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## Our Graduates' Pulpit.

### THANKSGIVING.

A SERMON BY THE REV. WM. SHEARER, SHERBROOKE, QUE.

"Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation."—Ps. lxxviii., 19.

This is only one of hundreds of texts, any one of which might have been chosen to guide us in our meditations this Thanksgiving morning. The Word of God is rich in such passages, for the simple reason that through the whole religious economy of the Old Testament saints, special and ample provision was made for the expression of the sentiment of gratitude. As individuals, as families, and as a nation, the Jews were brought again and again to acknowledge the good hand of the Lord in their deliverance from trouble, in their preservation and their prosperity. Monuments in stone, and monuments in verse and song, and monuments in special days set apart, abounded and do still

abound, to bear testimony to their gratitude. Beautiful Christian sentiment has been beautifully expressed by secular poets of both ancient and modern times, but none of them have ever yet been able to give that expression to it which will find acceptance in the hearts of all men, independent of language, race or color. God's word alone can do that. "It was written by Jews for Jews," the infidel may jeeringly say; we grant it. But it was written by inspired Jews who were of God's own family, and His children know His voice and come to Him even if they belong to another race and another generation. We Canadians, living in the last years of the 19th century, have a feeling, for the expression of which we cannot find better language than was penned thousands of years ago by a Jew. His God is our

God, and He has not changed. The same still to us as He was to them in His loving kindness and tender mercies: we can truly say, "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation."

A quaint old divine sees in this verse a four-fold gradation of divine bounty. 1st, benefits; 2nd, an exaggeration of beneficence, "a load of benefits;" 3rd, a two-fold exaggeration of beneficence, a "daily load of benefits;" 4th, a three-fold exaggeration of beneficence inasmuch as the subjects are unworthy, "who daily loadeth us with benefits."

There are two classes of benefits with which the Lord, the God of our Salvation, is daily loading us and for which we should bless His name. They are 1st, our Temporal benefits, and 2nd, our Spiritual benefits.

#### I.

Under the head of Temporal benefits I would put 1st. Our very existence. I am well aware that there are men who are ready to curse the day on which they were born; but I feel sure there are none such here to-day. One of two reasons has driven these men to such a desperate state of mind—(1), Either they have allowed themselves to become the inveterate slaves of some form of sin, or (2), else they have attempted to fight life's battles in their own strength and have not taken the Lord as their Guide and Counsellor. No wonder such men feel existence to be a burden. The true Christian temperament should be one of buoyancy. "Rejoice in the Lord always, and again I say rejoice," is a Scriptural injunction to God's people. The birds of the air, and the beasts of the field, and the fish in our rivers fairly revel with life; and why should not we? God never made any man to be miserable. If we are miserable it is our own fault and not God's. "Man's chief end is to glorify God and to enjoy Him forever." No

other being on earth was made for such a high and lofty purpose as man.

"When I look up unto the heavens  
Which Thine own fingers framed,  
Unto the moon and to the stars  
Which were by Thee ordained,

Then say I, what is man that he remembered is by Thee,  
Or what the son of man, that Thou so kind to him shouldst be;  
For Thou a little lower hast him than the angels made,  
With glory and with dignity thou crowned hast his head."

Blessed be the Lord, even the God of our salvation, for existence.

2nd. Next to existence I would put Preservation. Where is the Christian who, when he looks back over his past life, does not see that he has reason to be profoundly thankful for the care God has had over him. Think of the hundred and one diseases and ailments to which our frail bodies are subject, and of the accidents to which we have been daily exposed, and the wonder is that we have attained to our present age at all. In every community there are to be found men and women who have been brought to the very brink of the grave, but God in His mercy both to them and to those depending on them, has spared them. Think too, of the tendency to sin which is so strong within us by nature, and of the temptations to which we have been exposed, and the wonder is that we have not been guilty of the most abominable crimes, that we are not sunk in misery and vice. By the grace of God we are what we are. Think of the poverty that's in the world. Very few of us are what the world would call rich men, but we are infinitely better off than millions of our fellow-creatures. We have more or less cozy homes; we are more or less comfortably clad, and we do not need to live on "hunger bread," or scrape among refuse, or beg from door to door for a

crust of bread, as not a few, but many have to do. We have been preserved from death, we have been preserved from the degradation of vice, we have been preserved from poverty, and indeed time would fail us to enlarge on many other things from which God in His mercy has preserved us. "Blessed be the Lord, even the God of our salvation.

3rd. There is another class of temporal benefits for which we should bless the Lord. I refer to those which are of a national or civil nature. Where is the nation that has received, and is receiving even now, greater tokens of Divine favor than we are? Peace and prosperity are reigning among us. Occasionally we hear the rumblings of war, but they are far off, and our sky keeps clear. That bleer-eyed dragon, Asiatic cholera, his jaws gory with the blood of countless victims, has come so near that we have almost felt the heat of his breath upon our cheeks, but God in His mercy has kept him back. In other countries there have been great social upheavals, owing to the hand to hand contest between capital and labor, but our great industries have gone steadily on, and comparative quiet has prevailed. Thank God for these things. Thank God, too, for our schools and colleges. Thank God for the newspaper and the instructive and entertaining volume. Thank God for our lecture halls and reading rooms. Thank God for our travelling facilities by rail and by steamer. Thank God for our telegraph and Post-office systems, by which heart may beat against heart though thousands of miles apart.

"For all that God in mercy sends;  
For health and children, home and friends,

For comfort in the time of need,  
For every kindly word and deed,  
For happy thoughts and holy talk,  
For guidance in our daily walk,  
For everything give thanks!

"For beauty in this world of ours,  
For verdant grass and lovely flowers,  
For song of birds, for hum of bees,  
For the refreshing summer breeze,  
For hill and plain, for streams and wood,  
For the great ocean's mighty flood,  
For everything give thanks!

"For the sweet sleep which comes with night,  
For the returning morning's light,  
For the bright sun that shines on high,  
For the stars glittering in the sky,  
For these and everything we see,  
O God! our hearts we lift to Thee,  
For everything give thanks!"

