portion of the church's work has been taken up with great activity, the contributions being nearly double those of last year. This is a significant sign in any congregation. It is a mistake, entertained by

many, to suppose that "home" affairs will suffer through extended effort for the "foreign" field. The most prosperous congregations are invariably those who pay most attention to the efforts of the church to evangelize the heathen and who contribute most liberally for this end. The kindness of the people of Dorchester towards Mr. Cook is an outward sign of the esteem in which they hold him. A gold watch and chain accompanied by a well-filled purse were given to Mr. Cook's sister on the eve of her departure for an extended winter trip.

Modesty always was a characteristic of Rev. W. L. Clay, B.A. We find it hard to get any facts concerning this gentleman *himself*, although we hear much about his work. Interview by letter is, at best, a poor means of obtaining information; we prefer face to face "pumping." Mr. Clay occupies the field vacated by Rev. S. J. Taylor, Director of French Missions. Moose Jaw as a pastorate "compares favorably as to size with any of the larger fields that sometimes we hear of, as an inducement to pastoral movements." In another part of his letter Mr. Clay remarks. "I meet with all the discouragements of the east with several additions indigenous to the prairie. Encouragements also occasionally look in to brighten my cozy hours of study." Mr. Clay does a "rushing business" in

the marrying line and he has kindly sent us his "catalogue prices" which, however, we shall defer printing till some future time. Baptisms are numerous and funerals are happily comparatively few in number, which latter fact may be accounted for through the clear healthy climate. On the removal of Rev. Alex. Hamilton, Mr. Clay has assumed the position of Clerk of the Presbytery of Regina and hence all wishing to correspond with that Presbytery take notice.

I feel certain that Mr. Clay will permit us to insert *verbatim* the following extract from his letter. "The Rev. Alex. MacGregor, B.A., who will be remembered as the only student of all our Colleges, to give practical effect to the "extra-mural" legislation of the General Assembly of 1891, has just completed a year's successful labor in Buffalo Lake, Presbytery of Regina. He is of the right mettle for a North-West missionary. Throughout the whole of last winter, which was unusually severe, he never missed an appointment. Often when the thermometer registered 40 below zero, he might be seen coming over the prairie on Old Jack—a pony that has done much for "the spread of the gospel" in the territories, and has lately been placed on the retired list with scant allowance. During Mr. McGregor's ministrations the field has made steady progress. A new church has been built;

better organization effected; and the people have taken a deeper interest in spiritual matters. He has gone for a well-earned holiday to his home in Scotland, whither the best wishes of many accompany him."

It is unnecessary to add that the best wishes of all the students in college—specially of those who know Mr. McGregor personally—are added to those of the people of the West. We

are not at all surprised to hear the above account of his success, since we always expected "great things" of him. It seems hard that poor Old Jack should have "scant allowance" since he richly deserves to "live in clover" for the rest of his life. We trust that the same success may attend Mr. McGregor's efforts when he once more returns from "the land o'Cakes," to resume his work in the North-West.

DONALD GUTHRIE.

## REPORTER'S FOLIO.

ON Tuesday, November 1st, Mr. L. D. Wishard addressed a meeting of students in the David Morrice Hall on the subject of Foreign Missions. An invitation had been sent to the students of other Theological Colleges, and a considerable number from each availed themselves of the opportunity thus presented.

It was evident by the number present not only that the name of Mr. Wishard is one well-known amongst students, but that the subject to be discussed is one which gathers around it increasing attention and awakens fresh interest every day.

The question of the evangelization of the heathen world is a vital one to-day. Before the eyes of the church there are opening up wondrous opportunities for the carrying out of her mission which in

no other period of her history she has had, and it is highly gratifying to see what indeed is a common sight now-a-days, theological students met together holding an united attitude towards this subject at least.

