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Our Graduates' Pulpit.

"THE HIDDEN LIFE."

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"Your life is hid with Christ in God." Col. iii., 13.

EVERY life is a hidden thing. It is hidden from the world, for no man can tell all that he thinks and is. And yet it is the unknown part of one's life, the secret sin or the hidden heartache, which makes or mars a character. Daily we judge men in ignorance and do them and ourselves both injustice and injury.

It is still more remarkable that our life is hidden from ourselves. The stoutest hearts learn to weep. The stiffest necks bend to the yoke. Once we thought we could not love. Once we marvelled at people losing interest

in life because a little child had died. We did not know what was in us. We have seen some of the depths of our nature since then, but we know not yet all we can feel and endure. Still more true is it that the spiritual life is a hidden thing. The world knows neither its power nor its possibilities. It is spiritually discerned. They deny a man's right to wear the Christian name because of some wrong action, and forget the hidden sorrow the sin has caused the believer. There is a life in him which will in time remould his entire being, but the world knows it not.

The world reduces religion to a creed or a code or a cult. It is all these and far more, because a life hid with Christ in God. His life is hidden from the believer too. If he is faithful to Christ, who is "our Life," he will go forward from strength to strength, saying at every step, "The half was never told me." It could not be told us, nor can it be told what we shall be. We shall learn that as we have learned other things, by growing up to them.

I.—THE SAFETY OF THE HIDDEN LIFE.

Like children sheltered by a father's love from the cruelty and wickedness of the world, the believer rests in Christ. He is the Shadow of a Great Rock, a Shelter, a Covert, and a Refuge. "Thou art my hiding-place, thou shalt preserve me from trouble." The wrath to come is against the sinner. Justice wields her sword before him, biding her time. The pains of hell get hold on him. All God's billows go over him. None of these things shall touch those who hide in the wounds of Jesus or are sheltered under the feathers of the Almighty. A young girl was carried to death by the Johnstown floods, singing,

"Hide me, O my Saviour, hide,
Till the storm of life be past;
Safe into the Haven guide,
Oh, receive my soul at last."

What she found amid the angry waters a great multitude has found whose life has been hid with Christ in God. How else can a man hide his sins? We see the face of the assassinated King in the water. Our sins come to us in troubled dreams as the murdered nephews came to Richard Third. No grave is deep enough to hide sin. Cast them into the sea and the waters will bring them back to your feet. I once read of a man who was acquitted of the charge of murder. An officer accompanied him home to watch his actions. As soon as they entered the library the suspected man revealed his crime by casting a hasty look at one corner of the wall. The officer approached the waanscotting. The terror of the criminal was now painful to behold as he besought the detective to leave the house. Behind that partition the body of the victim was found almost consumed

by quicklime. A man had tried to hide his sin and failed. There is always a clue, and as the thread is followed turn by turn, the culprit is at last discovered, and he knows he is hidden no longer. He never was hidden.

God will hide us in Himself. There no condemnation will reach us. We are safe from the arrow that flieth by day, and the destruction that wasteth at noonday, for He shall cover us with His feathers, and under His wings shall we trust. Under the waters of the ocean lie many sins of men. Many a gallant ship and many a brave man have been sent to their end by cruelty and avarice. In dark grotto and deep valley they rest. Over them is the still water. On the troubled surface men sail to and fro in the sunlight, knowing nothing of the sin and sorrow hidden below. This is the love of God coming to every heart as the ocean laves every shore. Though sins rise as high as mountains or sink ever so deep, the love of God can hide them as the sea levels up valleys and hills and covers them all.

To be hidden in Christ is to be safe from more than condemnation. The fiery dart of the wicked one and the sting of death lose their terror and their power. In temptation the gates of hell do not prevail against us. Our feet are set upon a rock and all our goings established by Him who is able to keep us from falling and to present us faultless before His face. To us, as to Moses, God says, "I will put thee in the cleft of the rock, and will cover thee with My hand while I pass by."

II.—THE SANCTITY OF THE HIDDEN LIFE.

Set your affections upon things above, and not on things on the earth, for ye are dead and your life is hid with Christ in God. We died with Christ to the penalty of sin. The law has no power of the dead, for he is in higher hands. That is the negative side. The positive side of the change is this, that we have been raised in the freshness and vigor of a new life and sit in heavenly places. So far as by faith we live this glorified life, we are hidden in God from the world. Once we were hidden in the world, lost in its cares and schemes. Now the centre of our life is changed. When one life is hidden in another it becomes an echo or counterpart. Sometimes the affection between parents and children is so strong that the young people re-produce the opinions, prejudices and habits of their elders. Whether it is always an advantage or not, it is often true.

When lofty principles of conduct are thus made the rule in the life of a rising generation, and they add unblotted pages to the history of a godly house, we can only be thankful that lives can be hidden in youth to re-appear in glory afterward.

When husband and wife climb the hill of life together and love with an affection which has stood every strain, they come to think the same thoughts

and to love the same things. At the time of their marriage some may have doubted if they would agree or be happy. Mutual affection hid each life in the other, and one has only to look at their faces at times to see the inner resemblances of the heart. Our Maker is our Husband, and those who hide in Him become like Him. His love and patience, His purity and strength daily mould us. We need to go out to meditate at eventide like Isaac, and to sit under the fig tree like Nathaniel. The best grapes ripen in the shade of their leafy house, hidden from the world. "Come ye apart and rest awhile," is our Lord's direction. Meyer pleads for a "parenthesis of silence." We need time to think at the window opened toward Jerusalem. Our faith is strong, our love is fervent, and our joy is full when we keep near to Christ. Too often have we proved that to follow afar off like Peter is to repeat his sin in the courtyard. The earliest type of piety was called walking with God. No two walk together except they be agreed. When Enoch and Noah walked with God their thoughts and affections marched with His with even pace. Their goal in life was His. It was no longer they who lived, but God who dwelt in them.

The Christian is not to be a recluse. He has a work to do in the world. We follow Christ, and not the Baptist dwelling in the wilderness. There is no need of hermit life to-day. At the same time, we must remember that the Church was saved in the dark ages by retreating to monasteries and community-houses. We do not forget the saints hidden in the Catacombs. There were seven thousand faithful men of whom even Elijah was ignorant. The life of the Church is often like a stream which, finding too many obstructions on the surface, cuts an underground channel for itself, and reappears after a time more than conqueror.

What the Church has done the individual must do. Keeping in mind his duty to the world, he must hide in God as the best means to the end. The Christian is like a "tree planted by rivers of waters." The tree is an example to all, as it sturdily resists the blasts and blesses the world with beauty of form and color, and with nourishing fruit. And yet, what would the tree be without its roots hidden deep in the fertile earth? They furnish it with strength and beauty and also protect the life sap during the winter. Let us seek to realize in our lives the strength and beauty of the Tree of Righteousness, knowing that we must be rooted in love and hidden with Christ in love.

III.—THE SATISFACTION OF THE HIDDEN LIFE.

Abiding in Christ is joy fulfilled. His love to us is tender. He loves like as a father pitieth his children. Dr. Whyte points out that Enoch walked with God after he begat Methuselah. When he held his child in

his arms his heart awoke not only to paternal affection, but to filial love as well. He, too, had a Father whose yearning love he could now understand. Two loves came into his life at once and he rejoiced in both. See Dr. Paton burying his wife and child in a grave he dug with his own hands on the shore of Tanna. He was now the only white man on the island. "I was not alone," said he; "I looked to the Lord for help, and struggled on in His work." He gives grace for every time of need. His love is the true Cave of Adullam, to which all who are discontented, in debt, and distress, may come. He does not break the bruised reed. He will not over-drive the flock. His love is tender and satisfies us. His love is true. David mourned over a faithless friend. Paul cried, "Demas hath forsaken me." With Christ his experience was far different, since he said, "At the first questioning no man stood with me, but the Lord stood by me." "He loved his own unto the end." What an end it was! That love is one enduring thing to which we can cling in life and in death. The world is passing away. Great names and business houses go down to the dust. Men and grass fade alike. Jesus Christ is, however, the same in His love yesterday, to-day and forever. Nothing else can satisfy the eternity God hath put in our hearts. When all is over we know His love will not fail us, for we shall awake in His likeness and be satisfied. We shall have the full corn in the ear and know the completed holiness of the hidden life. White robes will cover white hearts. We shall see Christ our Life as He is, and not as we thought Him when we were in the darkness of doubt or of sin, or when our eyes were dimmed with tears. Every hidden life will be manifested, and we shall share their joy. Many a martyr has died on a bloodless field, of whom the world has not heard. Many a worker, shunning the world's eye, and many a missionary, falling into the ground like a corn of wheat, will be manifested in glory.

Some years ago I went to see an old man who lived alone in a miserable hut. The door was low, the floor broken, and the house devoid of nearly every comfort. I expected to hear a doleful tale of his ills and necessities, but not once did he complain. He brought out a large Bible and began to speak of other things. When I was leaving his eye glistened with unnatural brightness and his voice trembled as he said, "Oh, I have great riches." I looked around the hovel, but its wretchedness I could no longer see for thinking of his wealth. "All things" were his. The broken floor seemed to be a street of glass, and the four walls melted away. I was in a Mansion of the King. This is the satisfaction of the life hid with Christ in God.

AN INSTITUTIONAL CHURCH.

“THE Open or Institutional Church” represents an attempt to solve the problem: How to reach the masses. Its aim is to bridge the chasm which yawns between the Church and “the people”—a breach which, like that between capital and labor, has been widening year by year. The tendency of the churches has been steadily in the “up-town” direction; and an empty church with locked doors, standing in a congested district, is not an unknown thing even in a New England city. The poor have not had the gospel preached to them; religion has been becoming more and more the luxury of Dives. Earnest minds have set about devising some remedy for the evil. Something must be done, and that right early. If the churches which employ conventional methods cannot adapt themselves to their changing environment, so as to be able to survive the moving away of their families, then new methods must be adopted. If the masses cannot be reached by the ordinary means of grace, then we must use the extraordinary.

This is just what the Institutional Church seeks to do. It aims to “save all men and all of the man by all means.” It knows nothing of the old-time distinction between the religious and the secular. It recognizes the function of the Church to minister to all the legitimate needs—physical, intellectual, social, as well as spiritual—of the community in which it exists; and emphasizes the necessity of its modes of activity being accommodated to the peculiar needs of any particular community. It believes in the mission of the church to provide that material environment in which may be realized the spirit of Christ. “Ministration through adaptation” is its key-note. In the words of one of its champions, “it begins with men just as it finds them, meets the needs of which they are conscious, and so generally leads them to be conscious of new needs higher and nobler.” If a man is hungry, it does not offer him a religious tract, but gives him a meal; and thus he is in a fitter state to receive religious impressions. To boys who want to play “nine-pins,” it does not say “Let us pray,” but it provides for them a bowling alley, through which they generally find their way to the prayer meeting or Sunday-school. And all this within the walls of the church itself. It is no stickler for ecclesiastical proprieties. It is nothing if not unconventional. It sanctifies all means for the saving of the world for Christ. It thus stands for the endeavor of the church to exert a continuous influence on the whole life of man. What differentiates it from the conventional church is just this—that it keeps its doors open every day and all the day, with all that this involves. Parlors, baths, amusement

halls, reading rooms, educational and industrial classes, kitchens, offices where the pastors may be consulted by those seeking sympathy or assistance in any matter--these all form part of the church's equipment.

Lately I have had the opportunity of observing the workings of the Berkeley Temple, Boston, the first church to bear the name "Institutional;" and from it one may gain a pretty clear idea of the genius, methods and results of this comparatively "new departure." It is situated in a boarding-house district of the city, and an ultra-fashionable bonnet is not to be seen within its precincts; but it counts among its active members, I am told, some of the choicest characters in New England. It has an able pastor, the Rev. C. A. Dickinson, two associate pastors, and a large number of assistants. It has a membership of about a thousand; but it is estimated that through its doors, which are open every day, there passes weekly an average of ten thousand people, who come in some way under the influence of one or other of its various departments.

It has many features, of course, in common with other churches. The Sunday morning service is conventional, the preacher appearing in a gown; and the church is well filled with an intelligent congregation. In the evening, when the service is more informal and of a popular nature, the audience room is packed even to the galleries by a different congregation. Its pulpit sets its face against long sermons and ethical essays for the elect only. It is peculiarly free from cant, and preaches practical sermons which appeal directly to intelligence and conscience. There is the best music and plenty of it in variety. Although "free seats" are part of the creed of the Institutional Church; yet at Berkeley Temple they are not absolutely free. Sittings are allotted to the regular contributors, and thus the carter who pays five cents a Sunday may be next neighbor to the capitalist who contributes ten dollars. The prayer-meetings and Young People's Societies, although very numerous, are such as we should expect to find in any active up-to-date congregation.

Its unusual features are the Young Men's Institute and the Dorcastry. The former has many departments. Its literary department has a reading room, where there is an average daily attendance of forty, and a parish library which provides such wholesome literature as the working-man will naturally find suited to his taste. The Physical Culture department has a boys' brigade, with a large and enthusiastic membership. There is also a lecture and entertainment course, intended to be educational as well as entertaining, which has proved a very successful financial venture. The Temperance Guild is the most remarkable feature of the reform department. Many cases are reported of permanent reform from drunkenness by means of this quiet agency. Until quite recently an asylum was connected with

the church, where victims to the drink and morphine habits, and even those who had fallen too deeply in love with "my lady nicotine," were treated according to the methods of the Thompson cure. There is also conducted by the church an orphanage for boys rescued from the slums. A very practical bit of philanthropy is done by the workers in the church kitchen. During the winter season they supply hot coffee and biscuits and cheese to the teamsters who congregate in the vicinity at mid-day; and in the summer season a barrel of ice-water placed outside the church is very acceptable to the same thirsty element. It is hard to say how much is thus done to neutralize the power of the adjoining saloons.

The Dorcastry has a membership of two hundred women and girls, and a small annual fee entitles them to the privilege of classes in "painting, stenography, dress-making, French, German, elocution, current events, book-keeping, penmanship, grammar and arithmetic." The kindergarten, which is carried on at the private expense of a lady member of the church, meets every morning but Saturday, and gives instruction to forty-two little people. The teachers are all volunteers, and some of them are among the best in the city.

There is also a "School of Applied Christianity," in which lectures are given on the Books of the Bible and on Modern Social Problems with the relation of Christianity thereto, and the members are also trained in the work of friendly visitors. The aim of this department is to educate persons for work in Institutional churches. At the classes I attended, the women outnumbered the men; but the former are very necessary in such a church as Berkeley Temple, where strenuous efforts are being put forth to reclaim fallen women. In all the educational and industrial departments there are forty classes, which are attended by a thousand students. These range from the little folk of the kindergarten to the students of Andover Seminary who spend Sunday at the Temple in order to study the best methods of church work and the social conditions of a great city. Pastors of churches also come in large numbers to observe the methods of the new movement.

But the most striking feature of the whole undertaking is the Relief Department. The church offices are open all the week, and the associate pastors are to be found at their place, just like other business men. All sorts and conditions of people come to them for advice and assistance, and they are equal to any emergency. If a man is marked for death by consumption, a consumptive's hospital is found for him, where he will be tenderly cared for. If it is a case which cannot be sent to a hospital or infirmary, it is treated by one of the Temple's physicians—for there is a set of physicians, one of them a Roman Catholic lady, who gladly do philanthropic work through this channel. If it is a case needing legal advice, it

is referred to one of the lawyers who are identified with the work of the church. If the family is broken up through the drinking habits of one or both of the parents, the other members are cared for until the family can be reunited. Cases requiring the utmost delicacy and tact on the part of the ministers are constantly being brought to them; misunderstandings between betrothed, between husband and wife, as well as between man and God. All kinds of trouble are carried to the pastors, who are known to be in the office to listen to any tale of distress; and they must be medical, legal and social, as well as spiritual advisers. They are the means of saving many bodies as well as souls, minds as well as hearts.

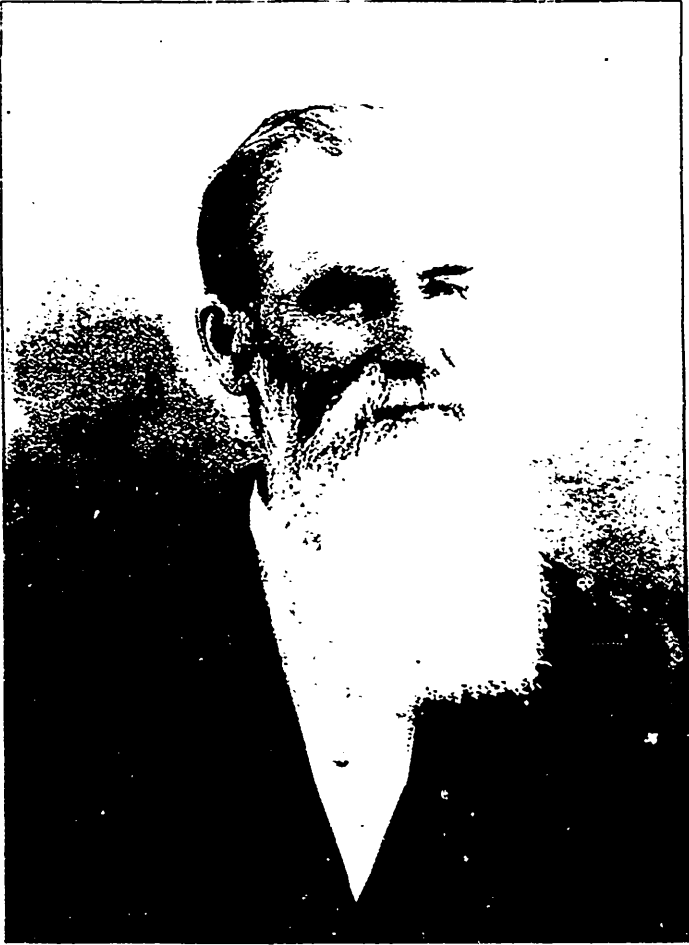
What are the spiritual results of such methods of church work? Statistics of church membership may be a poor criterion of spiritual success; but, so far as they are a test, the Institutional Church compares more than favorably with those using the ordinary methods. A few figures concerning Berkeley Temple will show this. During the last six years of its history as the "Berkeley Street Church," i. e., as a conventional church, its total percentage of net gain in membership by letter and confession was 4.65; during the first six years of its history as Berkeley Temple (Institutional) its corresponding percentage of gain was 68.34. Under the newer methods it prospered fifteen fold. The average percentage of yearly gain on confession (1888-1892) in the combined congregational churches of Boston was 4.98, the corresponding average in Berkeley Temple was 8.55. I have before me a comparative table of statistics, which I shall not quote, but which show that if all the Congregational churches in the United States had attained the same average of gain on confession during the six years (1887-1892), with certain representative Institutional churches, chosen from cities widely apart, it would have increased their total by *a hundred thousand converts*. These figures, of course, must be accepted with a little caution, because "a new broom sweeps clean," and it is only to be taken for granted that the leaders in this movement would put forth most intense efforts during the early years of its history, in order that it might present a strong apology for its existence; whereas, when it has become a recognized element in the ecclesiastical machinery, it will be in similar danger of suffering from that "dry rot" which some of its champions have not been slow to charge against the older organizations. But, making every allowance, these statistics show us that the venture, even from the exclusively spiritual point of view, has by no means been a failure. Berkeley Temple is an object-lesson to us of the comprehensiveness of the Church's mission. It reminds us that nothing which is common to man is alien from Christ. Some cautious souls are afraid that religion will be "secularized" by these new methods; for, strange to say, even at this age of the world's history,

there are to be found Christians, outside of religious museums, who persist in drawing the mediæval distinction between the religious and the secular. To them we can only say that religion of a certain type is in sore need of being "secularized." The church has often lived too much in the Above and Beyond. It has not interested itself enough in the actual material conditions of the Here and Now. It has ever been generously holding out to the pious poor the cold comfort of promised heavenly riches; but has sometimes put forth all too little effort to remove the sting of worldly poverty. The assurance that the evils of this world will be set right in the next is a totally inadequate panacea for present wrongs. The poor man will reply that, if the same God as rules in this world will rule in the next, there is the possibility at least that the future may be no improvement on the present, and at any rate, that he does not intend to wait for it. A religion which has nothing better than that to offer can never reach the estranged masses. Only when the church puts off its kid gloves and comes into closest possible contact with the actual conditions of society, will they who are suffering social wrongs respond to its efforts; and in so far as this is the aim and spirit of the Institutional Church, it merits the cordial sympathy of every lover of humanity.

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THEOLOGICAL EDUCATION IN THE UNITED STATES : II.

THEOLOGICAL PROPÆDEUTIC.