II.

Time was when one-half the world was entirely ignorant as to how the other half lived. These times have for ever gone by. Any schoolboy can give you a general idea of the moral and social condition of any nation. Books of travel are printed and widely circulated, in which the most minute description of the manners and customs of far-off lands is made known. More than that—the daily press brings us news of what happened not twenty-four hours since on the other side of the globe. Now, is it not a fact, that with all this knowledge before us we can truthfully say, that in comparison with other countries, we are morally and spiritually living in noontide glory, whilst they are in midnight darkness. What makes the difference? Christianity! "I am the light of the world." Thank God for His unspeakable gift. The same vice and misery and degradation which is so open and common in heathen lands, would be ours were it not for the Gospel of Jesus Christ. It is all very well for us to be thankful for the blessings and comforts of this life, but as Christians, our souls should to-day rise in gratitude to God for the gift of His own dear Son, through Whom we have redemption, the forgiveness of

sins, adoption into His family, sanctification and the hope of glory.

A minister once called upon a suffering invalid who felt very thankful for intervals of ease, but doubted God's mercy in Christ Jesus. He said to Him "Thomas, suppose you were drowning in the river there, and I plunged in at the risk of my own life and saved you. And suppose when we parted at your door, after bringing you home, I should give you a lozenge. Tell me, what would rise in your mind first, when you thought of me, the lozenge or the rescue?" "Why, sir, the rescue," said Thomas, in astonishment. "Well, Thomas," said the minister, "so let it be with God when you think of Him. You thank Him for one of His little gifts thank Him for His greatest gift, His own Son, who not merely risked, but actually gave His life for you." Ah, friends, how many there are who, like Thomas, thank God for this, that and the other thing that's only a trifle when compared with God's greatest gift to man.

Brethren, we are here this morning in conformity with a good old custom. Surely it is very becoming that as Christians, as worshippers of the God of the whole earth, to whom we know we are indebted for life and health, and all things, we should as a body render praise and thanks unto the Lord. Let us see to it that our Thanksgiving be deep-seated. Let it be out of the abundance of our hearts that our mouths do speak. "I will praise Thee O Lord my God with all my heart," says David. Let us have an intellectual comprehension of the blessings we profess to be grateful for. It is said that St. Felix of Cantalice was so profoundly impressed with a sense of the Divine favors he received from day to day, that the expression *Deo Gratias*, (thanks be to God) was seldom off his lips. The children on the street would surround him and cry "*Deo Gratias*, brother Felix, *Deo Gratias*." It would be a blessed thing

for us if *Deo Gratias* were written more deeply upon our hearts, and we were wide awake to the nature and extent of the blessings we are daily enjoying.

Let us see, too, that our Thanksgiving be spiced with humility. Let us never forget how utterly unworthy we are of the least of His favors. When we remember what God is, and all we have done to grieve and vex Him, the wonder is that He does not leave us to perish in our sins. Truly His ways are not our ways, neither are His thoughts our thoughts.

Let us see to it again that our Thanksgiving be outspoken. "O come let us sing unto the Lord; let us make a joyful noise to the Rock of our Salvation. Let us come before His presence with thanksgiving and make a joyful noise unto Him with psalms. For the Lord is a great God and a great king above all Gods." The relation between our souls and God should be the same as that which exists between the ocean and the sky. The ocean is constantly giving back the water it receives in another form. So as we are daily receiving benefits from God, we should be daily giving out praise to Him. It is a case of getting and giving, giving and getting.

Moreover, we should see to it that our Thanksgiving is practical. Don't be like the man who, when the plate went round for the collection, opened his mouth wide in praise, but kept his eyes tightly closed till the plate went by. If you have any gratitude in your bosom towards Almighty God, you will find some practical way of showing it. It is the very nature of gratitude to sacrifice self as a token. It is a lie, and nothing short of it, for a man to say he feels grateful and yet takes no step to make practical proof of it.

And now, in conclusion: Remember three things. (1) That it pleases God to discover gratitude in the bosom of a recipient of his favors. "Whoso offereth

praise glorifieth Me." We cannot add anything to the essential glory of God. But He graciously condescends to notice and take pleasure in the ascription to Him of that which after all is His due. Do you know the reason why so many people receive daily benefits and yet show no signs of gratitude? It is for the very same reason that when rain falls on barren sands it is immediately sucked up and in a little while the sands are as they were before; but when it falls on a parched garden of flowers and vegetables, everything immediately looks fresh and green and beautiful. The flowers smile, whilst tears of gratitude and praise stand on their lovely cheeks and the trees and vegetables wave their arms and clap their hands heavenward. In the sands there is no life. In the garden there is life. Wherever there is the life of God, the new life in the soul of men, there will be gratitude to Him for His benefits, but where that life is not, there will be only selfish indifference.

(2) It begets the spirit of praise in others and sometimes shames and converts sinners. "Praise ye the Lord," is an exclamation which occurs scores of times in God's Word. On the evening of March 29, 1883, for over an hour, all who had occasion to use the telephone in the city of Chicago, found it vibrating to musical tunes. Private and public telephones were alike affected. The cause remained a mystery till next day when it was discovered that a telegraph wire which passed near most of the telephone wires, was connected with the harmonic system; that tunes were being played over it, and the telephone wires took it up by induction. If one wire carrying sweet sounds could so affect other wires by simply being near them, how much more should Christians, full of outspoken, heart-felt grati-

tude, affect those with whom they come into contact in the world?

But even if we do not succeed in inspiring others to join in with us, we have given testimony to our loyalty in the presence of rebels. Praising God in Heaven is like a British subject shouting "God Save the Queen," on British soil; but praising God on earth and among those who do not love Him, is like shouting "God Save the Queen," on foreign soil.