The Rev. Principal MacVicar was present on the platform and opened the meeting by giving out the well-known hymn, "From Greenland's icy mountains," after which the Rev. Dr. Scrimger led in prayer. Mr. Wishard was then introduced, and he at once enlisted the sympathy of all present by his soul-stirring, manly words. During the past six years he has travelled in India, China and Japan, visiting the most important missions with a specific object in view. His impressions of the work and its outlook are of the most sanguine nature; there is no lack of glorious op-

portunity; there is no lack of encouraging success; comparing it with the work at home, it is in every way equally cheering—all that is needed is that the church to whom these opportunities are given, and upon whose shoulders the responsibility undoubtedly rests shall do her duty. The speaker then showed that the responsibility is individual also. He referred to certain candidates for the ministry to whom he spoke on this matter, who replied, "I am willing to go wherever God calls me," generally with the unexpressed expectation that He would call them to some congregation near at hand. He said that the man who was not willing to preach the gospel anywhere, was fit to preach it nowhere. He unfolded the pressing needs of heathenism and held them up in contrast to the civilization and the gospel privileges which are enjoyed at home, and in a manner which would commend itself to all present left these thoughts and facts with them, trusting that each individual man would consider them conscientiously. After the address, occasion was given to ply the speaker with questions regarding the different fields which he had visited. Principal MacVicar added a few remarks and pronounced the benediction.

On Friday, October 28th, the regular fortnightly meeting of the Philosophical and Literary Society took place. There was an encouraging attendance of students. Some preliminary business was attended to, and after listening to an excuse from those who were to render

the musical part of the evening's programme, the debate was entered upon. The subject was—"Resolved that the parliament of this country should at once pass a prohibitory measure." Messrs. McLeod, B. A., and M. MacIntosh argued on the affirmative, and Messrs. Guthrie, B. A., and Townsend on the negative. All of these gentlemen acquitted themselves creditably; indeed the speeches, both as regard matter and delivery were of an unusually high character. The debate was decided in the affirmative and the proceedings terminated.

Another regular meeting of the above Society was held on Friday evening, November 11th. After a few points of business were dispensed with, the programme was taken up. Mr. Keith gave a reading from Hiawatha, which was appreciated by all present. Mr. Patterson read his essay dealing with Tennyson's Princess in an entertaining and lucid side.

Speeches were then delivered as follows: Mr. Pidgeon, B.A., on the "Honour English Course," in McGill University; Mr. Gordon, on "Natural History"; Mr. Mahaffy, on "Classics"; Mr. A. Graham, on "Philosophy"; Mr. E. A. MacKenzie, B. A., on the ordinary course, and the President, Mr. D. J. Frazer, B. A., on "History."

Mr. D. J. Graham, acted as critic and dealt out appropriate criticism.

The meeting was a profitable one.

The proceedings were brought to a close in the usual way.

R. TENER.

## Editorial Department.

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**A Word of Warning.** The student entering college is made the recipient of much council. By his professors and fellow-students he is told of the importance of his work ; he is to be careful lest he allow anything to divert his purpose from his studies ; in order to succeed it is necessary for him to lay aside everything that would tend to distract, and to concentrate all his energies on the one object of successfully passing the examinations of his class. The JOURNAL of former years has been accustomed in its editorial pages to emphasize the injunction, " this one thing I do," in regard to study, and on the other hand to warn men of the dangers resulting from too close application ; by being diligent over much the once healthy, hilarious and sociable student evolves by degrees into the stooped, sallow-faced ascetic, who finds his chief delight in solitude, to pore over the musty page, developing a frame of mind altogether unsuited to his life's work. We repeat the warnings of our predecessors. Make sure that your chief aim is to honestly and faithfully devote yourself to your studies, but be careful lest you neglect the social, physical and spiritual, while following too carefully after the intellectual. Invitations to social gather-

ings should not be overlooked on the plea of pressure of work. In few other cities are the homes of the citizens thrown open to the students as in Montreal ; here students are not condescendingly patronized, they are heartily welcomed. The hospitality received in student days is a bye-word with those who have passed from our halls into their several fields of labor. In recent years this hospitality has rather increased than diminished. Let the students reciprocate the friendliness shown, and it will not only tend to benefit the individual student, but will also bring the college and its work more prominently before the people.

