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Our Graduates' Institute.

THE TEACHINGS OF CHRIST IN THEIR BEARING ON MODERN PROBLEMS.

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The world is taking a new interest in the utterances of Christ. Men flatter themselves that they see more in them and draw more from them than did all the thinkers of the past. The watchword of a certain school of Theology is "Back to Christ." The tendency of this school is to ignore the foundation truths on which Christ's practical teachings rest, and the springs of action from which obedience to them must flow, viz.: the Atonement, and the quickening work of the Holy Spirit. Yet even those who hold these doctrines most firmly are finding new depth and beauty in the words of the Master, and recognize that if in Christ's death and

resurrection is to be found the source of the church's life and power, in His teachings and example are to be found the truths by which that life is to be moulded, and the principles by which that power is to be directed. Thinkers on social themes of all shades of opinion resort to the sayings of Christ as the best court of appeal. Even those who disbelieve in the Christ, regard the precepts and example of Jesus of Nazareth as the highest pinnacle of wisdom and virtue. Best of all, multitudes of humble souls, who win no notoriety, are asking earnestly: What would Jesus do in our circumstances and with our problems? The extent of this feeling is strikingly exemplified in the reception given to the Sheldon books. An English paper, quoted by the Missionary Review for November, 1899, is responsible for this statement: "The most remarkable feature of the present 'boom' is, of course, the amazing success of Mr. Sheldon's books. About twenty publishers are publishing sixpenny novels, and quite fifteen of them are turning out 'What would Jesus do?' and the half-dozen companion books. There has been nothing in the present century like this sermon story. It has sold in literal millions, 3,000,000 having been sold in this country alone, (much increased by latest returns). . . . . In less than six months the circulation of 'In His Steps' has far surpassed the total circulation of Mrs. Henry Wood's novel in forty years! 'East Lynne,' which has had a bigger circulation than any other English copyright novel, has only reached 480,000 copies, and it is said that the total number sold of Wm. Black's novels is not more than 300,000. 'Three Men In a Boat,' a remarkably popular book, reached 160,000; 'Beside the Bonnie Brier Bush,' 90,000; 'A Prisoner of Zenda,' 70,000; and 'The Christian,' the most popular book of 1897, sold to the extent of 123,000 copies in that year. But how paltry these figures are besides Mr. Sheldon's millions!" I received, a few weeks ago, an advertisement of these books which was accompanied by the statement: "Over 6,500,000 copies have been sold." The figures are stupendous, but the spirit they manifest is more wonderful still.

This movement has great possibilities. If the writings of

Paul were specially fitted to meet the needs of the Reformation period, the teachings of Christ are exactly suited to the conditions of our time. We are on the brink of great changes. The atmosphere is surcharged with an electricity that will annihilate or purify our civilization. The church of God must lead in making these sacrifices and efforts that are necessary to establish society on a righteous foundation, and in order to restrain the excesses of those who are running this tendency to extremes, and to guide the Lord's people aright our religious teachers must give close attention to those Scriptures which are particularly adapted to the conditions of our day.

I.—The Keynote of Christ's Practical Teachings is Mark 8: 34-37, and Parallels.

By practical, I mean the precepts that apply to the conduct of believers, as distinct from the Atonement and its associated doctrines to which they owe their salvation. The passage is as follows: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever shall save his life shall lose it; but whosoever shall lose his life for My sake and the Gopel's, the same shall save it. For what shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" It is held by some that the Sermon on the Mount is the centre of all Christ's teachings, but the Sermon on the Mount can neither be understood nor practised unless read in the light of this passage.

The three synoptists connect this statement with Christ's prediction of His death, which followed Peter's testimony to His Messiahship, in Caesarea Philippi, while John associates a similar statement with a prophecy of His crucifixion which followed the visit of the Greeks. Thus in the Scripture as in the life of the believer, absolute self-surrender is the connecting link between the Saviour's atoning death, and our obedience to His commands. Put Christ's precepts before His atonement, and they are an impossible ideal. Put them after

the Atonement, as the natural expression of the life the Atonement brings, and they are clothed in heavenly beauty, and brought within the reach of all.

This is the point at which Christ took issue with current opinions. The Greeks said: Cultivate life to the highest point of perfection. Christ said: Sacrifice life at every point, and this only leads to perfection. The Jews said: Conquer the world by the force of arms. Christ said: Conquer the world by suffering, and enter into glory by the way of the cross. The sacrifice of the lower fleshly life is the only way into the higher life of the soul. The abandonment of carnal pleasure is the only entrance to spiritual joy. The mortification of the passions and forces by which men conquer on earth, is the condition on which the exercise of spiritual power, which tells for eternity, is granted to us. Reserve your life to yourself, and all this will be lost; sacrifice it for Christ's sake, and everlasting achievements will be your gain There are two things which may be done with a corn of wheat—keep it or sow it. To keep it means its preservation, to sow it, its destruction. But the preserved seed abides alone; while the grain that perishes in the process of growth is multiplied a hundred fold. So is it with every human soul.

II.—Christ's Doctrine of Non-Resistance to Evil

must be taken into account in any discussion of the Christian's relations with the world. Matthew states it in these words:—"Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth. But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man should sue the at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain." This has been the subject of innumerable disputes. Like many another principle it has brought blessing when practised, but perplexity when men have tried to fit it into a system. Besides, it takes such direct issue with one of the first

instincts of nature, that of self-preservation, that we are apt to view it in the light of our inclinations. Did Christ mean this absolutely, or, is it limited by other teachings? Is a man to leave himself open to every imaginable injury, or is this compatible with prudent self-defence? Count Leo Tolstoi whose book and life are among the most notable comments on the passage, claims that it must be taken absolutely. It is the central doctrine of Christianity. It is trifling with sacred truth to try to modify it; it is twisting Scripture to suit our inclinations to limit it by other passages. Yet one is surprised, as he reads on, to find this candid interpreter distorting other passsages to preserve this one in its literal force Nevertheless he lives up to his belief. He does not believe in resisting evil; therefore he has left the army. He does not believe in a Christian going to law; therefore he has resigned his judgeship. To us it is interesting to remember that the Doukhobors, who have lately come to Canada were persecuted out of Russia because, among other departures from the Greek faith, they did not believe in war, and would not serve in the army.

Now Christ's own example gives the best illustration of his meaning.

He never used violence in his own defence. James and John came in for a scathing rebuke for wishing to call down fire from heaven on the Samaritans who rejected their Lord. He states as His reason for refusing one of the ground principles of His life, "The Son of Man is not come to destroy men's lives, but to save them." When Peter drew the sword in His defence, Christ forbade him, and healed the wound he inflicted, adding the significant remark: "All they that take the sword, shall perish with the the sword." When, during his trial before Caiaphas, one of the officers struck him, Jesus calmly answered: "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" It is suggestive to compare with this Paul's hot retort when the high priest commanded one to smite him on the mouth; "God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten

contrary to the law?" A remark for which he promptly apologised. The heart of the church universal responds to the comparison that here, as always, the Son of Man is immeasurably superior even to his greatest servant. Before the Sanhedrim, before Herod, and from the soldiers of Pilate, Christ endured the most cruel mocking and abuse without a word of protest, and the crowning injustice of the scourge and the cross called forth not even a complaint.

Notwithstanding, He never questions His own ability to defend Himself. On the contrary the soldiers' ignominious fall when first they confronted Him and His own statement that twelve legions of angels were at His command if their employment were consistent with His purposes, all show the extent of his power. Yet all through his life He meekly suffered indignity and injury, and never struck a blow nor allowed one to be struck in His own defence.

On the other hand, He never recklessly exposed Himself to evil. More than once He kept out of the way of danger. When the Nazarenes tried to throw Him over the cliff, and when the Jews tried to stone Him, He passed through the midst of them, and went away.

When arraigned before Caiaphas, He demanded proof for the alleged heresy of His doctrines. When tried before Pilate He defended Himself by shewing the baselessnsss of the charges against Him. He was silent only when defence was useless, and when He knew that their minds were sealed against truth and right. This certainly looks like self-defence by legal means.

Still more light is thrown on this subject by Christ's aggressive policy toward error. When He cleansed the temple on two occasions He shewed an anger approaching to violence against the authorities who profitted by and the traders who engaged in the practises which made His Father's House a den of thieves. When encountered in controversy, He signally defeated His opponents at every turn. When they sought to put Him on the horns of a dilemma, as in the case of giving tribute to Caesar, He adroitly turned the difficulty back on themselves. Insincere triflers He covered with

confusion, sneering Sadducees He foiled with their own weapons. Pharisees who sought to entangle Him in His talk, He puzzled so effectively from their own Scriptures that "no man was able to answer Him a word, neither durst any man from that day forth ask Him any more questions."

His attitude to the principles of the Scribes and Pharisees was one of unrelenting opposition. He did all that He could to win them to the truth, but when they were obdurate, He exposed their hypocrisy, and ruined their influence. In that last terrific denunciation, the lightning strokes of His wrath shattered the fabric of their pretences which had been the labor of generations, and scattered in a moment the shadows in which they trusted. You cannot parallel that denunciation in history. Like whited sepulchres they were fair without, but within they were full of all corruption; their spirit was that of vipers, poisonous, cruel; their aim and their end the damnation of hell. Its effects were appalling. Study the history of religious persecutions and controversies from the days of Elijah down, and you cannot find one sect that was so completely demolished, and its name buried so deeply in shame by any human effort, as was Pharisaism by this awful burst of Divine wrath.

All this certainly does not resemble the absolute non-resistance which Count Tolstoi advocates, nor does it approach the tolerance for everything and everybody which so many moderns ascribe to Christ. This much it certainly shews: Christ excludes physical violence from the service of truth, and teaches His followers to suffer wrong rather than use it in their own defence. Other means they may use, as when the disciples were taught to depend on the Holy Spirit to give them what they should speak in their own defence when on trial before governors and kings, provided that these means be right, and, above all, that such defence be consistent with the progress of the Gospel. But even with these privileges, Christ reversed the world's standards of action. To personal considerations He gave scarcely a thought; to moral and spiritual interests, He devoted all His mind and strength. The world's and even the church's custom is to exert all their

power in personal concerns, and to view with comparative indifference great moral questions. Many Christians seem to give largely and to make great exertions in defence of the Sabbath, to further the temperance cause, to help the poor, to support missionary enterprises, and for many other praiseworthy ends. But the very best of them would multiply their gifts and efforts a hundred fold to defend a personal right or avenge a personal injury. The greatest difficulty imaginable is encountered in arousing the Christian public to a sense of duty on great moral and religious questions. Christ's doctrine and practice are a standing rebuke to such a spirit. If we were like Him, our spirit would be meek toward personal injury but blazing with anger against moral wrong; careless about our personal concerns, but burning with holy ardor in the cause of truth. And before our Christianity can be the power it ought to be, there must be something like an approach to Christ's ideal in these vital matters.

III.—Christ's Personal Relations with Men.

His spirit is best described in His own words: "I am meek and lowly in heart." It is only by the spirit of meekness that the church can grow. Meekness has been spoken of as a power; more correctly it is the spirit which gives scope to other powers. Without it, the power of the Holy Spirit is impossible, knowledge and genius are of no avail. With it, the Holy Spirit will fill the soul, and will employ our powers and attainments for the salvation of men.

Its spiritual value is well illustrated by its power in the world. Christ said: "Blessed are the meek, for they shall inherit the earth." On this passage, Bruce comments: "The men who suffer wrong without bitterness or desire for revenge a class who in this world are apt to go to the wall. In this case we should have expected the Teacher to end with the common refrain: theirs is the kingdom of Heaven, that being the only thing they are likely to get." Jean Paul Richter humorously said: "The French have the empire of the land,

the English the empire of the sea; to the Germans belong the empire of the *air*. But Jesus promises to the meek the empire of the solid earth. Surely a startling paradox!" But Christ's sayings are full of surprises to those who read them in the light of men's opinions.

This is, and is intended to be in direct contradiction to the idea that the conquerors inherit the earth. This was Alexander the Great's opinion, the old Roman view, and the Jewish doctrine of the performances of their expected Messiah. And here the real Messiah places such hopes in the category of impossibilities and holds up what seemed the feeblest quality which could characterize a man as the only great conquering power in the universe. The statement is true of the meek as a class. They are to have the greatest actual possessions, acquire the widest influence, achieve the truest success. It does not mean that every meek man will be richer than every fighter, but the meek as a class will be more successful than the proud or combative as a class, and a man has a far better chance of prosperity working along lines of meekness, than working along lines of strife. The reasons are obvious.

(a) By meekness men build up instead of destroying. Your conqueror may think he inherits the earth, but really he exists to destroy all that makes the earth desirable. The noblest lives have been sacrificed to the god of war. He has ruined the largest results of human labor and the finest productions of human art. Wealth untold has been spent to support him, but multiply that a million fold and you cannot calculate what he has wantonly destroyed. Israel was conquered by Assyria, Jerusalem by Babylon and again by Rome. These conquerors thought they gained the land, and they did get much spoil. Yet property, the production of ages, was destroyed; wealth, the accumulation of generations was wasted; the best and bravest of the people were slain; the spirit of the remnant was broken, and their energy and enterprise paralyzed. They gained the land, but not till it had become a barren waste. And what became of them? As Beecher says: "Time sits upon the ruins of the mighty

things which they built, muttering; but we cannot hear even the name it pronounces. 'The memory of the wicked shall rot.'"

Contrast these results with the work of Moses, who built up a nation, and with that of Ezra and Nehemiah who restored one, and you can see the difference between the fruits of meekness and those of strife. For their work endures forever, and their names shall stand high on the world's roll of honor as long as Time shall last. "The meek of England, driven from their native land by religious intolerance, have inherited the continent of America." The meek of Flanders and of France, fleeing from persecution in their countries, started and inherited the wonderful industrial expansion of England. Everywhere through the world the wealth and power which endure are created by meekness and are inherited by the meek.

(b) Again men work with the meek to give them success. No man can ever raise himself to a high position. He must be lifted there. The secret of his success lies in his ability to induce others to do it. Men must buy from the merchant, and so put their money into his hands, before he can become wealthy. Men must choose the statesman as their political leader, and so raise him above themselves before he can direct the destinies of the nation. People must listen to and be moved by the preacher before he can be great in the service of his Lord. Men are perfectly free in this and cannot be driven to it. He who would succeed must persuade others to let him serve them in order that he may be rich or great, and the more he can persuade to do this, the greater or richer he will be. By meekness all such must work. Some of the ablest men in public life cannot rise to high positions because they have not the geniality and magnetism that win. Famous preachers have failed because they persisted in denouncing where they should have preached the love of God. English commerce has been seriously hampered because the manufacturers would not adapt themselves to the wishes of their customers. The lack of meekness was the cause of failure in each case, as it is in multitudes of others. Men will raise to

the highest positions those who can bear with their weaknesses, and cover their faults with the mantle of charity, while they serve their interests with zeal and ability.

(c) Then meekness deals with those powers that endure. They may or may not be recognized by men, but none the less truly do they shape the course of nations and mould the future of the world. Much might be said about the undercurrents of history. Greece, vanquished by Roman arms on many a hard fought field, captivated her conqueror by her intellect, won him by her culture, and ruined him by her voluptuousness and vice. Christianity, persecuted and driven out of sight by the Roman authorities, yet under the surface leavened the mass of the people with its feelings and convictions, until in Constantine's time it was suddenly discovered that the Christians were the leading sect. Later on, when Rome was crushed and devastated by northern hordes, the religion of the subject race converted and civilized the conquerors. These were movements unnoticed by the great men of these times. Even the closest observers did not notice that a new power was growing that would soon sweep all before it. As men now estimate the forces that brought the world to its present condition, the decisions of rulers and achievements of conquerors are seen to have been the merest side-issue, while the powers gained and wielded by the spirit of meekness have changed the course of Empire, and turned the world to its will. So it is now, and always. The time will soon come when all the world will recognize that the nations o to-day have been influenced infinitely less by force, and wealth and the wisdom of men, than by those unseen spiritual powers that act on men through love.

This will define the church's attitude toward war. In those days of conflict it is well to remember that the spirit of Christianity is in ir reconcileable antagonism to deadly strife. The religion of love cannot but be opposed to the bloodshed and butchery of the battle-field, to the desolation and anguish it brings to every nation engaged in it. It disowns war as a means of advancing Christianity. War may,as in Reformation days,defend ground already won; it may,as in the case of China,

open the way for the Gospel to enter a country, but it cannot itself extend the spiritual dominion of Christ. Not only that, but it interferes with the play of those spiritual powers on which the progress of the Gospel depends, and it arouses passions that make the hearts of men impervious to the appeals and claims of love. War may sometimes have helped civilization but it has only done blunderingly and ruthlessly what the Gospel would do perfectly. The true pioneer of civilization is the Bible, not the sword. The church's ideal is not a universal empire upheld by force, but a spiritual kingdom founded on love. And if believers be true to their ideal and to the spirit of their Master they must steadily work towards the time when men "shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

In view of these things and of Christ's command to resist not evil, Count Tolstoi says that a Christian should not fight under any circumstances. The general practice of such a theory would be its own destruction. War will be necessary and, therefore, justifiable as long as there are evils worse than war, and which war can best prevent or abolish. When such conditions arise, Christians are readiest and ablest to maintain the right. But against wars of injustice and aggression; against the national jealousies and strifes that lead to conflict; against allowing politicians to play with fire over a powder magazine, as the statesmen of Europe are doing; against resorting to the arbitrament of arms before every other means has been exhausted; against the sacrifice of valuable lives for principles that are worth nothing when maintained and possessions that are worth nothing when gained, the Church should resolutely set her face. The success of the Christian public in preventing war over the Venezuelan difficulty shows that even when national honor is at stake peace may be preserved if the Church be emphatic in her demands for it. The same strong demand for peace from the religious authorities would relieve the Empire's strained relations with France and, perhaps, prevent the unspeakable

calamity of the war now threatening these two peoples. Had the churches in South Africa and Great Britain been less partisan and more prophetic before the Transvaal dispute reached an acute stage, even that war with its awful slaughter might have been averted. The Crimean war is now regarded as a gigantic blunder. It is the Church's duty, in fulfilling her prophetic office, to foretell these things, and use her influence to turn the nation from them. Christianity has great influence with the people, and if we do not use it in the interests of peace, then when the calamities of war bear heavily on the nation they will cast out the prophets that prophesies smooth things when they should have declared the judgments of God.

These truths about meekness also show the spirit in which believers ought to deal with the world. There is nothing more deeply needed than the recognition of the truth that meekness is indispensable to Christian work. The Church is leavened with the world's belief that, in the dealings of man with man, meekness is weakness. They forget that the spirit which resists violence with violence is what we hold in common with the brutes, while the spirit which controls our passions and devotes them to the great aim of life is what we hold in common with God. The blow for blow system, which men call manhood, lets our anger destroy our work for God, the meek which insists that no matter what we suffer God's cause must be furthered, is real strength and real manhood in the sense in which Christ exemplified them.

This is borne out by the whole history of Christian work. A few stories are still told by admirers of the fistic art, of how ministers in rough places have gained a foothold by a slugging match. But the vast majority of our missionaries both win and retain their influence by love. It is so both at home and abroad. Every missionary, by his attempts to win, leaves himself open to insult and injury as the merchant or foreign consul does not. And his success in his work is regulated by his ability to bear these wrongs in a meek spirit. You have heard of the controversy between John G. Paton and John Geddie about the bombardment of Tanna. After

the fearful exhibition of native savagery that drove Paton away, the island was bombarded by an English man-of-war to frighten the natives into better behavior. Paton justified the action; Geddie denounced it as suicidal. Let the merits of their arguments be judged by their success. Where Geddie laboured it was said: "When he came here there were no Christians; when he left there were no heathen." No mission was established in Tanna for years after the bombardment, and even yet it gives more trouble and bears less fruit than any in the group. The whole history of missions is a verification of Christ's precept, for such work is done "not by might, nor by power, but by my spirit, saith the Lord of hosts."

The need of this non-resistance is felt still more keenly in our Christian work at home. If Christ's example in this respect were generally followed, it would go far to solve every problem that now faces the church. Take, for instance, our social relations as members of the churches. It may seem like magnifying a mole-hill into a mountain to speak of the quarrels and spite of social life in the same breath as these questions of world-wide importance, but the number and bitterness of these disagreements and the unforgiving spirit that accompanies them, make them one of the most serious obstacles to spiritual progress. They arise about every conceivable difficulty that men and women can have with one another, and they prevent Christian unity, forbid Christian love, and shut out the Holy Spirit's power from the congregation. If church-members are to win men to Christ, if they are to be a unit against evil and for good, if the Holy Spirit is to work through them to quicken the dead world, they must live together in peace and love, and the only way to peace and love is by manifesting a spirit of meekness toward one another.