(3) We should also remember that whilst in praying we act like men, in praising God we act like angels. There's going to be a great musical festival in heaven some day. Already, the singers are beginning to arrive. Millions are already garmented and garlanded. They are coming from all the cities and towns and villages in Canada and the United States, and from away over the seas. They are of all ages, little children are to blend their voices with the matured voices of men and women. O what a chorus that will be, when, sometimes low and soft, and sometimes loud and strong, that great multitude which no man can number, sings together the praise of the God who loved them, the Son who redeemed them, and the Holy Ghost who sanctified them.

Brethren, if you and I are going to take part in that grand musical festival, it is about time we joined the class and attended the practices. Some of us have already joined. Some of us have already been practising for years and are nearly ripe for entrance. No one will be allowed to take part who cannot sing with the heart as well as with the lips. And no man can consistently praise God for salvation who has no part or lot in that salvation.

"Blessed be the Lord who daily loadeth us with benefits, even the God of our Salvation."



## HARD SAYINGS OF CHRIST.

## IV.

"But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead but of the living."—Matt. xxii., 31-32.

This saying of Christ as an argument for the resurrection against the Sadducees, is represented as filling the multitude with astonishment at His doctrine, and it so completely covered the Sadducees with confusion, that no more puzzling questions came from that quarter as long as He was in a position to appeal to the general public for a verdict. We may assume, therefore, that they must have found the argument a clear and cogent one from their point of view.

Now, we must be exceedingly thankful to have this saying preserved to us, for it indicates, as does almost no other that fell from our Lord's lips, His position on the subject of the resurrection, and it is certainly one of those clear flashes of truth which justify the statement that He brought life and immortality to light through the Gospel. So far as it expresses His own teaching on the subject, we have no difficulty with it. But as an argument from the Old Testament Scriptures, the force of it is by no means apparent, and it has proved one of the great stumbling-blocks of exegesis in every age.

The difficulty is a twofold one. In the first place it does not appear to bear on the matter of the resurrection at all, but rather on the certainty of a continued existence after death. Neither Abraham nor Isaac nor Jacob had been raised bodily from the dead even at the time when Jesus was speaking, much

less at the time when God addressed Moses from the bush. Even if the argument is valid, it proves only the continued existence of the patriarchs, not the resurrection of the body. And the two things are by no means identical. The second difficulty is as to the validity of the argument, to prove even the doctrine of immortality. Strauss, Hase and others treat it as a specimen of rabbinical dialectics—a pure scholastic sophism, having no force except to those who had adopted erroneous principles of interpretation. Let us look at these two difficulties in turn.

1. The former need not detain us long. It is perfectly true that the argument bears primarily upon the continued existence of the soul after death, rather than upon the resurrection of the body. But there was a good reason for choosing that point of attack rather than the other, because that was really the point at which the Sadducees stumbled. In the account which Josephus gives of the sect, he makes no mention of the resurrection whatever, but only of their denial of immortality. "The doctrine of the Sadducees is this: that souls live with the bodies."—*Antiq.* xviii., 1, 4. "They also take away the belief of the immortal duration of the soul and the punishments and rewards in Hades."—*Jewish Wars* ii., 8, 14. Of course the denial of the resurrection necessarily followed this, but it shows that they were guilty of the far more serious error of denying the immortality of the soul. Had they received this, it is not at all probable they would have made much difficulty about the prevalent doctrine of the resurrection. However important the hope of the resurrection is to the imagination, and as a comfort to

faith in the time of bereavement, philosophically it is little more than a corollary to the doctrine of immortality. And the Sadducees above all things prided themselves on being philosophical. It is no wonder then that they felt the nerve of the question had been touched when He proved to them from the Scriptures the reality of a future life.

At first sight it may seem an amazing thing that they should have been able to overlook the passages in the Old Testament Scriptures relating to the future life and to the unseen world. But in reality they are not very numerous—not nearly so numerous as one might expect. Even these few rather imply than state the doctrine, and comparatively little is made of any considerations drawn from the future life as motives to present duty, or as consolations under present trouble. The future life can hardly be said to have bulked very largely in the faith of the Pharisees or of the mass of the people who accepted it. Under the influence of a sceptical materialistic bias, it was a comparatively easy thing to explain away all the passages that looked in the direction of a conscious future state, especially if, as some maintain, they acknowledged only the Pentateuch as the authoritative standard of doctrine. I have myself heard a would-be religious leader who claimed to have many followers, under the influence of a certain bias, virtually maintain that there is no clear reference to the future life in the New Testament, nor any appeal to duty based upon the eternal realities involved. The faculty for misunderstanding and misinterpreting is a very large one in some quarters, and we need not be surprised at the Sadducees persuading themselves that there was no clear evidence of the existence of a conscious state after death.

2. The other difficulty is somewhat more serious, involving as it does the question of the validity of our Lord's

method of interpreting the Old Testament Scriptures. It rather shocks one's reverence for His authority as a teacher, to be told that, however true the doctrine, this argument for it is nothing but a rabbinical sophism—not to be regarded as fair exegesis at all, but only a sort of argumentum ad hominem. Martineau's statement is more moderate than that of Strauss, already referred to. He represents it as a "plea characteristic of an expanding thought which had to extort the truth it craved by struggling with a text it could not change." But this does not help matters very much, for it still leaves us in the disagreeable necessity of supposing that Christ did violence to the words of sacred writ in order to make a point against His questioners. He is too free from such a tendency everywhere else to make that suggestion a natural one here. Equally unsatisfactory is Alexander's method of cutting the knot by maintaining that it was not meant to be an argument at all, but an authoritative statement of the truth. If that were the case, it was surely a confusing thing to put it in the form of an argument, and expect the Sadducees to be convinced by it. One feels that there must be some worthier solution than either of these.

One or two observations may help to clear the way for a truer view.