Then again, there are the different societies which demand a small amount of the student's time. Who has not heard of the benefits received at literary societies? Not a few prominent men attribute a large part of their success to the stimulus received in early days at such meetings. The picture may have been overdrawn, but the student who neglects these is certainly losing an important part of college training. Again, no one is justified in sacrificing his health ; there is danger in this respect, and the necessity of exercise cannot be too much dwelt upon. What with the

games of the campus, the hours at the gymnasium, and the delightful walks, where invigorating air and beautiful scenery can be enjoyed within a half an hour from the college, no one need allow his body to weaken.

Another warning, perhaps as much needed though not so often dwelt upon as the others, is the necessity of maintaining a high tone of spiritual life. We have heard of men coming to college, earnest, devoted, zealous, and in a few years seeming to lose almost all their spirituality; perhaps their christianity at first was not of the right type, but on entering a theological college everything is so different from the ideal which was pictured; there are so many engrossing subjects, that unless watchfulness is preserved, a certain lukewarmness and indifference impedes the growth in grace. The fact of being in a theological college and a student for the ministry, is not enough to sustain the Christian life. Diligence must be given to the word, to meditation, and prayer. In conclusion we would say, "suffer the word of exhortation we have written to you. Be assured that our intention is not to preach, but rather to point out the advantages and privileges at our disposal, which rigidly used will be the means of causing us to grow to the well-balanced, physical, intellectual and spiritual stature so necessary in our high and holy calling.

The Ecclesiastical Ban. While encouraging reports reach us from the French missionary, Mr. Charles, as mentioned in another column, it is highly interesting to note the feeling of dissatisfaction which pervades the more intelligent portion of the people of Quebec. Every one has been amazed at the recent bold disclosure of clerical vice, and at the general onslaught made upon the hierarchy. The leading papers in this onset are the *Canada-Review*, and the *Echo des deux Montagnes* both under the ecclesiastical ban at present. The *Canada-Review* can hold its own despite the fulminations of Mgr. Fabre; for its readers belong to the cultured and liberal classes, and are quite tired of priestcraft, and disgusted with the unprogressive character of the church. The editor of the *Review* is now under arrest for saying that one of the holy fathers was a whole asylum in himself. Whether this contains a libel the trial must decide, and we will await its issues with interest.

The *Echo des deux Montagnes* is also proscribed, and the result may be fatal forthwith in its case. Meantime the Archbishop has been interviewed by representatives of these papers, and he seems anxious to temporize. One cause of complaint is the mediæval character of higher education in Quebec. It is purely scholastic, and wholly unfitted to enable a man to cope successfully with competitors trained in English schools.

A Quebec Roman Catholic asks "would Virgil go down with Mr. Van Horne if you were asking for a situation?" Mr. Van Horne is a cultured man, but we do not suppose he would attach much importance to the scansion of Latin verse as a qualification for office work. The *Canada-Review* gives the following as its programme for the future :

1. Vindication of the supreme authority of the father at the fireside, the school and the polling booth.
2. The reform of education in all its branches.
3. The equal imposition of taxes on all citizens.
4. The creation of a lay university, public libraries, and free schools.

An excellent programme truly! We could wish nothing better for the furtherance of French evangelization, and cordially bid the *Revue* Godspeed in its laudable work.

It is a most significant movement which will not be crushed very easily. We can only hope that the people will not only see the intellectual disadvantages at which they are placed, but also how they are imposed upon in spiritual matters. They are a long suffering people, or they would have rebelled against the presumption and intolerance of their clergy long ago. The Church of Rome in putting these papers under the ban once more declares herself to be the same persecuting church as of old. Her

boast of *semper eadem* sounds grandly enough, but we may safely say that the time is not far distant when the church must be reformed in head and members or else fall to pieces before the march of human progress.