Theological Propædeutic is taught in the first year in most of the larger seminaries of the republic. The word has been coined from *propaideia*, the preparatory or elementary teaching of a boy, and it means in the theological realm a general introduction to the scientific study of the Christian religion, in its origin, progress and present condition. It embraces theological Encyclopædia, which is an outline of the science of theology, giving an idea of its general character and aim, and showing the number, unity, order, variety and connection of its different branches. It includes also methodology, which gives directions how to study to the best advantage; and Bibliography, which indicates the best books to study in every one of the departments of theological investigation. It is an advantage to the student to view the whole field of theology under the guidance of a single mind, and to master a clear outline of the nature, aim and limits of the parts which constitute the whole. It will be specially helpful and inspiring if this can be accomplished so as to indicate the bearing of each of the divisions of the science on the minister's future work.

I think that if Bibliography had formed part of my course I could have carried on a more profitable course of post graduate reading; and it would have prevented me from wasting time and money on books which have been no manner of use to me. The student cannot get from books, especially those translated from the German, such information on Bibliography as can be furnished by his own professors, to whose cast of thought his own mind has been assimilated, and who have come from such pastorates as he must occupy. I dare say all professors do give their classes critical observations on various books in their several departments, but I believe that if one professor in a faculty, who has a genius for this, had it as a part of his work, it would be done in a more effective and permanently useful manner. After a life-time of reading, the critical estimates of such an one would be invaluable to the collector of a working library for a minister—at least in essentials, for there must always be room left for each student's personality and special tastes.

The late Dr. Schaff relates that when he was appointed in 1860 professor of Encyclopædia and Symbolics in Union Seminary, a doctor of divinity and editor of a leading religious periodical asked him, "Pray tell me the

name of your professorship." When Dr. Schaff told him, he said, "As for Symbolics, I never heard of it in all my life, and as to Encyclopædia, if you are professor of that they need no other professor!"

A SPECIAL MISSIONARY COURSE.

What may prove to be a forecast of the future state of things in all Christian lands, is found in the proposal of the authorities of Boston University to establish a full course of special studies for those who have the foreign field in view. The following is a brief outline of it:—

In the first year it is proposed, in addition to Sacred Philology and exegesis, to give special emphasis to the philosophy of Theism, Deism, Polytheism, Atheism, and the external history of the Kingdom of God in Bible times, considered as a mirror of its internal states.

In the second year Sacred Philology and Exegesis, Hermeneutics, the origin, history and present relations of the chief religions of the world, Didactic Theology and Halieutics or the Theory of Missionary Labour, are taken up. Homiletics becomes Keryetic, the proclaiming as a herald of the gospel among a heathen population.

In the third year they are to have lectures introductory to Hindustani, Chinese, Arabic, or some other Oriental language; Introduction to the Sacred Books of Buddhism, Brahminism, Confucianism and Islamism; the History and State of Modern Missions; Comparative Soteriology and Ethics of all religions. All this is combined with practical training in city mission work during the three years of study.

It would seem to commend itself to Christian wisdom that candidates should be trained during their college course in the language in which they propose to preach, and thus give assurance of their ability to acquire some proficiency in it, before their church is put to the expense of sending them out. This would also give them the opportunity of doing the hardest part of their intellectual preparation in their native land under conditions most favorable to health, and would not subject them to the risk of breaking down before being able to speak the native tongue.

EXPERIENTIAL THEOLOGY.

Some seminaries have a class in this field of investigation. The School of Ritschl in Germany has had some effect in leading American theologians to lay more stress on Christian experience as a factor in Apologetics, and also as a criterion of certain features of religious truth. The course in this subject takes the form of lectures on Conversion as an experience in the several periods of the Church; the resulting types of character under the influence of ecclesiasticism, mysticism, evangelicalism and other systems of

religious thought; the New Testament ideal of Christian character, and the relation of prayer, meditation, benevolent activity and other means of grace to its development.

PRACTICAL TRAINING.

Here Princeton leads the van. Its curriculum provides for a preaching service once a week in each year. At this service a student delivers a sermon, memoriter, which is criticized by the members of the class and by the presiding professor, who is a different member of the faculty every year. Before graduation every student is required to exhibit to the professor of homiletics two lectures and four popular sermons which shall be approved by him. Among ourselves, Pine Hill some years ago adopted the memoriter method of delivery in the sessional discourses. This will add a new terror to the ordeal, although it is only the revival of the universal method in the dissenting halls of Scotland in times gone by. In McCormick, the exercises of Practical Theology continue through the three years and include extemporaneous expositions of Scripture, lecture-room talks on assigned portions of Scripture, drill in reading passages from the Bible, etc. In some of the seminaries, the Elocution and Sermon Delivery classes are held in the evening, so that any of the other students who wish to do so may attend.

AN ELECTIVE COURSE.

Another feature which is worthy of attention is the liberty given to the theological student to choose, what part at least, of his course shall be. Twenty years ago the arts course in most of our universities was as unalterable as the laws of the Medes and Persians. A certain number of classes had to be taken every year, and they were all as important as the commandments of the moral law, for he who failed in one point was held to be guilty of all, and had to take the whole year over again. Even before that time, however, options in one or two subjects, generally modern languages, were introduced; and from that small beginning the whole course was made more and more elective, until now, in the most progressive universities, a student may proceed to his degree in a hundred different ways, according to the bent of his mind. There are still some very conservative seats of learning which confine the options to a few subjects, and where the repetition of the whole session is the penalty for failing in a single subject. But this conservatism is only a question of time; they will soon be compelled to conform to the spirit of the age.

Now, it was inevitable that this system in the universities would sooner or later affect the theological seminaries. It is true that a professional

education does not seem to afford the same facility for elective courses as a liberal arts curriculum. The general practitioner in medicine is tied down to the principles which are an absolute necessity in his practice. The lawyer must learn the forms of procedure and familiarize himself with the documents which his life must be spent in drawing up, even if he do not grasp much of the philosophical principles which underlie law. And, while the minister's training ought to be intensely practical, the very different circumstances in which ministers are called to serve their Master and their Church, as well as the wide range of subjects now included in theological encyclopaedia, open up an easy possibility for elective studies in the course of preparation for the pastorate.

The Divinity School of the University of Chicago makes imperative the selection of a course involving at least three hours' class work per day. Certain subjects must be taken in a prescribed order, and a certain part of each department is compulsory; but beyond this, the fullest liberty is allowed in selecting work from fifty or sixty courses, in each of the leading departments. The student makes known his selection at the beginning of the quarter, and this enables the faculty to form classes in the courses which a sufficient number of students have chosen. Hartford prescribes about two-thirds of the total number of hours required, and the remaining one-third is elective. In Harvard the range of election is confined within somewhat narrower limits. In Yale all the studies of the first year are fixed, but in the middle and senior years elective courses are added. In Chicago Theological Seminary the prescribed work is confined to the students of the particular year, but the elective work is open to the students of all the years, and so none of it is repeated within a three years' term. This enables students to make their selection of an elective course at the beginning of their studies and to follow it through the three years in the one department. At Andover the prescribed studies of the junior year occupy ten hours a week in the first half of the session, and eight hours in the second half. In addition to these, every junior is required to choose from the elective courses such a number as will make the total twelve hours per week. The prescribed studies of the middle year occupy six hours, and the student adds six hours from the elective course. In the senior year eight hours are prescribed and two are elective. Courses in excess of these may be taken with permission of the faculty, and in such cases regular attendance, but not examination, is required.

Among Presbyterian seminaries, Union and Auburn have elective courses. Princeton and McCormick provide in a way for the same thing by a post-graduate year and by "Seminars" for special study during the regular course. Elective courses, so far as I know, have not yet been attempted in

Canada. The theological courses in all the churches here have been subordinated to immediate practical results on the mission field, and this has been doubtless, on the whole, an advantage. But when the pressure of vacant mission fields is removed, higher academic attainments will be required for entrance, and the elective system may be evolved.

SEMINARS.

A Seminar, to which reference has been made, is a course of special investigation conducted by a party of students working separately. The results are systematized by written papers and an informal discussion of the subject at a meeting held once a week. Sometimes different aspects of the topic are assigned to different members of the group. Usually the number at work on a Seminar does not exceed ten, so as to give the freest scope to individual work. Some of the more formal meetings are open to the public, but ordinarily they are confined to the members of the Seminar. As an example of a topic, one on Christology may be mentioned, extending through a whole session, taking in the whole aspect of Christ's person and work, the estimates of these in the New Testament and the various ages of the Church, and embracing a thorough study of such books as Bruce's "Humiliation of Christ," Fairbairn's "Place of Christ in Modern Theology," Simon's "Redemption of Man," and the leading histories of doctrine.

METHODS OF STUDY.

Little use is now made of text-books in the pass course, except in the seminaries of the Protestant Episcopal Church, which still follow closely the conservative methods of the old land. The method of instruction in other Protestant seminaries is generally by lectures, sometimes by free exposition combined with black-board exercises; sometimes by the Socratic method, and often by a combination of all these.

All colleges are giving more scope than formerly to friendly discussion in the class. It is recognized that the whole regime of the institution ought to be framed with a view to quicken the student's own intellectual life, rather than to cram down his throat a ready-made system of doctrine. This is a distinct departure from ancient methods. Of old it would have been counted demoralizing for a student to ask a question. In some of the Presbyterian class-rooms of Scotland no questions are permitted unto this day; and in others, although they are nominally permitted, yet if a student exercises the right, the professor will often fall upon him and abuse him. In some of the Old Country halls the student may express disapproval by tramping and scraping on the floor, but there is no interchange of ideas.

Among ourselves, discussion, instead of being counted a by-play which is tolerated only by a special stretch of good nature on the part of the professor, is recognized as an important requisite to right theological training. The interest is roused, the student's utmost power of thought is called into exercise, and what he makes his own after looking carefully round all sides of it, is his own in a more enduring sense.

LENGTH OF THE SESSION.

Nearly all the seminaries of the United States have a session longer than ours. Scarcely any session is less than seven months, and they mostly range from eight to nine. Some of them, after the German fashion, teach the whole year with the exception of a brief holiday at the New Year and another at Easter. This precludes the possibility of doing any mission work, except what can be done around the college while class work is going on. The extent of the work overtaken demands extra time. In a given period an average brain can assimilate only a certain number of ideas. If the number of ideas to be taken in be increased, the time for doing it must be lengthened.

Time and space would fail me if I were to speak of the number of professors and students, the extent of their libraries, the value of their endowments, the beauty of their buildings, the splendid appointments of their class-rooms. Evidently Christianity will not vanish from this continent for some time yet.

JAMES ROSS.



Mission Crisis.

HONAN.

OUR Presbyterian mission in Honan has suffered very severely within the past year. Two of the ladies died at Tientsin while on their way inland. Both were most promising missionaries. Equally serious for the mission is the resignation of the Rev. J. H. MacVicar, who was, by common consent, one of the most efficient members of the staff. If Dr. Smith should find it necessary to resign, we shall miss another good man, whose place it will take some time to fill. So that you see the appointments made last summer only bring the number up to the full complement of workers in the field two years ago. We hope the committee will be able to send us some more next year. In other respects, the prospects of the mission are very hopeful indeed. True, there are many discouragements and the work is slow, but in spite of all that, there never has been a time when the interest was so widespread, the people more friendly and the enquirers so numerous. At this station, Chu Wang, the chapel has been kept open every day in the week. During the summer we had morning prayers with scriptural expositions at 8 a.m., and the attendance has all along been good. There was also an evening meeting, when the Gospel was preached in a simple way for the benefit of outsiders. When the hot weather came, it was found advisable to discontinue this meeting. The Chinese themselves conduct two prayer-meetings a week, at one of which foreigners are present. There have been some very interesting cases here, as there are now. A man who heard of the foreign physicians, came from a long distance to get his eyes treated. His heart seems to have been opened to the gospel from the first, and I am quite free from exaggeration in saying that he is an enthusiastic believer in the Son of God. Another man came here not very long ago, and within a few days of his arrival returned and burned his gods. One of his family got sick afterwards, and the neighbors at once hinted that he was being punished for his impiety. Nothing daunted, he came to the physician with his sick one. He still perseveres in the right and good way. It has leaked out that he is a polygamist. We have now five polygamist enquirers, and we are waiting for the decision of the Assembly in the matter. During the discussion in the Presbytery it appeared that we were almost equally divided and that there was no strong feeling

either way. Those who were for admitting polygamists to church membership, recognized the objections to such a degree as to take away any enthusiastic confidence. It is quite unnecessary here to mention the many objections *pro* and *con*. You may be surprised to know that I should be prepared to vote for admitting them into the fellowship of the church. My reason for such a course would be, that where the Spirit of God has put it into the heart of a man to believe in Christ, we have no right to keep him out of the visible church. Seeing that such men have been already made members of the true and invisible church while polygamists, why should we, and how can we, keep them out of the church visible? Then, of course, comes the question of what is to be done with the extra wives, and that is a most difficult thing to settle, the practice of different societies being far from uniform.

At Hsin Chen and its sub-stations the good work is going on in an encouraging way. Several men were baptized there a few months ago; and there are inquirers at various centres. The people of Hsin Chen itself have always been very hostile, and are so still. Returned soldiers made a little row there, but beyond breaking a few windows there was no damage done to mission property. Attempts have been made to rent another compound there. Thus far one has not been secured. When I last heard from them, the brethren were touring in the towns and villages around, and they report in some places that the people are much interested. On the whole, their letters are most cheering. Last week I was over to Chang-Ti-Fu, a large city more than thirty miles from here, where we have now a station, which will doubtless be one of the chief centres of the mission for all time. In many respects the place is suitable for our work. When suitable accommodation is provided for missionaries, and hospitals and schools erected there, the Canadian Mission will have a base of operations inferior to few in China and superior to any that I have seen. There are many inquirers in the surrounding villages and towns. Last month a few were baptized and a number examined as catechumens. At this examination a woman said, that from an early age she had no faith in idols, and had been accustomed to think about her soul and kindred topics. The mother of one of our converts accepted Christianity the first time she heard it, and wished she had never believed in idols. So much for the dealings of the Spirit with souls outside the range of revelation. There were two men examined here last week, and in honesty I must say, they were theologians as compared with some people I have met in Christian lands. Indeed, I believe very many church members in Canada could not have answered the questions. One of them persisted in saying that Christ hated His enemies, and it required some time to set him right. The other had much difficulty about the resurrec-

tion of the body. I wonder if any Chinaman is free from doubt on that point. It seems the most utter rubbish to the average Chinaman. These were points upon which their opinions were tested rather than their knowledge, and this was all they missed in spite of a perfect fire of questions for a long time.

On the way to Chang-Te, we delayed a number of times to dispense some medicine to people who came running after the cart. Malaria is the very prevalent, and the demands upon the store of quinine are correspondingly frequent. In such cases we do our best to tell the gospel story and to explain our motives. In this way there are many opportunities for preaching Christ.

I spent a week at Chang-Te with Mr. MacGillivray, who is there alone for the present. We had a very pleasant time of it. While in the city one day I visited a large temple. In the first building I noticed a lime light in a remote corner, and going there found four men reclining on the floor smoking opium. Weird, wretched-looking mortals they were. I was scarcely prepared to find them smoking right in the temple in daytime. Of course almost all the priests smoke opium. A delightful young friend led me all around the buildings asking innocent questions. What is your honorable country? What books do they study in your honorable country? Do they read Confucius? Would the foreign teacher tell his honorable name? Could he read Chinese? I am afraid the young fellow has passed the novitiate in smoking opium. The old priest—minister Plenipotentiary in the Kingdom of God I suppose we should term him—asked me to drink tea and was very pleasant. What a quiet, pleasant spot that is! In the temple courts men were busy spinning silk. There were no worshipers at the shrines then, though there was plenty of incense left on the altars. The usual gods are there. Buddha sits in meek repose upon his lotus, mutely inviting the weary and heavy laden to turn aside from the fret and fever of life, and find rest, as he did. Alas, that the Chinese, who are said to have travelled in search of a religion, should have come from India with Buddhism, instead of Christianity. Images of the eighteen disciples of Buddha, who propagated his religion in China, are found in every large monastery. They are very pleasant-looking men.

Coming back, we put up at an inn some twenty miles from here. The apartment given to me was certainly not luxurious—no door, no window and no floor. I slept on a bed whose softness could not inspire the weariest sleeper. Still sleep, nature's soft nurse, made up for all that. The yard was full of good-natured, inquisitive people, who asked for "foreign devil medicine," thereby showing how little insult some of them intended to convey in the words "foreign devil." A number came for quinine and I had

not much to dispense. One fellow was fairly shaking with ague, and I supplied him with quinine, whereupon he and his brother invited me to preach the "doctrine" to them, which I was not slow to do, though greatly embarrassed in expressing myself in Chinese. Poor people, they will not have much to account for with regard to all the preaching I could do; for what might seem plain Mandarin to me may have been nonsense to them. Constantly they say "I don't understand," and though that often means, I don't want to understand, great allowance must be made, as the possibility of misconception is limitless. Some insisted that I had quinine when my supply was exhausted, and evidently did not believe me. The inn-keeper told them that the foreign teachers did not lie, and always meant what they said. The same inn-keeper came round and asked if I was going to pray. He then explained to the crowd that these foreigners were in the habit of praying in the morning and evening and at their meals. He also rebuked my unbelief when I complained of a headache, by saying, "Why don't you pray to Shang-Ti to cure you?" Of course he had often heard the missionaries and helpers speak of God's power to heal the sick, but I was hardly prepared for this query. When you sleep in a Chinese inn you are subject to many disturbances. Donkeys bray in the yard until you are fairly deaf. Men come peeping around when the room has no door, to see if foreigners ever sleep. There may be squabbles in the yard between the customers and the inn-people, and at any rate, the carter is likely to be up at half-past three or four. We were on the road at 4 a.m., and travelled for more than two hours before daylight came. While it was yet twilight we met numbers of Chinese on their way to market and to the fields. It seems impossible to get up before them in the morning. All is perfectly quiet around here.

At Lin Ching there has been a good deal of trouble. We had a flood in August. The whole country was under water. Boats went from village to village. Standing on the Chu Wang wall one looked out upon a sea dotted with innumerable groves, and very beautiful. The Chinese at Lin Ching blamed the foreigners for breaking the dam and flooding the country. A mob gathered and broke down the door of one of the mission houses, bricks were thrown at the missionaries, and shots were fired. Happily, the affair was settled without bloodshed. We hope the friends there will have no more trouble. One of my own missionaries happened to be there at the time. You may have heard of the destruction of mission property in the province of Szu Chuan. We wrote a letter of sympathy to our Canadian brethren there, who had a very hard time of it indeed. News reached us since then of a terrible massacre in the south of China. The English Church has a mission at Ku Cheng near Fu Chao. For the benefit of the mission-

rics, two summer houses were put up at Wha Sang, and there the Rev. R. W. Stewart, Mrs. Stewart, and five children, and nurse, were spending the hot season. With them lodged Miss Nellie and Miss Topsy Saunders. In another house lived Miss Gordon, Miss Marshal, Miss Codrington, Miss Newcombe and Miss Stewart. Rev. Mr. Philips was living in a native house some five minutes' walk away, and within ten minutes' walk Miss Hartford lived in a native house. The massacre took place on the 1st of August at about half-past six in the morning. Mildred and Kathleen Stewart were out picking flowers for their brother Herbert, whose sixth birthday was to be honored by a picnic that day. While the children were so engaged, a band of men came upon them. One dragged Kathleen by the hair and stabbed her several times, but in some way the brave girl got away from them, and running into the house with her sister, called to her parents that the Vegetarians were coming. Mr. Stewart seems to have been in bed, perhaps asleep, at the time. Mrs. Stewart came to the door, and seeing the murderers in the house, closed it and directed the children to go into their own room. The girls saw their parents no more. At first it was thought they had escaped, but soon it was found that they had been burned to ashes after having been hacked to death by the cruel demons of the Vegetarian Society. One of the ruffians rushed into the room after the girls, and cut away at Mildred until he thought she was dead. Kathleen lay perfectly quiet under the bed, and so escaped. Another band attacked the house where most of the young ladies were. First they confined themselves to plundering the houses, and the ladies tried to escape, but found it impossible to do so. They implored the ruffians to spare their lives, and some were disposed to do so, until one, who was seemingly a leader, incited them by reminding them of their orders, which were "to kill outright." So they proceeded to do so. The small band was cut down. Miss Codrington, after falling, remained quiet, and thinking her dead, the murderers left. Thus died together Miss Gordon, Miss Marshal, Miss Stewart, and Miss Newcombe. They were all fearfully gashed, and in two cases the heads were almost severed from the bodies. Miss Hartford, who, as was said, lived close at hand, heard the noise, and coming out, was met by a rough man, who pointed a spear at her breast forthwith, saying as he did so, "Ah! here is a foreign woman." She turned the spear aside, but he knocked her down, and but for the Chinese servant who pulled him off, would probably have murdered her, too. This was almost the only case in which a Chinese servant acted like a Christian. The rest left the foreigners to their fate at once. It was very painful to us to find how little the Chinese here were moved by the news. I suppose they are so used to such atrocities that their feelings are deadened, or else they are not much

moved when foreigners are concerned. The nurse and Miss Saunders were found dead in the nursery. Kathleen Stewart, hearing the noise of fire, came out from under the bed, and found her sister badly wounded. She helped her out of the house. Looking for the children, she found the baby under the body of the nurse, who had died protecting it. In spite of that, the poor baby had been stabbed in the eye, and has since died. Kathleen found her brother Herbert, whose birthday was to have been kept, wounded in the neck and on the crown and back of his head, so that the brain was exposed. She found her brother Ewen also wounded, but not so seriously. The heroine of eleven years carried these to Miss Hartford's house with the aid of a native, whom she persuaded to help her, which was not an easy thing to do in itself. Surely wherein heroism counts for anything, Kathleen Stewart will ever be remembered as among "the bravest of the brave." She rescued four, all terribly wounded, out of a burning house, when she knew that murderers were around, and must have feared that her parents were dead. What can equal it!