The same quality must be found in Christian business men. The question is often despairingly asked: How can we reach the masses? Every individual of these unchurched masses has business dealings with professing Christians, and if these believers would shew their Master's meek desire to

help and save them, they would soon be won to Christ and the church. If Christian employers sought meekly to serve their employees' interests, if Christian servants sought unselfishly to benefit their masters, neither labor nor capital would long be unsanctified. The strikes and quarrels that are a constant menace to our individual prosperity, are caused as much by unnecessary harshness as by low wages. This refusal to treat men as men, this overbearing spirit that tyrannizes over one who cannot retaliate lest he be deprived of his living is the most contemptible feature of business life, and is the source of untold wrong. Christians are sharers in the world's guilt in this matter. Christ's call is for every believer to become His ambassador, and we cannot advance His interests unless we shew His spirit. Meekness is our great means of furthering Christ's cause, our method of overthrowing evil, for by it the doers and supporters of evil are won to our mode of establishing the truth,for thus men's hearts are won, their minds open to the truth, and the Holy Spirit given that entrance necessary for the renewal of their nature.

IV. Christ's Attitude Toward Wrong.

This is shewn in His dealings with the Sabbath question, with the publicans and outcasts, and with the Jewish leaders generally. Meek and lowly as He was in His relations with war personally, He was inflexible as iron against their vices.

In His feelings toward reform such features as these are easily discerned.

He avoided extremes as carefully as the compromise of principle. This is seen in the Sabbath controversy. The Rabbis pushed Sabbath observance to such a length that it became a burden instead of a blessing. And Christ repeatedly rebuked their legalism, proving by example and precept that "the Sabbath was made for man, not man for the Sabbath." The point needs constant emphasis. How many good causes have failed because their supporters sought to substitute a moral despotism for an established wrong. And every good cause to-day is hampered by such extremists, for men's consciences condemn their ideals as strongly as the evils they detest.

Christ pronounced spiritual evil more dangerous than fleshly vice. The publicans and harlots were nearer the Kingdom of Heaven than the hide bound formalists of the Jews. On such a principle the church's coldness and deadness, doctrinal error and moral dulness, is now a more serious menace to the welfare of humanity than even such giant evils as the drink traffic. The Holy Spirit's power alone can remove the evils of the world, and by thus diverting His energy, they leave the world's wrongs untouched and add to them the blight of soulless ceremonialism.

Christ detested particularly sins of inhumanity. The inhumanly selfish, like the priest and Levite who passed by the wounded traveller; the inhumanly wealthy, like the rich man of the parable; the inhumanly religious like, the teachers who made an unbearable load out of what should have been the means of grace, were his peculiar aversions. And the greatest sins that curse the race arise out of a disregard of the ordinary feelings of humanity.

In all His thought sin means death. His own sufferings were a most awful testimony to its destructiveness. Deep as was His sympathy for the fallen, He knows no way of salvation for them but by a return to their Father's House, and to the paths of virtue. And the great aim of His life and death was to make this possible.

In His opposition to iniquity the following are the principles He followed :

He first tried to win the evil-doers. His success in this with the publicans and sinners was the wonder of his time. The Jewish authorities, however, He signally failed to gain. Nothing in all His history is more pathetic than his vain attempts to teach them the truth, to touch and awaken their spiritual instincts and to turn them from their obstinate unbelief which was driving them fast to destruction. The first half of St. John's Gospel shows how he returned again and again to the attempt, even in the face of hatred and contumely.

Men recognize this now in religious reform. Time was when he who could not stand the church's coldness went out

and formed a sect of his own. Lately men like Spurgeon and Moody, though protesting against the lukewarmness of believers, yet recognize that the most effective way of remedying it is to work in the church and to awaken these Laodiceans into earnestness and energy. And the plan is scriptural and successfu

The point is frequently forgotten by moral reformers. Rarely, in opposing the liquor traffic, for instance, is there any serious effort made to reach those engaged in it. They are at once excluded from Christian sympathy as moral lepers whom even Christ cannot cleanse. Such a method is unchristlike and unworthy of His people.

The mere fact that Christ acted on the principle we have laid down is evidence that it is divinely wise. The reasons why we should follow His example are weighty.

The believer's first aim is to save souls. Whenever you antagonize a man you forfeit forever your influence over him, and thus frustrate, in his case, the purpose of your life. This, therefore, ought not to be done until every endeavor to reach him has failed, and he is confirmed in his wrong-doing.

To save the sinner is the surest way of stopping the sin. You thus strike at the very foundation of the trouble. The turning of a human soul from sin to righteousness is a great gain to the cause of Christ—eternity only will show how great.

Our only hope of success lies in the number of men we can win to our cause. If the wrong-doer himself be won many more will come with him, while if he be unfairly dealt with many will be driven to his side who otherwise would not go.

Whether the evildoers were won or not, *Christ stopped the evil.* It is a favourite idea with many that on moral questions only moral suasion should be used. Not so did Christ understand it. He roughly ejected dishonesty from His Father's House. This two-fold cleansing of the Temple was His judgment, not only on the traders, but on the sacrilegious avarice of the priests who rented the holy premises to them. When all that divine love could do failed with the

Pharisees, He denounced them to the multitude with such fearful effect that their principles, practises, and name were buried in eternal contempt. And like vigorous measures must be taken now.

Men often say, preach the Gospel only and the truth will triumph over all wickedness. This is urged by moderates who think that conflict with iniquity is below the church's dignity, and by extreme evangelicals who object to the use of any earthly means in God's service. Now our generation is not likely to blessed with more powerful preaching than that of Christ, yet His preaching to the Jews failed to turn them from their sins. And there are men now engaged in destroying souls who are as hardened in their wickedness as any in Christ's time, and when our advocacy of the truth does not change their conduct, we must resort, as He did, to sterner measures. This is our great apology for using all legitimate means against the liquor traffic, against Sabbath desecration, against political corruption and other giant crimes, and nothing short of a faithful use against them of all the powers at our command will justify us in the sight of God.

Christ's final way of opposing unrighteousness was *by suffering*. When the wrong-doer persists in sin, and then sees his chances of gain spoiled, he turns to destroy his enemy. And in so doing he deals his own cause its deathblow. Christ's arraignments of the transgressions of His generation led them to plot against His life, but by His death was sin's dominion broken forever. He taught this when He said: "Blessed are they which are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven." Continuing, He gives special emphasis to the thought. It is, therefore, because their persecution is a result of their conflict with iniquity that such blessedness is theirs, as the comparison with the prophets further shews. They may suffer but their cause will prosper through their suffering more than by their grandest triumphs.

This principle must be carried into effect in every sphere of human activity by those who move in it. The pulpit alone cannot reform the world. People often point to what the pulpit did for the nation in the days of the Reformation and

English Revolution. But how was that work done? The principles laid down by the pulpit were carried into action by men like Pym and Hampden in Parliament, by men like Cromwell and William of Orange on the field of battle, by men like Milton in literature, by innumerable believers in every line of life. The pulpit must now emphasize more strongly than ever the principles that ought to regulate human life, but these principles must be applied by Christian statesmen to politics, by Christian merchants to commerce, by Christian professional men to the professions, by Christian workers everywhere to the peculiar conditions that meet them. And these men must go into their work prepared to suffer for righteousness' sake.

We hear a great deal about political corruption in these days. The only effective remedy is for Christian politicians to refuse to patronize, or profit by bribery of any kind. Many of our best men in public life, although personally pure are aware that others are engaged in corruption for them. Their religion requires them to take a firm stand against it in its every form.

Well then, it may be said, no one can succeed in politics unless he, or others for him, resort to bribery. To judge success by getting into parliament is to value it by a false standard. A politician or party, failing because of purity, will do more for the nation than ten thousand victories won by wrong, even though the victors be the leading statesmen of the age. And a few brilliant careers, sacrificed on the altar of political purity will do more to cleanse our nation from its public filthiness than any other means that can be devised.

The same principle holds in the pursuit of wealth. It is often affirmed that you cannot serve Christ in business, that such lying and misrepresentation, such hardness and selfishness are rendered necessary by iron competition and unscrupulous competitors that one cannot succeed and follow Christ. A statement partially true but generally false. And where sin seems necessary, let good men offer their success for the cause of Christ, choosing to fail rather than stoop to wrong. There never was such a demand for good men as there is now,

and if Christ's servants would stake their prosperity and condition their services on obedience to His laws, the world would soon meet their demands.

So in the Sabbath question, the temperance question, and in every reform in the dealings of man with man, progress is made only by suffering, and until men are found ready to suffer for righteousness' sake no material progress can be made. The church should unite in demanding it of men, for only thus can it ever become general. Many have sacrificed their positions out of loyalty to the Sabbath, for example, but they did so as isolated individuals and their influence was not felt. Let the church demand it everywhere that the whole land may feel its power. Not many such sacrifices would be needed, for the world cannot dispense with the services of the righteous, and will soon conform to their views if they are only loyal to Christ. But some would have to suffer. And if the church call for it, it will be given. Men respond to the call for sacrifice more freely than to any other, and their lives are not too good to offer for any cause they have at heart. All our efforts for righteousness must culminate in this. Win the sinner, if you can, overthrow his sin, if you can, but be ready for sacrifice in the process.

You will notice that it is not said of the persecuted that they shall inherit the earth. What we ask, does not the statement about the meek refer to those who are meek unto death? Does not Christ's promise to recompense one hundred fold in this world those who sacrifice anything for Him apply to those who sacrifice everything for Him? Yes, but whenever the reward comes they sacrifice it as well. Livingstone sacrificed everything for Christ's cause in Africa. From his first explorations he reaped a harvest of wealth and renown such as he never dreamed of before. But they no sooner were his, than he devoted them to Africa's salvation. From his second expedition he won still greater riches and power, and immediately gave it up for the opening up of Africa and its deliverance from the slave trade. And in his last days, he struggled forward in want, loneliness and sickness, to find the source of the Nile, for no other reason than

that he might use the prestige it would give him to move the nations to heal that open sore of the world. Such men do inherit the earth, but they sacrifice it for the sake of the Kingdom of Heaven, which becomes their permanent possession. They are Christ's jewels of priceless value, the glory of humanity, the hope of the world. And over the graves of those who suffer for righteousness' sake and after the night of sorrow that intervenes, the dawn of a better day will soon appear.

V.—Christ's Teaching on the Subject of Wealth.

To the subject of wealth and its distribution men's minds are turning in increasing numbers, and with increasing earnestness. The place held by the struggle for religious and civil liberty in the sixteenth and seventeenth centuries is occupied now by the strife between labor and capital, and all its associated questions. As has been said, our powers for the production of wealth have developed more rapidly than our arrangements for its fair distribution, and while our riches have enormously increased, the proportion of the poor is unreasonably great. How, then, is this to be remedied? Men's minds are searching everywhere for an answer to the question. Innumerable volumes on social themes flood the book market. Christianity is being judged anew by its ability to solve the new problems that the fortunes of the war present.

The Church cannot but be interested in a question so intimately connected with man's welfare. Besides, the spirit Christ inspired and the principles He enunciated afford the only solution for those problems that concern the dealings of man with man.

1. Christ does not condemn wealth in itself. It has often been supposed that He did. Many believers have often sacrificed their possessions, holding that one could not be a Christian and be rich. But such an one must leave many of the facts of the evangelic record out of account. Christ gave Zacchæus, the rich publican, as warm a welcome as He gave Bartimæus, the blind beggar. Joseph of Arimathea, Nicodemus, and the women who ministered to Christ, rendered

Him services by means of their substance which could not have been given by the poor. In the early church, which showed the greatest willingness to follow Christ's example in this respect, there was no obligation to sacrifice one's property, as Peter's words to Ananias and Sapphira clearly prove. In Luke we find Christ's views on wealth set forth most definitely, and many charge him with Ebronism. Plummer remarks on this: "That Luke is profoundly impressed by the contrast between wealth and poverty, and that, like St. James, he has great sympathy with the suffering poor, and a great horror of the temptations which beset all the rich, and to which many succumb, is true enough. But this is not Ebronism! He nowhere teaches that wealth is sinful, or that rich men must give away all their wealth, or that the wealthy may be spoiled by the poor. In the parable of Dives and Lazarus, which is supposed to be specially Ebronistic, the rich Abraham is in bliss with the beggar, and Lazarus neither denounces on earth the superfluity of Dives, nor triumphs in Hades over the reversal of positions. In the story about Zacchæus, which is peculiar to Luke, this head tax-gatherer retains half his great wealth, and there is no hint that he ought to have surrendered the whole of it. . . Throughout the third Gospel there is a protest against worldliness, but there is no protest against wealth." In special cases Christ required men to give up all their riches, but this was for particular reasons, and there is no ground for the view so often taken that He considered the possession of wealth a sin, and that He was the first Socialist.

2. *Christ showed the extreme difficulty of salvation for the rich.* On this point he was most emphatic When the rich young ruler forsook him rather than part with his possessions, Jesus remarked to His disciples: "Children, how hard it is for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." It is a striking illustration of this position that when Christ came to earth, He chose a condition of poverty, and that, when He called His apostles to become the heralds of His Gospel,

and, therefore, to attain the highest spiritual excellence, He required them to leave all and follow him. The Church has always felt that great wealth well nigh prohibits great spiritual attainments. At one time John Wesley said that he knew only two men who had not been injured spiritually by growing rich Later on he remarked that he did not know any. His testimony coincides with Christ's teachings, and the Church's whole experience. The reasons for this are set forth in several of Christ's sayings. There is the tendency of the heart to rest in riches. "Where your treasure is there will your heart be also" Christ taught, as he warned His people against accumulating treasures on earth, and urged them to lay up treasure in Heaven. The man whose aim is the amassing of a fortune will have his heart set on it to the exclusion of Heavenly interests. It is an inexorable law and men may protest against it in vain. In antithesis to His blessing on the poor, Christ said: "Woe unto you that are rich! for ye have received your consolation." The reason for it is that their wealth was all the consolation they sought. The blessings and powers of the spiritual world were an unknown region to them, and they did not care enough to explore it. The rich, in such a case, have not learned the first lesson of Christianity, that "a man's life consisteth not in the abundance of the things which he possesseth." There is the danger of choosing Mammon as a master, and Christ said: "Ye cannot serve God and Mammon." The laws of the two kings conflict with one another at many points, and Mammon-servers obey his laws even when they are contrary to Christ's, besides giving him the chief place in their hearts. This was the rich young ruler's fault, and it resulted in deliberate unbelief. To this men reply that they serve Christ with their means. This is often true, and there are great possibilities of such service. But it is gross hypocrisy to say that they are serving Christ with their gains when they dole out pence to His cause for pounds that they heap up for themselves. It is a principle nearly universal that the growth of a man's generosity does not keep pace with the growth of his possessions, and that the widow's mite is a far larger propor-

tion of her income than the benefactions of our merchant princes are of theirs.

Then the pursuit of riches leads to selfishness. This is exactly what Christ denounced, and against which the whole spirit of our religion moves. Dives is not condemned for any gross immorality or injustice—he simply lived to himself. The rich fool is not accused of getting his wealth by wrong, but of thinking only of himself in using it. In the judgment of the nations, those on the right hand are commended for ordinary deeds of human kindness, while those on the left are banished for neglecting these common-place duties. "Inasmuch as ye did it not unto one of the least of these my brethren, ye did it not to me," Christ concluded, showing that the preference of self to others means the preference of the world to Christ. I need scarcely point out the sentence that the judge thus pronounces on the heartless selfishness that now dominates the business world; and as the close pursuit of wealth tends to cultivate this, it becomes a serious menace to Christian life.

This, in turn, leads to the danger of losing all dependence in God. In striving for the things of earth men are apt to think that all depends on their struggles, forgetting that when their best work is done, God alone can give the increase. Against this is directed the beautiful passage in Matt. vi., which ends with the words: "Be not therefore anxious, saying, What shall we eat? or, Wherewithal shall we be clothed? . . . For your heavenly Father knoweth that ye have need of all these things." (R.V.) The absence of heart-burdening care about such matters ought to be one of the distinctive features of Christianity. Even advanced thinkers blush not to hold that the millenium will be found in the increase and distribution of creature comforts. The idea is absurd to those who know the human heart, but it is prevalent, and it is loading the souls of men with burdens too great for them to bear. Christ holds that its origin lies in devotion to the world, and exhorts His people to remove the evil at its source.

For these reasons Christ says emphatically: "Whosoever

he be of you that forsaketh not all that he hath, he cannot be my disciple." Let men therefore count the cost. If we wish to be saved, the surrender of our possessions must be made in as good faith, as if we left them all and walked out penniless Christ may require the sacrifice, as He did from John and Matthew. If so, it must be yielded. Or He may desire us to win and use riches for Him as His steward, as He did with Zacchaeus. If so, we must be faithful and not spend it for self while pretending to employ it for Christ. God's guidance should be sought and followed in all these things, and such practical submission is the only way to spiritual growth, to treasure in Heaven, and to the keeping of the hea right with God.

3. *Christ's message to the rich is to invest earthly wealth in heavenly treasure.* When a man believes that God has called him to service in any worldly occupation—and it is to such a sphere that the majority of men are appointed—he must further the interests of Christ's Kingdom by his methods and spirit in it, and by the results of his work. He must serve Christ as faithfully in his calling as a missionary does in evangelizing a heathen land.

They are to sacrifice the lesser for the greater. In Christ's mind, this world is poor and mean in comparison with the next. He insisted that when the claims of the two collide, the lower must give place to the higher. If it were even an eye or a hand that offended, it was to be sacrificed to avoid the destruction that the continuance of its offence would bring. It is possible to enrich ourselves for eternity, by a prudent use of our means in time. Therefore Christ commands us to lay up treasure in Heaven. This is the central thought of the parable of the unjust steward. As he had secured friends for the future by a cunning use of his master's goods, so we may make friends for eternity, who will receive us into everlasting habitations, by a judicious employment of whatever means we have. Every man who has anything at his command must choose between its retention for self with eternal loss, or its expenditure for Christ with eternal gain.

Next, men are to be faithful in earthly duty as a condition

of future reward. This lesson is taught in the verses that follow the parable of the Unjust Steward. They are as follows: "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much. If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" This parable has often caused great perplexity because the point of these verses has been missed. They are a corrective of the parable, and are as necessary as its application. Christ commended the prudence of the Unjust Steward, and that only. Here He warns us against his unfaithfulness, and lays down faithfulness in earthly things as an indispensable condition of spiritual wealth.

The same truth is enforced in the Parables of the pounds in Luke, and talents in Matthew. In the parable of the talents, five talents are given to one servant, and two to another. The one who out of two talents made two more is as warmly commended, and enters into the same joy as the one who out of five made five. The lesson is that unequal gifts with equal diligence will be equally rewarded. In the parable of the pounds the same amount is given to each servant. The one who out of one pound made ten receives far higher praise and double the reward of him who out of one made five. The lesson is that equal gifts and unequal diligence will be unequally rewarded. The diligence or faithfulness is the determining factor in both cases. And such it is in our use of all our earthly gifts and privileges.

I do not know of any quality that is more necessary in the work of men to-day than such fidelity as these passages demand. First, it means that gain is never to be made by wrong. It matters not whether the wrong be legalized or not, if it be contrary to the law of love, it can bring nothing but a curse.

Next, in striving toward success men are to be strictly faithful to all their obligations. Workers who will be steady and energetic in their employers' service are sought for on all

sides. Such diligence is one of the first fruits of grace, and the church should toil and seek for it. Formerly the church was charged with being partial to the rich. Against this a reaction has set in, and the reaction has swung too far, for the church often allows her pity for the poor to lead her into unjustifiable denunciations of the rich. Now she must be careful not to put a premium on failure; not to let the world imagine that so long as a man is down he will have her sympathy and aid, but that whenever he rises to the height of prosperity he must expect her to side against him in everything. The man who, working along lines of righteousness, is truly successful in the pursuits of earth is nearest the example of Christ whose success was the highest in the history of the world.