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Mode of Delivery. Since the Great Council at Toronto, the air has been full of discussion of the merits and de-merits of the various modes of delivering sermons. As students, who will soon be called upon to decide permanently what method we shall adopt, we are interested in the question, and hope that the new discussion will cast new light on the subject. A great deal of prejudice is felt about it, and this hinders not only fair consideration, but the choice of a natural method of delivery by many youthful preachers. To be true to nature is said to be the ultimate end of all art, and this principle must not be forgotten in this discussion. The preacher is given a message to deliver directly from the Spirit of God, which is different from that of every other as he himself is different, and which must be incomplete until every faculty of the soul has been brought to bear on its preparation and delivery. The Bible is not to be read merely as a book from which sundry practical and doctrinal truths are to be drawn, but by the aid of the Holy Spirit its teachings are to be assi-

milated by the life, and when they have become a part of his own soul-equipment, are to be delivered as a message which he alone can declare. We speak of each of the great leaders of thought bearing a special message to mankind, and although his sphere may be lower and audience smaller, the same is true of every preacher of the Gospel. God chooses men not machines, and each of them has a distinct message to bear, which must be the legitimate offspring of his own nature.

Having thus received the message let the preacher deliver it naturally, in the way for which he is expressly endowed. This will require careful and prayerful examination of the powers he possesses and repeated trials of the different modes of delivery, for very few can determine at once the best method for them. There are some who can read a sermon powerfully who could never be eminent in any other way. Many others would be elegant and forcible extempore orators, who would sentence themselves to comparative failure by the slavish use of a manuscript. In any case let the preacher be deeply conscious of the importance of the charge he has to keep, and choose that mode of oratory in which he can realise most clearly that he is delivering a message. Nothing can be more injurious to a beginner than to hearken to the blind prejudices of those he addresses, for in trying to

please everybody he will please nobody, and, perchance, ruin himself. On the contrary let him conscientiously settle the matter for himself, remembering that on his decision depends to a great extent the success and happiness of his life and work. A few failures are not to be regarded as a condemnation of any method, nor should feelings of diffidence before an audience be so interpreted. When all our feelings are arrayed against us, we cannot immediately rise to the loftiest success attainable, but such disappointments are only temporary. Our emotions can never be safely regarded as criteria of ability, for they quickly adapt themselves to circumstances, and if a beginner would persevere from the outset in what he discovers to be his natural mode of delivery, these wayward impulses would soon lend all their subtle and powerful influence to achieve his grandest triumphs.

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**Pungent Preaching.** When Gladstone speaks on any subject he generally says something worth hearing, and the following remarks of his on preaching deserve to be repeated over and over again in every Theological College—not because he has said anything new on the subject of homiletics, for, as a matter of fact, the point he emphasized has been always insisted on in this college at any rate—but because,

coming as it does, from a representative of the people, it indicates the kind of preaching the people want. He says:—  
 “One thing I have against the clergy, both of the country and in the towns. I think they are not severe enough on their congregations. They do not sufficiently lay upon the souls and consciences of their hearers their moral obligations, and probe their hearts and bring up their whole lives and actions to the bar of conscience. The class of sermons which I think are most needed, are of the class which offended Lord Melbourne long ago. Lord Melbourne was one day seen coming from church in the country in a mighty fume. Finding a friend, he exclaimed, ‘It is too bad, I have always been a supporter of the Church, and I have always upheld the clergy. But it is really too bad to have to listen to a sermon like that we have had this morning. Why, the preacher actually insisted upon applying religion to a man’s private life!’ But that is the kind of preaching which I like best, the kind of preaching which

men need most, but it is, also, the kind of which they get the least.” Subtle theological disquisitions are in place in the class-room, but let there be pungent, practical preaching in the pulpit. “He has done his duty, now let us do ours,” was the reply of Louis XIV. to the complaint of a fawning courtier, that the sermon of Bourdaloue had been too severe.

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From Bad to Worse. The JOURNAL hands to the Montreal *Witness* the manuscript of an article on the distinct understanding that it be not published *verbatim*, but simply a summary made of it, as the JOURNAL itself intends to publish the article. The *Witness* publishes the article *verbatim*. The *Presbyterian Review* of Toronto copies the article bodily from the *Witness* without acknowledging it. When the JOURNAL in its own good time publishes the article, it is gravely told by the said Toronto paper that it has already appeared in the *Presbyterian Review*.

## EXCHANGES.

*Acta Victoriana* fully sustains its old reputation of being a neat and interesting college note book. It reflects credit upon the editors in every way.

The *Church Militant* is to hand, and judging by its tone the *Church Triumphant* may be expected shortly.