The death of Herbert Stewart on the day after the massacre, and that of the baby some time later, makes a total of eleven victims. Such was the horrible massacre which has excited the indignation of the whole world except China. The Vegetarians are nothing and could do nothing were it not that Chinese officials encourage them. The same officials will now put to death criminals, who were to die in any case, and the Vegetarians will go unpunished. So it has been in the past. Anything more stupid and useless than the British Government's acceptance of Chinese promises cannot well be imagined. If ten consuls had been murdered instead of ten missionaries, it would have made a difference. But it has generally been so, and missionaries do not now expect much from governments. It is high time China were treated severely for her own good. A Mohammedan rebellion is in progress in the western provinces, which may devastate whole prefectures—as in the past. Cholera is raging in nearly every village, from here to Tientsin. Some have died of it in this place lately.

The state of China is sad, and it looks as if she were going on to ruin, and yet whoever goes among the people will find no lack of intellect among them, and that they really have some good qualities, which might make them a great people, and will, as soon as there is a reformation in politics and religion; and we think the latter is needed above all, and not a reformation only, but a change from dead, useless religions, to the only true and living one. You might think that all these commotions and persecutions are apt to discourage and weaken the missionaries, but it is not so. I hear encouraging reports from all quarters. We are also looking forward to great movements and improvements in China, in national affairs at least. How

these will affect our work it is now perhaps premature to forecast. A university is to be set on foot at once at Tientsin, and will go spinning off in the Fall with professors and students. Railways are in contemplation, as well as other western improvements.

In spite of all that may be said to the contrary, the greatest need is out among the heathen, and all dark hints about the ease and luxuries in which missionaries indulge, are a sop to the conscience and an evasion of the question, and a small reflection upon men whose only fault is that their consciences responded to the call of God to preach the gospel "in the regions beyond," although still convinced that the words are true, "better fifty years in England than a cycle in Cathay."

K. MACLENNAN.

Honan, China.



PERSECUTED AND PERSECUTORS.

In visions I behold the throng
 Of glad, pure souls, who thro' the years
 Have battled armed and sceptred wrong,
 And quaffed its fertile cup of tears.
 A mighty host, outstretching wide
 Across the ages, robed in peace!
 No power may bid their song to cease,
 Transfigured, crowned and glorified!

Think not they suffer who endure
 The scourge, the rack, the martyr's cross,
 If lips be true and hearts be pure,
 They know no evil, dread no loss.
 Not theirs the agony when the fires
 Roll vivid round their crackling bones
 The voice that thro' yon body groans,
 Comes from the evil that expires.

JAS. A. TUCKER, in Varsity.

HARD SAYINGS OF CHRIST.

VIII.

But I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in My Father's Kingdom. Matt. xxvi., 29.

MATTHEW and Mark give this saying of Christ in almost identical terms as uttered immediately after the distribution of the cup in instituting the Supper. In Luke's account there are two similar sayings on the same occasion, but apparently both uttered during the passover proper before the new rite was appointed. "With desire I have desired to eat this passover with you before I suffer, for I say unto you, I will not eat it until it be fulfilled in the Kingdom of God. And he received a cup, and when he had given thanks he said, Take this and divide it among yourselves; for I say unto you, I will not drink from henceforth of the fruit of vine until the Kingdom of God shall come." (Luke xxii., 15-18.) And then follows the account of the institution.

Of course, some see in these variations only another of those discrepancies which they are so fond of discovering between the gospel narratives. But surely if Christ could say the same thing substantially twice over in one evening, as Luke reports, there need be no difficulty in supposing that He may have said it a third time a little later on, if such a repetition is necessary to vindicate the accuracy of the evangelists.

It seems, however, not improbable that the apparent discrepancy is caused rather by an interpolation into the text of Luke's narrative of the whole verse (v. 20) relating to a second distribution of the cup. The manuscript evidence for it is undoubtedly strong but by no means conclusive. The whole verse, as well as part of the preceding one, is omitted in the famous bi-lingual Codex of Beza, now at Cambridge, and in the earliest forms of both the Latin and Syriac versions of the New Testament. Its doubtful authority is noted in the margin of our Revised Version, and in Westcott and Hort's text it is double bracketed for probable omission. The last named editors regard it as one of a series of early interpolations found in the ordinary text of the three closing chapters of Luke. A motive for the insertion of this passage is not difficult to discover. The narrative would be complete without it; only the order of the bread and the wine would be inverted, as if the latter came first in the institution of the rite. Such inversions are somewhat characteristic of Luke, and ordinarily occasion no difficulty. But in this case, with the growing importance of the rite, the

inversion early came to offend the sense of propriety, and so the order is restored by adding a second cup after the bread, the first being regarded as belonging to the preliminary passover supper. The words inserted are taken almost verbatim from Paul's account of the institution of the cup (1 Cor. xi., 25), and were probably put in by some early copyist for the very purpose of overcoming the difficulty. Some of the Syriac manuscripts which omit the passage, reach the same end by changing the order of the verses, putting v. 19 before v. 17. This is sufficient to justify us in concluding that both devices are intentional variations of the original text. Now, omitting the 20th verse of Luke's account the saying as to not drinking again the fruit of the vine falls into the same place as the corresponding one in Matthew and Mark, and may be identified with it. The earlier statement in Luke that He would not eat the passover again until it be fulfilled in the Kingdom of God is, of course, not identical with either, but is of the same purport.

The general meaning of the two-fold statement is plain enough. It is a warning to His disciples that He was then keeping His last passover, nay, that He was taking His last meal of any kind with them before the great crisis came that was to mean so much both for Him and for them. He would not again eat or drink with them, for His time had come and He must lay down His life for men. The separation which this would necessarily involve, however, was not to be forever. He holds out the expectation that He would again join them in another feast at some future time under happier circumstances. The dark cloud had a silver lining of hope that they might not despair.

So far all is clear. But what are we to understand by this future occasion ?

In the various gospel reports of the saying we find the occasion defined in three different ways by as many *untils*: "Until that day when I drink it new with you in My Father's Kingdom ;" "until it be fulfilled in the Kingdom of God ;" "until the Kingdom of God shall come." The first of these is probably the one which the majority of readers find most perplexing, and if it stood alone might easily carry us off on a wrong track. But if, as we have seen, all three are probably only variant reports of the same saying, none of them perhaps giving the exact words, scientific exegesis must take them all into account in forming any opinion of the meaning, and endeavor to find out what the thought is that underlies them all. Only by doing so shall we discover what He really meant. Nor is there any great difficulty in arriving at a solution when once this comparative method is adopted. Though the forms of definition are so different in appearance, it is obvious that all three virtually come to the same thing. They are all eschatological

phrases and must be interpreted as such. Nothing is to be gained by looking at them one by one in a literal, prosaic way, as if they fixed any definite time or occasion with precision. The new wine and the true passover which should fulfil the Jewish feast are simply symbols of the New Kingdom which He would set up on the earth when He should come again. All the various forms of statement alike involve the promise of His return and of the inauguration of a perpetual festival of truth and righteousness for the world when the Kingdom of God should be finally established on the earth.

The origin of the peculiar phraseology in which this is expressed is easily explained. Strange and even somewhat sensual as the figure may seem to us, the idea of the perfected Kingdom of God as a great festival or supper at Messiah's coming is one that was quite familiar to the Jewish mind in the time of Christ. "Blessed is he that shall eat bread in the Kingdom of God," said a Jew that sat at meat with Him one day in the house of a Pharisee, as if this was the feature of the Kingdom that most appealed to his imagination. (Luke xiv., 15.) Nor was it without some justification in the Old Testament prophets. Isaiah, predicting the blessed future of Jerusalem in the Messianic time, can find no better figure whereby to set it forth to the popular mind. "In this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wine on the lees well refined." (Is. xxv., 6.) Ezekiel uses much the same comparison, but gives it a different turn by making it a grim banquet of his slain enemies for the birds of the air and for the beasts of the field. (Ezek. xxxix., 17-20.) The Apocalypse of John uses both forms of the figure in almost the same connection. (Rev. xix., 7-9, 17-18.) It appears in at least two of the parables of Jesus illustrative of the Kingdom. (Matt. xxii., 2-14, Luke xiv., 15-24.) And on this very evening of the passover during the feet-washing, He says to His disciples, "I appoint unto you a Kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my Kingdom." (Luke xxii., 30.) This same feast would in some sense be the fulfilment of the passover. Whatever, therefore, may have been the exact form of words used by Christ, all three forms of stating the anticipated time of reunion would give precisely the same sense to the mind of a Jew. There would be no consciousness of any difference in meaning. All alike point to His coming again for the establishment of His Kingdom. It is needless to show how appropriate such an idea was under the circumstances. It was the very assurance the disciples needed to relieve the gloom of the previous announcement of His death.

But if this much be regarded as made good, we are now prepared to go a step further.

In Paul's account of the institution of the supper as given in I Cor. xi., 23-27, at precisely the same point in the proceedings, viz., after the distribution of the cup, we have a remark introduced which is commonly regarded as wholly peculiar to Paul. "For as often as ye eat this bread and drink the cup ye proclaim the Lord's death till he come." In form this certainly is found nowhere else, and many take it as not intended to be a report of anything said by Christ, but rather as the reflection of an after time in explanation of the rite. "Not the words of Christ," says Meyer. "That these are not the words of Christ is certain," says Edwards. "St. Luke has them not." But assuming that it is the ideas, and not the words, which are important, may we not find here simply Paul's version of the saying given by the three evangelists? It contains precisely the same suggestion as to His own death on the one hand and precisely the same assurance as to His coming again on the other. In addition to these, Paul's form of it further suggests the perpetuation of the rite in the church with reference to both His death and His return. But part of that at least is already implied in the previous command to observe it as His memorial, and not unnaturally colours this. It includes likewise a reference to both eating and drinking, but this is merely the condensation of Luke's two sayings of the same import into one. Paul's form of the saying is probably that which had become traditional among Christians as most appropriate for use in the administration of the rite. The others approach more nearly to the historical words as they were actually uttered.

The variation in form may perhaps, however, find its chief explanation in the fact that all the forms are severe condensations. As is well known, John's gospel contains no account of the institution of the supper, and therefore we would not expect to find this saying reported in any form. Nor is there anything that bears any close resemblance to it. But instead, we have a discourse of over three chapters on precisely the same themes—His approaching death and His subsequent return—represented as spoken at the passover, immediately after the departure of Judas from the company. (John xiii. 31, to xvi. 33.) Even if, as many think, this is a free expansion of what was really said, it indicates that something more than a single oracular sentence lies behind all the records of the occasion.

This comparison of the different reported forms of the words of Christ during the institution of the supper makes it very clear that too much stress should not be laid on the absolute accuracy of the language attributed to Him here or elsewhere. The memory of the reporters was not like a phonograph which gives out the identical words and tones that have been spoken into it. They remembered as other people remember—rather ideas or impressions than exact words, and in giving them forth clothed them in their

own language rather than in that in which they were originally expressed. If we would understand them aright we must look below the words to the thoughts. We must put ourselves in the position in which they stood, and endeavor to realize the presuppositions in their minds. This, of course, cuts away the ground from underneath the central dogma of Romanism—the dogma of transubstantiation, which is based wholly upon the rigidly literal force of some of the words reported as used in the institution of the rite. It is a monstrous, gigantic superstition resting upon the turn of a phrase, which after all may have been only freely reproduced by the disciples like others in the same connection.

But if the variations forbid us attaching too much value to the mere verbiage of any of the reports, they on the other hand confirm our confidence in the substantial accuracy of the narratives. We may be all the surer that behind these various reports there does lie some genuine word of Christ of the same meaning, whatever its exact form may have been, which explains them all. The writers were not inventing or simply antedating their own reflections; they were only remembering what they had actually heard, and their very variations show their real independence of each other in their reminiscences. It is no cunningly devised fable, but genuine history—under the necessary limitations of all history, but furnishing the best possible guarantee of its substantial truth. We cannot now look upon the face of Christ in the flesh nor hear His audible voice but with these narratives in our hand we can put our finger upon His pulse and feel the real throbbings of His heart.

JOHN SCRINGER.

Presbyterian College.



“THE HIGHER CRITICISM AND THE PULPIT.”

REV. DR. THOS. C. HALL, FOURTH PRESBYTERIAN CHURCH, CHICAGO.

THE literary criticism of the Bible no longer alarms devout scholarship, and the number of Christian hearts discovering both help and freedom from acceptance of its methods, daily increases. The duty of the pulpit toward recent scientific hypothesis, intended to link together the facts ascertained, needs careful thought on the part of every preacher. It will no longer be for edification to treat, for instance, the Book of Jonah as if no Christian man dare doubt its purely historical character, when even well instructed boys know that devoutest Christian teachers hold opposite opinions. Nor will it be for the furtherance of righteousness to maintain and plead ignorance of these “new-fangled” theories on the ground that they are not proved and are only theories. For, in the first instance intelligence will suggest that a qualified religious teacher ought not to be ignorant about lines so confessedly germane to his topic; and the same intelligence will think farther and allege that the traditional opinions are also only theories, and perhaps discredited theories at that. It is the business of any religious teacher to master, so far as time and strength permit him, the facts relating to authorship, date, composition, etc., of the sacred books. It must, however, be also quite self-evident that the ordinary preacher cannot in the nature of things be a specialist and independent worker in the fields of the literary criticism of the Old and New Testaments. The most that is within the reach of the ordinary hard-working pastor, is some acquaintance with the best studies he can find by men, to whom time and capacity permit deeper research than is open to him. It should also be quite evident that the ordinary congregation will have even less time for the study of literary details, and will be even less interested than the preacher in new and more complete hypotheses intended to explain the problems raised in history, archaeology and kindred branches by the Bible. It may be timely now and then to instruct in the geography, archaeology and tongues of the Bible, but that is neither the chief work of the pulpit nor yet the best place for such instruction. As preachers, we should know what specialists are doing in explaining the acknowledged scientific problems of the Bible literature. It is not difficult to so far master the recent work in outline, that whether we accept the conclusions or no, we will not hopelessly blunder when speaking about them. We will not then class Kuenen and Robertson Smith together as holding like views, as a recent critic does; nor allude to “Dillmann and the rest of the Tuebingen school,” as the writer lately heard an ignorant but popular preacher do.

Moreover, such study will throw light upon the Bible page, no matter whether we reject any or all theories. The "Leben Jesu" of Strauss is a very unscientific and untrustworthy book, but modern New Testament criticism and the biography of our Lord entered upon new and blessed phases under the influence of the attention it attracted to these subjects. It is a shame that nineteen centuries of Christian culture waited until an avowed malcontent within churchly ranks gave the world a history and life of Christ. The Minor Prophets also have only religious value for the most part in the light of recent study of their mission and meaning.

It will be our place and duty to treat respectfully and without dogmatism all scientific theories held by sincere and intelligent men, whether they are the traditional theories or the more recent ones. All theories about the Bible should be held as scientific relative theories, to yield to complete explanation when it is forthcoming. It is useless to contend, whatever our own view may be, that the order of production is settled in regard to the Jehovah, the Elohist and the priestly codes. And so long as men as able as Professors Green and Osgood maintain that there is no separation in time of production, we dare not scoff at the opinion, however unlikely it may seem to us. We are preachers of righteousness, and not primarily expounders of literary problems. For it will be furthermore our duty to keep distinctly in mind the fact that these are literary questions, and that they only indirectly affect the message we are sent to deliver. That these speculations, whether traditional or recent, will affect the form of our message may be granted. But they cannot affect the essence, if we are really prophets of the Most High.

It will therefore be the business of the pulpit to so treat the Bible that the most ignorant will not be hopelessly confused in a maze of tentative theory, whether traditional or critical; and that the most scholarly will not be offended by ignorance, narrowness and dogmatism. It is for the most part a prostitution of the pulpit's authority to use it either for the maintenance of traditional or the propagation of newer critical views. Along these lines we have opinions and the right to our opinions, but righteousness and redemption are not matters of critical opinion nor of hair-splitting argument. They are Eternal Truths. We are sent to proclaim a Kingdom come and coming; to warn men of sins they know and point them to a salvation of which we are witnesses. We have seen God and know Him in Jesus Christ, and we believe not on the authority of Church or Reason or the Bible, but by reason of the divine touch and the new life that came to us using one of these or some other means to awaken us to the facts of life and death and everlasting loss or gain.

REPORTER'S FOLIO.

THE MISSIONARY SOCIETY.

THE regular meeting of the Missionary Society was held on Friday evening, December 13th, with the president, Mr. A. A. Graham, in the chair. After the opening exercises the minutes of last meeting were read and adopted. Mr. P. A. Walker then gave an address on India, which was listened to with great pleasure by the members present. After an allusion to the resources and position of that country, the speaker drew attention to the pioneer labors of Carey, Marshman and Ward. Prominent among the difficulties to be encountered in the work were the drink traffic and the opium trade, for which England is responsible to some extent. The degradation of woman was also touched upon. The weakening of Moham-medanism by the translation of the Koran into idiomatic Urdu, the failure of materialism and the breaking down of the caste system were cited as being among the more hopeful features of the work. Turning to our Central India mission, Mr. Walker pointed out the peculiar difficulty of working amongst a people sunk in poverty but possessed of keen intellect. There were five centres from which missionary influence operated, Indore, Mhow, Neemuch, Rutland and Uggain. Educational work of all kinds had been vigorously pushed and a special blessing had attended the Zenana laborers. The Christian doctor who joined in his person the two noblest professions, proved himself here, as elsewhere, the most useful missionary. Special features of the work were dwelt upon, and attention was drawn to the need of more education among church members on their duty and the needs of this benighted part of the empire, which is to most of us the most attractive foreign field, where we may work for as many towns as families in our home fields. Mr. J. S. Gordon closed with prayer.

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A regular meeting of the S. M. S. was held on Monday evening, Jan. 6th, instead of Friday, on account of the Intercollegiate debate between the different Theological colleges in Montreal. After the usual opening, the president asked for the report of the committee appointed to revise the constitution of the Society. The constitution as revised by the committee, with some slight changes, was adopted.

Mr. J. B. Sincennes read a very interesting paper on French work. He noticed the progress that has attended the efforts of those engaged in the work, especially with regard to the different schools for educating Roman

Catholic children. Since 1846, three thousand five hundred pupils have been educated in Pointe-aux-Trembles School. He also spoke of the work carried on at Grande Ligne and Sabrevois. In many instances the Roman Catholic clergy have manifested a great deal of opposition. The meeting was closed in the usual manner.

* * *

A special meeting of the Society was held on Monday, Jan. 20th, to consider our work for the coming summer. It was decided that it should be of the same nature as that attempted by us last year, with special attention to French work. A committee was appointed to take up subscriptions among the students for carrying on this work.

* * *

On Tuesday afternoon, November 20th, Mr. Stock, of the Church Missionary Society, addressed the theological students of the various colleges in the Convocation Hall. Rev. Principal MacVicar presided, and introduced the speaker, who gave an interesting and most instructive address.

PHILOSOPHICAL AND LITERARY SOCIETY.

This Society held its regular meeting on November 29th. Mr. J. S. Gordon, B. A., presided. Arrangements were made to hold the annual debate with Knox College about the end of January. The debate of the evening excited considerable interest, and was participated in by Messrs. W. C. Knowles, H. D. Leitch, H. Young, B. A., and J. L. Jonston. A feature of the debate was the excellence of the speeches delivered by a number of the new men. We hope to hear from them often in future.