It may be conceded at the outset that our Lord's argument as here given is of a kind that was likely to appeal to the Rabbinical mind. In fact, we find this identical argument urged by Rabbi Manasseh Ben Israel in his treatise on the resurrection. It is no doubt adopted by him from a Christian source, but in view of the Jewish hostility to everything Christian, he would hardly have done so unless he had felt that it was a strong argument which was too good to be overlooked, whatever its origin. The Rabbis were fond of seeing reconcilable meanings in all Scripture sayings, and exercised a good deal of ingenuity

in discovering them. Such an inference, therefore, from an important saying though not obvious to every reader, would at once strike them favorably, and commend itself to their approval. It was like the opening of a hitherto undeveloped mine, that by so much increased their wealth. The rabbinical mind was therefore better prepared by its peculiar training and habit of thought to admit the force of this argument as thus stated, than the more severely logical occidental mind, especially in these modern days when the strict methods of grammatico-historical exegesis have entirely superseded all others. Had the argument been put in this form with a western audience of our time, it would probably have served merely to raise fresh questions requiring fresh explanations. It would hardly have helped the situation at all, and certainly would not have silenced His questioners. But surely it is no real objection to an argument that it is cast into the form which is most likely to carry conviction to the minds of those towards whom it is directed. It only shows the skill of a teacher when he is able to do this, and it by no means follows that an argument is a sophism because it happens to be convincing to one certain type of mind more readily than to another.

We may even go further, and say that the argumentum ad hominem is a perfectly legitimate argument to use in controversy. Cavillers sometimes need to be silenced as well as convinced, and for this end they may be dealt with on their own principles, even when these are confessedly more or less erroneous. If the whole case is made to rest upon such arguments, of course the structure soon comes to the ground. But as auxiliaries they are often invaluable. The argument here, whatever may be thought of it, can hardly be said to be anything more than auxiliary. The doctrines of immortality and of the resurrection certainly do not depend upon

the meaning of this or of any other single text in the Old Testament or the New. But surely it militates somewhat against the theory of a purely rabbinical or personal argument here, that it is addressed primarily not to the recognized rabbinical class who were all Pharisees, but to the rationalistic Sadducees whose methods of exegesis were altogether different, and that it silenced them. That of course does not prove it altogether valid, but it does prove it to be something more than a rabbinical sophism.

Nor is it without significance that this argument against the Sadducees is given in all three of the Synoptic Gospels. This shows that the Apostolic Church fully appreciated the force of it as disposing effectually of the Sadducean contention. And though a considerable number in the early church were of Jewish extraction, the Christian literature of the first century, canonical and uncanonical, is surprisingly free from rabbinical conceits.

A good deal of unnecessary prejudice has been created against this argument by the supposition that the force of it rests upon the use of the present tense in the Lord's words to Moses, "I am the God of Abraham. &c.," instead of "I was." Even so acute a critic as Martineau so represents it. But this is altogether a mistake. For though the present tense of the verb "to be" is found here in the Greek of Matthew's report and in the Septuagint of Exodus, neither the original Hebrew nor the reports of Mark and Luke contain any verb at all. The absence of it from the Hebrew must have prevented Christ from building any argument upon it, and the want of it in the accounts of Mark and Luke, shows that they did not suppose Him to have done so. Its cogency does not depend upon such a trivial point as that.

The true key to the solution of the difficulty is to be found in the main idea which the words of God were in-



tended to suggest to Moses, viz., that of His own faithfulness. In calling Himself the God of Abraham and of Isaac and of Jacob, He does not mean simply to identify Himself as the God who had been worshipped by Moses' ancestors, but as the God who had made a covenant with the nation of Israel and given them certain promises as to the possession of the land of Canaan which He now meant to fulfil. He wished to stimulate faith and arouse confidence without which neither Moses nor the people would ever have had the courage to make a strike for liberty. In the narrative of Exodus the whole explanation of the vision to Moses and of the commission which followed from it, is made to lie in the fact that hearing the groaning of the people "God remembered His covenant with Abraham, with Isaac, and with Jacob." *Exod. i., 24.* It was a belief in that covenant which alone could carry them through the difficult enterprise. But only on one supposition could either Moses or the people attach any value to that covenant, or put any trust in it,—on the supposition that Abraham and Isaac and Jacob were still alive and enjoying the blessedness of God's favor. It must be borne in mind that the promise had been to the patriarchs themselves as well as to their descendants. The words to Abraham were, "All the land which thou seest, to thee will I give it, and to thy seed for ever." *Gen. xiii., 15.* Now, so far as the patriarchs themselves were concerned in this life, the promise was never fulfilled, either as to the letter or the spirit of it. They were only strangers and sojourners in the land to the end, thankful to obtain even so much as the possession of a burial place. Unless there was therefore, some compensation to them in another world, God had simply failed in His promise, and unless Moses had so understood it, the statement of the personage who appeared to him in the bush that He was "the God of Abraham, and of Isaac, and of

Jacob," would have conveyed no assurance of anything but failure. On any other supposition it would have been to the last degree impolitic to refer to that fact at all, as tending rather to discouragement than otherwise. But Moses never dreamed of charging God with failing to keep His promise to Abraham. All his Egyptian training pre- pared him to believe that though it had not been literally fulfilled to any of the patriarchs, they had no reason to regret it. They had received another and a better inheritance in the unseen world where they had been gathered to their fathers. The nearest parallel to this argument and the best commentary on it, therefore, is that found in the Epistle to the Hebrews, chap. xi., 13-16. "These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. For they that say such things make it manifest that they are seeking after a country of their own. And if indeed they had been mindful of that country from which they went out, they would have had opportunity to return. But now they desire a better country, that is, a heavenly; wherefore God is not ashamed of them to be called their God; for He hath prepared for them a city."

Stated in this form, the argument is perfectly intelligible and cogent for us as well as for the rabbinical mind. So far from being a sophistical conceit, it follows the method of the most approved historical exegesis, for it carries us back to the standpoint of Moses, and simply inquires how he must have understood the saying in his circumstances with the necessary implications. The wonder is not that Jesus should have used it against the Sadducees, but that it had not long before occurred to their adversaries, so plainly does it lie upon the surface, in substance at least, if not in form. But it is only another illustration of what has occurred so frequently

in theological and all other science, that the plainest things right at hand are the last to be observed accurately and read aright. To perceive such things clearly

and interpret them for us is often the highest genius, nay a veritable inspiration of God. JOHN SCRINGER.  
Presbyterian College.