*MacMaster University Monthly* is a fine thing, but would be finer if more neatly bound. An article on the late Hon. Alex. Mackenzie holds the first place. A Latin version, I was going to say classic but don't know, of a well-known hymn appears which does its best to express the meaning and beauty of the original. The translator has paid more attention to Latin prose than the reviewer. "A Birthday in Heaven" is a very pretty thing.

The *Owl* is a neat and well conducted paper which reflects credit on the students of Ottawa University, and we are always glad to see it on the exchange table. Through the kindness of the Principal we were taken through the class rooms and laboratories of the Ottawa University not long ago. It is pleasant to see that it too devotes its leading article in a recent issue to the late lamented, and beloved laureate.

The *Knox College Monthly* comes regularly and is welcome. In the

November number is an excellent article by Prof. Gregg on Thomas Chalmers. No wonder the article got place of honor. This issue is also rich in college news, and is all the better of that. The Editorial Staff is strong, and we may expect the *Knox College Monthly* to hold its own.

The *Queen's College Journal* is now a weekly, and the change has hardly been an improvement. The paper is smaller than formerly, and altogether too insignificant looking for the institution it represents. Students have not time enough to keep up a respectable weekly journal. It is scarcely necessary to say that the *Queen's College Journal* is welcome here. We seem to be on closer terms with Queen's since our new professor came.

The *Canada Educational Journal* for November is to hand, and a fine, racy production it is. Prof. Clark leads with a good article on Tennyson. President Harrison's speech to the Teacher's Convention is interesting and true. The President eulogizes the teaching profession in no uncertain terms.

The *Varsity* is a weekly, and, in view of that, is perhaps all that can be expected. *Varsity* spends time and space in discussing the relative merits of Pass

and Honor courses. He will be surprised to know that many of our most brilliant students have never take an honor course. We have known very ordinary men in honor courses, and getting first rank too. The mystery to us is how students can do justice to two or three honor courses. The writer who discusses in verse the succession to the vacant laureate hasn't the ghost of a chance of succeeding to it himself.

The *Dalhousie Gazette* is as usual interesting throughout, and in all respects worthy of the institution which it represents. We are always glad to see the *Gazette* on the table, and wish it continued prosperity.

The *McGill Fortnightly* has been recently added to our list of exchanges, and, of course, claims our first attention. It is a well-conducted and interesting journal, destined, we fondly hope, to take a permanent and foremost place among College papers. The number just before us contains much interesting matter. Wydown's article is *facile princeps*, and well deserves the careful perusal of the Arts Faculty. We assure them Wydown is more than witty. Prof. Moyses's sonnet to the students at the Academy is extremely clever. In a sonnet of some merit the author says "Rup-

tured I mused!" Under the circumstances we should have expected a scream. We appreciate the difficulty of making exalted verse on a "dollar bill," or on the tussle of a "tug-of-war," and consequently must not be censorious. A former local editor, and still a valued contributor of this journal, is one of the editors of the *Fortnightly*, and we have no doubt but he will honor it abundantly in prose or verse. All success to the *Fortnightly*.

A new *College Magazine* which we gladly welcome has reached us this week from the Diocesan College of this city. The first number is neat and interesting. The editors have no reason to be discouraged thus far. We commend their enterprise, and wish them God speed.

The Christmas number of the *Dominion Illustrated Monthly* well deserves notice. Both from an artistic and literary point of view the *Monthly* is excellent. The supplement to this number is a beautiful picture which should find its way into every Canadian home. There is an interesting story, and a patriotic song by Prof. Roberts both of which will amply repay the reader. For a Christmas gift few things could be more suitable.

## Talks about Books.

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IF the proof-reader in the printing office of the JOURNAL is wise he will hide for a few days, as several contributors are looking for him with a club. He has got me down as writing "sepulchre" in this way, *sepulcher*; and as calling Principal Grant's addresses *identical* instead of "irenical." He also terms "practical" address *practicable*. Other writers have worse things to complain of and this after we had all carefully corrected our proofs.