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At a special meeting of this Society held on the evening of Dec. 6th, the new constitution was submitted for approval by the committee in charge of revision. The changes were carefully discussed and the amended form finally adopted.

* * *

The president called another special meeting of the Society on Jan. 11th, to settle matters connected with the Intercollegiate debate, to be held on the 31st of January. A special committee was appointed to look after all proceedings relating to the debate. Messrs. J. S. Gordon, W. M. Townsend, P. A. Walker, MacGerrigle, Sadler and Wallace were chosen for this purpose.

* * *

A regular meeting of this Society was held on Jan. 24th. After the business of the meeting was taken up and considered, Messrs. Young and MacCallum gave a much appreciated violin duet. Mr. Weir was appointed

ritic, who at the close gave a very good criticism of the evening's proceedings. He blamed the debaters for not giving more time to the preparation of their speeches. The meeting was brought to a close by a motion to adjourn.

ALEX. MACGREGOR.

OUR EXCHANGES.

In the *Theologue* for December is an article by Principal Pollock on "An Old Scottish Psalm Book," in course of which strong objection is taken to some of the proposed changes suggested in connection with our new hymnal. We quote, "To break up the Psalter into portions is to take liberties with an inspired book, hallowed by the devotions of thousands of years. To scatter the Paraphrases is to interfere with the plan of the whole collection, which is didactic and instructive." Rev. Jas. McCoy, of Chatham, explains the conditions and purposes of the Aged and Infirm Ministers' Fund, while some loyal Scot who signs himself "K" reviews that most popular book, "The Days of Auld Lang Syne."

The Christmas number of the King's College *Record* was very attractive. It contained some good articles, along with excellent illustrations of the College buildings and vicinity.

The initial number of *Mussey's Magazine* came to hand in January. It is well gotten up and very readable. Among its articles we notice a criticism of the tragedy of Macbeth by T. M. MacIntyre, Ph. D. An article descriptive of the Canadian canal at Sault Ste. Marie, by Chas. Gordon Rogers, and a poem by Prof. Roberts. The magazine deserves well at the hands of the reading public.

OUR GRADUATES.

The congregation of Knox Church, Guelph, has extended a call to the Rev. J. A. Anderson, B. A., of Goderich, Ont.

The Rev. D. H. Hodges has resigned his charge at Oak Lake, Man., which he has held for nearly ten years.

The Presbytery of Toronto inducted the Rev. W. M. Rochester, B. A., into the pastorate of Cowan Ave. Presbyterian Church on January 16th.

Rev. J. E. Charles, French missionary at Cornwall and vicinity, reports that as a result of a little more than a year's work he has about twenty communicants on the roll.

The Rev. J. A. MacLean, late of Carberry, Man., has accepted a call to Springfield, N. B., and will be inducted into the pastoral charge of that congregation on Feb. 4th.

In the Presbyterian Church, Norwood, Ont., on New Year's Day, the Rev. A. Mahaffy, B. A., pastor of Milton congregation, was married by the Rev. J. T. Somerville, to Christina, daughter of the late Ewan Cameron, Esq.

The Rev. C. E. Amaron, pastor of St. John's Church, in this city, was married on Nov. 6th to Miss Lynch, daughter of the late Mr. G. J. Lynch, by the Rev. Dr. Campbell, assisted by the Rev. J. L. Morin and the Rev. D. G. Cameron, of Stratane, Ont., a brother-in-law of the bride.

The congregation of St. Paul's Church, Victoria West, B. C., having been raised from the status of a mission station to that of an augmented charge, extended a unanimous call on Dec. 10th to the Rev. D. MacRae, who has been in charge of the station under the H. M. C. since 1889.

It is with pleasure that we clip the following from the *Occident*: "Dr. Townsend is a gentleman of rare ability and a fine scholar. His sermons are unique and fresh, and it is a great treat to sit under his preaching." Dr. Townsend, who graduated from this College in 1881, is settled at Newport, Oregon, a beautiful seaside resort on the Pacific coast.

On the evening of Dec. 26th, over two hundred members of the Finch Presbyterian congregation met in the new manse recently erected in the village of South Finch, Ont. After dinner, suitable addresses were delivered by neighboring clergy, and Mr. M. S. Forsey, on behalf of the congregation, presented the Rev. J. W. MacLeod with an address, in which he welcomed him and Mrs. MacLeod to their new home and expressed their appreciation of his labors.

The Presbytery of Honan, China, has requested the Foreign Mission Committee of the General Assembly to send the Rev. J. Taylor, B. A., of

Aylwin, Que., to that field as a missionary. The reason advanced is Mr. Taylor's business ability. As an instance of Mr. Taylor's work, we may add that during the last three months the church at Aylwin has been repaired and a porch added, at a total cost of about \$280, all of which has been raised.

The Rev. A. Lee, B. D., Kamloops, B. C., one of our graduates, is this year Moderator of the Synod of B. C. As such he has written a pastoral letter on family religion, which has been published in our church papers and favorably commented upon. Mr. Lee is now in his sixth year as pastor of Kamloops congregation. He received on Christmas Day a beautiful gold headed cane, as a mark of esteem, from his people. Mr. Lee is also Convener of Home Missions for his Presbytery, and has done much for the development of the Presbyterian cause in the interior of B. C. He also remembers his Alma Mater, and has sent us two students to study for the ministry.

Among other graduates who were remembered by their congregations during the festive season, we may mention the following: The Rev. J. P. Bruneau, of the French Church in Quebec, who was presented with a beautiful set of furs. The Rev. Mr. and Mrs. Scott, of Hull, Que., also received a substantial token of the high esteem in which they are held by the members of the congregation. The Rev. D. Hutchison, of Cumberland, Ont., was presented with a beautiful fur coat, by the Rockland congregation, and a purse of money with which to purchase a sleigh and robes, by the Cumberland congregation. The Rev. S. F. MacCusker, of St. Louis de Gonzague, Que., was presented by his congregation with a fur coat and an address expressing their respect and appreciation of his earnest efforts for their good.

The Rev. W. T. D. Moss, B. A., of Marshfield, P. E. I., was also the recipient of a handsome fur coat and an address expressing the high esteem in which Mr. Moss is held by all who know him.

A new pipe organ costing \$1,200 has lately been erected in St. Paul's Church, Simcoe, Ont. Special opening services were held on Sunday, Nov. 25th, when the Rev. Principal Caven, of Knox College, occupied the pulpit. This church has prospered spiritually and financially under the Rev. W. J. Dey, M. A., who became its pastor in 1890. Mr. Dey has the happy faculty of making those under his care work together for the good of the church. The societies of the church are well organized and contribute much to the success of the congregation. After graduating, Mr. Dey held the pastorate of Spencerville congregation for seven years, after which he was called to this college as lecturer in Greek and Latin and Dean of Residence, which position he held for four years.

T. A. SADLER.

Presbyterian College.

College Note Book,

STUDENT LIFE.

THE people of Montreal have always proved themselves friends to the students of this college by inviting them into their homes, and in many other ways giving proof of their interest in those who have sought the celebrated seats of learning in this city. The students, on their part, have ever appreciated this kindness, and have always striven to show their appreciation of it.

Some time ago they resolved to hold a *conversazione*, at which they might entertain their city friends. The event was fixed for the 17th of January, and as that date drew near, the interest and enthusiasm of the students increased in proportion. At length the eventful evening arrived, and with it the guests. The *conversazione* became a reality, and it proved to be the most brilliant and most successful affair of its kind in the history of the college. About seven hundred guests attended, and there was ample accommodation for all. Professor and Mrs. Campbell and Dr. and Mrs. Warden, at the request of the students, received the guests. There were present a large number of the most prominent citizens of Montreal, many of the professors of McGill University, and nearly all of the Presbyterian clergymen of the city.

The various parts of the college building presented a charming appearance, the decorations of the convocation hall, the reading room and the reception room being magnificent. On every hand were gay and graceful festoons of bunting and flags. Numerous beautiful pictures decked the walls, or were placed on easels here and there in the different rooms of the college, while the floors were covered with rich carpets and rugs. The reading-room was perhaps worthy of special mention, being one of the cosiest rooms of the college. The ushers showed with some pride the fine collection of curiosities from China, Japan, and the South Sea Islands. These articles have been presented to the College at different times by returned missionaries, and formed a point of interest during the greater part of the evening. The library was also thrown open to visitors. It contains about thirteen thousand volumes; several of which are rare and valuable. In fact, every attraction in the building was shown for the pleasure of the guests.

The David Morrice hall was the centre of attraction. The decorations of flags, banners, flowers and ferns were arranged with great taste, and the hall was brilliantly lighted. A wide promenade was left around the whole hall, and seats and pyramids of flowers filled up the rest of the space. Ratto's orchestra discoursed sweet music during the evening. Solos were given in the course of the evening by Messrs. Rice and Duquette, and Mrs. Emsley entertained the company with a couple of readings.

The programme was altogether informal, and did not take away from the social character of the evening. Promenading and conversations were of course the main features of the evening, and the nooks, alcoves and flower-surrounded seats were appreciated by those who preferred not to walk to the music of the orchestra. Refreshments were served toward the close of the entertainment.

The committee upon whom the work of the conversazione devolved comprised Messrs. J. S. Gordon, chairman; W. M. Townsend, D. D. Millar, J. B. Sincennes, W. Bremner, G. Weir, J. M. Wallace, D. N. Coburn, H. Crozier; J. B. McLeod, J. T. Hall.

A young lady at the conversazione wished to know if some tissue-paper ornaments were made by the *inmates*.

The twenty-seventh report of the Students' Missionary Society has just been issued in neat pamphlet form. It gives a full account of the work of the Society during the past summer, and pleads for a more generous support that it may extend its operations during the coming year. Copies will be mailed to all subscribers to the funds.

There will be no valedictorian address at Convocation this year, as the students of the third year have not been able to decide as to whom the honour should go.

A lady asked at a church social the other night if Mr. S., one of our first year theologs, was married. No, was the answer, why do you ask such a question? Oh, just because he has that subdued look peculiar to married men.

A. McCALLUM.

Partie française

GRENADE ET L'ALHAMBRA.

(NOTES DE VOYAGE.)

POUR traiter dignement ce sujet, il faudrait un maître comme Victor Hugo, un peintre gracieux comme Washington Irving, un brillant écrivain comme Gautier— ils l'ont fait tous trois. J'ai lu leurs ouvrages dans le temps, alors que ce rêve de voir de mes yeux la merveilleuse ville mauresque semblait irréalisable ;—mais je me décide à ne pas les relire et à vous livrer cette fois encore mes notes de voyage, imparfaites, incomplètes, mais vécutées, si je peux dire ainsi et qui ont du moins un accent personnel.

Il suffit parfois d'un petit incident grotesque pour donner le ton à toute une journée et c'est ce qui nous arrive en partant de Gibraltar pour Algéiras : une innocente plaisanterie met toute la bande en joie. Ajoutez à cela un temps radieux et nous voilà partis dans les meilleures dispositions du monde.

Cela paraît tout drôle de revoir un train de chemin de fer, d'autant plus que pour le prendre nous avons dû nous faire conduire en bateau du port de Gibraltar jusqu'à la petite ville blanche d'Algéiras où la noire locomotive a l'air tout étonnée de se trouver. Nous graissons la patte à notre employé pour nous garantir des intrus, nous nous installons commodément et en route ! Oh ! les belles campagnes, quelles masses de fleurs sauvages aux couleurs vives, faisant comme d'immenses taches hachées sur le vert des prairies ; oliviers, orangers, fins parasols, chênes verts, eucalyptus, tout à part à notre admiration ; songez que nous n'avons vu que l'eau et le ciel depuis dix jours et que jamais une telle foison de fleurs n'a frappé nos regards. Nous apercevons à un contour la ville de Chimène très pittoresque, au flanc d'une montagne surmontée d'une tour mauresque ; toute la tragédie du Cid nous revient, on fait des citations à tort et à travers. En tout cas, c'est déjà quelque chose de respirer cet air espagnol, on se sent héroïque tout d'un coup ! Tous les hommes que nous apercevons nous paraissent des toréadors et toutes les femmes des Carmen. A partir de Gaucin, le train entre dans la Sierra Ronda ; pas moins de 17 tunnels, contrée sauvage et pittoresque à l'extrême, gorges étroites et torrents d'un vert pâle ; grands pics dénudés qui ont l'air de volcans éteints, atmosphère d'une fraîcheur délicieuse même au milieu du jour.

3 heures de l'après-midi.—Nous sommes sur un haut plateau : de chaque côté s'élèvent des pics grisâtres aux tons exquis sur lesquels les nuages projettent par instants leurs grandes ombres ; à leur pied, de beaux champs de grain déjà jauni, les teintes sont admirables, toutes les nuances du vert et dans le lointain, des violets, des rouges et la gamme des gris. A Bobadilla, on s'arrête 20 minutes pour prendre quelques rafraîchissements, on nous sert une tasse de mauvais thé dans l'auguste voisinage d'un beau jeune toréador d'un costume traditionnel, une lourde chaîne d'or au cou, de gros boutons de diamant à sa chemise brodée, deux énormes bagues ornées de brillants au petit doigt, le chapeau rond à large bord, veste courte et cheveux rasés à l'exception d'une petite queue arrangée en chignon. Il revient de Madrid où trois jours auparavant un toréador célèbre, Manuel Garcia Espartero vient d'être tué dans une course au taureau.

A partir de Bobadilla, la ligne de chemin de fer qui n'est plus sous une administration anglaise, laisse passablement à désirer, les sièges sont peu confortables, cependant je crois qu'on a un peu calomnié les chemins de fer d'Espagne, à part les arrêts prolongés aux gares, le train va "son train." Il est vrai qu'à un certain moment, il s'arrête au beau milieu de la campagne, sans cause apparente et permet à nos jeunes compagnons d'aller nous cueillir des bouquets. Un autre point assez curieux et caractéristique dans ce pays où le temps n'est pas de l'argent, c'est qu'un quart d'heure avant le départ du train tous les guichets sont inexorablement fermés et qu'on ne délivre plus de billets. Voilà qui ferait faire une tête à un Américain.

De nouvelles chaînes de montagnes rocheuses et nues s'escaladent les unes les autres aussi haut qu'elles peuvent monter, les plantations d'oliviers s'étendent à perte de vue et tout le long de la voie des rangées de jeunes aloès sont plantés comme des choux ordinaires.

A six heures du soir, à Loja, c'est un éblouissement. Dans le ciel serein nuancé des couleurs du couchant se dresse la crête blanche de la Sierra Neïdda et ses neiges éternelles qu'irisent les derniers rayons du jour.

Un mince croissant de lune paraît déjà à l'horizon, l'air est d'une limpidité remarquable et l'approche de la ville merveilleuse dans ce cadre sublime nous remplit d'une émotion indicible.

En traversant cette belle contrée qui paraît si bien cultivée et si petite, on se demande comment il se fait que les Espagnols soient si pauvres et assez souvent disposés à se procurer ce qui leur manque par le vol plutôt que par le travail. Pour n'être pas dévalisés, les trains sont toujours accompagnés de deux ou trois soldats qui se relayent à chaque gare. Il paraît que l'uniforme suffit à tenir les voleurs en respect, au moins, et je n'ai pas la plus petite aventure à vous raconter. Mais notre guide nous raconte des histoires à faire dresser les cheveux sur la tête, de meurtres, de vols, de

mort violentes. Tout le long du chemin nous avons remarqué des croix plantés ci et là, et marquant d'un signe funèbre le théâtre d'un meurtre quelconque. On frissonne et on regarde avec un certain soulagement ces braves soldats qui s'installent dans le train le fusil au côté et l'air bien résolu à nous protéger jusqu'au bout. Nous voici à Grenade—La nuit est venue—Un landau attelé de six mules à clochettes retentissantes nous enlève à la confusion de la foule et aux cris de tous ces conducteurs qui vocifèrent et gesticulent à qui mieux mieux. Aux claquements du fouet, au bruit assourdissant des sabots ferrés sur les cailloux ronds des rues étroites, nous traversons la ville et filons à grand train le long des murs blancs des maisons sous les saillies des balcons de fer, renversant presque les devantures des marchands de fruit où sous le rayon des lampes fumeuses, le profil d'une vieille Espagnole se détache lumineux sur le fond noir comme dans les tableaux de Rembrandt et où les piles d'oranges, de citrons, de nèfles, de prunes et de grenades prennent par instant des tons éclatants. Tout est mystérieux dans cette ombre entrecoupée de quelques points de lumière et bientôt, après avoir passé sous la porte mauresque qui donne accès à la forteresse de l'Alhambra, c'est le silence qui nous entoure sous les futaies des ormes immenses dont les troncs semblent toucher le ciel. C'est le silence, mais le silence d'un soir d'été rempli du murmure caressant de mille sources limpides qui gazouillent partout, au bord de la route, dans des fontaines, jaillissant ici et là, courant le long des fentes, répandant une fraîcheur délicieuse, et faisant de ce lieu un paradis terrestre. Puis partout dans l'épaisseur du feuillage, les longues notes et le trille des rossignols qui s'appellent, se répondent et remplissent le bois de leur chant. A travers les branches touffues, les étoiles, si haut, si haut scintillent comme des diamants, la lune aussi se laisse entrevoir et nous montons toujours au grand trot dans cette ombre faite de parfums, de mystères de murmures argentins et d'une fraîcheur exquise. C'est idéalement beau.

Dès sept heures du matin, je quitte notre excellent hôtel du Washington Irving pour aller dessiner dans le parc la porte du jugement. Je m'amuse au instant à regarder les ébats d'une dizaine de chèvres noires qui viennent se faire traire à notre porte et plus tard les petits pieds agiles et les débanchements de deux fillettes aux yeux bruns, l'ailette rouge piqué dans la chevelure noire, accompagnant leur danse d'une chanson dont le rythme ne m'a pas quittée depuis. En quelques pas, le long des routes ombreuses, au murmure incessant des sources dans le frais silence du matin, nous voilà en face du portail où les rois de Grenade donnaient leurs audiences paternelles et qui date de 1348. Les Espagnols ont profané la simple beauté de cette architecture harmonieuse en y plaçant une vilaine statue de la vierge tout près de la grande main et de la clef sculptées dans la pierre auxquelles la

légende attribue un charme car le jour viendra où cette main saisira la clef magique et ouvrira le palais à ses vrais possesseurs.

Me voici au seuil de l'Alhambra et j'hésite, non pas à y entrer, mais à faire une description de ces cours de marbre, de ces pérystiles blancs et aux arches harmonieuses, découpées à jour, chargées d'une ornementation exquise, cette enfilade de salles rappelant toutes quelque événement historique, terrible parfois, plein de poésie et de mystère, ces fontaines muettes aujourd'hui, mais où jaillissait autrefois l'eau glacée de la Sierra, ces canaux où dort une eau verte et paresseuse, ces haies de myrte qui chargent l'air de leur parfum, le délicieux jardin de Linderaja, favorite du roi Baobdil, vrais fouillis d'orangers, de palmiers, de roses en pleine floraison et qui devait offrir une retraite charmante à la belle Mauresque; cette célèbre Cour des Lions, tant chantée des poètes, les lions qui, entre parenthèses ressemblent aussi peu que possible à l'animal en question, ce dont il ne peut pas s'étonner, puisque toute reproduction d'une créature animée est interdite aux Musulmans et que sans doute, le caprice seul d'un roi de Grenade avait exigé d'un ciseau ignorant la sculpture de ces étranges animaux. Ce boudoir de la reine avec sa vue incomparable, ces salles de bains éclairées d'en haut par des rosaces découpées à jour, si fraîches, si mystérieuses avec le clapotement de leurs fontaines; La délicatesse des arabesques, l'infinie diversité des mosaïques, le travail des voûtes, sculptées, fouillées, semblables à des stalactites ou aux cellules d'un rayon de miel et peintes d'azur, de pourpre et d'or, les inscriptions en lettres arabes dont la forme artistique constitue à elle seule un ornement, les murailles disparaissant sous un réseau de dessins variés à l'infini, inextricables, dont l'ensemble est toujours harmonieux. Et partout ces teintes douces, atténuées, comme voilées par la main du temps et qui jettent une pensée mélancolique sur ce lieu enchanté, palais désert que notre imagination se plaît à repeupler de princes majestueux dans leurs robes traînantes et de gracieuses figures de femmes voilées discrètement ou dormant dans une pose alanguie à l'ombre des orangers en fleur. L'air est chargé de parfums et d'une fraîcheur délicieuse, on pourrait presque le goûter et certes, il vous monte à la tête. Nous errons à travers ces jardins et ces cours, dans l'enchantement du palais de l'Alhambra d'abord, puis de celui du Généralife, où nous cueillons les roses à foison où les cascades chantent et bondissent de bosquet en bosquet, nous nous enivrons de ces beautés jusqu'au moment où le soleil dans toute sa gloire va quitter l'horizon. C'est du haut de la tour de la Vela que nous contemplons ce spectacle admirable. Le ciel est traversé de quelques longs nuages moutonneux, la plaine de la Véga s'étend à huit lieues devant nous jusqu'aux crêtes bleuâtres de la Sierra Elvida et de montagnes en gradins où l'on nous fait remarquer il Sospiro del Moro, d'où le roi Boabdid se retourna une dernière fois pour

contempler les tours de son palais et la capitale de son royaume à jamais perdu. A gauche l'admirable chaîne de la Sierra Merada dont les blancheurs sont déjà teintes de rose. A nos pieds, toute la ville de Grenade: les maisons scintillent toutes blanches sous le flamboiement du soleil, la plaine verte s'étend à perte de vue, les cloches de St. Nicolas et de la cathédrale sonnent l'Angelus, le croissant délié de la lune paraît dans le ciel de turquoise autour de nous, les nombreuses tours en granit rouge de la forteresse, en bas les frondaisons magnifiques des vieux ormes qui remplissent la pente abrupte jusqu'au fond, çà et là des cyprès noirs jettent leur note sombre sur toute cette verdure et des peupliers gigantesques se dressent tout droit vers le ciel. Maintenant le roi du jour est derrière la montagne, la neige des sommets se nuance de rouge à l'ouest, les nuages dorés traversent le ciel d'opale et d'azur. Je reste perdue en contemplation, en extase devant ce spectacle sublime, le cœur agité d'émotions profondes. Tout à coup le chant des rossignols commence sous la feuillée, les parfums montent vers nous de cette terre bénie, encore un long regard qui voudrait tout embrasser et tout retenir et nous reprenons notre route à travers les jardins fleuris et les chemins ombreux où les sources chantent toujours.