We must not forget that, in a multitude of cases, poverty is due to vice, unfaithfulness or wilful inefficiency. This is strikingly illustrated in a book lately published by Prof. W. A. Wyckoff, of Princeton, entitled "The Workers." Professor Wyckoff desired to study the social problem at first hand, and in 1891 started out from the Eastern States to work his way across the continent as an unskilled labourer. This book is a record of his experiences. Not only did he succeed in finding work everywhere he went, but in every occupation he entered, he found good chances of promotion. Yet, as his had been a student's life, he was absolutely unskilled in these branches of industry, and gained these opportunities simply by honest effort. In a little booklet issued recently in their "Four Track Series," by the New York Central Railway Co., entitled "A Message to Garcia," the same truth is emphasized more strongly. Among other pointed comments, he says: "No man who has endeavoured to carry out an enterprise where many hands were needed, but has been well-nigh appalled at times by the imbecility of the average man—the inability or unwillingness to concentrate on a thing and do it Slipshod assistance, foolish inattention, dowdy indifference and half-hearted work seems the rule; and no man succeeds, unless by hook, or crook, or threat, he forces or bribes other men to assist him; or mayhap, God in His goodness sends

him an Angel of Light for an assistant." Such cases might be multiplied indefinitely from every sphere of human activity. Of course, this is only a one-sided view of the case. It takes no account of the numbers sentenced to poverty by unpropitious circumstances, by disease, by unforeseen calamity, by burdens too great for them to bear, by moral deformity for which others are responsible. Yet when employers of labour are calling out constantly for trustworthy men and declaring that they cannot find them, the matter has assumed sufficient proportions to merit consideration in every scheme for social reform, and to command the earnest attention of the church. And while she denounces unmercifully the tyrannical capitalist who takes advantage of a man's extremity to employ him at one-half his value, let her condemn with equal emphasis the faithless labourer who cheats his master out of time and service that are justly his.

Far more forcibly does this truth apply to the wealthy, for with their enlarged powers and opportunities weightier responsibilities are theirs. The worst capitalist is not the employer of labour, hard and inhuman though he be. It is the man who expends the money entrusted to him in luxurious self-indulgence, instead of using it in the service of God and humanity. And to one and all this charge of faithful service is brought home, for only thus can earth's blessings be transformed into heavenly treasure, and earth's labours be blessed with the favour of God.

Another spiritual purpose which riches may serve, Christ shews to be this—that they may express, and therefore cultivate Christian love. His great lesson on this point is given in this Parable of the Good Samaritan. Its central thought is that your obligations to men are regulated by your ability to supply their needs. A man's responsibility then grows with the development of his ability to help others. The fact that these others may be strangers or even enemies does not absolve us. The one question is: do they need? and the peculiarity of Christian liberality is that it is given to strangers and enemies as well as to friends. This Christ commanded on many different occasions.

The application of this to wealth is clear. The power of money was never as great as it is now. Nations stand or fall by it. It is the increase in its power and volume which has made the labour problem so acute, and which makes the great corporations so often a menace to the country's liberties, but which, at the same time, hastens the development of the country's resources, increases our comforts and conveniences, multiplies indefinitely our control of nature's forces,and makes our influence world-wide, no matter how limited our means. This increase in the powers of civilization leads to a corresponding increase in the powers of Christianity and widening of the range of its influences. Facilities for commerce are facilities for missionary enterprise. The extension of the influence of Christian nations means new openings and privileges for the ambassadors of Christ. Famine stricken districts in Central India can be relieved by the clarity of Canada, and every child can do something to aid. Missions may be established and work carried on that would have been impossible in any other age. Besides all these there are the poor, whom we have always with us, and the cry of whose needs is daily going up to God and whom we are abler to help than ever. With this growth in our abilities comes a corresponding growth in our responsibilities.

We have many splendid examples of how, in these circumstances wealth may be employed for God and man. Andrew Carnegie, with his fortune of nearly $200,000,000, and his income of over $25,000 per day, is author of the adage: "He who dies rich dies disgraced," and has set himself to expend his entire fortune for the good of humanity during the remainder of his life. John G. Paton tells of an American gentleman who had made a competency for himself early in life, and who still carried on a large and flourishing business that he might devote *the whole profits*, year after year, to the direct service of God and His cause among men. Dr. Pierson tells of David Paton who gave all his money—$1,000,000—to missions and also of Sarah Hosmer, a poor needlewoman, who on six different occasions saved the equivalent of $50.00 to educate a native preacher in Oriental

countries, and when she died there were six men preaching in foreign lands whom she had helped into the ministry. Sheldon pictures great enterprises as being run in the interests of the labourers as well as of the capitalist, and the ideal is rapidly coming into favour. Some men have sufficient business capacity to keep 10,000 hands profitably occupied, while others cannot plan enough to keep their own busy, and it is hard to imagine a more Christ-like thing than for a Christian man of ability to direct profitably the industry of those who cannot think for themselves. And many of our capitalists do it. Large sums are being laid out in improving the dwellings of the poor, in multiplying their privileges, and brightening their lives. While of the wealthy who are equipping and endowing splendid seats of learning, the name is legion. It may be said that many of these benefactions do not alleviate the distresses of the poor. But Christ has taught us that there is a duty higher than charity. When Judas protested against Mary's extravagance in annointing Christ with the spikenard, Christ silenced him by saying: "The poor always ye have with you, but me ye have not always." Likewise many of the needs that have called forth splendid endowments from wealthy men were rare opportunities, and those who embraced them merit Mary's praise. I quote these cases not to shew that the responsibilities of the rich are being met but to illustrate how some meet them and others may, even under our present social system. These figures sound large. When you consider the insignificant proportion of the wealthy, thus represented, when you remember that the average Christian does not regard it binding to serve God with his money in the way Christ requires, when you think of the enormous sums expended on sports, social functions, luxuries and sinful indulgences, when you see the heartlessness and tyranny of many of the moneyed class, you can see the need of renewed emphasis on the Christian doctrine of stewardship. When a man becomes a believer, his wealth as well as his other powers, must be consecrated to the cause of God. This truth needs to be preached to all, to the man who is putting by $100.00 a year as well as to him who is putting

by $100,000.00 that all men may see and feel what Christ requires of His people.

Besides much that is done for the poor is only temporary relief. In England, for instance, millions of pounds are given yearly for the needy, but when it is spent the poor are as numerous and as badly off as ever. The spirit of our religion requires us to take practical measures to end these evils, and establish better things on an enduring basis. Our subject does not give room for a discussion of the different theories proposed, as Christ propounded no social system, but that means commensurate with the need must be employed is felt keenly on all sides.

You can see at a glance how far such a spirit as Christ inspires will go toward solving the great problems that face us at every turn. It is the one remedy that will permanently heal the sufferings of the race. And it is necessary not only for those who receive but still more for those who give. Liberality is a grace, and he who does not know its joys and has not received its rewards, knows nothing of the full-orbed blessedness of the Christian life.

VI. The Mode of Christ's Kingdom's Progress is Extension Through Intensity.

Christianity must take hold of these great problems. Christ did it, and we must follow His example. He enjoined it, and we must obey His commands. The world needs it, and only the church has the unselfishness, and truth, and spiritual power necessary to meet these needs. The church herself requires it, separate her from the life of *man*, and her spirituality will soon expire. Every failure of the church or world, to give any truth or duty its proper place and emphasis, has been punished by a heresy *running* that truth to extremes. The French monarchy's disregard of man's right to freedom led to the horrors of the revolution, when license was enthroned in the place of liberty, and passion was deified in the garb of reason. The gross materialism of the past few decades is resulting in the absurdities of Christian Science and Spiritualism, when spiritual phenomena,

which scientists denied, are magnified out of all proportions. The church's neglect of Christ's teachings on the subject of wealth and of the necessity of obedience to them has given room for the theories of Socialists and Anarchists, and has given them ground for their hatred of organized Christianity. And any failure to interpret truly, and declare fully Christ's mind on these great questions will be followed by fearful distortions of the truths and principles we ignore, which will undermine the church's influence when propounded, and will wreck our civilization when realized in national life.

Now the spiritual forces of Christ's Kingdom operating through the souls of believers must do everything for its advance. The form which these forces take is the intensity of the feelings and convictions of its subjects, and this will lead to an increase in its numbers and power.

The church's first aim is to secure these outward reforms by the regeneration of men individually. Christ illustrates this by comparing His Kingdom to leaven and life. Just as the leaven changes the three measures of meal into its own nature, just as the growing plant changes the soil, and air, and moisture it appropriates into living matter of its own peculiar nature, so the Grace of God, hidden in the souls of men, changes them and all whom they influence into spiritual beings.

But that is not enough. The church's history demonstrates that men may be renewed in soul without recognizing their obligations to others and without seeing any need of energetic measures to right men's wrongs and heal their sufferings. They must be moved by love and instructed in duty. Further, the Gospel's morality may be adopted by many who refuse its salvation. Christians can lead many to live rightly, and to advocate and enforce righteousness whom they cannot induce to accept Christ as a Saviour. This Christ illustrates by comparing His disciples to the salt of the earth, and light of the world.

As the salt of the earth, we cannot quicken the dead world into spiritual life, any more than salt can bring the

dead meat back into a living animal, but we can preserve the dead world from putrefaction. The morality and benevolence of unbelievers, about which we hear so much, are simply the results of their Christian training and the Christian influences around them. Plant a church in a godless mining town. It may not lead to the conversion of one-tenth of the inhabitants, but, before a year has passed, the moral tone of the whole place is improved, dens of vice have disappeared, and deeds of shame that formerly exulted in the light of day will have scurried back to the darkness to which they belong. The place is salted, and therefore preserved from the moral rottenness into which it was sinking.

As the light of the world believers may render a still wider service to the world. They reveal to men righteousness, duty, truth about themselves, their God and the future, which they could not otherwise know. This will lead many to salvation, for it is by the truth that men are lead still more to righteousness, for when they will not enter the way of life, we may give them light to walk decently in the way of death. It is a melancholy thought that this is all we can do in such a multitude of cases, but still it is worth doing, for there is a world of difference between floundering through the world in the mire of vice and crime, and walking in the way of spiritual death.

In all these cases it is by intensity that the principles of Christianity are disseminated, and its number increased. The little salt that preserves much food, the little leaven that leavens a barrel of meal, the light that illumines a whole building, the seed that bears fruit an hundred fold, all do so in virtue of the energy inherent in them. Let that fail, and like savorless salt they are worse than useless. They must have enough strength to spend themselves in fulfilling their functions. The salt, light, leaven and seed all lose themselves n the results they produce. As Christ taught in the passage quoted, the Christian's life must be sacrificed for the work he has to do. This present neglect of acknowledged ills will not do. It is putting ourselves in a false position before the world to confess indifference to human woes and wrongs

which are the result of man's inhumanity to man. It is useless and absurd to denounce Revolutionaries, who at worst are earnest, when we are unable to point out a more perfect way, and do nothing to remedy the evils that all deplore. It is false to our Master to ignore ills that are around us, and to let men suffer and sink without any effort to rescue them. There must be strenuous conflict, incessant struggle and sacrifice before wrong can be dethroned, and right established, and men brought to recognize the claims of others, to submit to the law of love, and to regard the interests of the soul as of paramount importance.

"Truth forever on the scaffold
Wrong forever on the throne:
Yet that scaffold sways the future,
For within the dim unknown,
Standeth God behind the shadow
Keeping watch above His own."

What change has made the pastures sweet
And reached the daisies at my feet,
And cloud that wears a golden hem?
This lovely world, the hills, the sward—
They all look fresh, as if our Lord
But yesterday had finished them.

—*Jean Ingelow.*

JERUSALEM.

Every Christian thinks the Holy City the most sacred place on earth. Its central citadel is his common synonym for the church, the company of the faithful in all ages and lands. The name of the ancient sanctuary breathes through his hymns and solemn prayers, as the type and symbol of the rest which remains for the people of God. The heart of the traveller throbs with devout expectation, when, after a slow journey across the fertile plain of Sharon and up through the barren ridges of rock between the city and the sea, its domes and minarets first rise on his view. But devotional feeling is quickly succeeded by disgust and anger when he is surrounded by a howling mob of Arabic cabmen, every one yelling with all his might and execrating all around him.

And when one walks through the narrow, dirty streets, slippery with accumulated filth, and disgusting with the foulest smells, he is filled with a sad disappointment; he is sorry he has come so far to see so much suffering, degradation and superstition, and he feels a deep sympathy with the Master when he beheld the city and wept over it. It seems as if the lowest Arabs, the most miserable Jews, and the very worst Christians had been gathered here from the four corners of the earth.

The way to the Jew's Wailing Place is through the worst part, and prepares the visitor for appreciating the sorrow of that outcast remnant of the Chosen People who lean against the weather-worn stones of the old wall, to weep for the glory long departed and to pray for the redemption of Israel, a prayer in which every Christian can heartily join.

The centre of interest for most people is the Temple Hill. Indeed it is scarcely a hill any more, for the ruins of many centuries and successive destructions of the city have filled up the once deep valley on the city side. The dome of the rock represents something of the glory of Jerusalem of old. The spacious area all around it, its elevation, the beautiful colouring and intricate designs of the tiles with which it is covered,

and the proportions of the mighty dome covering the sacred rock, all lend an impression of dignity and majesty to the holy hill, especially when contrasted with the surrounding squalor. The Stables of Solomon, as they are called, under the south-east corner of the area, show how the elevation was carried out over the lower ground for more than a hundred yards on arches resting on rows of heavy masonry, a stupendous and costly work. When admitted to all that remains of the place of ancient Jewish worship by a scowling devotee of the False Prophet, I could heartily sympathize with the Crusaders. It is a shame that the insolent Moslem should have been permitted for so many centuries to desecrate the ancient shrine and lord it over the disciples of every Christian creed at the cradle of the Christian faith.

The recently discovered Pool of Bethesda, behind the Church of St. Anne, is, in all probability the true one. Its great depth below the present surface and its five arched recesses seem to support the claim made for it. The passage of Scripture referring to the miracles performed at it is on the gateway in all the principal languages of the world from Hebrew to Chinese.

The Church of the Holy Sepulchre is one of the chief objects of interest to the pilgrims of the Greek and Latin faith who throng the city. And it has a certain interest from the long history of religious observance which lies behind it. But very few intelligent Protestants now believe that either Calvary or the Sepulchre was here, much less that Eden and the grave of Adam and the centre of the world are all in this place.

Among many scenes rich in hallowed memories, three impressed me more than the rest and have left tender recollections behind. One was that spot in the Church of the Nativity, in Bethlehem, which is marked by a silver star in the rock and the simple inscription, "Hic de Virgine Maria Jesus Christus natus est." The birth of the Holy Child certainly took place not far from this place. To every believer in a real incarnation this is holy ground, and without a real incarnation we have no gospel which is worth preaching

to-day. Another sacred place is Gethsemane. The very name is hallowed by many communion memories and times of secret devotion. I enjoyed looking down into it from the other side of the Kidron, when alone, better than my walk through it when the eye was offended at every step by some symbol of modern superstition or the ear by some loud voiced American query. The ancient, gnarled, splintered trunks of its eight olive trees are certainly impressive.

The third place which I visited alone with much comfort and profit is the hill which I believe is the real Calvary, a short distance from the Damascus gate. It completely fulfils the traditional skull-like appearance of the hill of execution. It is covered on one side by Mohammedan graves, but the top is bare and the green grass growing over it all. A beautiful rock-hewn tomb, very like the grave of a rich man, is shown in a garden at one end of it. It was with a sense of profound gratitude that I stood on it alone under the open sky with no jabbering heathen to demand a fee and to profane with his confused explanations the sacred associations which he could not understand. Here for us men, for our salvation, the Redeemer was nailed to the tree; here, when suffering an agony which none of us can understand, He cast His eyes in love over the world which He came to save; here He breathed forth that cry of triumph and relief "It is finished." Never, O my soul, forget the stupendous tragedy enacted on that green hill beyond the city gate!

The city within the walls is of comparatively limited extent. I walked all round it and made several detours in an hour and a half. I could easily encompass it in an hour. Yet within that space are crowded 40,000 or perhaps 50,000 human beings. This crowding is noticed in most of the streets or lanes, especially in those arched overhead. There their dingy dens can be seen opening like rabbit burrows far into the darkness on each hand. The walk round the outside of the walls is one of the most enjoyable experiences of the visit. The dirty howling crowd and the loathsome, greedy beggars which break up every devout meditation and rudely shatter every sacred memory within the walls, are then only

a distant hum, and the clear sky and the cool, bracing air afford a joyous inspiration. As one follows the wall along the edge of the deep gorges up which a besieger must climb, and which could be fiercely contested point by point, he gains an idea of the strength of ancient Salem and learns why, more than fifty centuries ago, some far-seeing Highland chief planted his fortress here. And here also one can understand something of the enthusiasm with which its poet king regarded it. With a prosperous kingdom doing homage at its throne, and the glory of Jehovah shining in its sanctuary it was natural for the psalmist looking down on it from Olivet to say "Beautiful for situation, the joy of the whole earth, is Mount Sion on the sides of the north, the city of the Great King."

All shades of pre-Reformation Christianity are represented in Jerusalem by churches and various religious societies. The Church of England is the only Protestant church I was able to discover. A few of us paid our respects to the Bishop of the Syrian Church, who received us very graciously. He is a man of grand physique and noble bearing. He invited us to smoke cigarettes with him, and for once I was sorry that I had long since renounced the weed. A smoker of the group presented him with a fine Havana which the bishop declared was the second he had ever seen. After the usual small cup of very strong coffee we expressed our appreciation of his hospitality and our good wishes for him. We also called on the Patriarch of the Armenian Church, who is a venerable man over eighty years of age. He has visited America and speaks English. He expressed his hospitality in Turkish fashion by passing round preserves and water first and coffee afterwards. We assured him of our sympathy with the suffering which his people in the further East have endured at the hands of the Turk and parted from him in the friendliest manner.

The traders of Jerusalem are all most persistent in their efforts to sell. If the least interest is displayed in any article you are at once overwhelmed with vociferations, protestations and all manner of suggestions and offers. Even respectable shopkeepers send out their clerks and their sons to accost you

on the street and drag you forcibly into their places of business. Most of them have books filled with page after page of orders from customers in every land. Canadian ecclesiastics are among their most extensive purchasers, running up accounts into hundreds and even thousands of dollars, principally for sacred objects.

The Jew of Jerusalem is not an attractive personality. His portrait has often been drawn, but never in very bright colours. Surely the Son of God made Himself of no reputation and took upon Him the form of a servant when He was born a Jew. Yet, standing here in the ancient sanctuary and citadel of his nation, one cannot help believing that God has something great for them, that the Jew will yet be brought in with the fulness of the Gentiles and perhaps settled in his own land. Then the law shall once more go forth from Sion, and the word of the Lord from Jerusalem.

Thirteen of us, all ministers and elders, secured the use of an upper room in the Syrian Convent, which stands on the reputed site of the house of John Mark, and there on Sabbath afternoon we met together and celebrated the Sacrament of the Supper. Seldom has the Master seemed nearer or the pathway of the cross been more clearly recognized as the better part for every disciple. That hour will long dwell in our recollection as a blessed privilege and gracious foretaste of Jerusalem above.

JAMES ROSS.

JERUSALEM, March 1st, 1900.

THE AUTHORSHIP AND DATE OF THE BOOK OF MALACHI.

By the Rev. J. K. Fraser, B.A., B.D.

The personal history of the author of the book which, as it stands in our canon, bears the title *Burden* or *Oracle of the Word of Jehovah to Israel by the hand of Mal'akhi*, is wrapped in obscurity. Whether the word Mal'akhi denotes the actual name of the writer, as has been generally held by the church since the time of the second century, or whether it is merely an ideal one given him by a later editor to denote his office and suggested by the appearance of the word in chapter iii: 1, (my messenger), as recent criticism seems to think, is a question of no importance except as a matter of literary interest. Its answer cannot affect in any way the book itself or the value of its teaching. The two are quite independent of each other. This article is concerned with the date of the prophecy. As we intend making use of the traditional name in speaking of the writer, however, it may be well to state briefly our opinion on the question of its authorship.

There can be little doubt, we think, that the book was originally anonymous. A comparison of its title with those of the two prophecies which have been annexed to the book of Zechariah—the first commencing with chapter ix, and the second with chapter xii—seems to point to this conclusion. These two passages which have been incorporated with the prophecy of Zechariah in our canon are without doubt anonymous. Their whole style, as well as their subject matter, show most conclusively that they do not belong to the post-exilic prophet whose messages we find recorded in the previous eight chapters. The placing of them in the position in which they now stand must be due to some accident or confusion of names. Being anonymous then, the words

"Burden of the Word of Jehovah" were placed before them as a title. "The Word of Jehovah" seems to belong to the text of the first passage, the word "Burden" being added later, when the whole phrase was inserted as a title to the second. Now this title is found nowhere else except in these two prophecies and, as Geo. Adam Smith pointedly suggests, "When another anonymous prophecy should appear nothing is more natural than to suppose that the same title should be attached to it." The position of the prophecy—immediately following the two others referred to—makes this conclusion seem all the more probable.