A handsome Canadian book is the Hon. Alexander Mackenzie, his life and times, by William Buckingham, and the Hon G. W. Ross, LL.D. It is a stout 8vo. of 678 well printed pages, 19 engravings and 11 fac-simile letters, the whole being substantially and elegantly bound. It is published by the Rose Publishing Company of Toronto. I had the pleasure of dining with Mr. Mackenzie and his amiable wife during the session of the fifth general assembly of the Canada Presbyterian Church in Ottawa in 1874, shortly after he had assumed the reins of power in the Dominion. I had met him several times before, and knew not only his sterling integrity and eminent business ability,

but also something of his general culture, but I had no suspicion that his reading and observation were so wide, so multifarious, even to the bye-paths of literature and science, as I found them in the unconscious exercise of his conversational powers that evening. He was indeed a remarkable man, one of whom the country was justly proud, and whose memory Canada should ardently cherish. His character soared above all politics, so that the tributes of political opponents to his worth have been as warm and eulogistic as those of his own followers. But his removal from our midst is so recent, that it is quite unnecessary for me to tell his story, known to every Canadian who can read. Messrs. Buckingham and Ross, having had access to all his papers, and to letters and other documents placed at their disposal by his friends, were in a position to give a complete and truthful record of the life of this illustrious statesman and devout christian. Much of their united task resembles in general character the records of a public career, but there are many side lights of interest, judiciously selected and well told, which enable the reader to form a good opinion

of the man as a whole. It is a thoroughly honest book as a piece of pleasing biography, and a valuable contribution to the recent history of Canada. Messrs. Buckingham and Ross, from their intimate personal acquaintance with the subject of their memoir, have succeeded in giving such a portraiture as it would have been difficult, if not impossible, for any outsider to effect. Their book should be in the hands of every aspirant to political life and honours, and there is no young man who might not be improved by the study of a truly noble character.

The Canadian Methodists own a review called the Canadian Methodist Quarterly, which is now in its fourth volume. The October number is orthodox. It contains an article by President W. R. Harper, on The Rational and the Rationalistic Higher Criticism, in which the distinction is very fairly drawn. The Rev. W. Quance, on Jonah, the Fugitive Prophet, is apologetic and analytic; his study of the book is able and interesting. Unconscious Orthodoxy, by the Rev. W. Harrison, contains a large number of quotations from the sayings of authors generally opposed to Revelation, which nevertheless are in harmony with it. Dr. W. H. Moore finds that the radical defect of psychology is confounding feeling with sensation. Who? by the Rev. James McAlister, is a poetical,

sometimes slangy, illustration of the Teleo-theological argument. Professor J. M. Hirschfelder, an old friend of the Talker, writes his seventh article on Messianic Prophecy, criticizing in a very thorough and scholarly way, some of Dr. Workman's negations of passages in Isaiah, such as ch. vii., v., 14, which have generally been regarded as Messianic. Chancellor Burwash outlines Bible Study in the Acts of the Apostles, and the rest of the Quarterly is taken up with The Church at Work, and some very readable reviews of books. It is high time that our own church had such a review, for which there is abundance of talent within our borders. Among the many students and graduates who have been in training as editors of College Journals some will doubtless arise before long to furnish the Church with this desideratum.

The last fasciculus of the Proceedings of the Society of Biblical Archaeology contains 115 pages and 10 illustrative plates. The President, P. Le Page Renouf, translates and annotates the 17 chapter of the Egyptian Book of the Dead, and writes notes on an Egyptian royal title. Mr. F. W. Griffith contributes Notes on Egyptian Weights and Measures, and Fragments of Old Egyptian Stories (those of Sanehat and The Sekhti). Mr. W. E. Crum furnishes from the Coptic Fragments in the British Museum, a romantic or fabulous

account of the adventures of Alexander the Great. A few fragments of no importance make up this number, which shews that, so far as Biblical Archæology is concerned, the Society is doing nothing. It should be called a society for the study of Egyptian literature. Times have sadly changed since Dr. Birch was president and Dr. Sayce helped to keep the Proceedings up to the mark.