Parler d'un voyage en Espagne et ne pas mentionner les guitares, ce serait manquer de couleur locale, n'est-ce pas? Nous rentrons dans la prose de l'existence, et une prose fort agréable, en prenant place à la table de l'hôtel, couverte d'énormes gerbes de roses de toutes nuances et servie par d'excellents domestiques.

Pendant que nous dégustons un très bon menu, la voix grêle de deux guitares nous arrive au seuil de la porte, dominant le bourdonnement de la conversation, c'est l'air bien connu de *Estudiantriza*. Nous allons remercier les musiciens, deux grands gaillards bruns aux sourcils épais, aux yeux brillants qui semblent trop forts et trop solides pour se servir d'un instrument aussi fragile.

Les Carmencita sont en nombre devant l'hôtel et recommencent leurs entrechats, leurs trépignements plus ou moins gracieux et leurs litanies en espagnol, en anglais et en français. Mais la soirée s'avance, il faut s'arracher à toute contemplation. Encore un long regard sur le jardin intérieur de l'hôtel avec ses arbres taillés en formes fantastiques dont les rayons de lune allongent démesurément les ombres étranges, et la tête grisée de parfums et de visions éblouissantes, on s'accorde enfin le repos nécessaire après une journée si bien remplie.

MME. SOPHIE CORNU.

LE PATRON DES AVOCATS.

UN savant disciple de Thémis écrivait l'autre jour dans un journal de la métropole ! "Encore une légende qui s'en va ! Jusqu'ici on avait cru que les avocats avaient un patron dans le ciel. Il n'en est rien. Jamais membre de l'honorable corporation du barreau ne fut admis dans le paradis. Il existe bien un particulier qu'on veut nous imposer comme patron, mais comme ce brave homme était un bon curé, nommé Yves, qui prenait le parti du pauvre contre le riche et que les avocats ont toujours fait le contraire il est évident qu'il n'avait jamais été Conseil de la Reine: Q. C. ou C. R."

La raison n'est pas mauvaise. Cependant, n'en déplaise à l'éminent pourfendeur de légendes, Yves ou saint Yves, comme on l'appelle généralement, était bel et bien avocat. Né en 1253, près de Tréguier (on montre encore la maison où il naquit et je l'ai vue de mes propres yeux) il fit ses études à Paris, dans cette fameuse Université qui était alors la première de l'Europe. Il commença par le droit et fut reçu avocat en bonne et due forme. Cependant il paraît qu'il n'avait que peu de goût pour la chicane car il abandonna bientôt la toge pour revêtir la soutane. C'était tomber de Charybde en Scylla. Mais il n'oublia pas son ancien métier et nommé curé dans les environs de Tréguier, quand un pauvre avait un procès contre un riche, il plaidait pour le pauvre gratis pro Deo. C'est précisément ce désintéressement extraordinaire dans un avocat qui a donné lieu au dicton populaire.

Sanctus Yvo erat Brito,
Advocatus et non latro,
Res miranda populo.

Ce qu'on a traduit ainsi:

Saint Yves était Breton,
Avocat et non larron,
Chose admirable, dit-on.

Il mourut en 1303 et fut enterré dans la cathédrale de Tréguier où l'on montre encore aujourd'hui son tombeau. Plus tard il fut canonisé par l'un des papes d'Avignon et je crois que c'est le seul saint breton qui ait reçu les "honneurs" d'une canonisation officielle. Son crâne parfaitement conservé est renfermé dans un reliquaire d'or donné par Jean de Montfort, duc de Bretagne. Il constitue, dit-on, une des plus belles reliques du monde. Le pèlerinage de St. Yves est le plus populaire de Bretagne avec celui de Ste Anne d'Auray. Le jour de sa fête (19 mai) des milliers de pèlerins se rassemblent à Tréguier et chantent le cantique bien connu:

Saint Yves, notre père (!),
Toi que nous implorons.
Reçois notre prière (!)
Et bénis tes Bretons (bis).

Je ne crois pas que nulle part ailleurs, l'on puisse voir une pareille collection de malheureux, de mendiants, de manchots et d'estropiés, exhibant les plaies les plus hideuses pour attendrir le cœur des passants. Quand je faisais mes études au petit séminaire de Tréguier, nous assistions tous les ans à la procession de Saint Yves. J'étais sûr d'avoir des nausées pendant quinze jours après avoir vu ces ulcères dégoûtantes.

Mais revenons à notre bon Saint. La légende le fait entrer au ciel d'une façon fort curieuse et qui prouve qu'il était réellement avocat, car il n'y a que les avocats qui soient aussi retors que cela. Yves se présente donc à la porte du ciel et frappe: toc, toc, toc, Saint Pierre vient ouvrir, "Qui êtes-vous, lui dit-il?—"Je suis Yves de Tréguier."—"Que faisiez-vous sur la terre?"—"J'étais avocat, grand saint Pierre."—"Avocat! Sachez que nous ne voulons pas de cela ici. En voilà une insolence! Comme si jamais avocat était entré dans le ciel! Allez-vous en et plus vite que cela."—"Pardon, ô bon gardien du paradis, mais si je ne puis entrer dans le ciel, laissez-moi au moins y jeter un regard, on m'a tant parlé des beautés du séjour céleste pendant que j'étais sur la terre. Entr'ouvrez seulement la porte et je serai satisfait."—"C'est bon, dit saint Pierre, mais faites vite." Il entr'ouvre la porte, Yves allonge la tête, puis tout d'un coup il lance son bonnet dans le paradis au grand ébahissement du portier qui n'avait pu le prévenir. "Maintenant, dit-il à Saint Pierre, vous allez me laisser entrer dans le ciel pour que je puisse reprendre mon bonnet." Il est écrit dans le code: "Tout propriétaire a le droit de reprendre son bien partout où il le trouve." Saint Pierre qui, comme moi, n'est point grand clerc dans le code ni les digestes ne sut que répondre et notre Yves pénétra ainsi dans le paradis. Arrivé à son bonnet, il s'assied dessus tranquillement et se croise les bras. "Allons, dit le bienheureux Pierre, dehors, espèce d'avocat du diable." "Comment dehors! Et pourquoi, s'il vous plaît. Je suis assis sur mon bien et non sur le vôtre. Je compte bien rester ici, s'il vous plaît, et pour toute l'éternité encore!" A cela, il n'y avait rien à répondre et le bon Pierre jura, mais un peu tard, qu'on ne l'y reprendrait plus.

La haute idée que les Bretons se font de la justice du bienheureux Saint Yves a donné naissance à une curieuse superstition. Non loin de Tréguier se trouve une petite chapelle dédiée à St. Yves *de vérité*. Une personne se croit-elle lésée dans ses droits par quelque parent ou quelque voisin? Elle s'en va tout droit à la susdite chapelle et s'adressant au saint, "Toi, lui dit-elle, tu as été juste pendant ta vie, à plus forte raison dois-tu l'être après ta mort. Je te constitue juge entre ma partie et moi. Si elle m'a fait un passe-droit, comme je le crois, fais qu'elle meure dans le courant de l'année." Le bon Saint n'est probablement pas en mesure d'entendre cette prière, mais le fut-il, je doute fort qu'il voulût bien l'exaucer.

Concluons: Les avocats ont donc un patron, qu'ils le veuillent ou non. Parce qu'ils font tout le contraire de ce qu'il faisait, que le plus souvent, ils prennent les intérêts de la veuve et le capital de l'orphelin, ce n'est pas une raison pour récuser le bon Saint dont nous venons de parler.

YVES.

RECHERCHONS LA GLOIRE QUI VIENT DE DIEU SEUL !

LORSQUE l'on considère avec les yeux de la raison ce qui a coutume d'inspirer de la fierté aux hommes, peut-on s'empêcher de rire ou d'avoir pitié de leur folie ?

Ne savez-vous donc pas que les hommes étant sortis de la même tige sont tous frères ? Aussi celui qui a du mérite n'affecte point de le dire à tout le monde et ne cherche pas à le paraître. Il aime bien plutôt se dérober à lui-même, à se cacher aux autres, et il n'en paraît que plus grand lorsqu'on vient à le découvrir.

C'est un grand ridicule de se louer soi-même. Celui qui a du mérite n'en parle pas, il laisse aux autres le soin de le publier. "Qu'un autre vous loue dit Salomon et non votre bouche; que ce soit un étranger, et non vos propres lèvres." Rien ne fait plus de tort à une personne qui a du mérite d'ailleurs, que d'être vaine. Celui qui pense être sage ne le sera pas longtemps, s'il le dit, il ne l'est déjà plus, peut-être ne l'a-t-il jamais été !

On perd toujours à se louer, et l'on persuade les autres ordinairement du contraire de ce qu'on se propose. Les personnes qui se vantent cherchent, si l'on peut s'exprimer ainsi, à semer l'estime, et ne récoltent que le mépris.

Un jeune homme se vantait d'avoir en peu de temps, appris beaucoup de choses, et d'avoir dépensé mille écus pour payer ses maîtres. Quelqu'un de ceux qui étaient présents, lui répondit : "Si vous trouvez cent écus de tout ce que vous avez appris, je vous conseille de les prendre sans hésiter."

Pour être applaudi de ce qu'on fait, il ne faut pas trop s'en applaudir soi-même. Le vrai moyen de n'avoir l'approbation de personne, c'est de la mendier par nos paroles ou par nos regards.

La vanité rend toujours odieux, et, si elle n'est pas jointe au mérite, elle rend de plus ridicule.

Evitons donc avec soin de parler de nous-mêmes, et, si parfois la politesse des autres nous force à répéter quelque événement dont le détail nous fait honneur, soyons court et parlons avec modestie, car l'humilité est toujours inséparable du vrai mérite et ne se trouve guère qu'avec lui.

Ce n'est pas seulement l'Évangile qui nous défend de nous attribuer la gloire de nos succès, mais la raison nous tient le même langage. Elle nous dit qu'il y a des héros de fortune encore plus que de mérite, et que c'est souvent le concours des circonstances qui fait le succès ou le défaut de réussite dans le cours de notre pèlerinage.

Recherchons la gloire qui vient de Dieu seul et non des hommes, selon la recommandation du Maître, et nous jouirons du bonheur après lequel nous sommes en quête ! L'idéal, c'est le contentement de soi-même ! c'est le repos de l'âme ! Apprenons donc de Christ qu'Il est doux et humble de cœur ; Et alors possédant la première des vertus chrétiennes, nous serons vraiment de ses disciples !

JEAN REY.

DE LA CONVERSATION.

DANS toutes les circonstances de la vie la conversation doit être saine, instructive et profitable, malheureusement elle est trop souvent nuisible et même corruptrice, sinon chez les personnes d'un âge avancé, du moins pour les jeunes gens. Oui, pour nous qui ne faisons qu'entrer dans la vie, voyons quel rôle doit y jouer la conversation ? Quelle doit en être la forme ? et quels en seront les résultats ?

Il est clair que dans une conversation les propos puérils, scandaleux, ou les attaques injustes doivent être exclus, et, que pour tous, il faut qu'elle soit comme la semence répandue dans une bonne terre qui doit rapporter de bons fruits.

Il suit de là que le premier pas à faire dans cette voie est de bien choisir les personnes avec lesquelles les circonstances nous mettent en rapport, car le danger le plus commun et le plus inévitable auquel nous sommes exposés ne sont-ce pas les liaisons dangereuses, et par conséquent le mauvais exemple ? Il n'est rien de plus éloquent que l'exemple ; on hésite quelques moments, mais bientôt on dit ce qu'on entend dire, on fait ce qu'on voit faire, et on marche ainsi à grands pas dans la route large et battue de l'iniquité ; et même on en vient à se faire une fausse gloire de surpasser en libertinage ceux qu'on avait d'abord eus en horreur.

Aimons la conversation, mais la bonne, car il est naturel à l'homme de vivre en société. Ayons des amis, mais sachons les choisir ; ils sont une source d'agréments et de bons conseils, non pas que le nombre soit nécessaire

au bonheur, car il est aussi difficile de trouver de véritables amis qu'il l'est de trouver des personnes qui cherchent nos intérêts ! Aussi est-il à remarquer que dans la conversation, même dans celle qui semble la bonne, on se félicite réciproquement, on parle beaucoup d'amitiés, on ne voit qu'elle sur les visages et sur les lèvres, mais le plus souvent hélas ! elle est partout, excepté dans les cœurs !

Recherchons dans la conversation comme dans les diverses phases de la vie les amis qui ont du mérite, car si nous voulons devenir vertueux et hommes de mérite, attachons-nous à ceux qui le sont. On acquiert des mœurs avec les personnes qui en ont, on prend des manières polies avec les gens aimables et bien élevés, on étend son esprit et ses connaissances avec les hommes spirituels et savants, dont la conversation a pour objet religion, science ou littérature.

N'oublions jamais que nous sommes ici-bas pour développer les facultés que Dieu nous a données, que tous nous sommes destinés à retourner à Lui, et que pendant le cours de notre pèlerinage nous devons faire valoir les talents qu'Il veut bien nous confier. C'est en cela que consiste le réel plaisir, et non pas dans les conversations frivoles qui ne sauraient profiter à l'âme, mais qui ne peuvent être qu'une cause d'abaissement, et par suite de retard, vers le but que tout mortel doit poursuivre.

Sans doute la conversation ne doit pas être exempte de cette familiarité que permet l'amitié et qui ne dispense jamais de la politesse ; mais, la liberté permise entre amis doit toujours être accompagnée d'égards, surtout en présence d'autres personnes afin de donner le bon exemple.

Aimons donc la bonne conversation, le profit en est sûr, et bientôt nous sentirons les heureuses et fécondes influences qu'elle versera sur nous, elle polira nos manières, augmentera nos connaissances, perfectionnera notre esprit et formera notre goût. Et tout ce qui ne sera ni grand, ni beau, ni vrai, ni honnête, nous paraîtra insipide, méprisable.

Quelle différence entre une bonne conversation où l'on trouve toujours à profiter, et celle des gens sans usage avec lesquels il y a toujours beaucoup à perdre.

“Celui qui fréquente les sages, dit Salomon, deviendra sage lui-même, et l'ami des insensés deviendra semblable à eux.”

JEAN REY.

Talks about Books.

Messrs. Drysdale & Co. take the lead this month with seven volumes, one of which, however, has been reviewed before, but not by the Talker. The first of these belongs to the Expositor's Bible series, its subject being the Book of Deuteronomy, and its author the Rev. Andrew Harper, B. D. This is not Hebrew Harper of Chicago, but the Melbourne professor of Hebrew and Old Testament Exegesis. He dedicates the book to his quondam professor, Dr. A. B. Davidson, of the New College, Edinburgh, who somehow has passed scathless the heresy scare that sought to make victims of Professors Dods, Bruce, and Drummond. There are over 400 well printed octavo pages in this publication of Messrs. Hodder and Stoughton, divided into twenty-six chapters dealing with all the peculiar features of the Book of Deuteronomy. Following the higher critics in a very moderate yet very confident tone, Mr. Harper decides that the book was composed from ancient documents or traditions at some point between the reigns of Hezekiah and Josiah, that is, between 700 and 640 B. C. It is very strange, if this be the case, that it should stand in such intimate relation, as regards its contents, with books so ancient as those of Joshua and Judges. This, however, is the only point on which the conservative evangelical will find himself at variance with the author. Those who are Plymouthly inclined will take exception to his statement, under the heading "The Relation of Old Testament Sacrifice to Christianity:" "By a curious allegorical process some devout Protestants keep alive their interest in Old Testament ritual by finding in it an elaborate symbolism covering the whole field of evangelical theology. But this revivification of the old law is too arbitrary and subjective, as well as too improbable, to have an abiding place in Christianity." The chapters on the Decalogue in Form and in Substance, on Love to God the Law of Life, and on Laws of Kindness, as well as those on the Mosaic View of Education, Law and Religion, and the Economic Aspects of Israelite Life, are well worthy of study. There is nothing lax or invertebrate in The Ban in Modern Life, but the very opposite. It recommends getting back to the old Puritan spirit that kept the professor clean, and rebuked sin and worldliness among them that were without. Rebuking sin and worldliness in the Christian pulpit is the easiest thing for a minister to do: he does not even need pulpit preparation for thrashing the sinners over the backs of the saints. The more worldly and unspiritual the preacher is,

not in seeking fashionable society, playing cards, and attending theatres, but in courting ease, profit, and reputation, and in encouraging evil emotions of the soul, the more will he delight in this apparently Spartan but really childish exercise. Let your own life be clean and true, in as well as out, and then go wherever you can take Christ with you. I do not say that Mr. Harper desires to teach anything different from this, but his words might bear misinterpretation by those who love to err along this line. The Puritan spirit was not the missionary spirit at home or abroad. The Christian Church already possesses far too many self-righteous exclusivists. Thank God for the spiritually poor and maimed and halt and blind that are gathered out of the highways and hedges of this world to partake of the Great Supper! Thank God also for the kindly consistent Christian lives of noble men and women who, keeping themselves unspotted from the world, yet help it forward by self-denying acts of love to the great consummation!

The Plymouth Brother is not here, but I suspect the crank is, in Messrs. Drysdale's second book. This is *Christ in the Tabernacle*, by Mr. Frank H. White, a 270 page volume with twelve gorgeous coloured illustrations, published by Messrs. Partridge & Co., of London. The author has no fewer than six prefaces and an introduction to the kind of work Mr. Harper has condemned. Bunyan did this work long ago and more completely in his *Solomon's Temple Spiritualized*, or *Gospel Light fetched out of the Temple at Jerusalem*; and the germ of it, without the Christianity, may be found in *A Treatise on the Life of Moses*, by Philo Judæus, an Alexandrian contemporary of our Saviour. Lawful examples of the allegorizing of Old Testament facts and ordinances are found in Galatians and in Hebrews, but on a scale quite incommensurate with Philo, Bunyan and White. It is the merest trifling, for instance, for the latter to say that the one gate to the Court, the one door to the Tabernacle, and the one veil by which to enter the Holiest of All, represent Christ as the only way to the Father. As a matter of fact, there were three gates to the court, with pillars between them, and four doors to the tabernacle with pillars between them. A Roman Catholic might allegorize and say, the three gates to the outer court represent faith in the Trinity, but if you want to get into the tabernacle itself, you must add faith in the Virgin Mary. There are some good things in *Christ in the Tabernacle* because it contains a great deal of Scripture, but it presents a very back-stairs sort of way of getting at the Gospel of Christ. It evidently suits some types of religious souls, since it is in its sixth edition, although the plates in gold and colours may help to draw the carnal eye. Some Sabbath-school teachers and a few ministers (not as a rule Presbyterians) indulge in this elaborate trifling, and by models of the tabernacle and the temple seek to make disciples of Christ. How can such peo-

ple laugh at Raymond Lulli striving to convert the Mahometans of Africa by his mechanical *Ars Magna*? The Talker would recommend to the readers of Mr. White's book the following from Bunyan: "Now in that he saith, here were spoons, what is it, but that there are also babes in the temple of the Lord. There was broth for babes as well as meat for men, and spoons to sup this broth withal." Let them also see what the same divine has to say concerning the golden snuffers and the snuff-dishes.