### THE GIFT OF GOD.

Beside the man the maiden stands  
To bind twin hearts that once were free ;  
Each whispers o'er the clasping hands,  
"Behold, I give myself to thee."

The Saviour's mystic union with  
His fair Church Bride, herein we see :  
'Tis His voice " You and I are kith,  
Behold I give myself to thee."

When holy babe of Bethlehem  
Lay cradled on the Virgin's knee,  
In Joseph's arms, to each of them  
He said, " I give myself to thee."

So babes in baptism hear Him speak,  
"Thy cleansing fount behold in Me,  
O little one ; however weak  
Thou art, I give Myself to thee."

And when we taste the bread and wine,  
That call to mind the accursed tree,  
We hear our surety's words divine,  
"Behold, I give Myself to thee."

O love of God, our spirits thrill  
Thine accents breathing tenderly,  
"Thou mayest mock, betray, nay kill,  
Yet still I give Myself to thee."

Our spirits by Thy Spirit make  
All Thine own love would have them be,  
To cry abroad, " For Jesus' sake,  
O world, I give myself to thee."

## SYMPOSIUM.

## IS THE TRAINING FOR THE MINISTRY OF THE PRESBYTERIAN CHURCH IN CANADA SUFFICIENTLY PRACTICAL?

In complying with the request to help in the discussion of this subject, it should be stated that the writer received no part of his theological education in Canada, has no College of the Church in his mind, and that his criticisms are based on what he has observed, principally in Western Canada, where graduates of all our colleges are laboring. From the nature of the case, the observations made are brief and disjointed, are not intended to cast reflections on any person or school, but to point out defects, and suggest improvements, so that the ministry of the Church may become more efficient. As a Church we are conservative, walking a good deal in the light of tradition, and forgetting that Canada is not Scotland or Ireland, and that, although many of our people are of Scotch or Scotch-Irish stocks, they differ widely from the people of the Mother Land. The Church must be a Canadian Church, adapting herself to new and changing conditions, and determined to do her part in seeking and saving the lost, irrespective of race or nationality. The colleges are instituted and maintained to train and equip men for this work, and hence all members of the Church are interested in their efficiency.

Permit me, at the outset, to point out that far too many students leave college with impaired health. Dyspepsia, indigestion, nervous troubles, and a train of evils noticed are not the result of hard study. Whether in the seminary or elsewhere, men should be taught how to keep the body in a healthy state. Good digestion sends a river full of rich blood to flood the brain; and the minister is hopeful, cheerful, companionable, eager

for work and able to do it; and his sermons will be stimulating and helpful, not thin kine or blasted ears, but full and well favored.

Many of our ministers know but little of the right use of the voice, and several have left the West with throat troubles, caused mainly, if not solely, by a wrong use of the vocal organs; while others similarly threatened have been speedily and permanently cured by a course of training in a school in Chicago. Why should not speakers receive voice-training as well as singers? Are our colleges doing what is necessary in giving compass and flexibility to the voices of their students? It is to be feared that they are not, and hence faults of delivery rob many a good sermon of its effectiveness.

The reading of the Scriptures, of psalms and hymns in public, is also too little studied, and hence not unfrequently the preacher creates a prejudice against himself, by a misplaced accent or emphasis, ere he has had time to begin his sermon. When the preacher reads "How sweet the name of Jesus sounds in a believer's ear," one is tempted to ask "did you expect it to sound in his eye, or nose, or mouth?" Or when another reads, "Thou never gavest me a kid that I might make merry with my friends," to suggest that the meaning might be brought out better by moving the emphasis forward to "kid." Urban we have heard pronounced with three syllables, and wondered whether the good man had changed his sex since his death. When a boy at school, fingers have smarted from saying Aristobulus and Stephanus, and it was deem-

ed prudent to pronounce such words like other people. The experience of some ministers seems to have been different.

More attention should be given to public speaking. The matter of many a sermon may be abundant and wholesome, but its form, logical, literary and rhetorical, is faulty. The preacher sets out as if he wished to fill up thirty or forty minutes time, rather than fasten conviction on the minds of his hearers. There is no definite aim, no marshalling of arguments to elucidate or prove a theme, and no appeals to lead to action, and hence the result is disappointing. Much more time should be given in college to the preparation and delivery of sermons. Excellent lectures on the theory of preaching may be given, and no doubt, are given, but only practice, plenty of practice, under an efficient professor and competent critic, can prepare a student for his life-work. Rare gems are frequently detected, where perhaps they would not be looked for, but the mass of the audience do not notice them, because they are uncut or because badly set.

Special grants have been given by Eastern congregations, missionary societies and individual members of the Church to support certain missions. In such cases, the missionary was expected to correspond with the congregation about his work, and so deepen and extend interest. It would scarcely be believed that some of these grants were lost because the missionary failed to write; and this not because they were unwilling, but because they thought themselves unable. Men have been appointed Conveners of Presbytery and Synod Committees and failed to report, because they could write nothing worthy of the occasion. It is not enough to impart knowledge, to dictate notes, that may perhaps never again be consulted after the examination is over, men should be drilled in composition; their

powers of expression, effective utterance, aptness to teach, should be cultivated; and though the stores of knowledge collected during a college course might be less bulky their ministry would likely be more fruitful and their lot in life more comfortable.

Complaints have been heard on the floor of the Assembly, from the West, that graduates and licentiates are not as familiar with the Bible as they should be. Men have been known to pass respectable examinations in Systematic Theology, Apologetics, Church History, &c., that came far short in their knowledge of the Word of God. Elders who have taken part in such examinations have refused acquiescence in the decision of the Presbytery to license, because candidates were so ignorant of the Scriptures. Considering the place the English Bible holds in the Church and community, considering how rich men like Arnold and Carlyle found it for literary purposes, considering how powerful an instrument it is for moral and religious ends in the hands of those who know how to use it, every effort should be made to make the student familiar with its structure and contents ere he leaves the seminary. The microscopic examination of a few chapters or books can never take the place of a mastery of the Book as a whole.