The Rev. Professor Coussirat figures among the immortals of the Royal Society of Canada. His paper, presented by Mr. Louis Frechette, is on Morality and Belief, and in it, he, elegantly and clearly as always, criticizes the position of M. F. Brunetiere, who held that, without believing anything or in any thing, we can be honest, upright, virtuous. Referring at the close to Octave Feuillet, in whose eulogy in the *Revue des deux Mondes* M. Brunetiere made his remarkable statement, the Professor says: "We believe, like him, after examination that there cannot be morality, if not without personal and traditional beliefs, at least without the inoculation through the ages of some religious or philosophical principles, themselves founded on what is greatest in human nature, namely, Duty." The paper is in the French department of the Literary section of the Society, where it is well that our French Protestantism should have a worthy representative.

The November Magazine of Christian Literature has taken to illustrations, and some very good ones in Archdeacon Farrar's Great Philanthropies of England, and in Dr. Spence's Cloister Life in the days of Cœur de Lion. Bishop Ellicott's Teachings of our Lord as to the authority of the Old Testament is timely. He does not of course intend to show that our Lord homologated everything in the Old Testament, such as "An eye for an eye," or "The writing of divorcement," or the curses of the Messianic Psalms, but that He affirmed its truthfulness and its reality as divine scripture. The policy of the Pope, from the Contemporary Review, lays bare the scheming brain of the Vatican with a master scalpel. Dr. James Dennis, on Native Agents and their training, holds that we must look to them for the evangelization of their fellow countrymen. Dr. Watts, of Belfast, replies to President Northrup on the sovereignty of God in predestination, and goes over the old arguments that we all know. "At the very outset man is spiritually dead, and, as we have seen, a fit object of the wrath of God." Dr. Watts had better go to work and analyse the spiritually dead man, and at the same time, define from Scripture the fitness and the wrath as consistent with common grace, the gospel call, and the love of God for the world. In the article on the Church Congress from the

Rock there is a marked contrast to the Bishop of Worcester at Grindlewald from the Church Times.

The Bishop is severely taken to task, and we are all invited to renounce our schism and come back with penitence into the bosom of the only Church. How can men calling themselves christians and sensible write such arrant and arrogant nonsense? The Norwegian Criticism of Professor Drummond, by Dr. Horn of Christiania, is on the whole favorable. Dr. Sayce indicates from the monuments the history of the fourteenth chapter of Genesis. Dr. J. J. Junkin relates, with something approaching satisfaction, the steps in the prosecution of Professor H. P. Smith, of Lane Seminary for heresy in the line of the higher criticism. I have already reviewed his lecture, and did not find anything very serious in it. Christ in Creation, by President Strong is philosophically wrought out and worthy of careful reading. The remaining editorial matter is full and accurate as usual. We, in Canada, may be thankful to be spared these miserable heresy trials, that are convulsing the Church across the lines. It will soon discover that its actions only bring into prominence men and views that might otherwise have proved innocuous. They want a few Gamaliels badly over in the States; they have Sauls in abundance, and the Sauls get on.

The October quarterly statement of the Palestine Exploration Fund contains letters from Baurath Schick, about Aceldama and other Jerusalem sites. Mr. W. St. Chad Boscawen translates some of the Tel el Amarna tablets in the British Museum relative to Palestinian Kingdoms before the Exodus. Notes on the Controversy regarding the site of Calvary is the work of the Rev. J. E. Hanauer. F. J. Bliss, B. A., still pads out the statement with his Maronites (concluded). The Rev. J. E. Post, M.A. continues his second journey to Palmyra. Identifications suggested in Murray's handbook are dealt with by the Rev. Hackett Smith. Mr. W. Flinders Petrie says: "We are now well acquainted with the features of Kheunaten from the actual cast and sculptures, which latter also give portraits of his mother and wife. None of them in the remotest way show Hittite characteristics: but Kheunaten is exactly like the man of Mitanni on later monuments (see Sayce "Races of the old Testament, p. 123), and this was the country of his mother. It is impossible therefore, to regard the family as Hittites, as is assumed on page 201. The Hittites may have imposed their speech or their yoke on the Mitanni at some time, but their races were quite different." Mr. Petrie is quite right. The Mitanni were the Midianites whom the king that ruled in Edom Hadad smote in the field of Moab, and whom

Balak of Moab hired to fight Israel. Kheunaten was a Hittite Amenophis on the father's side; his mother was a Midianite princess. Prior to the advent of the Moabites, Midianite kings ruled the country east of the Dead Sea, along with Hittite Zerethite and Amalekite monarchs, see the Hittites; vol. t. pp. 238, 273 seq.)