An exceedingly useful work for New Testament study is *The Records and Letters of the Apostolic Age*, by Ernest DeWitt Burton, Professor of New Testament Interpretation in the University of Chicago. Charles Scribner's Sons publish this book of 238 large octavo pages. Taking for his text the revised version, Professor Burton deals with all the New Testament writings but the gospels, illustrating the Acts of the Apostles by historical matter contained in the epistles, and setting forth the latter and the Book of Revelation in their historical connection and chronological order of composition. It may in some sense be called a harmony of the Acts of the Apostles. Conybeare and Howson's *Life and Epistles of St. Paul* covers much of the ground, but Mr. Burton's book is the only one I am familiar with, in the English language at least, which furnishes a complete and orderly survey of all that the apostles did and taught. The value of such a work to ministers and teachers of Bible-classes is apparent, especially to such as love to acquire and to impart sacred truth with scientific precision and adequate fulness. Its appended critical and historical notes are helpful, while they do not interfere with the continuity of the text.

The fourth book contributed by Messrs. Drysdale is the third series of *Bunyan Characters*, by Dr. Whyte, of Free St. George's, Edinburgh. It is uniform with the other volumes of the series published by Messrs. Oliphant, Anderson and Ferrier, and contains 300 pages printed in old-fashioned style that reminds one of the Pickering Press. Having exhausted *Christian and Faithful*, *Christiana and Greatheart*, Dr. Whyte turns to *The Holy War over the City of Mansoul*, which Macaulay and Froude regarded as next to the *Pilgrim's Progress*, the greatest allegory ever written. I remember reading it with great delight as a boy. Dr. Whyte is thoroughly familiar with all the literature that even touches on Bunyan, and is most felicitous in his illustration of that author's plan of thought and even of expression. He is introspective, but not morbidly or censoriously so, as witness his treatment of Mr. Prywell, who was no contemptible spy, as his name might indicate. He has a great horror and detestation of sins of the heart, and in this book, as in others, betrays almost a pessimistic conception of even Christian human nature. He has before recorded his judgment that envy reigns in the world, from the emperor to the beggar, and from the minister

to the sexton. I think he goes too far. There are envious devils in all callings, but they are not many. Yet, as ringleaders, they call about them a great crowd of scandal-mongers who love to have something to talk about, and of cowards who are afraid to be on a losing side. Bluff Pilate was not envious of the Christ, nor was the multitude that cried "Crucify him!" but the Roman governor knew that for envy the chief priests had delivered Him. Here is Dr. Whyte at it again. "What a fall, what a fate, what a curse it is to be possessed of a devil of ill-will? Who can utter the diabolical nature, the depth and the secrecy, the subtlety and the spirituality, the range and the reach-out of an ill-will? Our hearts are full of ill-will at those we meet and shake hands with every day, etc." I refuse to say Amen to this. God forbid that I should be a Pharisee justifying myself, but if God's grace has so poor a hold on my heart as to suffer me to hate any man, from President Cleveland to the ridiculous German Kaiser, I should have to confess that grace is not worth much, which would dishonour God more than a poor talker about books. There are men and women whom we may never trust again, as there were people to whom Christ would not commit Himself; but if you and I shake hands with our fellows, it is an honest act, indicating that the hatchet, if ever there was a hatchet, is buried between us. If any man wants to bear me ill-will, that ill-will shall be all on one side. How else is Christendom going to gain the world for Christ? Dr. Whyte, however, is so far right, that ministers and prominent Christian workers who would shrink with horror from a sin of appetite or of the flesh, think it nothing to allow Satan to get an advantage over them in the spirit. What a sad and painful necessity it was for an inspired apostle to warn a Christian people "If ye bite and devour one another, take heed that ye be not consumed one of another." A little more of this practical outworking of the law of love is wanted in the pulpit, but the minister must first exhibit it in his own life and language. You cannot scold people into peace, nor cool the inflamed passions of others with the breath that comes from your own scorching sahara of a heart.

As *The Lambs in the Fold, or the Relation of Children to the Church*, by Dr. Thompson, of Sarnia, has been already reviewed in the *JOURNAL*, I suppose Messrs. Drysdale's intention in sending a second copy is to obtain the Talker's personal opinion of the book, which on the first occasion he was not in a position to give. It is not that any editor of the *JOURNAL* ever closed its pages against him, for the very reverse is the case, but he did not deem it judicious to appear to be part of what for the time he was not. In baptismal sermons and addresses, the Talker has spoken directly in the line of Dr. Thompson's timely and instructive book, ever since, many years ago, the full import of the Pentecostal words, "The promise is unto you and to

your children," dawned upon his soul. *The Lambs in the Fold* is a clear, devout, scriptural, eminently sensible and interesting defence of the place of children in the Church, as against the so-called Baptists, who are no more Baptists in the true sense of the word than he is, and against the typical revivalist of whom the Methodist is the denominational representative, with his uniformitarian mode of regeneration and spasmodic stereotyped opening of the gates of heaven. He shows that what our young people in the Church need is, first, recognition, and then discipline in the truest and most kindly, loving sense of that word. There is great danger of our Christian Endeavor and Young People's Christian Associations falling into irresponsible hands, and becoming a mixed multitude of useless, quarrelling camp-followers, instead of strong, well-organized battalions of cadets in training for the wars of the Lord in the great army of Salvation. Every minister and Christian educator, every Sabbath-school teacher and earnest-minded parent should read Dr. Thompson's valuable treatise, and ponder well its important lessons.

Our college book-sellers mingle poetry with prose, and lay on our table a somewhat grotesquely ornamental book, entitled *Behind the Arras*, a Book of the Unseen, by Bliss Carman, with designs by T. B. Meteyard. It contains 102 duodecimo pages, and is published by Messrs. Lamson, Wolfe & Co., of Boston and New York. I have read it, even carefully, and it makes me wonder whether my education has not been neglected. I am not in the habit of shirking difficult problems, not even those of Browning, but the Bliss Carman nut was very hard to crack, and when it last opened there was no kernel in it, only a little impalpable dust. There is versification somewhat musical, generally smooth and flowing, with occasional blemishes of rhyme and rhythm; there is description of things natural and things artificial, and all weird; but what does it all mean? A single stanza of *In Memoriam* has more significance than the whole volume. Its expression run mad, and therefore makes no impression. It can all be summed up in the couplet:

In thousand words Bliss Carman says, says he,
 "This world below is full of Mystery."

I suppose there are some sleepy people who like sermons that have no point and songs that have no meaning. I confess I don't. Songs without words I can in a measure understand, and can half appreciate a Turner landscape, but this book reminds one of a pleasant-voiced, fluent young debater talking against time, without a thought in his head. Stay, there is *The Lodger*, a bit of kindly description; *Beyond the Gamut*, a thoughtful blending of music and theology, with Hack and Hew, and *The Night Express*, daring attempts to solve the problem of God in that which is. When Bliss Car

man's philosophy is expressed so that one can understand it, it is evolutionary. Surely poet hardly had harder task than to read God into evolution. Lucretius, the first poet of evolution, read Him out. In *Beyond the Gamut* and the two following poems, God is not so much "the Divinity that shapes our ends, rough hew them how we will," as the Father of blind Hack and dumb Hew, mere natural forces. The following are characteristic verses from *Beyond the Gamut*:

"What is good? I hear your soft string answer,
 'I am that whereon the round world leans,
 I am every poor man's guess at wisdom:
 Evil is the soul's misuse of means.'
 * * * * *

What is good? While God's unfinished opus
 Multitudinous harmony obeys,
 Evil is a dissonance, not a discord,
 Soon to be resolved to happier phrase.
 * * * * *

Deed and accident alike unending
 By eternal consequence of cause?
 No. For good is impetus to God-ward;
 Evil, but our ignorance of laws."

If evil were but ignorance of laws, education would put an end to it. Get back to Young's *Night Thoughts*, Bliss Carman, and, with that little read poet, sing *Regeneration* as evil's only cure, or, better still, pick up your English Bible and learn how great a discord that evil is which only the gift of God can overcome. Whatever half-truths may lie in evolutionary theories, it is plain that they are the death-knell of true poetry.

Finally, Messrs. Drysdale send us fiction in Stanley Weyman's "*From the Memoirs of a Minister of France*," a 490 page volume published by Cassell & Company, of London. Its twelve exceedingly readable and historically interesting short stories are told by the famous Duke of Sully, the able financier of Henry IV. During his royal master's lifetime he was a Protestant, but there is little of the Huguenot in the narratives Mr. Weyman credits him with. While the author has drawn liberally upon his fertile imagination, he has faithfully depicted the great De Rosny, the king, the time, and the scenes of which he treats, so that his short stories are virtually historical studies. Some of the incidents related, such as that in the Governor of Guéret, are sufficiently exciting to tickle the palate of the confirmed novel reader. The moral of them never soars very high, their chief object being to show how a prudent man of many resources managed to hold his own and to protect king and kingdom at a time of great corruption and almost universal dissension. De Rosny, Duke of Sully, was a true

patriot, and the embellished fragments of his busy life may profitably fill up odd moments in which the mind seeks a rest from heavier reading.

Mr. A. T. Chapman, of 2407 St. Catherine street, furnishes the JOURNAL with a purely Canadian book of 237 neatly bound pages, published by Dr. William Briggs, of Toronto. It is entitled "Old Man Savarin and other stories," by Edward William Thomson. The author and the Talker are old companions in arms. Thirty years ago next second of June, the Queen's Own of Toronto broke the Fenian right and centre and chased them three miles up to the Limestone Ridge. The Fenians were Union army veterans; so was young Thomson, who had served in a United States cavalry regiment. He was in the break and chase at Limebridge, and showed splendid Canadian pluck. The Talker knows it, for the author of "Old Man Savarin" was in his squad, and greatly exercised in spirit was the Talker, because Thomson and Sibbald and the Talker's younger brother, who left this fighting world more than five and twenty years ago, would persist in exposing themselves unnecessarily in their eagerness to get at the enemies of their country. Gallant comrades three they were, and, if war should arise, which may God in His infinite mercy forbid, I would ask no better task than to lead such glorious fellows in a dash against the foes of our young Canada. Very kind the boys were to their non-com., although in a way the W. C. T. U. would not have approved of. Tired out with orderly duty, he lay in a tent at Fort Erie, when a grateful mess cook came in with a camp-kettle full of beer, enough for a company, saying, "Sergeant, this is all for you." The sergeant was grateful also, but passed the camp-kettle on. And at Stratford, where, as the Flying Column, we lay, this same Ned Thomson sought his sergeant out, and made him the richer by a cross-belt pouch full of pure Virginia leaf, the proceeds of a raid in the Old Dominion. I remember how our majors, Gillmore and Dixon, to the tune of the latter of whom I composed the words of the Queen's Own March, filled their pipes with that tobacco and said that it was good. So Thomson is an author; yes, and a good author. His fourteen stories, mainly of Canadian life, are grand, healthy stories, ranging from Glengarry to the Niagara frontier. They are natural and patriotic and pathetic full of Abou ben Adhem. I have not met my old comrade for thirty years, but I remember this, that when it was proposed that we in billets should, before retiring for the night, remember the God above us, he was not the man to say nay to that proposition. Hosts of men in magazines and papers, who have no such cause as the Talker has to love his old comrade and esteem his work, have spoken in the highest terms of "Old Man Savarin" and the grand command its author has of French-Canadian, Highland and Irish dialect. By all means get the book and read it. It is a credit to our Canada.

I never felt particularly drawn towards Dr. Pierson. Perhaps, when we get to know each other better, he will bring this sentence up against me. Well, let him. Popularity seeks some men; others seek popularity. It may not be true that he was willing to undergo dipping in order to succeed Spurgeon, but the impression is that the worthy doctor is hustling to the front in any and every way. Is it not better to wait till the Master of the Feast says "Friend, go up higher"? Mr. Chapman sends us *The New Acts of the Apostles*, by Dr. Pierson, the Duff Missionary Lectures for 1893. The American edition contains 450 pages, and is published by the Baker and Taylor Company of New York. It is an admirable missionary book, betokening wide research and an intense spirit of earnest devotion. I have no hesitation in saying that it is the best book Dr. Pierson ever wrote. After its perusal I am constrained to say that no man I know, not even our learned and kind friend Mr. Croill, is more conversant with the minutiae of Christian missions than is Dr. Pierson. Of course, he preaches at times, but it is on the whole healthy preaching, and it does not interfere with a grand, hopeful presentation of the actual triumphs of the cross all over the world. He has something to say of our Drs. Geddie and Mackay, but not a word of the glorious Gordons, which is a sad omission. If Dr. Pierson knows anything, he knows missionary history, and Dr. Andrew Thomson's prefaced eulogium of the man is well deserved. Ministers and students seeking for materials with which to inspire their people with missionary zeal, would do well to place this book and that of Mr. Croill on their library shelves.

Mr. Chapman's third book is four volumes, but they are small, and, as his memorandum says "very beautiful." They are part of the people's edition of Tennyson, published by Macmillan & Co., of London and New York, and comprise *Juvenilia*, *Locksley Hall*, *the Lady of Shalott*, and *A Dream of Fair Women*. Mr. Chapman tells us that the whole edition will be published in about 23 of these tiny 100 page volumes, the price of which is forty cents each in cloth and sixty cents in full limp roan. *A Dream of Fair Women* comes in scarlet roan with gilt top, and is a pretty and handy little book to carry in the pocket or inside a lady's muff. The printing is clear, the paper good, and the whole restful to the eye. There is no need to say anything of Tennyson. To paint the rose and gild gold is superfluous work.

A clerical friend brings me *Studies in Theology, Lectures delivered in Chicago Theological Seminary*, by the Rev. James Denney, D. D. This small octavo of 272 pages is published by Messrs. A. C. Armstrong & Son, of New York. It has received unlimited commendation from the evangelical press, simply on account of its conservative view of the atonement, con-

cerning which Dr. Denney holds that justification discloses "not only the goodness but the severity of God." The language is Pauline, but severity is *alapaax legomenon*. I question very much that this is the true and God-honouring way to put the matter. Fire burns and intemperance produces disease, but these injurious properties of fire and strong drink are not proofs of God's severity. The nurse who mollifies the burnt fingers and the inebriate asylum physician who cures the drunkard, do not propitiate the divine severity, but perform God's work, inasmuch as He said, "I am the Lord that healeth thee." The soul that sinneth, it shall die, and the wages of sin is death, mean that, to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey. Departure from God, by necessary inexorable law, is departure into darkness, hate and death. There is no need for a severe God here. Is He legislature, judiciary, executive? let Isaiah tell His threefold function: The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; He will save us." Any other view would make it appear that, apart from the exercise of divine severity, continuance in sin and happiness are compatible. That they are apparently so within certain limits in this life, is the result of God's mercy, "who maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the just and on the unjust." One would have expected from Dr. Denney a more philosophical view of the relations between sin and wrath; but here is the solution. Dr. Denney, as to man's physical nature, is an evolutionist; he completely ignores the devil, and contends that "no one who knows what science or history is, can imagine that either science or history is to be found in the first three chapters of Genesis." Those who patted the opponent of Ritschl and his German followers on the back did not notice his sins of omission and commission, so pleased were they to be backed up by him on the doctrines of total depravity and a Trinity-sundering atonement. He is quite right in saying that apart from Christ there can be no good in man, but the common grace of Christ lighteth every man that cometh into the world, and is the foundation of that very freedom or responsibility by which Dr. Denney ably combats Darwin's theory of heredity. The atonement is, next to sin, the most real thing in the world, but it is a Trinitarian atonement, planned by the Father, evidenced by the Son, applied by the Holy Ghost, even with groanings that cannot be uttered.

The lecture on Holy Scripture, dealing with its place in the theological system, its sanction, and the questions of inspiration, infallibility, and higher criticism, is moderate and devout, although, when he refuses to grant inspired men the power "of writing history before hand," he virtually cuts at the root of all prophecy. In referring to Ezekiel's prophecy of Gog and Magog, made much of by pious premillenarians, he says that to

ask whether Christ's coming is to be pre or post-millennial "is to assume that Ezekiel and John could write history before it happened, *which is not the case.*" I do not suppose that anyone will agree with all that Dr. Denney has written in his lectures. On some points he will be found too lax, on other too dogmatic, and on many too-committal. But he is a fresh thinker, and writes from a well-stored mind. He has a just idea of the functions of theology, a realization of the awful character of sin, and a lofty conception of the character and work of Christ. The very subjectivity, that he blames in Schleiermacher and in Ritschl, breathes out in many of his sayings relative to the test of truth, but he has a firm belief in the divine Word, in the superhuman Saviour, and thus in all the supernatural revealed through the ages in connection with Him who was present in all the theophanies. If the Talker has shown the author of *Studies in Theology* up along certain lines, it has been with no intention of belittling the man or his services to theological science, but to let good people know that *ab uno disce omnes* is not always true, since Jupiter himself sometimes nods. Undoubtedly, his strong assertion of the objective reality of the atonement, however defectively he may treat its divine relations, is a valuable service rendered to evangelical truth.

From another beloved ministerial friend came, with New-Year greetings, *The Christian Doctrine of Immortality* by S. D. F. Salmond, D.D. of the Free Church College, Aberdeen. It is a large, beautifully printed octavo of 700 pages, and is published by Messrs. T. and T. Clark, of Edinburgh. The preface shows that it comprises the thirteenth series of Cunningham lectures. Dr. Salmond is well-known as an able writer on theological topics, and this large work fitly sustains his high reputation. In his first book, he considers the Ethine Preparation for the doctrine in the beliefs in immortality held by uncivilized races, and by the Hindus, Egyptians, Babylonians and Assyrians, Persians and Greeks, with much exhibition of genuine research. The Old Testament Preparation is the subject of the second book, in which the author treats the doctrine negatively, by denying the validity of all arguments, professedly based on the ancient Scriptures, which assert the extinction of the soul at death, its absorption, its pre-existence, and the theory of metempsychosis. On the positive side, he allows that the Hebrew Sheol is a dull negation, but adduces many proofs of Israel's belief in a life after the grave. It is strange that otherwise intelligent writers have troubled themselves to deny the Hebrew a faith in immortality because it is not categorically and systematically expressed in the Old Testament. The third book, as setting forth the teaching of Christ, is the most important. It deals with the doctrines of His Return, the Judgment, and the Resurrection, with glances at the Intermediate

State and Final Destinies. The General Apostolic Doctrine is the subject of the fourth book, and the fifth is taken up with that of Paul. The controversial reader will doubtless find the sixth the most entertaining, since it discusses the doctrines of Annihilation and Conditional Immortality, of Restorationism and allied beliefs. It is remarkable that on what Dr. Denney and other well-known theologians regards as an obscure theme and "perilous to speak about," namely Eschatology, there should be such strong dogmatism, that the best beloved minister in all our Church was once nearly worried to death for expressing, no antagonistic theory, but simple doubt as to the truth of the supposed orthodox belief, as if it were the main part of the Ark of God. Dr. Salmond, in a temperate, scholarly, and Christian spirit, deals with the statements and arguments of many eminent divines, ancient and modern, who have held or now hold one or other of the views of a future state above mentioned. He dismisses them all as insufficiently proved by Scripture, the crucial test, and decides in favor of what he calls the alternative doctrine, which is that there is no probation but the present life, and that punishment is as eternal as reward. Yet he hints that death itself may be the purgatory of souls, up to its hour undecided for God, and allows that "the Christian revelation is given, not to utter all the secrets of another world, but to make God known to us and bring Him near." Whether one agrees or not with Dr. Salmond's conclusions and hints, the student of the last things must agree that he has done his work well and completely.