Furthermore, the word "Mal'akhi" occurs nowhere else as a proper name, and is precisely the same word as that used in chapter iii: 1 to denote the "messenger," the conjecture is certainly a plausible one that the collector of the books which we are accustomed to call the minor prophets, finding this prophecy anonymous, and possessing no information as to the name of the writer, prefixed to it a title suggested by chapter iii: 1, either under the impression that the messenger there referred to was the prophet himself or because he thought the word a fitting one to denote his office.

It is also a significant fact that the oldest versions do not regard the word as a proper name. The septuagint, for example, reads "Burden .... by the hand of *his* messenger." The targum of Jonathan adds the gloss "by the hand of my messenger *whose name is called Ezra.*" The important thing to note here is that the word Mal'akhi is not regarded as a proper name. Of course there is no authority for supposing that Ezra was the author, although strange to say Calvin and Hengstenberg held to this opinion, not to speak of many of the Jewish Rabbis.

The peculiar circumstances under which the prophet wrote too, would, we think, make it the part of wisdom for him to withhold his name. Representing as he did the pious remnant of his day—a class which was regarded with more or less contempt by the religious authorities—it was certainly wiser for him in attacking and exposing the sins of these authorities, as well as the sins of the great majority of the

people who were partners with them, to do so in prophetic utterances to which no author's name was attached. The mission which he had in view would thus be more likely to be accomplished. And so, on *a priori* grounds, we are led to the conclusion that in all probability the author purposely withheld his name. From various considerations then we are inclined to the view that the book was originally anonymous, and that the name Mal'akhi was prefixed to it later, either as an official title of the unknown author—a title naturally suggested by the prominence given in the last two chapters of the book to the idea of "The Messenger of Jehovah," or because the editor of the minor prophets assumed that this was the actual name of the prophet. But the book of Malachi is not only anonymous, it is also undated. And far more important than the question of authorship is that of date. Indeed to any one interested in the religious history of Israel, and especially to any one who is interested in tracing that history as a development, the question is one of essential importance. But this seems to be one of the unsolved problems of Old Testament criticism. Scholars differ. And it must be admitted by every one, no matter what his own personal opinion may be, that there is room for difference of opinion. All that we can expect to do then is to carefully weigh the evidence in favor of these different views, and when done say in which direction the scale seems to us to turn.

While it is difficult to determine with exact precision the date of the prophecy, it is possible to fix it within certain well-defined limits upon which all can and must agree. Let us first see what these limits are.

Now from internal evidence it is quite clear that it belongs to a period subsequent to the capture of Babylon by Cyrus (538 B.C. or perhaps 539 B.C.) Judah is a Persian province. The reference to the "*governor*" in chapter i: 8 makes this evident, the word used being "*Pecheb.*" The same title is applied to Zerubbabel in Haggai i: 1, and it also occurs in several places in Nehemiah. It points unmistakeably to the time of Persian rule. Indeed, as Geo. Adam Smith points out in his "Book of the Twelve Prophets" of the "Expositor's

Series," the whole of this prophecy reflects the age of Persian dominion in Judah, inasmuch as we find the Jews for the first time in favourable relations with their rulers. The references to the heathen by the prophet and still more the absence of such references takes us back to a condition of things in Jewish history which was peculiar to the period of Persian dominion. This much is clear then—the book is post-exilic.

We can now take another step and place the date subsequent to the completion of the Temple in 516 B.C. This also is clear from internal evidence. The Temple is standing and sacrifical services are being carried on in it. Indeed a considerable number of years must have elapsed since the days in which Haggai and Zechariah uttered their words of encouragement and rebuke, inasmuch as the priests have become corrupt and the people wordly. Divorce has become common in order that marriages may be formed with heathen women. The payment of the Temple dues is neglected. All this points to a time considerably later than 516 B.C. It reflects a condition which is inconceivable in the years immediately following the restoration of the Temple.

After the year 516 B.C. the curtain falls upon Jewish history and is not lifted until the year 458 B.C., which marks the return of Ezra from Babylon with his band of 1,500 exiles. This was purely a religious movement, having for its aim the purification of the Temple worship and the lives of the people. Ezra brought with him what is known as "the priestly code," which was prepared in Babylon probably about the year 500 B.C., and which was intended to furnish the Jews in Jerusalem with an authoritative statement of their duties to the Temple, its services and priests. The various questions that arise in connection with this code, which in its contents and substance was not new, we think, but which was rather an exposition of ancient tradition and custom, a systematizing of principles and laws which dated back to early days, do not of course concern us. All that we need note here is the fact of its existence.

Ezra at once entered upon the work of reform. After the

gifts from Babylon had been deposited in the temple and solemn sacrifices had been offered, the people in a body were summoned to meet in Jerusalem to consider the question of divorce and heathen intermarriage. A commission of enquiry was appointed with the result that the guilty parties were persuaded to put away their wives. For reasons which we need not pause to mention here, however, these reforms were short-lived and time was soon to show that Ezra's mission had been for the most part a failure.

The curtain again drops and the next thirteen years is, comparatively speaking, a blank in the history of the community at Jerusalem. At the end of that time, however, it is evident that serious disasters have overtaken the city. This we learn from the report brought to Nehemiah, cupbearer at the Persian Court, through his brother Hanani. The gates of the city have been burnt and breaches have been made in the walls. Nehemiah, on hearing the deplorable condition of affairs, obtained a leave of absence from the king, and at once set out for Jerusalem. This was in the year 445 B.C., which is the next important date after 458 B.C.

Nehemiah's immediate mission to Jerusalem was to move the people to the task of repairing the city's walls. But during the progress of this work, word was brought to him of the existence of serious evils which had sprung up within recent years, evils to which we shall have to refer in a few moments. In company with Ezra, he at once took up the work of reform. In the year 444 B.C., a great convocation of the people was held, at which the priestly code brought from Babylon by Ezra fourteen years before was introduced for the first time. After it had been read by Ezra, the nation by solemn oath pledged itself to the observance of this law, just as in the days of Josiah it had pledged itself to the newly found law Deuteronomy. Henceforth the law which is to guide the nation is the completed law—what we know to-day as the Pentateuch.

Now let us see what bearing the introduction of the new code has upon the question with which we are at present concerned, or if it has any bearing upon it. Well, in the prophecy

of Malachi, we find that constant reference is being made to "*The Law.*" Indeed, in the mind of the writer, the great sin of his contemporaries consists in a departure from "the Law," and it is only by a return to that Law that the judgments which are to be inflicted upon the nation can be avoided. Here then, we naturally ask, have we not material for fixing somewhat more precisely the date of the prophecy? If it was written subsequent to the introduction of the priest y code in the year 444 B.C., have we not a right to expect to find in it some reference to the code, especially since "the Law" is so prominent in the thought of the writer? The question is then to what law does the prophet refer? This, in the opinion of not a few critics, is the only question to be considered; the answer to it must settle finally the question whether the book was written prior to or subsequent to the year 444 B.C. This is the position take by Geo. Adam Smith: "The whole question," he says, "depends upon what law was in practice in Israel when the book was written." This law he finds, upon examination, to be not the "priestly" code, but the "Deuteronomic," and hence he places the date prior to the year 444 B.C. Robertson Smith, in his "Old Testament in the Jewish Church" takes the same position, substantially on the same grounds. Prof. A. B. Davidson also places it prior to 444 B.C., as well as others who might be mentioned. Now this question as to what law is referred to by Malachi, is one which we are not called upon to discuss here. Suffice it to say, that so far as our examination has enabled us to judge, we perfectly agree with Geo. Adam Smith in holding that the "Deuteronomic" code and not the "priestly" is the one which the prophet mainly has in mind in his reference to "the Law," although we cannot agree with him in holding that this closes the discussion and makes a date prior to the year 444 B.C., the only one possible. Here, however, we find the chief evidence in favour of such a date.

But the evidence in favour of a later date is also strong. The prophecy seems to reflect the times of Nehemiah. When we compare the two books—that of Malachi and that of Nehemiah—the ecclesiastical and social conditions of the times

seem to be so very similar that we find it difficult to avoid the conclusion that the work of these reformers must have covered one and the same period. The evils denounced are the same in both, viz.: the intermarriage with heathen women, the non-payment of tithes and neglect of the Temple, and the degeneracy of the priests. Nehemiah, it is true, makes mention only of the corruption of the high priest, and that in connection with the evil of heathen intermarriage (Chap. 13: 28, 29), but at the same time the remissness of the people in the payment of their tithes which he condemns would seem to point to a general negligence on the part of the priesthood such as we find in Malachi. It is true also that Nehemiah does not make specific mention of divorce, but here again his references to the heathen marriages no doubt presuppose this. But apart from these variations—in which there is nothing, so far as we can see, which is contradictory—a careful examination of the two books reveals a remarkably close correspondence in the condition of the people both social and religious. A comparison of the following passages will show how true this is:

Neh. xiii: 23-27 with Mal. ii: 10-16
Neh. xiii: 10-12 with Mal. iii: 8-10
Neh. xiii: 29 with Mal. ii: 8

It seems to us that the balance of evidence is very strongly in favour of the later date. We fail to see why the fact of the book being Deuteronomic in its language should necessarily preclude the possibility of a date subsequent to the acceptance of the priests' code. We doubt, indeed, if it can be shown that there is no reference in the book to this code. Some of the references are at least doubtful, and even Geo. Adam Smith finds in the prophet's command regarding the giving of tithes a closer agreement with the priests' code than with the Deuteronomic. To us the whole book seems to breathe the atmosphere of the new code and to indicate a familiarity with it. Its emphasis upon purity of worship, the sanctity of the race, the holiness of the community, seems to reflect its influence. Then, too, its Messianic conception is priestly. The old dream of a world-wide monarchy has no longer any place.

Above the high-priest no lay ruler is thought of. Now this is in accord with the priestly code which says absolutely nothing about a possible being, and which evidently does not contemplate such possibility. But admitting that the underlying legal conception of the Book of Malachi is Deuteronomic rather than Levitical—and this we willingly admit—is there anything surprising in it? Is this not what we would expect? The prophet's long familiarity with this old code, it seems to us, would naturally and necessarily make his language Deuteronomic. Furthermore, the people whom he was addressing would be more familiar with it. It had been their professed guide and standard not for a few years merely, like the priestly code with which it was now incorporated, but from the days of Josiah, nearly two hundred years before It was this ancient, long-established law which they were violating, a law which was hallowed by the associations of the past; and by calling them to a remembrance of this fact the prophet seeks to emphasize the enormity of their sin, and to re-awaken within them a sense of national honor.

It is possible, too, that the old quarrel between the priests and Levites, which was still unappeased, would lead the prophet to base his appeals on the Deuteronomic law. This for the reason that the priests regarded the new code as too favourable to the Levites. Malachi's rebukes would thus gain strength, and his efforts to reform the priesthood prove more successful, if the law to which he appealed was the Deuteronomic.

Further, the relation of Malachi's Messianic conception to the religious condition of the time must be remembered. Disaster and disappointment and worldly loss had led the people to complain that Jehovah had broken his promises. This they argued from Deuteronomy, which said that prosperity followed obedience, disaster disobedience. In opposition to this Malachi insists on Jehovah's righteousness. That righteousness may not be manifest now, but the day is coming when it will be manifest. It is here that the Messiah is to find his peculiar mission, which will be to declare that

righteousness and to discriminate between the righteous and the wicked. Then it will be seen that Deuteronomy is correct and that blessing in the true sense does follow obedience, that there is a distinction between good and evil, and that it is not "vain to serve Jehovah." The promise of the Deuteronomic law will then be fulfilled. We see no inconsistency, then, between the Deuteronomic colouring of this prophecy and the supposition that it was written subsequent to the introduction of the Law of Ezra.

The critics who place the date prior to 444 B.C. are generally agreed in carrying it back to the time immediately preceding the reforms of Ezra in 458 B.C. on the ground that Malachi makes no reference to these reforms. But no such reference was needed. And, furthermore, the same objection would hold against Nehemiah. On the whole, then, we consider the arguments in favor of the early date insufficient to outweigh the close correspondence between the condition of the people presented in Malachi and that which we find in Nehemiah.

But now the further question remains, To what time does the work of Nehemiah belong? We have still to answer this question before we can fix with sufficient exactness the date of Malachi. Well, here it seems to me there are two considerations—upon which we can all agree—which will help to prepare the way for an answer to this question, but which, if they do not give us the exact date, will at least confine it within very narrow limits. In the first place, the social and religious condition described in the book of Nehemiah would scarcely be conceivable in the year or years immediately following the reforms of Nehemiah and the acceptance of Ezra's Book of the Law in 444 B.C. After such an outburst of zeal as that which marked the renewal of the covenant, and which is recorded in Neh. x. 28-39, this could not be. Several years at least must have elapsed before such a condition would be possible. In the second place, the reference made to the bringing of gifts to the governor, in Malachi i. 8, make it clear hat this prophecy could not have been written during the ime in which Nehemiah was acting as governor in Judah

because Nehemiah himself tells us that this custom of bringing gifts was not allowed by him. Such a reference is quite out of place in its application to a governor as conspicuous for his generosity as we know Nehemiah to have been.

Now, the second of these considerations forces us to the conclusion that the words of Malachi must have been uttered during the time that Nehemiah was absent from Jerusalem at the Persian court. That it was during this absence that the evils and abuses with which Nehemiah himself had afterwards to grapple sprang up, we know from Nehemiah's own statement (xiii. 6). But when was this absence? Here again we meet with difficulties. From Neh. xiii. 6 it would appear as if Nehemiah remained in Jerusalem until the year 433 (the 32nd year of the reign of Artexerxes), that he then went to Susa to resume the duties of his office as cup-bearer of the king, and that after remaining there for a short time—"*certain days*"—he obtained permission to return to Jerusalem. But that the people should relapse into all of their old abuses during so short an absence on the part of Nehemiah as this, especially after they had been under his guidance for twelve years, is not only improbable but impossible. Such a supposition must simply be ruled out. There is a very serious difficulty in the way of the acceptance of this theory. And to interpret "certain days" as meaning several years is unnatural and unjustifiable.

But is not another interpretation of Neh. xiii. 6 possible? May not the coming to the king in the two-and-thirtieth year of Artexerxes spoken of refer *not to Nehemiah's return from Jerusalem* but to his going to the palace to serve his turn as cup-bearer? The king, as we know, was attended by a number of cup-bearers, the service of no one of which would be constant. For example, when Nehemiah first heard of the sad condition of Jerusalem he was absent from the court. This is clear from chaps. i. and ii., from which we learn that it was not till some months after hearing from his brother that he visited the king. Thus there is no inconsistency in making his going to the king here refer to his taking up in his proper turn the duties of cup-bearer. In this case, then,

"*at the end of certain days*" will be interpreted as the close of his period of attendance at the court. According to this interpretation we may infer that after visiting Jerusalem in the year 445 and introducing his reforms he returned to Susa, where he remained until the year 433, when, upon hearing of the condition of his brethren at Jerusalem, he obtained permission to visit Jerusalem a second time. Furthermore, it must be borne in mind that the only object he had in view in visiting Jerusalem in the year 445 was to rebuild the walls of the city, and as this was a task which could be accomplished within a brief period of time, it is scarcely possible that he could have thought of his absence as anything but temporary. Indeed, from Neh. ii. 6 it seems almost certain that he did regard it as such, because the king asked him plainly how long his journey was to be, and when he proposed to return; and although Nehemiah does not give us his answer, he yet states that the king upon hearing it *was pleased* to grant his request. It would look on the face of the narrative, then, as if his leave of absence was only intended to cover a brief period. Furthermore, the events recorded in Neh. ii-xii do not seem to call for a longer space of time than one year.

This interpretation of Neh. xiii : 6 is not forced. It is a perfectly legitimate one, does no violence to the text, is in harmony with what seems to us the only possible exegesis of Chap. ii : 5-6, and at the same time relieves us of the necessity of supposing that in the brief space of time included in the term "*certain days*" the people of Jerusalem relapsed into all their old abuses.

It is clear here, we think, that the years 444-443 give us the period of Nehemiah's absence at the court of the Persian king. And it was during this period that the words of Malachi, as we find them recorded in the book which bears his name, were uttered. The exact date of the prophecy we cannot give but inasmuch as a considerable number of years must have elapsed after the renewal of the covenant under Ezra and Nehemiah before the condition of things recorded could have become possible, we must place it somewhere near

the time of Nehemiah's second visit to Jerusalem in 433 B.C. The author may have prophesied contemporaneously with Nehemiah or he may have preceeded him by a year or two But this is not important. What is important is to remember that the times were the same, the conditions the same, therefore the mission of the two reformers the same.

We have endeavored to study the question of the date of the prophecy of Malachi impartially. We are aware of the weight of authority in favor of an earlier date than the one which we have been obliged to give it, and we have tried to do it justice. But for the present, at least, we stop at the conclusion above stated because it is for us the only one possible.

College Note Book.

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MISSIONARY SOCIETY.

At the regular meeting of the Missionary Society held March 9th, the following appointments were made:
Mr. Don. Stewart, Lohaber Bay, Que.
Mr. H. J. Keith, B.A., Killaloo, Ont.

Mr. J. A. Laverie, Portneuf, Que.
Mr. P. Mathieson, Commanda, Ont.
Mr. W. G. Brown, B.A., Bonfield, Ont.
Mr. A. G. Cameron, Kensington and Verdun, Verdun, Que.
Mr. C. Lapointe, Cacouna, Que.
The meeting then adjourned.

W. P. D. C. Amateur Athletic Association.

Hon. President—Rev. Principal George, D.D.
President—Mr. A. W. Coone, Wes.
1st Vice-President—Mr. J. B. MacLeod, B.A., Pres.
2nd Vice-President—Mr. A. Williams, Con.
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Treasurer—Mr. C. E. Jeakins, Dioc.
Committee—Mr. McKelvie, Wes.
Mr. E. L. Pidgeon, Pres.
Mr. C. Carnruhers, Dioc.
Mr, Anthony, Con.

Mr. D. M. MacLeod, B.A., who has been lecturer in classics in the preparatory department for the last three years, was, on the occasion of his leaving, presented with a valuable Bagster's Bible and a very appreciative address, in which the students expressed regret at his departure, their high appreciation of his fidelity as an instructor, and their sorrow at the loss of one who was to them an example, a counsellor and friend.

This year there were two successful candidates presented themselves for examination for the degree of Doctor of Divinity: Rev. J. F. MacLaren, of Rocklyn, Ont., and Rev. Geo. H. Smith, of St. Catharines, Ont.

Dr. McLaren is a native of Perth, Scotland, and for five years was a teacher in Sharp's Academy in his native town. He came to this country in 1871; graduated from this college in 1880 with Gold Medal and McKay Scholarship. He received the degree of B.D. in 1882, being the first on whom it was conferred by this college. For twenty years he has been the pastor of the Presbyterian Church at Rocklyn. In

1896 he was moderator of the Synod of Toronto and Kingston. He took his degree of Doctor of Divinity in the department of Dogmatic Theology. His very high marks in examinations and his discussions in the Institute show him to be a man of wide and accurate reading, and worthy of the honour conferred.

Dr. Smith, a native of Hawkesbury, Ont., is a man of many degrees. He received his B.A. from McGill in 1889, his M.A. from Victoria College, Coburg, in 1892, his B.D. from this college in 1894, his Ph.D. from Central University, Indiana, in 1899, and his D.D. from this college in 1900.

Dr. Smith was pastor of the Presbyterian Church at Danville for four years, after which he pursued his studies beyond the Atlantic. He attended the Oxford Summer School of Theology, took a full session in Edinburgh University, and a summer semester in the University of Marburg, Germany. Returning to Canada in the autumn of 1895, he was called to Thamesford, Ont., and later to his present charge, Knox Church, St. Catharines, Ont. His studies for the degree of D.D. were in the department of Ecclesiology.

The degree of D.D. was also conferred, *honoris causa*, on the Rev. Allan Findlay, Superintendent of Missions for Northern Ontario. The students of this college who have laboured in the different mission fields of that region, can more than any others realize how well the honour is merited, as they have had abundant opportunities of observing the good results of his untiring and self-denying labours. There is none we would rather see honoured than "the Bishop" of Northern Ontario. Not only has Dr. Findlay rendered the highest service to the country in the work he has carried on, but he has given a son for the defence of the Empire, one of the gallant number who fell and won glory for home and Canada in the battle of Paardeberg.