One winter the writer had charge of a mission in New York city; the Rev. Dr. Burrell, then a junior student in Union Theological Seminary was assistant. Dr. Hall, Dr. Harper, Mr. P. T. Barnum, and others, delivered a course of lectures. Lawyers, bankers, merchants and the rest attended. Mr. Burrell was appointed to select and read suitable portions of Scripture on such occasions. So appropriate were the selections, that some Christian people who attended regularly, were surprised at the richness and variety of the Word of God; and others (not Christians) were induced to read the book for its literary excellence. Whether a student can tell

the different meanings of "ἴσθι" or not, as used by Paul, let him have no excuse for not knowing the English Bible.

Evangelistic services are becoming more common, and no doubt they have been made an important means of advancing God's cause. It is safe to say, however, that they have not received that recognition in our colleges that they deserve; and if our young men are to take part in them or conduct them, they must qualify elsewhere. Spiritual awakenings have taken place in Western congregations, and the pastors found themselves helpless in dealing with inquirers. Neighboring ministers have had to be called in, and through them souls have received light and hope. This should not be; a minister suffers in the estimation of his own people when he is dependent on others in so important and sacred a part of his work.

Many have found "Spencer's Pastors' Sketches" of much value in teaching how to deal with individuals; but why should not the professor or lecturer draw on his own pastoral experience for the benefit of his student? There are difficulties that every pastor has met, why should the student be left to grope his way in the dark in dealing with such, when a lamp could be placed in his hand? Are we not, as a Church, depending too exclusively on preaching for the ingathering of souls? In Canada are found a large number of people unattached to any denomination—people who have not received their early training in Presbyterian homes. Our young men must be taught how best to reach and win these. It must be confessed too, that many have left the Presbyterian Church, and joined other bodies, and that their excuse was that no one in the Presbyterian Church ever spoke to them about the matter of their personal salvation. The desire to be helpful in this way, no doubt, exists, but how to proceed is puzzling. Here again the lecturer whose ministry has been fruitful, can give rare help to the

student. The professor in mathematics teaches largely by "examples," and the professor in pastoral theology can with profit follow his lead.

The Session is an important Court in the Presbyterian Church, but its functions are not understood, and its utility is frequently questioned. Are our students taught, sufficiently, how to get the most service out of members of session, and make them a spiritual force in the congregation? From the way in which Session records are kept, and from the appeals made to Presbyteries from the decisions of sessions, it is charitable to suppose that the duties of this court receive little consideration in the classroom. Would it not be well, occasionally, to turn the class into a session, appoint one of the students moderator, and another clerk, and perform in detail the work that falls to any efficient session? Why should not cases of discipline be proceeded with, and students taught how to act at all stages, how to take and record evidence, and after mature deliberation, to issue the case? Ignorance of the law of the Church in initiating proceedings, bungling in conducting the trial, or lack of tact in dealing with parties to a case, has sent many a Presbyterian family into another communion or left a rankling sore for years.

From the Session to the Presbytery is but a step, and there ignorance of the rules of procedure is displayed before the public. Should not our students be drilled on some good book on Church procedure, and taught how to preside with dignity and impartiality, how to conduct the business of the court in an orderly manner, how to keep minutes, &c.? Who has not seen the effect of an ordination service marred by the mistakes of those who took a part before the public? Let the class become a Presbytery occasionally, and let difficult and delicate cases be conducted, even although some abstruse point in the License Creed should receive less attention. Let us take a leaf out of the

book of business colleges and work out our theories in the class.

Our colleges do not give sufficient consideration to the errors that are found in our own country, and young ministers do not know how to trap these little foxes that spoil the vines. Plymouthism has weakened not a few of our Western missions and congregations. Seventh-day Adventists and Millennial-dawn errorists have shorn some missions of their strength, and broken up missionary societies; but the missionaries in charge were at a loss how to guard their flocks from these prairie wolves. Had they to deal with Arians or Pelagians, with Donatists or Docetists, or with any other extinct heretics, they would find themselves well armed and with plenty of ammunition. For those new foes they have not a cartridge.

And truth compels one to say that Baptists have circulated their literature, as they only know how to do, that they have rung the changes on "Baptizo," and believers' baptism, and have used over again their threadbare arguments on new soil and fresh people; and that our young men are not trained to reply to them effectively.

Unbelief is found in the West as well as heresy, and the man that is not taught to meet it, is at a disadvantage. There is not much gained by arguing with a confirmed infidel or loud scoffer, but the man that can spike their guns, captures many prisoners. Besides, there are many with honest doubts who require help, and look to ministers for explanations. They are not always able to give them; and it is not always their fault. Were professors of Apologetics to spend a summer or two doing mission work among the miners in British Columbia, or the ranchers of Alberta, it is likely that a few new lectures would be written. In these Western wilds the "Higher Criticism" would also be discovered, and men would discuss it so freely that the lecturer would no doubt think it was full time to air the subject

in the class-room. Our students should know how to reply to Paine and Ingersoll, to Huxley and Spencer, to the arguments of infidel magazines and quarterlies, as well as to Celsus and Julian, Hobbes and Hume. Living dogs are more dangerous than dead lions.

The proper management of the financial department of the congregation has much to do with its prosperity. Has this subject received sufficient attention in our colleges? Ministers have given their sanction to, nay have urged, the erection of costly churches that have imposed crushing debts on the congregations, and compelled themselves to seek new spheres of labor. There may be lectures given on the duty of giving a tenth for religious purposes; and a brilliant genius may advocate that one-half of this tenth should be given for Foreign Missions, and the balance divided among the schemes—all the other schemes—and the support of ordinances at home. But how much instruction is given about the most approved methods of raising a revenue? The poorer the congregation, the more need of the best methods of financing. Any ordinary financier can raise a revenue in Britain, because the country is so rich, it requires a genius to raise a revenue in Turkey, because the country is so poor. Were the interest paid on mortgages on church and manse property available for church extension, what an impetus would be given to the work of the Church, and what new life would be infused into our congregations. Here evidently practical training is imperatively called for.