I have received from Mr. Constantine Pilling of the Bureau of Ethnology, Smithsonian Institution, Washington, one of the few large paper editions of his *Bibliography of the Athapascan Languages*. It has 125 pages and numbers 544 entries. Mr. Pilling has already published bibliographies of the Eskimo, Siouan, Iroquoian, Muskogean, and Algonquian Languages, a colossal task for one busy man. His greatest work of all is that on the Algonquian Languages, to which I referred all too briefly in last month's *JOURNAL*, as "a wonderful compilation of over 600 large octavo pages and eighty-two facsimiles of old title pages." Mr. Pilling's work, to those who are interested in it because they knew something about it, is beyond all praise. It is an unselfish work; as Mr. Pilling in correspondence tells me that "some of these days it will help some student in his work perhaps; at any rate one may get some comfort out of the fact of work well done." The work is splendidly done, and the students of aboriginal languages on this con-

tinental can never repay Mr. Pilling for the work he has achieved for them. For laborious investigation, for accurate citation of what is known, for judicious arrangement, for incisive analysis, for widespread research, for fairness and total lack of animus, and for the humility of the true scholar, commend me to Mr. Pilling. Nine hundred and ninety-nine out of a thousand students would be appalled at the thought of the work he has accomplished, and has accomplished to perfection. In surveying his magnificent work I only regret that there are so few who appreciate it, and who understand the value of his patient, self-denying labours on behalf of the little appreciated ethnologist. Those of us who are ethnologists will hold up both hands for Mr. Pilling. The book on the Athapascan languages well sustains the honourable reputation of this chief of bibliographers.

One of the most interesting books in recent fiction that I know is *The White Company*, by Conan Doyle. I have not got it. It was borrowed from our bookshelf continually, and at last somebody borrowed it for good, so that "its form we shall never see more." Doubtless, however, your bookseller can find you a copy, and you will then be able to enjoy many a hearty laugh over Sir Nigel and his adventures in France. A well told, but rather drawn out Canadian story is the *Golden Dog*, by William

Kirby. Everybody knows the Quebec inscription, "Je suis le chien qui ronge l'os," which is the point on which the story turns. I have not finished it yet, and probably never will. Mr. Chaine's Sons, by W. E. Norris, has plenty of plot and incident, but is a rather unpleasant novel. Lady Roslyn's Prisoner, by Mrs. Harriet Lewis is wild, startling, improbable in the highest degree, but by no means void of interest to readers who are fond of the sensational. It is thoroughly moral and correct, but its villains are villains indeed. Sir Edwin Arnold writes a preface to his son, Edwin Lester Arnold's Wonderful Adventures of Phra the Phœnician, and warmly commends the book. Phra comes to ancient Britain with Blodwen, a princess whom he had ransomed. He fights Cæsar and is immolated by the Britons as a traitor. Thereafter he undergoes many transformations, after the fashion of Pythagoras and the Buddhists, all of which serve to exemplify stages in English history, the last being in Queen Elizabeth's time, when Phra ends his earthly migrations and goes to Blodwen.

I had almost forgotten A Dangerous Catspaw, by D. Christie Murray and Henry Murray, one of the best detective stories ever written; and there is Baring Gould's last, the name of which I have clean lost, which shows that it did not take a very strong hold upon me. Its chief character is a very masterful and wicked wrecker and smuggler, who is in love with a young orphan, and its funny men are two minor villains, who are brothers and constitute a mutual admiration society. I cannot find it in the wreck of my summer library. Somebody must have smuggled it off the premises. Cruel Copping is the wrecker's name, and that of the brothers is Scantlebury. With this help you will know the book when you see it. It is not worth travelling far to find, yet Baring Gould writes well.

There is not much divinity in these books, but there is pleasant reading and some teaching also. Why should a sermon not be fully as interesting as a novel? Let the class in homiletics answer that mild conundrum.