ANNUAL CONVOCATION

Wednesday, April 4th, 1900

OPENING DEVOTIONAL EXERCISES

Singing (Led by Organ and Choir). Reading the Scriptures and Prayer by the Rev. W. D. Reid, B.D., B.A.

1.—Presentation of Prizes, Scholarships and Medals

A—PRIZES

(1) PHILOSOPHICAL AND LITERARY SOCIETY'S PRIZES.

The Senate Prizes for—

Public Speaking,	$10 in books,	Mr. H. MacKay, B.A.
English Reading,	"	" A. G. Cameron.
French Reading,	"	" A. M. Charron.
English Essay,	"	" J. G. Hobman.
French Essay,	"	" C. Lapointe.

Presented by Mr. E. L. Pidgeon, President.

(2) ECCLESIASTICAL ARCHITECTURE.

The Dr. M. Hutchinson Prize (3rd year only), $10 in books, Mr. J. A. Stuart, B.A.

The Lecturer's Prize, $8 in books, Mr. H. MacKay, B.A.

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

(3) ELOCUTION.

The Dr. F. W. Kelley First Prize (2nd year), $15 in books, Mr. H. H. Turner, B.A.

The Dr. F. W. Kelley Second Prize (1st year) $10 in books, Mr. J. B. MacLeod, B.A.

Presented by John P. Stephen, Esq., Lecturer.

B—SCHOLARSHIPS (Special)

(1) UNIVERSITY SCHOLARSHIPS.

GAINED AFTER CLOSE OF SESSION 1898-99.

The Stirling,	2nd year,	$50	Mr. A. B. MacLeod.
The New Edinburgh,	3rd year,	50	" C. Hardy.
The Erskine Church,	4th year,	50	" J. B. MacLeod, B.A.

Presented by the Rev. A. J. Mowatt.

(2) FRENCH SCHOLARSHIPS.

The Knox Church (Perth) Scholarship, Theological,	$50	Mr. C. Lapointe.
The William Ross, Theological,	40	" L. T. Abram.
The Hamilton (McNab St.) Literary,	40	" W. T. Touchette.
The Emily H. Frost, Literary,	35	" E. Melières.

Presented by the Rev. Professor Coussirat, D.D., B.A.

(3) THE NOR-WEST SCHOLARSHIP.

The James Henderson Scholarship, $25 Mr. H. S. Lee.

Presented by the Rev. J. R. MacLeod.

(4) THE JAMES SINCLAIR SCHOLARSHIP.

For Essay on the Evidences, $25 Mr. J. G. Hobman.

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

(5) THE LOCHEAD SCHOLARSHIP.

Awarded to Mr. A. W. Lochead.

C—SCHOLARSHIPS (Theological and General)

(1) ORDINARY GENERAL PROFICIENCY.

The Walter Paul,	1st year,	$50	Mr. A. B. MacLeod.
St. Andrew's, London,	2nd year,	50	" A. G. Cameron,
The Crescent Street,	3rd year,	50	" D. M. MacLeod, B.A.
The Hugh McKay,	3rd year,	60	" G. MacGregor.

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

(2) GENERAL PROFICIENCY IN HONOUR AND ORDINARY WORK.

The Peter Redpath,	1st year,	$ 70	Mr. W. G. Brown, B.A.
The John Redpath,	1st year,	50	" J. B. MacLeod, B.A.
The David Morrice,	2nd year,	100	" H. H. Turner, B.A.
The William Brown,	2nd year,	50	" E. L. Pidgeon.

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

D—MEDALS

THE STUDENTS' GOLD MEDAL, BEING HIGHEST PRIZE OF THE YEAR FOR ALL WORK.

Pass and Honour, - - - - - - - - Mr. G. MacGregor.
The Silver Medal for Second Standing in the Same, Mr. F. J. Worth, B.A.
Presented by the Rev. A. B. MacKay, D.D.

2.—Conferring Degrees in Divinity

A—BACHELORS OF DIVINITY (By Examination)

Rev. Wylie C. Clark, George MacGregor.

AD EUNDEM GRADUM.

Rev. P. A. MacLeod, B.D., M.A. Rev. J. L. Campbell, B.D., B.A.

B—DOCTORS OF DIVINITY

BY SPECIAL EXAMINATION.

The Rev. J. F. MacLaren, B.D., - - - - - Rocklyn, Ont.
Presented by the Rev. Professor Campbell, LL.D.

The Rev. G. H. Smith, B.D., M.A., Ph.D.,
Knox Church, St. Catharines, Ont.
Presented by the Rev. Professor Coussirat, D.D., B.A.

HONORIS CAUSA.

The Rev. Allan Findlay, - - - Superintendent of Missions.
Presented by the Rev. Robert Campbell, D.D., M.A.

3.—Addresses, &c.

1—Valedictory Address, - - By Mr. George MacGregor, B.D.

2—Presentation of Diplomas to the Graduates of the Year, namely:

Mr. L. T. Abram,	Mr. H. Mackay, B.A.	Mr. W. P. Tanner,
" H. Ferguson,	" D.M.MacLeod, B.A.	" W. D. Turner, B.A.
" J. G. Hobman,	" J. T. Reid, M.D.	" J. A. Wheeler,
" G. MacGregor, B.D.	" J. A. Stuart, B.A.	" F. J. Worth, B.A.

Address to the Graduating Class, The Reverend C. B. Ross, B.D.
Closing Address from the Chair.

VALEDICTORY ADDRESS, 1900.

Rev. Principal, Members of Convocation, Fellow-Students, Ladies and Gentlemen:

Past, present, future. These are the words which to-night fill the mental vision of the members of the graduating class of 1900. In the present we stand at the partings of the way, where we turn to take a lingering look over the path by which we have come, and to say farewell, ere with quickened step we hurry forward on the new pathway which is now opening before us. Looking backward, what do we see? College halls, lectures, midnight oil, examinations, receding, vanishing. Farewell all, especially ye latter. But these were all necessary in our training for the work on which we trust it is to be our high privilege to engage. Who ever yet found himself too well equipped for any duty? Where, especially in the work of the Christian ministry is the man who finds his intellectual equipment quite equal to every emergency? When more than at the present time has the need been felt for intellectual vigor, strength and power, in the great battle against evil, strange views of truth, practical infidelity and thorough-going scepticism? These are strong forces in the world to-day and we go forth feeling our weakness. In these halls, however, we have been taught how we may grapple with some of these giant forms, by opposing error with truth. We have been made familiar with their subtleties, so that we may not be taken unawares, and what we value more, as we believe it has been the aim of our professors, we have been taught how we may keep our armour bright; we have been trained to habits of thought and study rather than filled with matters of detail in any department. Matters of detail are important, and we all know that these have had due prominence but these alone are not sufficient. New forms of thought, of belief or unbelief are constantly springing up and

he is best equipped who can meet thought with thought, reason with reason, argument with argument. We are not forgetting that equipment which for the Christian ministry is most essential—the spiritual; but whilst we place in the forefront the possession of that true spirit of life, we give a high place to that which gives personality, which characterizes the man, that individuality of thought and power of reasoning which gives strength, and to which a wide knowledge of facts should be made to minister. In that it his tended towards this end lies, we believe, the chief benefit of the years spent in these halls. Our professors have tried as far as possible to avoid the mechanical and to make us think for ourselves. We go out not too well equipped for the problems which are to face us, but remembering that although one phase of our student days ends here we are yet to continue students in a truer sense. Even though some of us may be called upon to labour in some remote part of this great land of ours, there these problems will meet us and demand attention and resistance. We cannot get away from these disturbing elements in some distant station in our great Northwest. There the few scattered huts of to-day, to-morrow has become a village, —soon the village becomes a town, the town a city, and there amidst the conflicting elements the result of the congregating of different nationalities and creeds, discretion, wisdom, knowledge and power of reasoning are needed in an even greater degree. Our Northwest is the great problem of Canada at the present time, and if it is ever to be won for Christ and His Kingdom it will only be conquered by men of the strongest spiritual and mental powers. But the field is the world and in whatever part of that great field we may be sent to labour, whatever that future on which we now look out may hold for us, we believe that we go forth forewarned and therefore forearmed. We know that we must not underestimate the difficulties but seek to meet them with courage and fortitude, desiring to be "Workmen needing not to be ashamed, rightly dividing the word of God."

The class of 1900, however, scarcely knows to-night where it stands. With all the learning which we have acquired

during our course we are leaving the College very much in the dark on one point, for no one of our professors has taken upon himself to be the man to settle that much disputed question, as to whether we are now living in the 19th or in the 20th century. Certainly the question is not a theological one, even if the Pope of Rome may take upon himself to guide the faithful in this as in other respects. Our professors are not given to pronouncing definitely on such subjects, and so the problem remains for us unsolved. Are we the last graduates of a closing century or the first to hail the new—the 20th century? Will it be too much to claim that we are both? If the year 1900 is the close of the century we bring up the rear, "last but not least." If it is the first of the new century we lead the van, and if the year 1901 begins the century we will still be somewhat in that honoured position, for when the year 1901 dawns the graduating class of that year will but be beginning the agonies of the final contest. We stand thus inevitably between the old and the new. To the old we bid farewell, for our work will be a part of the history of the new. Considering these things, had we lived in the days of Clement or of Origen, or could we in the present adopt their methods of interpretation we might find something very significant in our number. We are twelve. Shall we call ourselves the twelve apostles of the 20th century? No, there is nothing significant in the number, except to specially remind us that whilst we lack many of the requisites of apostleship, yet we serve the same Master, we have the same message to deliver, our "marching orders" are the same. We believe that to us also Christ has said: "Go ye into all the world and preach the Gospel to every creature." The same presence, we believe, will go with us, for to us also the Master says: "Lo, I am with you alway." Already there are indications of how wide-spread will be our spheres of labour. The pressing needs of the west have certainly not been overlooked by us, as five of our number will immediately begin their journey in that direction. If comparisons can at all be permitted I would say that these are amongst our best. Three have the degree of B.A. from McGill University, one

though not thus honored has shown by the awards received to-night that his ability is of no mean order, and the fifth goes doubly armed as a doctor and a minister. Others may follow in their footsteps, but Ontario will have the advantage of the services of two or three of our number. Our own province will not be forgotten, although we have only one representative from our fellow-students preparing for the work of French evangelization, and probably we may spare one stalwart representative for the work amongst his own kinsmen in the Eastern provinces. Thus soon those who during the last few years have been so intimately and pleasantly connected will be widely scattered. The class of 1900 is a phenomenal one. We do not mean that we are the largest class that ever graduated from these halls, neither are we the smallest; but I remember that last year it was the boast of the Valedictorian that the class which he represented was a class of bachelors; not in the sense of possessing college degrees but because none of them belonged to the saintly order of Benedicts. We as a class can see no reason for such boasting. Our proud boast is that already one-third of our number belongs to that saintly order, and for the majority I can only say that they seemed quite to agree with a remark made by one of our professors during the session, a remark which I have no doubt was carefully enshrined in their note-books for future reference, viz., that "Marriage is man's normal condition." I am confident that none of them have taken upon themselves any vow of celibacy.

But we have said enough concerning the characteristics of our class, and must proceed now to other matters.

A university or college curriculum is a matter of great importance. To settle the best, most suitable, most complete course of study for the student must ever be one of the foremost questions with such institutions. We have too great a respect for the wisdom of those who now outline the course of study for the students of this college, and moreover, we have learned, too well, to respect that course during the last few weeks, to foolishly take upon ourselves now any criticism in that direction. I intend rather to address my remarks or

suggestions to that great Faculty or Senate—the student body—with reference to that unwritten but no less real curriculum through which they pass every student who takes up his abode in the college. Much has been said about this curriculum in the past as an essential part of the student's training, and since the Class of 1900 has chosen as their representative one who, as belonging to the order of Benedicts, has never passed through that course it might be well for me as a student with a fair knowledge of the methods pursued and yet as an outsider—as in fact a representative of public opinion—to offer some remarks upon the merits of that unwritten law. It would not do for me to bemoan my loss of such a course of training, even if I felt it more keenly than I do, but as expressing public opinion we say that the course is always a severe one and consequently somewhat trying. It is often very drastic in the measures which it adopts, but on the whole it seems wholesome and efficient. Woe to the man who enters college halls with too high an opinion of himself, he will soon find his level. The general opinion is that those who most need this training are those who are most freely subjected to it; and judging by appearances in a comparison between the juniors as they enter and the smartness and air of superiority affected by the seniors at the close of their course, we, the public, are convinced that the course is a good one. It is allowed, however, that is has some serious defects. Oftentimes it might be less boisterous, with a greater respect for the furniture, and the hours of study or training might often with benefit to all be changed from midnight to some earlier part of the day. With these few suggestions we leave the matter with those who in the future are to carry forward the student methods of training their fellow-students. The great majority of the class of 1900 have passed through the fire and have taken their fair share in the training of others.

It is now time, however, to say our farewells, but let these be brief. To you first, our Principal and professors, we say farewell. We miss to-night the presence of one of your number, but we are glad that the reason for his absence is only one on which we all desire to congratulate him.

Although now he may be wandering amidst scenes made sacred by the hallowing footsteps of our common Master, yet thought can span any distance and we have no doubt that Professor Ross will not have forgotten that eventful night in the yearly history of the college—the first Wednesday in April. The students who remain will doubtless share in the profit which he will receive from such a journey, and we may promise the readers of the JOURNAL that even in our next issue they will have an opportunity of learning his impressions of the first most interesting and most sacred of every place connected with the earthly life of our Saviour, the Holy City—Jerusalem. To you, our Principal, we feel that some words of congratulation ought specially to be addressed at this time. We are safe in saying that you have been spared to preside at the closing exercises of the college on the last year of the 19th century. May you be long spared to guide the interests of this institution which you have so long fostered, cared for, toiled for, lived for, and with such success and honour to yourself, and may the new century bring success in an even greater and higher degree. We as a class have nothing further to say except to think you all—our professors, for the thoughtfulness, kindness and earnestness with which you have sought to make us worthy of our Alma Mater but especially of the high calling upon which we are now to enter.

To our fellow students we say farewell. On your entrance upon college life the night of graduation seemed for you far in the distance, but how quickly the years pass which make up the only too brief period of your preparation. It is not out of place for the members of the class of 1900 to say to you, redouble your energies, buy up the moments as they go; remember the honour of this college lies very largely with you, and be faithful and earnest, be true and loyal.

To the pastors and citizens of Montreal, we say farewell. I tender to you the thanks of my fellow-students for the kindness you have manifested and for the interest you have taken in our welfare. Pleasant indeed will be the recollection of the years spent in Montreal. Transfer now we beseech

you your kind consideration to the students who will now be left behind without the care and oversight of those who till to-night were the seniors, and may future generations of students continue to appreciate your kindness as much as we have appreciated it.

As fellow-graduates we close with mutual farewells. Our intercourse has indeed been pleasant and only too short. We separate now, but remain united a part of one great army. This is indeed a time of strife, when will the day dawn, when

> "The war drum throbs no longer,
> And the battle flags are furled?"

Certainly it is not now. We go forward as soldiers in a greater army than that which to day so nobly fights our country's battle in a distant land. Let us be worthy, let us be valiant let us not be filled with vain or selfish ambition. "Ambition should be made of sterner stuff." Yes, of truer stuff, especially in our vocation ; yet, let us count it an honour to be in the thick of the battle, where it rages fiercest ; let it be ours to seek to be ever in "the front."

THE PRINCIPAL'S ADDRSSS.

In closing Convocation Principal MacVicar said :—Fifty-nine students attended lectures during the past session, and the work of the various classes was prosecuted with commendable energy and success. Fifteen diplomas are issued to-night, making the total number of our alumni three hundred and twenty-one. Twelve have just completed the prescribed curriculum ; four of them go to Manitoba and the Northwest, and the remaining members of the class enter upon active service in Quebec, Ontario and the Maritime provinces. Six others are employed and paid by the Students' Missionary Society, the funds being contributed by the members and their friends. Thirteen French students are engaged by the General Assembly's Board of French Evangelization.

The total number of our students employed during the coming summer in the vast mission fields of the Church will be fifty. This practically means a great deal. It is, indeed, difficult to estimate the benefits to the spiritual life and growth of the Church flowing from the services of this youthful, vigorous band of Evangelists. Some of us can recall the time when there were not fifty missionaries, all told, employed by our church. And it should never be forgotten that it is by sending forth in ever-increasing numbers truly consecrated and thoroughly equipped men to preach and teach the gospel that the Church can fulfil the commission given her by our blessed Saviour.

The call comes from all quarters for first-class men, and for higher attainments by those who enter the ministry, and this again means more perfect outfit of our colleges. The General Assembly, recognizing these facts, is about to provide fuller endowments in connection with the century fund, and has also under consideration the lengthening of the college sessions, or the addition of a fourth session to the theological curriculum.

With regard to this it is satisfactory to observe a steady increase in the number of those seeking to prepare for examinations in the higher courses of study prescribed in our calendar I have long felt that what was needed to stimulate this laudable activity in a still greater degree was the founding of fellowships, such as exist in the Old World, and in the United States, to enable meritorious students to engage in post-graduate investigations here or in other approved institutions. Money could not be better invested than in such foundations, which would prove a great public boon to our church and country. It is, therefore, with the utmost pleasure that I am now able to announce that my desire in this respect is at length partly realized. Mr. William J. Morrice has generously founded one Fellowship of $500 per annum, which will be available for our next session, and the terms upon which it will be awarded will be fully set forth in our calendar. I need hardly add that this is an example of spontaneous and enlightened Christian liberality for which we are deeply grateful, and which we hope other young men of resources and patriotic spirit may seek to emulate.

I am glad to report the steady growth of the library. There were added to it during the past year 404 volumes, of which 261 were presented by the Rev. J. L. Morin, from the library of the late Rev. Dr. Chiniquy. Mrs. Peter Redpath, of the Manor House, Chislehurst, England, continues to supply the successive volumes, as issued, of a splendid edition of the works of the Reformers of the sixteenth century. The chairman of the college board, Mr. David Morrice, as in previous years, purchased for us 63 volumes of recent valuable works. He regrets, as we all do, his unavoidable absence from Convocation to-night, and desires me to convey his best wishes to the Senate and members of the graduating class.

As a further evidence of the deep and generous interest which he and his family have taken in our work I have to announce that his son, the late Mr. George Sheriff Morrice, gave from his estate an endowment for the library of one thousand five hundred dollars, and a sufficient sum to endow three scholarships, of the annual value of fifty dollars each, to be

known as "The Mrs. Morrice Scholarship," "The Edward McDougall Morrice Scholarship," and "The George Sheriff Morrice Scholar." These endowments have been paid to the treasurer. The only condition attached to these gifts is that the scholarships are to be used regularly every year, and the interest accruing to the library is to be annually expended in the purchase of books, so that students then in college may receive the benefit of them.

Dr. F. W. Kelley, of the Montreal High School, has in past years given two prizes in elocution of $15 and $10, respectively. He now intimates his decision that, instead of continuing to do so, he will during the coming year endow a scholarships of $25, "for the benefit of a student taking the university course." This leaves elocution, the manifest importance of which I desire to emphasize, to be provided for by some generous patron of effective reading and public speaking. Who is ready to make this his specialty ?

One of our earliest friends and benefactors has within the last few months been called to his rest and reward, the late Mr. John Stirling, a man of singular integrity and Christian worth. For more than thirty years he discharged the duties of secretary to the board of management with unwearied fidelity, was a liberal contributor to the general funds of the college, and gave annually a scholarship of $50, which I fondly hope may be continued, and thus perpetuate his name and memory in connection with this institution.

It will be remembered that we were favored at the opening of the session with the presence of the Rev. Principal Salmond, of Aberdeen, who delivered three lectures which were highly appreciated by the faculty, students and citizens. Were the board able to provide funds for the purpose, special courses of this sort by eminent men could from time to time, be advantageously arranged for.

Finally, we close Convocation under cheering circumstances, and desire to offer humble and hearty thanks to all our friends and benefactors, and especially to God, the giver of all good, in whom we trust. We are unmistakably called to do still larger and better work for our God and country.

Notwithstanding the fact that fifty of our students go this week to the home mission field, Dr. Robertson, superintendent of missions, wrote me a few days ago, "The Synod of British Columbia is fourteen men short for the supply of its mission fields. Are there any men available in your college, not yet appointed for the summer." I had to answer, "No—all who are prepared for service are engaged."

To our alumni, to all pastors and kirk sessions, therefore, I would venture to say, pray the Lord of the harvest that he will send us in larger numbers godly and able young men to be trained for his work, and as you pray look for such men, and help them forward by your practical sympathy and counsel.