As compared with those of other denominations, the contributions of the Church for schemes are respectable, but they are much below our ability. Several causes contribute to this result. The people are not informed in detail of the extent or importance of the work the Church has on hand. This subject was not taught in college, and many ministers have not had time to study it since,

and hence they "do not preach on it." Sometimes ministers are afraid of giving offence by "discussing money." But a more fruitful source of evil is the lack of system, method, organization. The great disparity in the givings of congregations of equal wealth, shows what the proper training of a congregation may do, and how the Church suffers through men who neglect this duty.

One question, too, whether sufficient attention is given to the principles of the Presbyterian Church, her achievements in other lands, and especially her history in Canada. There is not that denominational zeal among us that is found among other churches, our people will separate more readily from the Church to join others, than is sometimes desirable, and one is apt to inquire why? They give freely of their money to support Methodist missions, or even build Roman Catholic Churches—more freely sometimes, than to help forward their own mission work. Such generosity is not reciprocated. Is there some-

thing wrong in their training, and if so, how far back shall it be traced? Students have been known to labor in the mission field for several summers, and yet to be wholly ignorant of the regulations of the Home Mission Committee from which they received their appointment.

Time and space fail to refer to music, the Sabbath-school, the Christian Endeavor Society, Missionary Societies, Aid Societies and the rest, important as these are. Enough has been said to show that the methods of carrying on work in Scotland will not do in Canada, and that the methods in vogue in Canada forty years ago, would inflict more serious losses on the Church to-day than at that time. And since ministers are called on to deliver addresses from the platform, to discuss social questions, to officiate at marriages, &c., they should at least receive hints to guide them. But this is a large subject, and I forbear.

J. ROBERTSON.

Winnipeg, Man.



Look up! look up!  
 A Father's loving eye o'erlooketh all;  
 Nay, more,—He all upholds, however  
 small,  
 Unknown to Him a sparrow cannot  
 fall.

Look up! look up!

—Selected.

## THE YOUNG MAN AND THE CHURCH.

This is the title of an illustrated article in the January number of "The Cosmopolitan," by Edward W. Bok. The illustrations are presumably intended to give point and emphasis to the writer's effort, and while not imperishable productions of genius, may serve this purpose.

Mr. Bok writes upon many subjects. His style is crisp and attractive, and he usually expresses himself with a confidence which gives the impression that he believes his views should be unhesitatingly accepted. In this article he deals with ministers and their work in relation to young men—a most important subject. He professes to have made it a special study. It has been long simmering in his mind. He has sought information upon it from many sources, and from city to city. His opening statements in this respect excite great expectations. From the pains taken, the subject is surely exhausted once for all. "I have purposely," he says, "put myself in the way of clergymen, and tried to ascertain how close they understand the thoughts and needs of young men. Whenever, in five different cities, I have seen announced a series of sermons for young men from some pulpit, I have attended and heard one or more of them. I have talked with stewards of the Methodist Church, with elders of the Presbyterian Church, with vestrymen of the Episcopal Church, and with churchmen and laymen in general. . . . I feel satisfied that I have looked at the question from the different and more important points of view, and the result of three years of this investigation has convinced me that the blame cannot be shifted entirely on the shoulders of young men. I have failed to find the young men with whom I have talked either ungodly or disrespectful of sacred

matters; on the contrary, I have found them just as desirous of attending church as the church is anxious to have them. A spirit of indifference I did find in some instances, but that is all; irreverence I failed to find in a single instance."

It is obvious that during these years of toilsome investigation, Mr. Bok has lived and moved among very respectable people. Few have mingled with men as much as he must have done, without finding "a single instance of irreverence." And then to meet none ungodly or disrespectful to sacred matters is equally remarkable. One is tempted to ask what is his standard of godliness, and where are the five cities in which he was so fortunate in his environment? He must have shunned the moral slums of New York and Chicago, and refused to look into the saloons, and theatres and gambling hells which draw into them thousands of young men. It seems as if Mr. Bok frequented the rooms of Young Men's Christian Associations. His collection of facts, it is to be feared, is one-sided and incomplete. But the problem he submits urgently calls for solution—why young men of irreproachable character, such as he has met, who are actually desirous of attending church, habitually absent themselves? His reasons for this conduct, following the order of the article, may be classified as follows:—

First, thoughtless sermons.—"I am fresh," he says, "from such a sermon as I write. Of all those sermons, (thirty in number) I cannot, with one exception, which I heard five years ago, recall a single instance which gave me one profitable thought presented in such a manner that I could carry it away with me."

This is a melancholy experience.—Only "one profitable thought" in thirty



sermons. All the sadder when we are told that "fourteen of their preachers took the text of the prodigal son as the theme of their sermons." One would imagine that the simple reading of that exquisite narrative would have suggested a dozen profitable thoughts to a man of Mr. Bok's intelligence. Our Shorter Catechism, which may not have been embraced in Mr. Bok's theological studies, declares "That the Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith unto salvation." Perhaps Mr. Bok deems this doctrine out of touch with the age, and obsolete. He tells us, what by endless repetitions on the part of smart writers of our day has become very trite, that "each generation must necessarily differ from the preceding one, and that it is unjust to ask the young man to accept in 1894, the methods in vogue in 1824." "With changing conditions come different demands, spiritual as well as material." True, but there are permanent factors in human nature. No generation, however enlightened and progressive, can be saved except in the old-fashioned way in vogue in the days of Adam. Faith in the blood of atonement was then needed, and is still. No generation can enter into the kingdom of God except by being born anew "of water and of the spirit,"—a great fundamental truth which finds no place in the article before me. But I am not apologizing for thoughtless or disorderly sermons and indolent preachers; and had I been condemned to listen to thirty sermons and get only one thought out of them all, I should probably be better able to appreciate the spirit of heroic forbearance with which Mr. Bok has restrained and governed his temper during the years of sore trial through which he has been working out his little experiments among Methodists, Presbyterians, Episcopalians and the rest. I have happily escaped

such an ordeal, and believe that it is impossible to come upon thirty such sermons in Canada; especially if the occupants of pews have sufficient humility to follow the injunction of the Great Teacher—"Take heed how ye hear."