Another New Year's greeting accompanies Wholly for God, Selections from William Law, by the Rev. Andrew Murray. This elegant volume of 328 pages published by Messrs. James Nisbet and Co., of London, was suggested to its compiler by a lecture on William Law, by Dr. Whyte, of Edinburgh, and by his subsequent publication of Character and Characteristics of William Law, Nonjuror and Mystic. Law lost his fellowship at Cambridge, in 1716, and with it his standing in the Church of England, for refusing to take the oath of allegiance to George the First, "the wee wee German lairdie." Then he betook himself to living a devout private life and inciting others to the same chiefly by means of his mystical works. As, in last month's Talk, I explained, for the sake of the uninitiated, the signification of the word mystical, it need not be repeated here. The works of Jacob Boehme, the mystic cobbler of Gorlitz, fell into his hands and he translated some of them. They exercised a wonderful influence on his thought and life. Jacob, a poor man destitute of scholarship, professed to give an explanation of the whole physical and spiritual universe, in every part of which he found God and good. Late German philosophers, such as Schelling and Hegel, borrowed from him, but he borrowed from no man; he said

that his writings were not the product of reason, but the work of immediate inspiration. Dr. Johnson, the lexicographer, was not kind to the memory of Boehme. He said "If Jacob saw in his vision, like St. Paul, unutterable things, he had not the good sense of the apostle, or he would not have attempt'ed to utter them." There is some truth in this. It is hard at times to follow the German, and there are many nebulous things in Law. To square the mystics with Hodge, Shedd, and Patton is an impossibility. You might as well square the Psalms of David with the multiplication table. Yet the multiplication table is true. I suppose it is. Law is best known among earnest British Christians by his *Serious Call to a Devout and Holy Life*, but Mr. Murray gives more prominence to his extracts from his *Spirit of Love and Spirit of Prayer*. Law lived up in the heavenly places, but did not disdain to descend and tell how Paternus brought up his son, and Eusebia her five daughters. "Wholly for God" is the text of Law that Mr. Murray takes and applies, and it is just in the line of a sermon I preached the other night on "Ye are the epistle of Christ." Where is the present God-man, the Christ-man, the epistle of God to the world? Dying to self is the only way to the life of God which is Love. So says Law, whose theology is not the theology of the schools. "Where pride and envy and hatred are suffered to live, there the same thing is done as when Christ was killed and Barabbas was saved alive. The Christ of God was not then first crucified when the Jews brought Him to the cross; but Adam and Eve were His first real murderers." Here again is Christ our Redeemer. "He is our atonement and reconciliation with God; because, by and through Him, brought to life in us, we are set again in that first state of holiness, and have Christ again in us, as our first father had at his creation." That is what we want, no mere dogmas, valuable in a measure though good dogmas are, but the reality, the life of God in the soul of man, Christ formed in us the hope of glory. This is good, but add on to it the truth, that the Christ in-dwelt man and woman and child is His epistle, sent abroad even to the depths and ends of the earth to win the world, and you have all that is best in mysticism.

Here is a book that should be dear to the heart of every Presbyterian antiquary. My attention was first called to it by Mr. Porteous Arnold, of this city, but later a copy reached me from the author, Mr. Robert Shiells, President of the National Bank, Neenah, Wisconsin. It is entitled *The Story of the Token*, and is a very neat volume of 170 pages, published by Mr. John Ireland, of New York. Its numerous illustrations of tokens old and New, British and Foreign, add interest to the text, which, however, is written so pleasantly, yet learnedly withal, that the eye glides with ease and the mind with gratification over its pages. Mr. Shiells traces the

token back to the *tesserae* of the Romans and to the primitive days of Christianity. His chapters on the Antiquity and the Immigration of Tokens, on Tokens in France, in Holland, among the United Brethren, in Scotland, England, and in the United States, not forgetting Canada, are exceedingly entertaining and contain many curious fragments of ecclesiastical history. The book must have cost its author a good deal of honest labour and extensive research, for, in a field comparatively so obscure, it is astonishing to find so many authorities quoted. The classical languages and modern tongues are no obstacle in the literary banker's way, and all his attainments are heightened by the grace of modesty. Mr. Shiells tells me that he has over 1200 specimens of Tokens from all over the Protestant world, and that the oldest in his collection is a German one from Breslau of the date 1530; also that he has two-thirds of the Tokens used in Canada. Mr. James Croill, the Rev. Dr. Robert Campbell and Mr. Denne, of Montreal have collections of these sacramental permits, but I imagine they are small as compared with that of Mr. Shiells. Our city booksellers will doubtless be able to supply his valuable work to those who are interested in a fast disappearing relic of old communion seasons.

There are 50 pages in the small volume of *The Religion of Science* Library entitled *On Memory and the Specific Energies of the Nervous System* by Professor Ewald Hering, published by the Open Court Publishing Co. of Chicago. The two short treatises are very well translated from the German. They belong to the region of Physical Psychology. The contention of Professor Hering, who is an out and out evolutionist, is that consciousness which becomes memory is physical, being a permanent affection of particles of the brain by the irritation of that member through various sensations. The modified brain reproduces itself in the offspring of individuals, and in them is instinct. This means that the first hen or chicken, whichever came first into the world, had to be very clever, for it had much to learn; the second profited by the experience bottled up in its mother's brain and transmitted to it; and the third generation was, by the same means and without any personal exercise of mind, enabled to walk in the old paths. The human being is somewhat different from the chick, because, his brain is much younger when it enters the world than the animal brain." However, the child's ability to crystallize numerous sensations into ideas is not the result of that child's labour, but of that of innumerable ancestors. Here is something new for Galton of Hereditary Genius, but where are the proofs? *In nubibus*? The College is hardly old enough to have many students of the second generation. When they come, the professors will scarcely need to open their mouths, for the second generation will be able to fill up their note books from their inner

consciousness. Of course in some departments they will be about twenty-five years behind the age, but, with such a start, it will be easy work to take on modern accretions. How they will chuckle, as there looms up on the borders of consciousness the shade of a time honored class joke! Really, this is too serious.

Heart's Ease Hymns and Other Verses by Mr. W. P. McKenzie is a 44 page brochure in blue and red, very nicely printed by Messrs. William Tyrrell & Co. of Toronto. There are twenty-one poems in the collection, classified into three sets of seven each, as Heart's Ease Hymns, Songs of True Love, and Thoughts of a Man. Mr. McKenzie's poetical pieces are always faultless in rhyme and in rhythm, and their spirit is always pure and devout. Such are those that make up this little volume. They are the soul record of one whose mental and spiritual experience has evidently not been all along a smooth road, but of one also who has found a resting place for the soul in God. There is no one piece that stands out conspicuously above the rest, but Guiding Light is at once scriptural and tuneful.

"We walk the earth as pilgrims,
For here is not our rest,
Our home is that condition
Where peace hath made men blest,—
The kingdom of the Spirit
Where Life hath conquered sin,
Where Light dispels the evil
And Love makes all men kin."

"We have passed through the waters,
The floods of whelming fear,
And all our old task-masters
Pursued, but came not near;
Though Marah's pools were bitter,
The waters were made sweet,
And when we failed for hunger
From heaven hath fallen meat."

"The desert may be pathless,
We have the cloud in sight;
The nights be drear and starless,
We have the guiding Light;
The Christ-hope is unfailing,
Christ-love makes us aspire
To find with Him, in Spirit,
The land of our desire."

I should have noticed some months ago an extract of 14 pages, being a paper read by the Rev. Dr. George Patterson of New Glasgow, N.S., before the Montreal branch of the American Folk-Lore Society, entitled "Notes

on the Dialect of the People of Newfoundland." The vocabulary given is quite an extensive one, and the explanations and comments make a very readable paper. Dr. Patterson cites the word *dresh*, which means, to go round visiting, and adds: "A man said of a minister. 'He's na'ar a bit of good for dreshing round.'" He also cites the expression "a miserable fine day." This reminds me of an imp in France, with his mouth full of candy, gesticulating wildly and crying "horriblement bon!"

The Talker was under the fond impression that his monthly Review was done; but it is not. One of the associate Editors has brought him two bulky volumes, published by Messrs. Ward, Lock & Bowden of London, New York, and Melbourne, entitled The "Poets" Bible. These handsome green and gold volumes, with gilt top, and beautiful printed, contain 605 and 504 pages respectively, the first dealing with the Old Testament, and the second with the New. Their compiler is the Rev. W. Garrett Horder, who displays a very complete acquaintance with the poets of the English tongue, ancient and modern, and with those of other lands and ages that have been fortunate enough to find worthy translators. Mr. Horder regards the true poet as a great religious teacher, and believes that those who have entered into the heart of Bible themes have intensified their language and applied their teaching as much as if not more than, the best sermon is capable of doing. Some people are so constituted that they don't care for poetry, just as some cannot distinguish between Old Hundred and God save the Queen; they of course will have no use for The Poet's Bible. Mr. Horder says: "I have much confidence that 'The Poet's Bible' will awaken in many minds more spiritual conceptions of the familiar scenes and characters of Scripture." And again: "I have rather tried to gather together in these pages poems which give a vividness to scenes of Scripture, or cast on its characters a revealing light, which hitherto have been out of the reach of the mass of readers. This is the purpose of the book, by which alone it can be fairly estimated." The first volume, laying aside introductory and supplementary matter, begins with Waller and Milton on the Creation and ends with Mr. Coster's Malachi. Similarly, the second volume opens with W. C. Smith's "The Fulness of the Times" and Adam of St. Victor's "Four Evangelists," and concludes with Longfellow's "St. John Wandering over the Earth." Our congregations, or at least the most intelligent and soul-cultured in them, like to hear a judiciously selected and placed piece of good poetry, if not too long, and some of our ministers gratify this liking. Most of the latter, however, are very limited in their poetic range, and quote largely the familiar lines of psalms and hymns used in the service of praise. To such Mr. Horder offers a large and varied repertoire, all the pieces of which are excellent in taste, be the names of

the authors familiar or unknown. The lay lover of poetry, who is at the same time religious, as most lovers of poetry are, will appreciate this encyclopedic work, which shews the hold that the Word of God has taken of the souls of English speaking poets. It would be hard to speak too highly of Mr. Horder's work, which can only be characterized as thorough. To particularize farther would call for a special Talk.

A very remarkable book of the day has been brought to my notice by a cultivated lady friend. It is Richard Le Gallienne's "The Religion of a Literary Man." There are only 119 pages of large print and large margin in it, and it is published by Messrs. G. P. Putnam's Sons of New York, and by Elkin Mathews and John Lane of London—Impelled by Robert Buchanan's vulgarization of Christ, and the sneer of those who think themselves superior to Christianity, the poet took in hand to be a modern David to their Goliath. He pleads for spirituality against materialism, for a spirituality he can find in a poor Salvationist, and fails to discover in many churchmen of all sects. To his mind the Roman Catholic and many other churches materialize Christianity. He is not orthodox on what many regard as important matters but he is reverent, believing in God and seeing everywhere the miracle of His presence. He regards the inspiration of the Scriptures as neither exclusive nor final, and reaches a climax of bathos when he makes Walt Whitman's Leaves of Grass more helpful to the soul than the New Testament. Nevertheless he believes in Christ, in the reality of sin, in Divine grace and regeneration, in almost every cardinal Christian doctrine, except diabolic antagonism to God, and immortality, both which he thinks may possibly be true. The great service of this little book is to demonstrate that the true literary man, even the poet, should be an upholder as well as a practiser of the Spiritual, that he should live in God and for his fellow men, and above all, in these latter days, when so-called leaders of thought and diction have been revealed grovelling like swine in filthy ditches, that he, of all men, should by precept and example set his face against sin, and encourage the world to exchange the lower for the higher promptings of its nature. The Religio Scriptoris is fresh and original, paradoxical, iconoclastic, fit to arouse at once the wrath of the materialistic scientist, the new departure people in morals, and the orthodox divine, perhaps the lastmost of all. I would go the stake rather than subscribe to it all, but it has nevertheless taught me some useful lessons that are more in accordance with orthodoxy than their author thinks. When Mr. Le Gallienne finds out how much his and the world's best thought owes to the Bible, he will be able to write a book worthy of a more orthodox imprimatur than of the talker even. As it is, he is very decided on a point which Bishop Thompson of Mississippi controverts,

namely that God is sovereign and man an unprofitable servant. With paradoxical inconsistency, however, he holds, with Deborah of old and with Zoroaster, that in the government of this world God stands in need of the help of unprofitable man, who thus becomes a factor of some importance.

Necdum finitus Orestes. The Editor in Chief has handed me a small book of 128 pages, being one of the series of Little Books on Religion, edited by Dr. W. Robertson Nicoll, and published by Messrs. Dodd, Mead & Co. of New York. It is very tastefully got up, and its author is the Rev. John Watson, better known as Ian Maclaren. "The Upper Room" is its title, its subject being, not so much the Last Supper of our Lord, as the place, and the persons gathered there, together with special spoken words. Its seven chapters deal with The Goodman of the House, The Guest Chamber of the Lord, The Twelve, The Shadow of the Cross, A Last Wish, The Bequest of Jesus, and The Lord's Tryste. There is something very home-like and kindly in Mr. Watson's treatment of an oft told tale, and, while full of spiritual earnestness and poetic allusion, the little book is thoroughly practical and fitted to cultivate a devotional frame of mind. It is a hopeful sign that the English speaking public over the world relishes such works as this and provides a market for them.



NEW BOOKS IN THE LIBRARY.

Through the generosity of David Morrice, Esq., Chairman of the College Board the following books have been recently added to the Library :—Men of the Bible, 17 vols; Records of the Past, first series 12 vols; Stevens' Johannean Theology; Briggs' Messiah of the Apostles; Green, Prolegomena to Ethics; Dale's Works, 4 vols; Beet's Commentaries on Romans, Corinthians, Galatians, 3 vols; Bowne, Modern Philosophy; Iverach, Evolution and Christianity; Whyte, Bunyan Characters, 3 vols; Bruce, St. Paul's Conception of Christianity; Foster, Seminary Method; Hopkins, Outline Study of Man, Law of Love; Porter, Moral Science, Human Intellect, 2 vols; Janet, Final Causes, Theory of Morals, 2 vols; Ribot, German Psychology; Fisher, Descartes and his School; Uberweg, History of Philosophy, 2 vols; Murray, Mythology; Lecky, History of European Morals, 2 vols; Smith, Prophets of Israel; Drummond, Ascent of Man; Kidd, Social Evolution; Caird, Evolution of Religion, 2 vols; Ryle, Canon of the Old Testament; Balfour, Foundations of Belief; Alden, God in His World, Study of Death, 2 vols; Nevius, Demons, Possession; McCurdy, History, Prophecy and the Monuments; Bockeleman, Syriac Lexicon; Godet, Introduction to the New Testament; Konig, Religious History of Israel; Scott, Principles of New Testament Quotation; Hefele, History of the Councils, vol. IV; Beyschleg, New Testament Theology; Kidd, Morality and Religion; Davidson, Hebrew Syntax; Driver, Hebrew Tenses; Kaftan, Truth of the Christian Religion, 2 vols; Charteris, Canonicity; Sayce, Higher Criticism and the Monuments; Salmon, Introduction to New Testament; Tiele, Outlines of the History of Religion; Drummond, Via, Veritas, Vita; Hausrath, New Testament Times; Kittel History of the Hebrews; Weizsacker, Apostolic Age; Harnack, History of Dogma; Smith, Assyrian Eponym Canon; Green, Hebrew Feasts; Lea Mosaica; Girdlestone, Deuterographs; Brown, Life of Bunyan; Churton, Uncanonical Scriptures; Brown, Restoration of the Jews; Newman, Apologia, University sermons, 2 vols.; Munger, Freedom of Faith; Lawrence Book of Enoch; Bruce, Parabolic Teaching of Christ; Bopp, Comparative Grammar; Cremer, Biblico-Theological Lexicon; Cox, Expositor's Note Book; Russell, Parousia; Donaldson, Greek Grammar; Geikie, Life of Christ; Farrar, Life of St. Paul; Mozley, Essays, 2 vols.; Lechler, Wycliffe and his English Precursors; Mill, Essays on Religion; Legge, Chinese Classics 3 vols.; 124 vols. in all.

INTER-COLLEGIATE DEBATE

BETWEEN KNOX COLLEGE, TORONTO, AND PRESBYTERIAN COLLEGE, MONTREAL.

The annual debate with Knox College took place on Friday evening, January 31st, in the Convocation Hall. Rev. Principal MacVicar, D. D., LL.D., acted as chairman. The judges were Hon. Judge Archibald, D. C. L., Rev. J. Barclay, D. D., and Rev. R. Campbell, D. D.

SUBJECT:—*Resolved*—"That Free Thought has benefited rather than injured the Christian Church."

Affirmative (Knox College): T. A. Bell, B. A.; G. B. Wilson, M. A., L. L. B.

Negative (Presbyterian College): M. H. McIntosh, B. A.; A. A. Graham, B. A.

The debate was decided in favour of the affirmative. The following are synopses of the several speeches :

LEADER OF THE AFFIRMATIVE—T. A. BELL.

The subject of the debate to-night is : *Resolved*—"That free thought has benefited rather than injured the Christian Church." The question is at once raised, What are we to understand by free thought? We take the term as expressing the result of the revolt of the human mind against external authority in any department of life or speculation, but we shall chiefly confine ourselves to the department of religion.

We do not propose to take our stand as the defenders of free thought, and claim that in itself it is always a good thing, but it is a factor that has played no small part in the political, social, intellectual and religious history of the world during the Christian era, and we shall attempt to prove that the benefits resulting to the Christian Church from its action outweigh what may be adduced as its injurious effects on the church.

We shall in the first place consider some of the benefits resulting from the action of free thought in the form of Rationalism. The great aim of Rationalism was to overthrow belief in the supernatural and divine character of the Bible. The information brought to light by the Rationalists in trying to establish their position, has been incorporated in the new evangelical theology that rose up in opposition to Rationalism and in defense of the positive Christian faith, and of the divine facts of Revelation, and the result is that, instead of overthrowing, as was the intention, our belief has been supplemented and a broader foundation furnished for it.

The contributions made by Rationalism to the fund of theological thought can scarcely be over-estimated. A glance at the various departments of theology which have of late received most attention will prove this. Biblical Theology, Biblical Introduction, Church History and Exegesis, have all been advanced through the destructive criticism of the Rationalists. Let us examine the department of Biblical Theology. In the Protestant Church during the seventeenth century there sprang up a spirit of scholasticism resembling that of the Middle Ages. Church dogma was exalted above biblical teaching, Systematic Theology had become a mere exposition of the creeds and tenets of the Church, and religion was a cold, formal orthodoxy. In the eighteenth century there was a revolt against this, and there was manifested an increasing desire to return to biblical simplicity in the presentation of Christian doctrine. The early efforts in this direction were in the hands of such men as Ammon, Bretschneider and De Wette, and they have rendered the Church an important service in marking out the method of Biblical Theology. The method was further developed by more orthodox minds, and as a result we have the excellent works of Neander, Waullosterzee, Weiss and others.

Biblical Introduction owes its origin to free thinkers. We find its beginnings in Hobbes, Spinoza and Simon. Their work has been followed up by Astruc, Eichhorn, Valir and others, and the materials which they supplied have been added to by men of our own century. Although the orthodox church may not agree with the conclusions arrived at by Gref, Kuenen, Wellhausen and others of the same school, still they have benefited the Christian Church in the information they have given regarding the origin and construction of the books of the Old Testament. New Testament Introduction has also been advanced, Strauss and Baur placed all the writings of the New Testament in the second century, and this has been a stimulus to Tichendorf and others to prove beyond doubt that all the New Testament writings belong to the first century.

Church History was crude and ill written before the Rationalists expended their toil and learning upon it. Their researches have added to the authentic materials for history. And they have also assisted in bringing out the true conception of history, viz., the idea of organic development, which lies at the basis of all true history.

Exegesis was completely emancipated from the tyranny of the dogmatic system, largely through the work of Rationalists. In this department the church is indebted to such men as Semler, Bleek, Metzger, De Wette, etc.

Rationalists have also been the means of a better estimate of the life of Christ. The replies made by Neander, Lange and Eidershuan, to the great work of Strauss, are such that their representations of the Messiah must ever perform an invaluable service in theological literature.

Another benefit resulting from the conflict with free thought is that the faith of the church has been strengthened. The foundations of the Christian faith have been assailed in every imaginable form, but Christianity has survived the attack without the loss of a single doctrine or essential principle, and thus the church stands forth to-day as a tried rock on which the faith of her members may securely rest. And she is also possessed of a higher kind of faith, for faith held after severe testing is of a higher order than that which accepts authority without investigation.

The conflict has also been the cause of a clearer statement of the Christian doctrines. History shows that the function of doubt is to test beliefs with a view of bringing out their truth or error, and by the action and reaction of the conflict the church has eliminated the error and retained and clearly formulated the truth.

Doubt and free thinking generated by scientific researches have reacted on the church for her benefit. Men have been stimulated to study the Bible with the object in view of finding out its true attitude to science, and they have shown that the Bible does not profess to teach scientific, but religious truth.