The Rev. W. Russell, B.A., a graduate of 1899, provides prizes in elocution as heretofore.

TALKS ABOUT BOOKS.

Behold the JOURNAL'S "Ancient Mariner," with anchor up, drifting vacation-wards on a sea of literary small talk! Well, he has had his day, or his five months, bobbing about and riding over larger waves of thought, so that he cannot complain if booksellers at last deluge him *cum scripturis gentium minorum*. Yet it's hardly fair to set a whaler fishing for sprats, even near holiday time. Mr. Chapman sends a volumette, the author of which says, "the book can be readily carried in the vest pocket." As it is about six inches long by a little over two broad, it could only find its place in a waistcoat pocket perpendicularly, and would thus be in danger of falling out. Of course one could get a pocket made to order to fit it horizontally, at the risk of spoiling the symmetry of one's clothes The thing is not paged, so that the Talker has been compelled to count its 158 closely printed pages, which are bound in flexible red roan. It is called "The Gist of the Lessons" (International Sunday School, 1900); is written by R. A. Torrey, Superintendent of the Moody Bible Institute, Chicago; and is published by the Fleming H. Revell Company for twenty-five cents. There are, doubtless, people in the world who have time and heavenly patience enough to read such a lazy teacher's lesson help through, but they are not in evidence here. Mr. Torrey's notes are evangelical and practical, and he knows something of Strauss, Renan, Dr. Nevius, and other writers on scriptural themes, adverse or favorable. He does not mean to be flippant, but only Moody-esque, when he remarks,—"Philip at once *hunts up* Nathanael;" and "Nathanael was decidedly sceptical about Jesus being the Christ. Indeed he did not believe He could be *any good*, coming from Nazareth." He also annotates Titus ii, 4: "To love their husbands," or literally "to be husband lovers." Ponder that phrase. (2) "To be children lovers." That is not characteristic of the typical nineteenth century young woman in America. The Gist of the Lessons is not dull.

St. Augustine, in his great hymn on the "Glories and Joys of Paradise," has these lines:—

"Ubi corpus, illic jure
Congregantur aquilae."

These are the words of Christ in Matthew xxiv, 28, and seem to be a quotation of John xxxix, 30. The modern carcase is the dead man of note, and the eagles are the unscrupulous money coveting publishers, who have no more sacred regard for literature than the butcher has for mutton. The great evangelist, D. L. Moody, was hardly in his grave before publishers from all quarters issued advertisements of his life, in spite of the announcement that his son, W. R. Moody, was preparing, by his father's request, the only authorized biography. Nevertheless, men calling themselves Mr. Moody's friends "pandered to the publishers' greed, and, probably, to their own as well, with authentic lives." "Eagle" is too good a name for them: they are vultures and turkey-buzzards. Mr. Chapman's parcel includes "The Life of D. L. Moody for the People," 144 pages 8vo, paper bound, with 33 measly illustrations from plates whose usefulness is well nigh gone. It is written by the Rev. J. N. Hallock, D.D., whoever he may be, "and others;" and is published by the Poole Publishing Company of Toronto. There is a lack of unity and continuity in this pot-boiler, which, however, gives a fair account of the evangelist's life and work. One chapter, professing to deal with Moody's Gems of Thought, is unfortunate, as most of these did not originate with him, while many original ones are unrecorded. As the brochure costs only a quarter dollar, the loss to the buyer thereof will not be ruinous.

Another joke of Mr. Chapman's on the Talker is "The Scotch-Irish in History," by the Rev. James Shaw, D.D., 438 pages, 8vo, cloth, with 41 maps and illustrations, of which four are coloured. This remarkable book is published for the author, who lives at Bloomington, Illinois, by the Illinois "State Register" of Springfield, and purports to be sold, among others, by Simpkin, Marshall & Co., of London, its price being a dollar and a half. It is the Talker's private opinion, that it would be as much as Messrs. Simpkin, Marshall & Co.'s reputation is

worth to have this specimen of the State Register's work exposed upon their counters for twelve hours. Externally it looks fair enough; the binder hasn't done his duty badly. But within! It is printed on tea and sugar paper, and its title page and table of contents are simply gothic in their barbarity. The best picture is that of the reverend author, Dr. James Shaw, opposite page 392. He belongs, apparently, to the Methodist Episcopal Church, as three plates are devoted to the Bishops of that church, in its northern and southern divisions, and to Methodist Episcopal Missionaries. The maps of the World and of North America, both coloured, are quite irrelevant The coloured plates of Gladstone and Livingstone look like reduced chromos. Others of a plainer kind are reproductions unequally executed, of famous paintings, including among them the Death of Wolfe, Bruce and the Spider, Knox Preaching at St. Andrews, the First Free Church Assembly, and William at the Boyne.

The book has four parts. The first deals with "The Church and Schools of Christendom," and embraces early British history. Next comes "The British and Colonial Empire," which has something to say about Canada and Canadian Methodism. The third is the chef d'œuvre, "The United States and the American Republic," made by North of Ireland immigrants. And the fourth shews the part that Scotchmen, Irishmen and their descendants or connections have played in "Modern Christian Civilization." One might readily judge from Dr. Shaw's title that his subject was the Scoto-Irish or Ulster people, but he is far more comprehensive. All history, civil and ecclesiastical, is laid under contribution, so that the reader who cannot find something in the volume to suit him will be hard to please. It is a library in itself, an encyclopedia.

Canon MacKenzie's book on Scotland's share in civilizing the world is something in the same line, but not so all-absorbing, nor, of course, of the same Methodist flavour Dr. Shaw is a well-read man, and by no means a poor writer Many of the facts collected by him are well known to all students of history, but quite a number, especially bio-

graphical ones relating to the United States, have not the same currency, and will, therefore, add solid interest to his Scoto-Irish pot-pourri. If he had only embraced Welshmen. Manxmen and Cornishmen in his Celtic eclecticism, what a book he might have made with Taffy, The Three Legs and Trelawney!

When I was a young man, the only history of Canada for general readers was that written by John McMullen, of Brockville, if the British publications of Hugh Murray and Montgomery Martin be left out of account. Of course there were the French histories of Perrault, Bibaud and Garneau, the last translated by Andrew Bell, together with the story of the French Regime and the Conquest, by W. Smith, and William W. Smith's "Canada, Past, Present and Future"; but these were two and three volume books. The only school history was a little Montreal production by Mrs. Roy. My father, sensible of the educational needs of the country, engaged Mr. J. A Boyd, B.A., now Chancellor Sir J. A. Boyd, LL.D., etc., to write a concise history for schools, which for many years did honourable duty as a primer. Since these days Hodgins, Jeffers, Withrow, Roberts and other scholarly names, have been attached to more ambitious academic histories: while Dr. George Bryce, of Winnipeg, Sir J. G. Bourinot, and similar Canadians, have written works of a popular nature. The latest to enter the list is G. Barnett Smith, whose book, contributed by Mr. Chapman, is entitled "Canada, Its Rise and Progress." It is a 320 page crown 8vo. in illuminated cloth, with a frontispiece of the Parliament Buildings at Ottawa, published by S. W. Partridge & Co., of London, and sold by Mr. Chapman for seventy-five cents. It belongs to the "Romance of Colonization" series. Mr. Barnett Smith has done his work very conscientiously. He writes well, and while he covers the ground rapidly, he rarely allows the interest of the reader to flag. The history is brought down to the year 1898, and exhibits a truly wonderful acquaintance with all the events, political or otherwise, of any moment that challenge the attention even of a Canadian to the manner born. I was once, and for several years, bitten with

the rage for Canadian history, and read Champlain, Charlevoix, the Relations des Jesuites, and all the old annals of Canada. A manuscript book in my library has all the facts and authorities tabulated; but other men took the field, and I left it to them. Perhaps the completest history of Canada is another MS., written by my old college chum and present friend, Fred. E. Seymour, M.A., of Hawthornden, a pillar of the church, whose whilom minister being asked, in the State of Religion paper, "What are the greatest hindrances to vital religion in your neighbourhood?" replied, "Teetotalism and Methodism." Mr. Seymour is a staunch teetotaler, but his pastor did not "gird at *him*." Wild horses won't drag from the Talker that pastor's name, though the Montreal "Witness," the W.C.T.U. and other modern inquisitions, set a price on his head. It is refreshing, in these days of following the multitude, to be a vicarious sham, to find a man who dares to put on an ecclesiastical document what he thinks, whatever may be the opinion of others.

Mr. Chapman's last book is "Robert Louis Stevenson's Edinburgh Days," by E. Blantyre Simpson, author of "Sir James Y. Simpson," 326 pages, crown 8vo, cloth, published by Hodder & Stoughton, London, and sold by Mr. Chapman for a dollar and three quarters. E. Blantyre Simpson is a lady, the daughter of the celebrated discoverer of chloroform, and a bright, facile writer, yet truthful even to a knock-down bluntness. Her admiration of Stevenson does not hinder her estimate of him in his Edinburgh days, as a most unpopular young man. His eccentricities of dress and manner were an offence to her, and she contrasts the solid worth of his Christian engineer father, and the ladylike refinement of his mother, the daughter of the Colinton manse, with his undisciplined bohemianism. Johnson has found his Boswell, less compliant and complimentary. She accuses him of posing for effect, of being ready to do any mad thing rather than pass unnoticed, or fail to be a central figure. "Louis's own way of spinning a yarn was ludicrously different from his father's. Louis had a full flow of language, and he gesticulated freely with both hands while he talked and walked. He could recapitulate no

narrative, propound no idea, without waving his thin hands about, shrugging his shoulders absurdly, like some typical stage Frenchmen." Poor fellow! he was handicapped with miserable health, though otherwise born with a silver spoon in his mouth. What things are wrought by the physical weaklings of this earth, to make a jest of the survival of the fittest as preached by the Darwinites! There rises oft some divinely gifted man,

> "Who breaks his birth's invidious bar,
> And grasps the skirt of happy chance,
> And breasts the blows of circumstance,
> And grapples with his evil star."

Stevenson's biographer writes of him as an undergraduate of Edinburgh University. "He describes himself at this period as" a certain lean, ugly, idle, unpopular student, full of changing humours, fine occasional purposes of good, unflinching acceptance of evil, shiverings on wet east-windy mornings, journeys up to class, infinite yawnings during lectures, and unquestionable gusto in the delights of truantry." Mr. Baildon comments on this description. "Stevenson called himself 'ugly' in his student days, but I think this is a term that never at any time fitted him. In body he was assuredly badly set up. His limbs were long, lean, and spidery, and his chest flat, so as almost to suggest mal-nutriment, such sharp corners did his joints make under his clothes." Another contemporary student, writing in a daily paper at the time of Stevenson's death, recalls him as "a thin, pale-faced youth, with piercing eyes, ever in a hurry, cigarette in mouth and muffler round his neck, and with loose locks which suggested an advisable early interview with a skilful barber." In the eyes of these valets, male and female, the novelist was no hero. In fact, his biographer seems to take grim delight in chronicling his physical and social deficiencies. But she has written an eminently readable book, containing biographical sketches of his parents and nurses, notices of his haunts and familiars, of his abortive attempts at engineering and law, of his early literary successes, and of his peculiar social life until he put the ocean between himself and the Edinburgh east-wind. The biograph-

er's critical spirit accompanies her almost to the end of the book. On page 320, she says: "Robert Louis Stevenson had a toe-and-heel preciseness in his walk, which suggested the guinea fowl's undulating progress as he glided along." He was at one time urged to stand for the Chair of Constitutional Law and History in Edinburgh University by the retiring Professor, Sheriff Æneas Mackay, but was not successful. The late Principal King, of Winnipeg, was at one time tutor to Dr. Mackay, and some years ago brought him with Dr. Bell, his medical attendant, to the Talker's island of Yoho, to which visit the quondam professor of law has ever since attributed his deliverance from the mental malady which then assailed him. A gentleman of some travel and much information, we had pleasant conversations regarding mutual acquaintances in the Basque country and other regions. But I never spent more pleasant literary hours than in reading Stevenson's "Will of the Mill," and "The Treasure of Franchard." Towards the evolution of that swan, Miss Simpson acts the part of Hans Andersen in his "Ugly Duckling."

The Drysdale Company furnishes the Talker's table with a goodly array of the side lights of literature. The smallest in size is "The Life Worth Living," by the Rev. Dyson Hague, M.A., of Wycliffe College, Toronto, 90 pages oblong 16mo, cloth, published by Marshall Brothers, London, and sold in Canada for thirty-five cents. It contains five short addresses on certain practical aspects of life, preached in St. James Cathedral, Toronto. They are good, earnest, practical sermonettes, tending to prove that real Christianity affords the most satisfying kind of life. The recapitulation of "in London, in Chicago, in Montreal, in New York, in Toronto," gives a provincial look to otherwise catholic discourses. The proof-reader has done his work badly, or Mr. Hague's penmanship is to blame; for, in the prefatory note, Bishop Dumoulin is called "Duhionlin," and, on page 54, one reads:

> "Strong Son of God, immortal Love,
> Whom we that have seen Thy face,"

omitting Tennyson's "not" between "have" and "seen."

Whether incited by his son's authorship, or hitting off his own bat, Mr. George Hague, the well known bank manager of Montreal, has published a religious book. It is entitled "Some Practical Studies in the History and Biography of the Old Testament,—Genesis to Deuteronomy, with preface by the Very Rev. Dean Carmichael, 546 pages, large 8vo, plain cloth, published by the Copp, Clark Co. of Toronto, and sold by the Drysdale Company for a dollar and a half. This homely exposition of the Pentateuch consists of "Expansions of lessons delivered to a class of men and women in the Cathedral Church (Anglican) of Montreal, on successive Sunday afternoons." "The author has specially endeavored to bring to bear upon the elucidation and illustration of the incidents of the narrative, a long and varied experience in secular life, and a close intercourse with men of various degrees, capacities, and occupations in several countries." This last statement must furnish the chief excellence of the book, and the reason for its publication. Mr. Hague has had a varied experience in religious, as well as in secular, life, but settles down now into "Parish affairs, Diocesan matters," as if he had been in them all his days. There is nothing to object to in his book, which, as a work of art, is not pretty, but it adds absolutely nothing to the world's knowledge, and, in spite of the commendations of Bishop Courtney and Dean Carmichael, has no particular value of style to attract a reader. It furnishes no helps, historical, scientific, or critical, beyond the concession that the numbers mentioned in the Pentateuch may possibly be wrong. Mr. Hague (page 221) states that from seventy souls, including Joseph, his wife, and their two sons, sprang "the great multitude of the time of the Exodus;" and that the sojourn of Israel in Egypt was one of four hundred years. Yet, with strange inconsistency, he remarks, "Modern calculations and estimates of the time during which these people were in Egypt are mere guesses, without scientific basis or value." This is what may be called "handling the Word of God deceitfully," which one would hardly expect from Mr. Hague. But this is only a specimen.

The period of the chosen people from Abraham's call to the

giving of the law, in Canaan and in Egypt, was 430 years, of which 215 were spent in Canaan, and 215 in Egypt. In the latter space of time, Mr. Hague, forgetting Bishop Colenso and the Zulu, will have seventy persons become a population of millions, numbering 603,550 males capable of bearing arms, exclusive of 22,273 Levites. This is incredible. What, then, is the solution? It is this: "they are not all Israel that are of Israel." Abram's family turned out 318 armed men to pursue Chedorlaomer. Simeon and Levi had servants enough of their own to take the city of Shechem, although, in accordance with ancient usage, the principals only are named. Give to each of the seventy, as princes of Israel, the retinue of Abram, or 300 men capable of bearing arms; multiply this by three or four, as you please, thrice over for three generations, and the result is 567,000 or 1,344,000, without any miracle or straining of the imagination. Even in Egypt, they were augmented in numbers by Kenites, Kenizzites, and other friendly tribes, as well as by slaves who served them as herdsmen, and in other capacities. *Miracula non sunt multiplicanda praeter necessitatem.* Where Mr. Hague deals with matters of morals, property, government, and sanitation, he is generally a safe guide, but ancient history is not his forte; and the Pentateuch is history if it is anything, and credible history as well, in spite of the myth makers.

A very neat and creditable volume, issued by the William Drysdale Company, is—"Christianity without the Conscience," by the late Rev. James Tait, 208 pages, crown 8vo, plain cloth. The Talker had no personal acquaintance with Mr. Tait, and can only form an estimate of him from his writings. He seems to have been an earnest Christian, before whose eyes the seamy side of life loomed up so alarmingly as to render him pessimistic. Political corruption, business dishonesty, ecclesiastical and educational short-comings, the vices of social life, the rarity of the principle of honour, shocked him, as witnessed on every side, to furnish the examples which he quotes. He did not see, like many others, that the good side of life in place of business, home, and church, does not appear in the papers, save when it rises in triumphant protest against a great wrong. The means

his works propose for regenerating society is the Christian pulpit, as emphasizing the terrors of the law and the pains of hell. He was right in thinking that no minister does his duty who fails to set forth the exceeding sinfulness of sin, and the certainty of its punishment, here and hereafter. But few ministers fail to do this; indeed, many do it far in excess of their gospel teaching. In no age in the world's history has Christian character been more insisted on in the pulpit than in the present. To many minds Mr. Tait's writing will appear harsh even to injustice, but society, civil and ecclesiastical, stands in need of various kinds of monitors, "lest one good custom should corrupt the world." "Christianity without the Conscience" is by far the most readable and entertaining of the author's publications, and condescends at times to the playfulness of humour; but the serious is never far off. His great fault is that of identifying God with the principle of retributive evil, which is a low conception of Divinity, yet common among narrow minded theologians, who, as Lord Tennyson said, mistake the devil for God.

If your correspondent, after the fashion of American admirals and generals, and French commercial travellers, signs his name Duntocher, you locate him, to use a Yankee term, as Duke, Marquis, Earl, Viscount, or Baron Duntocher; he might be Duntocher of Duntocher, but not the Bishop of that ilk, for the prelate would prefix his Christian name, and, if high church, add a cross, like unlettered people. There are stories of spurious Gordons, MacNabs, etc., who, in hotel registers, signed as "the Gordon, the MacNab," and were followed by the real article, duke or baronet, who modestly wrote "the other Gordon, the other MacNab." An ordinary man is bound to identify himself, if only in general terms, like Gunther's "Mr. Potter of Texas," and "Mr. Barnes of New York." Now here is a man, who, either out of modesty, or because he thinks the eye of the world is on him, signs himself simply "Thomas G. Selby." He has been writing, to the Talker's knowledge, for at least ten years, and, as his writings are chiefly sermons, it is to be presumed that he is a minister. Further, since his books are published by Hodder and Stoughton, of London, it

may be surmised that he is a congregationalist. But why this title-page mystery about Thomas G. Selby and his whereabouts? He may be one of those clerical celebrities whom not to know argues one's self unknown. If this be the case, so much the worse for the Talker's reputation. His book, sold by the Drysdale Company for a dollar and eighty cents, is called "The Unheeding God, and other Sermons," contains 384 pages demy 8vo, cloth, and is a very respectable looking volume.

Mr. Selby preaches thoughtful sermons out of a well-filled mind. His evenly balanced intellect plods along in measured sentences and paragraphs, with italics here and there to attract attention to a leading thought; it never runs away with him into exuberance of genius or of eloquence. Here is a little specimen of his style, and of his thinking on "Power through insight, John v., 19-20." "And yet He was no mere manifestation of the Divine existence, but possessed an abiding personality which enabled Him always to discern the purpose of the Father, and at the centre of that personality was a free acting will, through which he chose to co-operate with this purpose. On the part of the Father there was a continuous revelation, and on the part of the Son a continuous openness to the revelation, and a high fellowship of work with the Father which was never once broken." This is very good, and explains how, did man possess similar faith of insight, he might, if it were necessary, remove mountains. But Mr. Selby stumbles over James v., 19-20, saying, "It is practically certain that the writer of this Epistle was James, the brother of our Lord, who was not one of the twelve, and became an assured believer after the resurrection." James, the so-called brother of Jesus, was a disciple, generally known as James the Less, the brother of Simon Zelotes and Jude or Judas (not Iscariot), as universal tradition testifies. It was a spurious Protestantism, opposing Romish Mariolatry, that first gave the Virgin other children than Jesus. When Joseph died, while Mary's only son was still young, his younger brother, Alphaeus or Cleopas, became, according to Jewish law, the legal head of the family, and Jesus was counted among his sons, along with James, Joses, Simon, and Jude, although there was no blood relationship.

Mary, the wife of Cleopas, and mother of these four, was no relation of the Virgin Mary. The sister of the latter was Salome, the wife of Zebedee; and James and John, their sons were first cousins of Jesus according to the flesh. Hence their favoured position, their mother's seeking for them the highe places in the Kingdom, and the fact that Jesus on the cros committed His mother to the care of John, who took her to his own home. Dogmatism, Protestant as well as Catholic has been guilty of many falsehoods, and, if our thoughtful Mr. Selby has been caught in the possession of one of these, it is no more than has happened to greater divines before him. For those who like high class sermons, that stimulate by their intellectual vigour and spiritual insight, this volume will prove a religious treat.

A valuable contribution to the history of the Presbyterian Church in England is "Regent Square: Eighty Years of a London Congregation," by John Hair, 360 pages demy 8vo, cloth gilt, with gilt top, and 16 illustrations, published by James Nisbet & Co., London, and sold by the Drysdale Company for a dollar and eighty cents. Mr. Hair has been an elder of this historic congregation since 1876, and has had special opportunities for collecting material to perfect his labour of love. His history is well written, and is full of incident, as well as of statistical information. It gives a complete sketch of the rise of Scottish Presbyterianism in the great metropolis, and full details of the ministry of such notable men and preachers as Edward Irving, James Hamilton, Oswald Dykes, John MacNeill, and Alexander Connell, the present incumbent. But many other ministers of high repute, with godly elders, and lay men and women whose names are not unknown to the world, flourish in the narrative, to which their presence imparts a pleasing variety.

A volume in the Victorian Era Series is "British Foreign Missions," by the Rev. R. Wardlaw Thompson, and the Rev. Arthur N. Johnson, M.A., who are respectively the foreign and home secretaries of the London Missionary Society, 233 pages crown 8vo., cloth, published by Blackie & Son, London, Glasgow and Dublin, and sold by the Drysdale Company for

seventy-five cents. The Talker remembers being led, as a small boy, to the museum of the London Missionary Society, and being greatly interested in the hideous idols, savage weapons, and other trophies stored there; and he has often thought that such a missionary museum, in connection with one of our theological colleges, would do more than anything else to attract popular attention to it, and to inspire the young with ardour for the mission field. "British Foreign Missions" is not a very large book, but it seems very complete, almost encyclopedic, on its subject. It gives a very full account of the heathen world occupied by British missionaries, in all their varied forms of activity as evangelists, educators, translators, and general civilizers, to say nothing of medical and zenana work. Our own church finds brief mention in the text and in the statistical table at the end of the volume. Dawson's "Makers of Modern Prose" has already received attention in the Talks, so that it is to be feared it is not selling very readily.

A little book in British scarlet, that bears on the side a black rifle and a Victoria Cross, is "Comrades All," by Walter J. Mathams, F.R.G.S., with Introduction by Field-Marshal Lord Roberts, V.C., 159 pages demy 16mo., published by Chatto & Windus, London, and sold by the Drysdale Company for thirty cents. It is a book for soldiers, containing simple, effective prose and verse, anecdotes, maxims, good advice as to discipline, conduct, and duty, with distinctively Christian teaching. As every minister should be a soldier at heart and a Christian leader of men, every theological student —yes, and every other kind of student,—would be none the worse for a reading of "Wanted—Men," "One More Shot," "Minor Tactics," "The Red Thread of Honour," and "Maxim Shots," which Lord Roberts especially commends, with the other good things contained in this bright little handy volume. "Maxim Shots" form a calendar for the year. To-day is the eighth of March, and the maxim for it is, "He is a good officer who makes good soldiers." That is a true word, and should be equally valid for ministers of congregations, college professors, and school teachers, male or female, as for

army and navy men. There are some men that have passed through this College whom their drill-instructors will have no need to blush for, when the great Review comes off; and these, in various degrees of proficiency, not a few. Would that we could say the same of all! For the remnant the word is, "Never too late to mend," or "One more shot." But, as the lumber-king said, "Be true to your cullers, and your cullers will prove true to you;" which is an allegory.

"Hawaiian America," by Caspar Whitney, is a 357 page post 8vo., in illuminated cloth, with 111 illustrations, great and small, published by Harper & Brothers, New York and London, and sold by the Drysdale Company for something between two dollars and a-half and three dollars, seeing that the Drysdale Muse of the Mart is mute. The modest paper wrapper of this book says, "This work is not only a mine of information in regard to the life and customs of the Hawaiians, but it is also a valuable guide to Americans who are looking to Hawaii as a place for industrial enterprise." Many books have been written on the Sandwich Islands, as the Hawaiian group used to be called, and brief visits to them have been recorded by hundreds of travellers, but Mr. Whitney, without any attempt at fine writing—indeed, at times in a slipshod way,—has aimed at telling all that can be told about them. Anyone who is really in earnest to know the present and past condition of these recent American annexations will welcome his exhaustive and abundantly illustrated treatise, but the lover of romance will not be satisfied, nor will the missionary enthusiast rejoice, through his statistical tale. Nevertheless, there are readers who will prize it all the more on these accounts.

If Oscar Fay Adams, author of "The Archbishop's Unguarded Moment, and Other Stories," is not a member of the Protestant Episcopal Church in the United States, he ought to be, for episcopacy is his one and only theme in that volume. It is a 270 page lib. 12mo, whatever lib. may mean, with a frontispiece of no great merit, bound in illuminated cloth, published by L. C. Page & Company of Boston, and sold by the Drysdale Company for a dollar and a quarter. Mr.

Adams writes idiomatic English, and is something of a humorist in a quiet way, poking his slender fun at the episcopal bench. Thinness is the quality of his work; it lacks body and bones. A colonial archbishop who is disciplined by his Grace of Canterbury for saying "Damn that pig" to an animal that had upset him in a Cathedral Close, is not an impossibility, because, in this wicked and pharisaical world, nobody knows on what small breath of scandal a good man's reputation may hang; but, while possible in fact, which beggars fiction, it is too wretchedly small for a work of the imagination. Besides, Anglican divines who recite and even intone the Athanasian creed, which Athanasius did not compose, are adepts at anathemas. The six remaining stories are of about equal strength, the best being the last, "The Serious Dilemma of the Bishop of Oklaho."

The writer who calls himself David Lyall belongs to Ian Maclaren's Scotch School. Her latest book is "The Two Miss Jeffreys," and, of course, other stories, 292 pages 12mo., illuminated cloth, the Copp, Clark Company, Toronto, sold by the Drysdale Company for a dollar. There are fifteen short stories in this volume, written by a man of feeling like Mackenzie, who purports to have been a lawyer's clerk in Edinburgh, and to tell cases that then fell within his professional cognizance. They are well enough written, but their plots and incidents are weak, though kindly and religious, except the last, which outrages all conventional laws, by making the hero fall in love with and marry his brother's widow, by a minister's advice, who also advises the couple to betake themselves to distant regions. A deceased wife's sister is nothing more to a man than anybody else's sister, but a deceased brother's wife, in spite of Old Testament law, is a different thing. The other stories point fairly good morals, and will satisfy girls and old people who enjoy quiet romance.

When a novelist acquires reputation, he is tempted by the love of money to put his name in a publisher's hands along with his old rejected manuscripts. This seems to be the case with Henry Seton Merriman, whose Russian book, "The Sowers," was a masterpiece. "Suspense" is the title of his

latest work, 274 pages 8vo., in illuminated calico, published by the Copp, Clark Company of Toronto, and sold by the Drysdale Company for a dollar and a quarter. It is virtually the story of the two Gilholme sisters, Alice and Brenda, and of two men, Captain Huston, who married Alice and took her to India, and Theo. Trist, a war correspondent, who is the hero. Alice escapes from India from the drunken Huston. He follows her, but Trist appears in defence, and the upshot is that the captain is shot, probably by his own hand. Brenda is in love with the war correspondent, who, in spite of the fact, goes out to the Turkish camp, and falls in the act of leading a relief company at Plevna. The news of this by telegraph, and Trist's last lover-like letter, are supposed to break Brenda's heart. With the exception of a brief account of Skobeloff, Osman Pasha, and the siege of Plevna, there is virtually nothing in this book to make it worth reading, to say nothing of a dollar and a quarter. It is altogether unworthy of Merriman.

The Copp, Clark Company is still to the fore with "Well, After All," by F. Frankfort Moore, 347 pages 8vo, illuminated cloth, sold by the Drysdale Company for a dollar and a quarter. Frankfort Moore's "Jessamy Bride" was rather a good novel, and this is not a bad one, its mystery of crime being well sustained, so that the interest of the reader is held till the end. Mr. Westwood, a provincial English banker, was found dead in his grounds from a pistol shot, after a run on his bank. Public suspicion rested on a Mr. Carton Standish, who had quarrelled with him; and Agnes Mowbray, whose brother Cyril had a liaison with a gamekeeper's daughter, suspected that brother. Two new men come upon the scene, the banker's brother Claude, a British traveller and idol of the Geographical Society, and Sir Percival Hope, a local magnate in love with Agnes, and the befriender of Cyril, whom he sends to the antipodes. Clare Tristram also appears as an inmate of Miss Mowbray's home; and Claude Westwood falls in love with her, in ignorance that she is Carton Standish's daughter. Believing at first that Standish murdered the banker, Miss Mowbray strongly opposes the inevitable love match. But a letter from her brother Cyril arrives, which, among other

things, is self-accusative of a crime. Of course, it is the murder, and now, while Clare can marry Claude, she, a murderer's sister, cannot marry Sir Percival, a high-minded, honourable man. All the agonies are for poor Agnes! However, the gamekeeper, whose daughter Cyril wronged, being shot by poachers, confesses on his deathbed that he killed the banker, and the crime of Cyril's letter turns out to be his conduct towards that daughter, whom he had made an honest woman in his antipodean home. After these clearings up, there follows a double marriage.

A much more ambitious novel is "Parson Kelly," by A. E. W. Mason and Andrew Lang, which latter author John Kendrick Bangs declares to be a Company. The book is a 417 page 8vo, in fancy cloth, with a frontispiece, published by the Longmans of London in their Colonial Library, and by the Copp, Clark Company of Toronto, and sold by the Drysdale Company for a dollar. This is a really well written story, full of plot and incident. Parson George Kelly, who never had a charge, being an Anglican "stickit minister," and Captain Nicholas Wogan, are a pair of Irish intriguers on behalf of the exiled Stuarts, and their adventures lie between 1719 and 1745, chiefly in England and France. The central figure of the narrative, however, is really an apocryphal Lady Oxford, whose husband, old and gouty, is sought for as an adherent to the cause of the Pretender. She, young and beautiful, and to all appearance as simple and innocent as a child or the traditional milkmaid, is a born flirt, a faithless intriguer, a rapacious harpy, and an inveterate gambler. The parson falls into her snares again and again, with blind infatuation. But his treasonable work taking him to Avignon, he is there wounded in an encounter with a Mr. Scrope, who remains his bitter enemy till the end. His wound leads to his being nursed by Rose, the daughter of an English exile, Dr. Townley, and with her he falls into a purer love, that ends at last in marriage and an ideal life in Avignon. But, before that crowning event, he is betrayed by Lady Oxford, and, after many adventures, imprisoned. His burly friend Wogan stands by him faithfully, and finally effects his escape. There is enough of historic

truth in this novel to invest it with an air of reality, and its character painting is admirable for the time. Kelly is far from being an ideal parson, but the joint authors contrive to keep him always within the sphere of their readers' sympathies, so that with all his faults, he remains a hero.

The Fleming H. Revell Company, who are agents in the United States and Canada for Messrs. T. & T. Clark of Edinburgh, and at the same time the best contributors of material for the JOURNAL'S Talks, send two volumes for review. One of these is "The Ritschlian Theology, Critical and Constructive, an Exposition and an Estimate," by Alfred E. Garvie, M.A., B.D., 400 pages, demy 8vo., cloth, price three dollars. Mr. Garvie, evidently a Scottish Congregationalist, delivered the substance of this book as a series of lectures before the students of Mansfield College, Oxford, during the absence of Principal Fairbairn in India. The readers of the JOURNAL must be quite familiar with the subject by this time, for in February, 1897, Professor Falconer contributed to it "The Religious Factor in Ritschl's Theology;" in April, '98, "The Ritschlian Theology," by Professor Orr, headed the Talk; and in April, '99, the Graduates' Institute was represented in "The Ritschlian Theology" by the Rev. John MacDougall, B.A. The charge of neglecting Ritschl and his reconstructive movement in theology cannot be brought against us. Mr. Garvie's book is the most complete history, exposition, and criticism of Ritschlianism the Talker has seen. Its historical and bibliographical introductory chapters are lucid enough, and the latter, full almost to weariness; and, generally speaking, the work may be characterized as thorough even to completeness of detail. Mr. Garvie's attitude towards the dominant German system is set forth in his preface, in which he says: "As the Ritschlian theology seeks, honestly if imperfectly, to win men beset by doubt for Christian faith, it deserves to be kindly as well as justly and truly treated." This sentence is not hard to understand, but its meaning might have been more clearly expressed; and the same is true of very many sentences in the volume. Mr. Garvie is rather a plodding and argumentative, than an elegant, writer.

None but victims of chronic insomnia would dream of taking "The Ritschlian Theology" to a picnic. And yet there are many delightfully picturesque things in Ritschlianism, such as a poet might reveal to human sympathy. Poetry and anatomy, however, are hardly compatible; Mr. Garvie is an anatomist, and a very skilful one.

He starts out with The Problem needing Solution, which is the vindication of theology as a science, in face of the opposition of physical and mental science and modern general culture. Next, the author criticizes the Ritschlian system; because it excludes metaphysics from theology; rejects speculative theism; condemns ecclesiastical dogma; and antagonizes religious mysticism. When he arrives at what he calls the constructive part of his task, Mr. Garvie first shows, what we already know, that Ritschl's definition of religion is an "attemps to solve the contradiction between man s consciousness of himself as a spiritual personality, and as dependent on nature by the help of God." Religious knowledge, evolved in the process of this solution, consists not of theoretical but of value judgments. Stripped of all circumlocutory verbiage, value judgments are soul experiences, pleasant or the reverse, the subjectivities of Jacobi and Schleiermacher. These value judgments constitute individual revelation, and the Holy Scriptures are the literary sources of the historical revelation, of which the inner life of Jesus Christ presents the most exalted form. While condemning ecclesiastical dogma, Ritschl and his school are not so foolish as to imagine the contradiction in terms of an undogmatic theology, or any other department of knowledge. They make the idea of the Kingdom of God the regulative principle of Christian dogmatics, and this idea is Christo-centric. Their doctrine of the person and work of Christ varies with Ritschl, Harnack, Herrmann, and Kaftan, in regard to the Scripture record or objective proofs of His divinity; but all agree that to the Christian He has the religious value of God, and exalt His prerogative or office of King above all others. The members of this school hold different views in regard to sin and salvation. Yet they generally agree in denying original sin, in regarding sin as

an abuse of freedom in opposition to law, which, in the mass of humanity, constitutes a kingdom of sin opposed to the Kingdom of God. Guilt lies in separation from God or the disturbance of man's true relation to Him. The kingdom of wrath, however, is not God's, but is inconsistent with His holy nature. It belongs to the world of separation from God; and to conscious guilt appears in the form of divine judgment. Christ's life and death were man's fulfilment of all righteousness, by which the Kingdom of God was established on earth, and justification is the forgiveness of sin by the loving Father in the Son revealed. Ritschl's doctrine of the Church is vague, and his view of the Holy Spirit is impersonal; but Herrmann and Kaftan are more definite and evangelical. Mr. Garvie's strictures throughout the book, and in his critical estimate which constitutes its last chapter, reveal a tolerant yet fairly conservative spirit, disinclined to surrender any supposed cardinal doctrine at the call of the new theology. His table of contents is in itself a valuable analysis of his scholarly work, and his index is a sufficient one. The serious student of theology, and all who would be familiar with one of the chief movements of present day religious thought, may read this work with great profit and satisfaction, and without any fear of its sapping the foundations of faith. The aim of the Ritschlian school is not to destroy faith, but to make it rest on a reasonable basis.

The second book from the Revell Company and Messrs. T. & T. Clark is, "A Critical and Exegetical Commentary on the Book of Proverbs," by Crawford H. Toy, D.D., Professor of Hebrew in Harvard University, 554 pages demy 8vo., cloth, price three dollars. This volume belongs to the International Critical Commentary of Drs. Driver, Plummer, and Briggs. These internal-evidence fanatics, who excogitate history and iterature from the depths of their inner-conciousness, are the worst friends that the really critical study of the Bible has, and are driving liberal minded but devout readers back into the superstitious fetishism of mechanical inspiration by their iconoclastic extravagances. Dr. Toy, it is plain, knows Hebrew, and is well acquainted with the bibliography of his subject.

The reader of the Hebrew text of Proverbs will find valuable grammatical and critical helps in this commentary, but the practical student will find Arnot's Laws from Heaven for Life on Earth much more useful. Hebrew parallelism, figures of speech, various opinions, antiquarian notes, corresponding proverbial lore, and dictionary diction, fill this learned and unsatisfactory book, which, if used as commentaries are supposed to be used, would flabbergast even a Boston congregation. The Jews attributed most of the Proverbs to Solomon, and his authorship is attested in chapters i, x, and xxv, while 1 Kings iv, 32 bears witness to it; but this evidence, internal and external, Dr. Toy rejects, regarding the Hebrews as St. Paul did the Cretians, "always liars, evil beasts, slow bellies." This is encouraging to the Bible student! In Proverbs xxv, 1, it is said that the men of Hezekiah copied out the Proverbs of Solomon that follow, but our author declares that there is no historical basis for such a statement, because history is not the artless record of that which has been, as silly people think, but the lucubrations of what Professor Toy is pleased to call his mind. He doesn't know anything about Agur the son of Jakeh and the men Ithiel and Ucal, nor about King Lemuel's mother. Nobody expected he would, and, for the present, the Talker is sorry to say he cannot help him; though in time he expects to find them, and to find them pretty far back too. But Dr. Toy is sure they belonged to post-exilian days, when kings were common and mingled with the crowd like ordinary men.

Now this is just where Professor Toy is far astray. Kings, and especially kings who made proverbs, did not belong to post-exilian times, which were the times of great monarchies that absorbed petty kingdoms. Contemporary Assyrian inscriptions indicate that, in the time of Solomon and his father David, and before and after, kings, petty kings, in proximity to Palestine, were thick as blackberries, or the royal progenitors of the universal Irish race. History is pretty clear as to post-exilian Eastern kings, and neither Agur nor Lemuel appears among them. According to Dr. Toy, the collection of Proverbs was made by an anonymous writer not earlier than

300 B.C., in the reign of Ptolemy Soter, and just in time to be included in the Septuagint translation. It could not have been done earlier, because the Jews, prior to the exile, were polytheistic in part, while Proverbs is monotheistic. Here comes in the higher critical absurdity of the evolution of monotheism. Another reason is that the Israelities were a pastoral people, while Proverbs deals with city life, such as the post-exilians knew. Of course, Solomon and Hezekiah, Agur and Lemuel, lived on farms like the Shulamite, and had no knowledge of any city so wicked as Jerusalem. Then, again, there is philosophy and there is scepticism in Proverbs, both of which are post-exilian. But there was philosophy in Egypt in the days of Moses, and scepticism as far back as the garden of Eden. Professor Toy has been trifling with his subject, and has erected a card palace such as a mere breath o honest criticism will lay in ruins. One is annoyed to find so much solid learning as he elsewhere exhibits harnessed to such sceptical credulity or credulous scepticism as characterizes his so-called commentary. Wolff said there was no Homer; our author virtually says there was neither a Hezekiah nor a Solomon, and would fain have us be content with a Toy instead Men may weave metaphysics out of their brain tissue, and ethics out of their experience, but history, like Burns' honest man, is "abune their micht," and literature is part of history. Professor Toy quotes the proverbs of Ptah-Hotep twice. Brugsch says he belonged to the fifth Egyptian dynasty, about 3000 B.C. As if Brugsch knew! He was post-exilian, to judge by his language and other evidences of late development; but the higher critics leave Egyptian literature severely alone, and air their philologico-historical ignorance, which they call critical acumen, over the long suffering Hebrew.

J. Ross Campbell

Editorial.