These are some of the benefits that have resulted to the church from its conflict with free thought. We do not deny that there have been many evils, but there is one consideration which, if borne in mind, should make even a smaller benefit outweigh a larger evil, and that is the fact that the evils are for the most part local and temporary, while the benefits are universal and permanent. The benefits have been taken up into the constitution of modern thought and society, and will continue to exert their influence for ages to come.

LEADER OF THE NEGATIVE.—M. H. McINTOSH.

When the subject of this debate was adopted, it was agreed that the term Free Thought should be understood in its technical (i. e. current religions) sense. Free Thought, thus limited, becomes synonymous with skepticism or infidelity. The Free Thought movement has ever been characterized by the rejection of the authority of the Bible, and by uncompromising hostility to the Christian Church. The freethinker, in the sense indicated may be an unthinking follower of Voltaire, Paine or Ingersoll, who having rejected the Bible, has accepted in its place the teaching of these apostles of Free Thought.

The leader of the affirmative has drawn his arguments from a consideration of German Rationalism, and certainly Rationalism is the least objectionable form of Free Thought. His argument is fallacious in attributing to Free Thought the additions to the world's knowledge, that have resulted

from the labours of Rationalistic scientists, archaeologists and historians. The fact that they made use of their discoveries in an attempt to destroy the authority of the Bible, is all that we can attribute to their freethinking tendencies.

He has tried to show that Free Thought has purified the teaching of the Church; but we must not forget that the earliest christianity was the purest, and that true reforms in the church have always resulted from a return to apostolic teaching.

He has said that the testing which the Bible has received has strengthened its authority. The authority of the Bible over the mind of man rests not so much upon reason, as upon the fact that the Bible appeals to man as the voice of God speaking to that moral and spiritual consciousness, which God himself has implanted deep in the human soul.

To form an intelligent opinion of the Free Thought movement, it is necessary to glance at its history. Four great historical crises in the struggle of Free Thought against the Christian Church are clearly marked. Passing by the first three, we come to the fourth and greatest, which reaches down from the seventeenth century to our own time. It began in England as Deism. In France the writings of Voltaire opened the flood-gates of infidelity. The church was swept away; a chain of faith unbroken from the earliest ages was snapped asunder; a whole nation was plunged into unbelief. The Goddess of reason was set up, the Sunday was abolished not to regain its place in the nation's life, and over the entrance to the cemeteries of France was written the inscription, "Death is an eternal sleep." France stopped not until she reached blank atheism in religion, degrading materialism in philosophy and base selfishness in morals. Free Thought for once had gained the victory, and had worked out its legitimate results. France is still a nation of freethinkers. In Germany the tide of Rationalism bore men away from spiritual earnestness into a sad sea of doubt and speculation, where many an earnest life went out in darkness. This movement, too, reached its logical climax, when Strauss reasoned away not only prophecy and miracle but also the historic Christ.

Thus we see how widespread, how powerful for good or evil has been the Free Thought movement. For good or evil, which? We can detect the direction of the current of a deep smooth river by watching the drift-wood on its surface; so to learn in what direction this great Free Thought movement has been tending we must notice particular instances.

First, I direct your attention to one of the less obvious evils caused by Free Thought. It has checked the church's progress, and has dissipated those energies, which should have been directed to the evangelization of the world. We find a ready analogy in the case of a besieged city. The attack

comes. The best energies of the citizens are diverted from the channels of peaceful progress to the art of defense. Towers and bulwarks are constructed. After great loss of blood and treasure the enemy are driven back. Time passes. The city is again attacked, this time at other points and with newly invented weapons. The old bulwarks are useless. The work of constructing defenses must be undertaken anew. Thus the city's progress is checked, and its energies are dissipated. The application is clear. Every fresh attack of Free Thought upon the Church has necessitated a new defense. The old apologetic works are like the battle-fields of history; they serve to commemorate the struggles.

Our chief argument is that Free Thought has caused widespread moral and spiritual ruin. We look about us for indications. We may observe that freethinking leads to free-living. In the case of the masses the Free Thought creed affords a refuge from conscience a license for vice, and so proves the greatest obstacle to the church's work.

We may notice the influence of a freethinker in a community in poisoning the minds of the young. With a wisdom which the Church seems slow to acquire, he gets hold of young men at that critical period, through which so many pass, when the beliefs of childhood become chaos. In the ready soil of unsettled minds he sows the seeds of doubt and unbelief; to ready listeners he relates the oft exploded but ever convincing arguments of freethinkers; he saps the foundations of belief, and strengthens the enmity of the heart against God. When therefore a freethinker extends his influence over a continent, when he finds admirers in every village and hamlet, when his books are scattered broadcast, when the ignorant and vicious make him their idol, as is the case with Colonel Robert Ingersoll on this continent, consider the magnitude of the injury which he inflicts upon the Christian Church.

To sum up. When we know that Free Thought has checked the church's progress, dissipated her energies, and turned young men aside from her service; when we realize that it has undermined the sacredness of the home, secularized the Sabbath, and caused widespread moral and spiritual ruin; when we view the mass of Free Thought literature, that has come from the pens of men like Byron, Bolingbroke, Voltaire, Paine and Ingersoll, the subtle influence of which is scarce limited by time or space, we may form some conception of the evil influence of the Free Thought movement. When we project this conception of its influence, which we gain by observing results in the present, into the past, we get such a vision of the wreck and ruin wrought by Free Thought down through the ages, that the intellectual benefit which has accrued from it, is lost from view in the multitude of evils not temporary but eternal.

AFFIRMATIVE—G. B. WILSON.

Before resuming the argument in favor of the proposition advanced by my colleague, let me refer to some objections which have been brought against it by the leader of the negative.

The influence of Averroes, of the injurious effects of which he spoke, was confined to Southern Italy and the south of Spain, in which latter country it was equally destructive to the regnant Mohammedanism. I am rather surprised that Col. Ingersoll's name should have been introduced as that of an exponent of free thought; as a matter of fact I never heard that the doughty Colonel had ever yet contributed a single thought of any kind, free or unfree, to the sum of human knowledge.

It has been asserted that controversy has never benefited the cause of truth, and that the earliest Christianity is the purest Christianity. This latter is, I think, an exploded idea, for we are most of us well aware that simony was introduced into the Church in the earliest history, and that the Epistle of John is believed to have been written against the Gnosticism, which found its way into the Church even in apostolic times: and as to the former statement, I have no doubt that your eminent Professor of Systematic Theology who so ably fills the chair on this occasion, has often pointed out that it has been during controversy in the struggle with error, that truth has been apprehended, formulated and assimilated by the Christian Church.

There is somewhat more force, I must admit, in the statement that the faith of many has been wrecked by the influence of free thought, yet I must point out that (1) many people who are said to have lost their faith in this way, had little or no faith to lose. (2) Many have called themselves freethinkers who were such only in name. They wished to lead sinful lives such as the Church must disapprove of; they disliked the moral standard which the Christian Church set up, and so they took refuge from their conscience behind the mask of free thought. In these cases their bad lives were the *cause*, not the *result*, of their pretended free thinking. (3) In regard to those who were sincere and morally earnest, many of them have not remained free thinkers, but have been led out into the clear light of a higher, a more intelligent faith—e. g., Neander, Coleridge, Goethe, Prof. Thompson and many others whose experience has been like Arthur Hallam's, so beautifully described by Tennyson—

“Who fought his doubts and gathered strength.”

Thus he came at length to find a firmer faith his own. We can, however, point to more positive gains.

I. The attacks of free thought were undoubtedly the occasion and the immediate cause of the apologetic works which they called forth,—works which have gradually built up and which form to-day an impregnable defence to the Christian faith. It was the attacks of Lucian, Celsus, Porphyry, Julian, Hierocles and other infidel writers which called out in defence the splendid works of Ambrose and Jerome, Eusebius and Apollinarus Cyril, Justin Martyr, Augustine and many others. The onslaught of Deism was hurled back by apologetic works of Locke, Browne, Bentley, Tillotson, Gardner, Conybeare and Warburton, and more especially by those works of enduring worth, familiar I am sure, to many of you—the Evidences of Paley and the Analogy of Butler, which rise above their contemporaries as yon mountain towers above the plain beneath. So, too, in the case of German Rationalism, it was Bauer's attack on the early origin of the Gospels that led Tischendorf to write "When were our Gospels written?" When the irreverent "Leben Jesu" of Strauss was first issued some men argued that it should be suppressed by law, but Neander said "No, we'll answer it," and answer it he did in his imperishable History of the Christian Church; and following in his footsteps has come the splendid schools of Kurtz and Giesler, of Lange and Tholeck and Dorner, whose works seek to harmonize reason and faith, and are equally marked by great erudition, enthusiastic loyalty to truth and fervent piety. Such works as these are a contribution to Christian literature, a means of instruction in Christian truth, a solvent of the perplexities of Christians and a weapon of defence both of the present and the future, and we owe the production of them to the attacks of free thought.

II. Rationalism has largely destroyed superstition. It were long to point out the prevalence of superstition up to the middle of the eighteenth century. The exaggeration of the mysterious, the belief in magic, in sorcery, in witchcraft, in charms, in alchemy and astrology was once well-nigh universal. This superstition led at times to epidemics of terrorism such as the dancing mania of the Netherlands, the Bianchi and the Flagellants. The fear engendered by these beliefs caused a constant and almost incalculable amount of suffering, especially to women and children. Worse than this, it led to the judicial murder of thousands of people suspected of sorcery. At Toulouse 400 of these were put to death in a single day. In the small town of Treves 7,000 victims of this accusation were burned to death. Such statistics might easily be multiplied. What has delivered us from these degrading fears and still more degrading cruelties? Christianity was founded partly on a belief in the supernatural. Superstition is an exaggeration of this belief. For Christianity to attack it, would seem to the ignorant of those days to be attacking its own foundation. This service was

performed by Rationalism. Montaigne, Hobbes, Voltaire and his school avowedly addressed themselves to this task and fortunately succeeded, for apart from the above considerations, such superstitions were inconsistent with an intelligent faith in an all wise and all powerful Father.

But I pass now rapidly to consider the influence of free thought upon the life of the Christian Church. I cannot here agree with the previous speaker, who suggested that the struggle against free thought has dissipated the energy of the Church which should have been used in missionary enterprise. As a matter of fact, an epidemic of free thought always found the Church in a cold and lifeless condition, neglecting missionary enterprise; and the progress of the conflict always resulted in deepening the spiritual life of the Church. Like the blows of the sledge-hammer, not shattering the anvil but generating warmth within it, so have the attacks of free thought always been used by God to stimulate the flagging energies of the Church into new zeal and warmth and life.

It was during the attacks of German Rationalism that the German pulpit wakened from its dogmatic slumber and German missionary societies were formed.

It was in the hey-day of French infidelity that the great missionary societies of the world were founded, and the era of modern missions dawned. It was when English morals were at their lowest ebb, in the reign of Charles II., that Deism began, and the close of that period of free thought was marked by the revival of John Wesley and the most remarkable religious awakening of modern times. Thus has God caused even the wrath of man to praise Him, and demonstrated upon the page of history that all things work together for good to them that love Him.

NEGATIVE—A. A. GRAHAM.

I regret that I cannot commend all the arguments advanced by the gentlemen of the affirmative. In their statement of the meaning of the term Free Thought they very properly stated that we must confine ourselves to its religious significance. But throughout their addresses they did not adhere to that definition. This is seen in the fact that they urged the reform movements in the church were due to Free Thought. If Free Thought is the rejection of the authority of the Bible how could the Reformation be the result of its influence? Instead of the Reformation being a revolt *against* the authority of the Bible, it was a revolt *to* the authority of Scripture against the anti-Christian elements which had insinuated themselves into the church. Luther, Huss, and Calvin were free thinkers in the same sense as our honored Principal and all the debaters on the platform are free thinkers—The truth had made them free, therefore they were free indeed.

They also attributed to Free Thought many things which we cannot legitimately refer to it. For instance they said that the disappearance of the belief in witchcraft, and other forms of superstition were due to its influence. They also said missionary activity can be traced to Free Thought. These benefits arose from the fact that a purer faith and a deeper spiritual life were found among the people. And this faith and spiritual life arose, not from the rejection of the authority of scripture, but from a clearer appreciation of its truths.

We do not say that Free Thought was an unalloyed evil. But we do contend that its predominant influence upon the church was of a highly injurious nature. We do not deny that it produced indirectly some beneficial results, but the evil far outweighs the good. There are three ways, and only three, in which the church is susceptible of influence, either for good or evil, by any agency at work among men. Firstly—regarding the expression of her doctrine, and the apologetic literature in defence of that doctrine. Secondly—regarding the work of extending the Christian religion at home and abroad. Thirdly—regarding the moral and religious life of her people as manifested in their practical life. In order to estimate the influence of Free Thought let us look at these three spheres.

I. Free Thought has been one of the means which have caused the church to express her doctrine in clearer terms. When the doctrines were attacked the church expressed herself more definitely on those particular subjects; and after doing so, she fortified her position by able apologetic works. You will probably have noticed that this was the strongest argument advanced by the affirmative to-night. They pointed to the works of the apologists which are monuments of human genius. The most of their other arguments related to the benefits derived in other departments of life and activity from the influence of Free Thought. But we must consider the influence of Free Thought upon the church, not upon science, nor archeology, nor literature. At the same time we must not forget that all the apologetic literature and all the clearer expressions of doctrine were not due to Free Thought, but a great deal was due to the adaptation of our religion to the wants of each particular age. But the church does not depend upon apologetic literature nor upon dogma for her growth. Apologies are necessary for defence, but it is the living Spirit of God, dwelling in and working through consecrated men and women, that forms the power in Christian life and in all Christian conquest.

II. I stated that some benefit was derived by the church in the expression of doctrine, and in the line of apologetical literature. Step by step down through the ages the Church advanced, and fought her way at every step. But the injury to the church here arose from the fact that the

energies of God's people were directed into channels which would have been unnecessary had not Free Thought existed. The heathens were dying for want of light, but the Church could give them none. She was too busy opposing Free Thought. Thus the Christian civilization of many countries was delayed a generation or two. Again, there was no advance in this conflict, as the same objections advanced by Free Thinkers to-day have been urged by them during the last fifteen hundred years.

Free Thought has produced crises which have had untold influences for evil upon the Church. Many of the ancient persecutions were due to its influence. The Church has been misrepresented on every hand. These misrepresentations are believed by the ignorant, and thus the church is injured. Col. Ingersoll may think or not. It makes no difference. People think he thinks; and thus his influence is not beneficial to the Church. Every opposing tendency, which has risen against the Church, has been due to the desire to be free from the authority of God's Word. The gentlemen of the affirmative will have to pass down the centuries and show that all the influences hostile to the Church have contributed to the furtherance of the Gospel. It will be necessary for them to do this because these are only different phases of what is dignified by the name Free Thought.

III. The desire of the Church is to save men, and thus enable them to live for the glory God. Free Thought combats the Church in this work, and as a result we find among the unthinking masses of the people the most pernicious effects of its work. Natural selfishness, materialism, scepticism, atheism, annihilationism, communism, nihilism, socialism, agnosticism and many other "*isms*" are due to Free Thought. The social and religious condition of France to-day shows the logical and natural effects of this movement upon the masses of the people. Reverence for all the institutions held sacred by the Church is destroyed.

Has Free Thought helped to save men? Certainly not. Has it soothed the child of sorrow? When this world seemed gloomy, and friends have forsaken him, and a consciousness of sin weighed heavily upon him, has it assisted him to bear the load? Has it taught the infant mind truth, and goodness, and piety? Has it comforted the widow and the orphan in their affliction, and has it helped to keep men unspotted from the world? Has it sustained and strengthened man in the darkest hour of his need? Has it comforted the dying with a glorious hope, or has it impelled the living to deeds of kindness, and benevolence? Till the gentlemen of the affirmative show us that it has done these things I am inclined to favor the opinion that Free Thought has not benefited the church in regard to the practical life of her people. On the contrary it has ruined

many souls that would otherwise have been of great value to the Church and the world. And the ruin of one soul is an injury that far outweighs any benefit derived from Free Thought. A kind Providence certainly over-ruled it all for good. But that does not prove it is good. He over-rules all things for good, but all things are not for that reason beneficial to the Church. He over-rules for good the presence of Satan in the world, but no one will say it is good for the Church to have the presence of his Satanic majesty in the world.

I have shown that the Church was benefited in the sphere of her literature and doctrine; but I have also shown that she was injured in her work of extension, and in the moral and spiritual life of her people. • The injury in the latter two far outweighs the benefits in the former sphere. The price paid for her literature was the moral and spiritual corruption of her people, and human souls for whom Christ died. This injury is eternal; literature is temporary. Put on one hand the benefits, and on the other the injuries, and you will see that the latter far outweigh the former.



Poetry.

THE SONG OF MOSES.

The voices of captives set free
Their foes sunk beneath the deep waters,
Ring loud o'er the waves of the sea,
And timbrels of Israel's daughters,
In musical accents prolong,
The plan of God's new-born nation,
"The Lord is my strength and my song,
And He is become my salvation."

The Psalmist that praises the Lord,
Whose mercy endureth for ever,
With faith in the power of His Word
From every strong foe to deliver,
Sings clear, as the Righter of wrong
The corner-stone set in its station,
"The Lord is my strength and my song
And He is become my salvation."

The princely Isaiah fortells
The new earth's miraculous story,
In a hymn that triumphantly swells
To a well-spring of rythmical glory,
That carries its hearers along
To a shout of divine exultation,
"The Lord is my strength and my song,
And He is become my salvation."

Belov'd John did God's Spirit inspire
To tell, as the Canon he closes,
On the sea of glass mingled with fire,
Of the song of the Lamb and of Moses,
How they sang, those blest victors, the strong,
That had come out of great tribulation,
"The Lord is my strength and my song,
And He is become my salvation."

Editorials.

THE POET-LAUREATE.

MUCH has been recently said upon the appointment of Mr. Alfred Austin as poet-laureate of England. Lord Salisbury has been called hard names for passing over such favorably known poets as William Watson and Rudyard Kipling to elevate to the literary headship of the nation one who, although possessing scholarly tastes and attainments, is generally reputed to be worthy only of the lowest place among the bards who have filled this historic office. Unquestionably, from the time when Berdie was enrolled in the Domesday Book as "Joculator Regis" down to the crowning of this last, there has been a greater or less outcry against the unfitness of the laureate from the friends of disappointed aspirants to honors.

Public opinion has expressed its severe disapproval of the laurels going to Mr. Austin, and, if any one who has not already done so, cares to examine his literary efforts, the reasons for giving the newly created laureate a cold reception must become apparent. Perhaps he appears at the greatest disadvantage in some doggerel stanzas recently written by him on "Jameson's Ride." This poem has been parodied in many of the comic papers and has excited much ill-concealed merriment in literary circles. It does not seem, however, to concern the critics so much that his song might be unworthy the occasion of a birth, betrothal or death of some royal personage, as that his best productions are unworthy to be classed with those of such predecessors as Spencer, Dryden, Southey, Wordsworth and Tennyson.

Without the higher gifts that characterize a true poet, Mr. Austin is a gentleman of acknowledged culture and ability, and through his persistent and laborious effort has succeeded in becoming a skilful versifier if not a poet. Let us hope that in the exercise of this new function he will not miss the mark set up in a short poem in which the ideal of a poet is portrayed :

"Nor would I shape for fame my lay,
But only for the sake
Of singing, and to charm away
My own or other's ache."

THE LATE DR. REID.

THE Presbyterian Church of Canada has suffered a great loss in the death of that venerated father, the late Rev. Wm. Reid, D. D., of Toronto. He was one of the few survivors of those pioneer missionaries who laid the foundations of our church. To few men has it been given to exercise the office of their ministry for so long a period, and fewer still have been so closely identified with the public interests of their church as he was during nearly half a century of useful service.

Dr. Reid "came out" as a colonial missionary when Upper Canada was beginning to be settled, and filled two pastorates in the new country. In 1853 he went to Toronto to assume the duties of general agent for the schemes of the church and editor of the *Record*. The former office he has retained since that time, along with the added responsibilities of the Senior Clerkship of the General Assembly. He was thus a witness of those various movements by which the scattered provinces were brought together. He also saw what was dearer to his heart, the consolidation and progress of the various branches of the Presbyterian family to their present unity and strength, a progress materially assisted by his own unselfish labors. He has closed his career at a ripe old age, and his departure leaves a blank in church circles that will be difficult to fill. The forces of righteousness in his native city will miss his wise counsels. Two official blanks in the administration of church affairs bear eloquent testimony to the confidence that was reposed in him, and Presbyterians everywhere in our land feel that a father and pillar of the church has been taken from their midst.