We are pleased to include in our last number of the JOURNAL for this session, a few interesting pages from the pen of Professor Ross. Interesting, first, because they present to us a vivid picture of some of the most prominent features of the city of Jerusalem, but more interesting still, because that picture is drawn by the hand of one of our own professors while gazing on the scene. Mere sight-seeing does not occupy his whole attention. But with the sights are associated the most sacred historic memories that stir the feelings to their depths. There is a sadness in the thought that so many thousands should move among those sacred scenes oblivious of the Divine display of love and wisdom that forever hallowed them for all those spirits in whom true reverence dwells. "He came unto His own and His own received Him not." We look forward with pleasure to Professor Ross' return, and his usually vivid illustrations of Bible and other truths we will expect to find still more vivid and interesting as a result of his extensive tour.

The Graduates' Institute has come and gone once more. As a rule at the first meeting or two, before all the attending graduates have arrived, there is a perceptible feeling of disappointment and an occasional desire expressed to meet every ten years instead of annually. But, as the sessions go on, the interest and enthusiasm grows until, at the end, a year seems too long to wait for the return of such a delightful and profitable occasion. The recent Institute was productive of much stimulating and practical matter in the form of papers, and the discussions following were, in general, prompt and pointed. The author of the article which appears at the beginning of this number was, after some

hesitation on his part, prevailed upon to publish it entire. The desire of a number of those who heard it, that it should not be mutilated, coincides with our own opinion. It excels in quantity, but its highest excellence is in quality. To the student who has spent six months among the dry bones of theology, it is refreshing to deal with the warm, living realities of everyday problems. Not but the dry bones are useful, if we succeed in gathering around them flesh and blood and breathing in the breath of life. For example, it is necessary to the fullest understanding of the moral and spiritual messages contained in the book of Malachi, that we should have an intelligent grasp of the circumstances attendant upon its production, which we can only have by settling its date. The critical and devotional must go hand in hand, and the true devotional is inseparable from the faithful application of Christ's teachings to the problems of individual and social life.

Once more the halls are empty and the students are dispersed. A few emaciated Artsmen who are still battling with the lingering examinations in McGill may occasionally be seen emerging from their rooms, and the echoed footsteps of one or two remaining representatives of the JOURNAL staff may now and again be heard. Such are the lone remnants of the happy, joycus, buoyant student life that filled to overflowing the halls and rooms of our college home during last session, and to which we must now for a few months bid a somewhat sad farewell. It is a sadness, however, relieved by the prospect of bright summer days, of green fields and groves and lakes and streams, of milk and eggs that are not stale, of friends and joys that are found the purest where nature is most natural.

And in saying good-bye to the weeks that are gone we must also say good-bye to the readers of the College JOURNAL. The work we have tried to do for the JOURNAL has been to us a pleasure, and if we have failed to make it a means of

pleasure to our readers all that we can say, all that is of any use for us now to say, is that we are sorry. We are conscious of the imperfection of our work, and if we have met with some success, our thanks are due to those who so generously contributed of their best thought. Our thanks are also due to subscribers for prompt and cordial response in the financial department, and to many of them for kind expressions of appreciation of our efforts. Indeed, we feel proud of the reading constituency of the JOURNAL, and we bespeak for those into whose hands we confidently resign its interests, the continuance of their aid in seeking to make the JOURNAL a worthy medium of communication of the best and most practical thought current among the friends of our JOURNAL, College and Church.

My crown is in my heart, not on my head;
Not deck'd with diamonds and Indian stones,
Nor to be seen; my crown is called content;
A crown it is, that seldom kings enjoy.

—*Shakespeare.*

Partie Francaise.

LE MOUVEMENT ANTI-CATHOLIQUE

REV. CALVIN E. AMARON, D.D.

L'Eglise de Rome se vante de sa grande unite. Elle s'appelle encore l'Eglise catholique, la seule église et n'hésite pas d'affirmer que son pouvoir s'établit et que son influence s'étend.

La hiérarchie sait qu'il y en aura des milliers qui croiront qu'il en est ainsi et qui seront confirmés dans leurs erreurs par ces déclarations, pourtant si peu conformes aux faits.

Nous avons déjà eu occasion de parler dans les colonnes du "Journal" du mouvement important qui se produit parmi les prêtres en France. On s'est efforcé de produire l'impression que ce mouvement n'avait rien de sérieux, que ce n'était que quelques mécontents qui cherchaient à s'évader afin de se soustraire au devoir. Tout le monde sait qu'il en est autrement et qu'on compte parmi ces hommes qui ont eu le courage de s'émanciper du joug de Rome, des personnalités marquantes. Les écrits des Bourrier, Charbonnel et autres ont pourtant jeté l'alarme dans le camp clérical.

Il se produit un autre mouvement anti-catholique qui, selon toutes les apparences, aura des conséquences sérieuses pour l'Eglise de Rome. C'est le mouvement qui s'opère depuis une couple d'années en Autriche et qui est connu sous le nom de "Los von Rom" ou "rompons avec Rome."

Les ennemis de cette tentative d'émancipation du joug clérical, n'épargnent point de peine pour faire accroire à ceux qui les écoutent ou qui les lisent, qu'il n'y a rien de religieux dans cette révolte. C'est, disent-ils, un mouvement purement politique qui devrait s'intituler "Rompons avec l'Autriche," parce que ses partisans ne cherchent qu'une alliance avec l'Allemagne protestante.

Le prince Aloïs de Lichtenstein, un défenseur ardent du cléricalisme en Autriche, disait au mois de mai dernier devant

une assemblée de cléricaux : " Des données statistiques établissent que jusqu'à la fin d'avril 1899, il y a eu dans toute l'Autriche, comme résultat du ridicule et stupide mouvement qu'on désigne par les mots : " Los von Rom," 450 personnes qui ont tourné le dos à notre Eglise, tous de pauvres hères ayant à peine une conviction quelconque, encore moins une conviction religieuse ; et nous avons à leur opposer au moins cent personnes converties au catholicisme."

On ne s'étonne pas que les chefs attitrés du romanisme cherchent à discréditer un mouvement qui peut avoir des suites si sérieuses pour le système papal, partout fortement ébranlé. Cette tactique n'a rien de nouveau, Rome a pour principe qu'il faut ignorer l'adversaire, aussi longtemps qu'on peut le faire. Le protestantisme français au Canada en connaît quelque chose. Mais quand l'adversaire se montre si puissant qu'il faut bien en prendre connaissance, alors on cherche à l'anéantir en constatant avec ironie combien il est petit comparé au colosse papal. Ou bien on cherche à en faire l'ennemi de l'Etat. Il faut que Rome à tout prix conserve son autorité sur les esprits. Elle craint toute manifestation dans le domaine politique, social ou religieux qui aurait pour effet de revendiquer les droits de la conscience des populations opprimées.

M. Hoffman, de Genève, auquel nous sommes redevable de plusieurs des faits que nous signalons ici, est d'avis qu'il y a sans doute un mélange confus de jugements calomnieux, d'agitations politiques étrangères à tout sentiment religieux dans le mouvement " Los von Rom," qu'il y a de haineuses oppositions de races, mais qu'au fond il y a des aspirations réellement chrétiennes, une soif de vérité et de purification pour la conscience.

Pour comprendre ces besoins de l'âme humaine, il faut une religion différente de celle du rationalisme froid qui prévaut dans tant d'églises luthériennes. Il faut avoir fait l'expérience du miracle de la conversion par le Saint Esprit pour reconnaître l'existence de mobiles religieux chez les peuples qui ont souffert du formalisme qui détruit la vie religieuse au sein de l'Eglise romaine.

Il y a en Allemagne et en Autriche un grand nombre de protestants, comme d'ailleurs, au Canada, qui ne s'intéressent nullement au travail de conversion des erreurs du romanisme à la vérité évangélique, parce qu'ils n'ont jamais senti dans leur cœur la puissance de la vérité. Il ne faut pas s'étonner si leur incrédulité veut tout expliquer par des mobiles d'un ordre inférieur.

Pour se former une juste idée de l'étendue de cette révolte contre les erreurs de Rome et s'assurer de son vrai caractère, nous devons consulter les rapports officiels du protestantisme. Le Consistoire évangélique de Vienne, en réponse à une circulaire envoyée le 26 août 1899, a recueilli les chiffres suivants :

Du 1er janvier 1899 au 30 juin inclusivement, les conversions suivantes ont eu lieu en Autriche. L'Eglise de la confession d'Augsbourg a reçu 1,627 hommes, 912 femmes, et 498 enfants, en tout 3,037 personnes. De son côté l'Eglise réformée a admis dans son sein 98 hommes, 107 femmes, 38 enfants. Ce qui fait un total de 3,275 conversions pour six mois.

Un mouvement qui produit de si beaux résultats dans un laps de temps comparativement si court, n'est pas à mépriser. Il est de nature à causer de l'inquiétude dans le camp clérical et doit réjouir les chrétiens évangéliques qui s'intéressent au salut des âmes qui souffrent sous le joug du légalisme.

Nous ne pouvons pas parler des divers antagonismes qui s'agitent en Autriche. Il suffit de nommer celui du "panslavisme" et du "pangermanisme." La lutte entre les Tchèques et les Allemands ressemble un peu à celle des Boers et des Anglais. Les Tchèques disent : "Nous fûmes les premiers dans le pays, nous en sommes donc les maîtres légitimes." De leur côté les Allemands répondent : "Oui, mais c'est nous qui avons apporté la culture ; et vous ne sauriez rien faire sans nous."

Plusieurs ont cru qu'on avait trouvé la solution du conflit dans la promulgation du fameux édit concernant le régime des langues et qui ordonnait que dans tout le royaume de la Bohême, les langues tchèque et allemande subsistassent côte à côte et jouissent des mêmes droits. Il paraît que les Allemands ont repoussé cet édit comme une calamité pour la civilisation et pour la prospérité du pays.

Les Tchèques sont très nombreux parce que la race est particulièrement prolifique. D'après la loi, ils ont droit à une école pour chaque groupe de quarante enfants. Le nationalisme slave est donc entretenu aux frais des Allemands. Ceux-ci tournent leurs regards vers le grand Empire germanique et quelquefois ont un rêve nuageux de délivrance de ce côté-là.

Les Slaves s'indignent naturellement contre leurs compatriotes allemands, ils ne voient qu'orgueil dans leurs aspirations et haïssent les Germains du plus profond de leur cœur.

L'Eglise de Rome qui fait flèche de tout bois, encourage ses prêtres à attiser ce brasier de haine. L'empire allemand avec son empereur protestant, n'est pas vu d'un bon œil au Vatican. La diplomatie cléricale se réjouit d'avoir trouvé en Bohême un terrain propice à ses intrigues.

Il y a deux millions d'Allemands et quatre millions de Slaves et de Tchèques qui sont censés être catholiques romains. Le but de Rome c'est de placer ces six millions sous les soins de prêtres tchèques afin d'extirper peu à peu le germanisme. Ayant réussi à l'anéantir ou à le paralyser, la hiérarchie se trouvera rapprochée du but qu'elle poursuit, et que le député Prode énonce comme suit :

" La politique romaine, se voyant gravement menacée dans ses ambitions par le fait de recul des peuples latins, s'attache avec toute l'énergie dont elle est susceptible à l'édification d'un empire catholique slave, qui servirait de coin entre les peuples catholiques de race latine et l'Europe hérétique, constituée par la Russie orthodoxe et l'Allemagne protestante. L'Autriche a été choisie pour servir de camp à cette expérience. Tout ce qui pourrait concourir à la réalisation de ce plan a été mis à l'œuvre. De là, entre autres, ce refoulement systématique du germanisme qui, depuis tantôt trente ans, se poursuit en Autriche, et grâce auquel cet empire est sur le point de se voir transformé en une confédération slave."

Il appert que Rome dans son zèle a été trop loin. Elle a tiré de leur sommeil un grand nombre de catholiques allemands. Ils se sont sentis attaqués dans ce qu'ils ont de plus acré, leur langue maternelle, leur histoire nationale et ont été

portés à se demander ce qui a fait la base de leur culture et de la supériorité de leur race. Un de leurs journaux s'est exprimé dans les termes énergiques qui suivent: "Nous ne voulons pas que notre langue sacrée soit mutilée sans façon par le clergé. Nous, Allemands de la Bohême, au nombre de deux millions, voulons que la Parole de Dieu retentisse dans notre langue. Nous voulons parler allemand aussi bien à Dieu qu'à notre empereur. Le cri de "Los von Rom" nous est venu de Vienne et soulève notre peuple. Qu'on nous donne des prêtres de notre race, autrement notre nation menace d'aller s'abreuver à une autre source."

Il est donc vrai de dire que le mouvement a commencé par une lutte nationale. Il se peut qu'un certain nombre ait embrassé le protestantisme d'abord par dépit. Mais n'est-il pas souvent arrivé qu'une tempête qui n'a d'abord qu'effleuré la surface de l'eau en ait plus tard pénétré les profondeurs ? Au fond de l'âme et de la conscience des peuples il y a un besoin de vérité que l'Evangile seul peut satisfaire.

La mémoire de Huss n'est pas mise en oubli. On se rappelle qu'au commencement du 17e siècle la Bohême était presque entièrement protestante. Il est donc tout naturel que l'on se reporte à ces temps plus beaux et que l'on y trouve une inspiration pour mener à bonne fin le mouvement "Los von Rom."

Les chrétiens qui suivent le développement de ce travail sont pleins d'espoir. Un des témoins occulaires, le Dr Anton Eisenkolb parle en ces termes: "Malgré toutes les dénégations romaines, il y a maintenant dans notre peuple une foi en Dieu libre et intime. La détresse nationale et économique nous a appris à prier et à chercher nous-mêmes le secours d'en Haut. Luther n'arriva à la vérité qu'au prix d'angoisses et de rudes combats intérieurs ; des luttes analogues ne sont épargnées à aucun d'entre nons, protestants nouveaux. Le cœur de notre peuple est ouvert au pur christianisme évangélique. Nos nouveaux protestants et ceux qui s'apprêtent à devenir membres de notre Sainte Eglise évangélique, réclament un culte vraiment chrétien."

Nous ne pouvons que nous réjouir de ce mouvement et

demander à Dieu d'en prendre lui-même la direction. Que les pasteurs que les sociétés auxiliaires d'Autriche et d'Allemagne ont envoyés soient des hommes de Dieu, remplis de foi et du Saint Esprit, pour pouvoir donner aux âmes troublées non pas les théories d'une théologie nuageuse, mais les grandes vérités du salut du Christ.

Ces élans vers le pur Evangile en Europe ne peuvent qu'encourager les peuples qui souffrent en Amérique, sous le même joug. Le romanisme a certainement vu ses plus beaux jours et nous pouvons nous attendre à des conversions en grand partout où l'Evangile est fidèlement proclamé.

RÉDACTION

L'heure du départ a sonné. Il faut, à regret, dire adieu aux professeurs et aux amis dans la compagnie desquels des jours heureux, mais trop courts ont été passés.

Comme l'hirondelle qui quitte son nid pour aller en construire un autre sous un ciel plus clément, il faut laisser nos chambres, paisibles retraites, pour nous diriger vers une contrée étrangère. Ce ciel nouveau nous sera-t-il propice ? Peut-être, certainement il ne nous apportera pas autant de joies que celui qne nous devons quitter. Mais le devoir nous appelle aux combats du dehors.

Il faut partir, la brise matinale déjà enfle nos voiles ; prions alors notre divin nocher de guider notre esquif là où nous lui serons le plus utiles, attendant avec patience et avec joie le jour où il nous conduira au port éternel.

Bienheureux ceux qui pourront revenir avec le vent d'automne dans ces parages chéris, mais comme celui qui écrit ces quelques mots, ils verront trop tôt, arriver la fin de cette belle vie d'étude.

Le jour des derniers adieux les verra bien vite prêts à partir pour toujours, emportant de doux et ineffables souvenirs dans un petit coin du vaste Canada où un autre genre de travail demandera toute leur énergie et toute leur science.

Pourquoi la vie est-elle si mouvementée ! Les plaisirs les

plus doux, l'amitié la plus franche, les conseils paternels, il faut tout abandonner, et cela sans retour !

Si telle est la vie,

" .....laissez-moi soupirer,
Je cherche le silence et la nuit pour pleurer !

Les succès, les lauriers, les bons souhaits ne suffisent pas pour remplir le cœur de bonheur.

" Jamais nous ne goûtons de parfaite allégresse,
" Nos plus heureux succès sont mêlés de tristesse."

N'ayons alors qu'un désir : c'est que notre lumière luise devant les hommes ; répandant autour de nous la clarté, nous aiderons à nos frères à marcher vers le ciel. En aidant aux autres, nous oublierons les vicissitudes de la vie ; c'est dans le dévouement qu'on trouve les véritables joies.

Nous disons merci à nos aimables collaborateurs, et adieu à nos lecteurs et à nos amis.

Cédant la place à d'autres nous leur souhaitons succès et bonheur.

Si quelqu'un a été blessé ou quelque peu froissé par le coin du journal " pour rire " nous le regrettons, car l'intention de faire de la peine à qui que ce soit ne nous est jamais venue à l'idée.

Les pensées de Pascal qui venaient après le dialogue du numéro de février, n'ont pas été mises là pour faire suite au dit dialogue, car ces mêmes pensées avaient été recueillies pour le journal huit jours avant que la substance des quelques lignes qui les précédaient nous fût connue.

Il y a eu là un simple malentendu, dont nous avons été les premiers à regretter les conséquences. C'est pourquoi la réponse, avec l'esprit qui l'anime, n'étant pas motivée, nous ne pouvons la faire paraître dans le journal.

QUESTION ET RÉPONSE D'EXAMEN.

—Quelle différence y a-t-il entre le sens intime et la conscience ?

—Le sens intime est quelque chose d'obscur, c'est l'état du sujet qui n'a pas entièrement conscience de lui-même. C'est

ce que disait une enfant de trois ans à un étudiant : " Oh ! viens me voir M...., tu n'a pas encore vu EVA."

La conscience est quelque chose de plus clair. C'est ce que disait X. à Z. qui parlait toujours de lui-même : " Oh ! te voilà encore avec ton misérable JE."

NOUVELLES.

L'assemblée annuelle des anciens et des nouveaux élèves de la Pointe-aux-Trembles a été couronnée de succès. Les souscriptions s'élevaient à la somme de $270.00.

Un bon témoignage fut rendu par M. le docteur C. E. Amaron, aux professeurs, MM. les pasteurs Brandt et Rondeau, qui, malgré l'absence regrettable du directeur M. le pasteur J. Bourgoin, ont dirigé les écoles avec sagesse et habileté.

C'est tout ce que nous attendions de nos aînés.

Il va sans dire que notre ami, M. H. Joliat, avait sa part de l'honnenr du jour, parce qu'il fait bien son devoir ; de plus " le petit maître " étant souvent juge de paix, c'est lui qui apaise les querelles qui s'élèvent parmi les élèves.

Un bon code, du tact, de l'autorité, voilà les auxiliaires qu'il lui faut. Notre ami possède tout cela.

Mentionnons à la hâte la soirée musicale et littéraire où deux des nôtres, MM. Mélières et Bourgoin apportèrent leur concours fort apprécié.

" Le Pasteur du Désert," chargé de lourdes chaînes, à la voix mâle et au visage serein, priant pour ses brebis que de vils persécuteurs mettaient à mort, au moment où elles chantaient le choral de Luther : " C'est un rempart que notre Dieu si l'on nous fait injure..." arracha des larmes à plusieurs.

Semblable au Bon Berger, ce prédicant, accusé du crime horrible d'avoir prêché l'Evangile, à la veille de sa mort, s'oubliait lui-même pour prier pour les siens.

Qui ne serait pas ému devant la reproduction des scènes admirables où les héros étaient nos ancêtres mêmes !

Petite est notre foi à côté de celle de ces martyrs des siècles passés.

Que Dieu veuille nous l'augmenter.

Mention honorable fut accordée à Mademoiselle Haddow, la directrice, pour les manières gracieuses qu'elle a su donner aux jeunes filles, ses élèves.

C'est le moyen infaillible d'en séduire plusieurs; car la grâce gagne le cœur plus tôt que la beauté éclatante et les parures précieuses.

Nous sommes heureux d'annoncer l'heureuse convalescence du directeur, M. le pasteur Bourgoin. Espérons que le soleil du printemps lui redonnera son ancienne vigueur et que l'automne prochain il pourra reprendre le travail auquel il n'a pas renoncé.

M. le pasteur Delagneau, de Boston, est venu nous faire un discours au collège; discours dans lequel il évoqua ses souvenirs d'études. Vinet, Godet, E. Naville ayant été ses maîtres, il pouvait facilement captiver notre attention.

Nous n'oublierons pas ses paroles pleines de sympathie et d'encouragement. Par le témoignage privé de plusieurs personnes nous pouvons lui assurer que ses assemblées de réveil ont été bénies.

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