Secondly—Special sermons and talks on manly sports. These are declared to keep young men out of church. Possibly, although I listened with profit a few weeks ago to an admirable discourse of this sort delivered by a Methodist preacher in his own church, which was packed to the door with an audience of about three thousand. Hundreds of young men were in the assembly. This was in Montreal. The pastor, who on this occasion discussed the special subject of "Recreation," is not a sensationalist. He stately keeps to the old historic Gospel. This is best. It embraces all classes, old and young, male and female, rich and poor, servants and masters, and when preached as it should be, by drawing with sufficient fulness upon every part of the word—Moses and the prophets as well as the historical and doctrinal books of the New Testament—they will all receive their portion in due season.

I am not prepared wholly to condemn special preaching. In a very significant and practical sense we have not nearly enough of it—preaching in which ministers fearlessly strike with the edge of the sword of the Spirit, and cut into the hollow shams of the age—preaching by which the righteousness and love of God are made as real and vivid as they will appear to men in the day of judgment. Such preaching demands much secret prayer and intense study. I confess to a feeling of uneasiness, however, when I see a minister persistently advertising curious subjects. They mean for him less work and more notoriety. They are often omens of an approaching change of pastorate. The best of the people become justly impatient with indolent ministers, they desire the pure milk of the Word, and are dissatisfied

when they do not get it. In the expressive words of Mrs. Macfadyen, in "The Bonnie Brier Bush, "It's ae thing tae feed a calf wi' milk, and anither tae gie it the empty eogle tae lek."

Talks on manly sports and on many similar themes are pretty certain to be "the empty eogle," displacing the eternal verities with which the ambassador of Christ should deal.

Third—Sermons which emphasize prohibitory precepts and are separated from current problems. These are said to be a great barrier to church attendance. The prohibitions of the decalogue are now unsuitable. Our progressive age has outgrown them. "The young man," says Mr. Bok, "does not need to be told that he must not swear; that he must not drink; that he must not be adulterous." This is bold if not reckless, in the face of the profanity heard in our public streets, and the drinking, fraud and impurity contended against by such men as Dr. Parkhurst and others. To keep silent upon God's prohibitions of prevalent sins, is a method of reformation out of touch with the wants of the age, and which Mr. Bok need not expect true ministers to adopt. We are told, however, that the young man "wants an affirmative religion; not a negative creed." This seems clever and even specially evangelical; but it is just the reverse. The truth is that the young man needs both a negative and an affirmative creed. God puts the matter in the first Psalm in this form. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."—He walketh not, standeth not, sitteth not. Then comes the affirmative religion. "But his delight is in the law of the Lord; and in His law doth he meditate day and night." When the Apostle Paul saw the Philippian jailor bent upon suicide, he gave him first a prohibition—"Do thyself no harm,"—and then a positive creed, "Be-

lieve on the Lord Jesus Christ, and thou shalt be saved, and thy house." This was the method of the apostle to unite the negative and the affirmative. So he wrote the Ephesians, "Let him that stole, steal no more; but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." This was Christ's method. He used the law as a schoolmaster to bring men to Himself. He said to the rich ruler who came to Him with a great "problem," as Mr. Bok would say, asking, "What shall I do that I may inherit eternal life? Thou knowest the commandments, do not commit adultery, do not kill, do not steal, do not bear false witness, defraud not, honor thy father and mother." Then He added the positive precepts, "Go thy way, sell whatsoever thou hast, and give to the poor and thou shalt have treasure in heaven; and come, take up the cross, and follow Me. And he was sad at that saying and went away grieved, for he had great possessions." His problem was solved, but not in the way he wished. Hence his vexation and withdrawal from the Head of the Church.

This case is suggestive of the experience of Mr. Bok. He says, "I have gone to church morning and evening, hoping that some side-light might be thrown upon my problem from the pulpit. And have I received it? No, a hundred times no! That which I had a right to expect from the teacher in the pulpit was withheld."

Let me ask, did you state your "problem" to your pastor? If not, you were less respectful, frank and earnest than the rich man Christ dealt with. Your pastor is not omniscient. He is unlike the newspaper man in this respect. Had you clearly enunciated your great and perplexing problem to him, you would then have had "a right to expect," not a side-light, but a direct light upon it. I do not say that you would be satisfied. No. Christ did not always satisfy His

questioners, and the servant cannot surpass the Master.

But is it the chief business of the pulpit to solve problems that are not even formulated? How does the preacher's commission run? Is this it? Go ye into all the world, and solve all the problems that rise with chaotic vagueness in the minds of young men? No. The Saviour's command is "go preach the Gospel to every creature." And a leading member of the Apostolic College took this to mean, preach the Word, preach Christ and Him crucified. Accordingly, when he and Silas entered a jailor's house at midnight, "they spake unto him the Word of the Lord, and to all that were in his house." To the Corinthians he wrote, "I determined not to know anything among you, save Jesus Christ, and Him crucified." And it is recorded in the Acts that "with great power gave the Apostles witness of the resurrection of the Lord Jesus,"—that mighty fact which was most repugnant to unbelieving Jews, but which is fundamental to the Gospel, and set the seal of truth upon the whole career of the Redeemer—"and great grace was upon them all; and believers were the more added to the Lord, multitudes both of men and women."

This is the sort of preaching still needed. It did not consist in solving problems proposed by prurient dreamers, or discussing the metaphysical subtleties of the schools, or the tricks of business and methods of money-making. The effort of the preachers was not to be "in touch with the world at large," but what was infinitely better, to be in touch with the God of truth and the Divine Saviour who said, "All power is given unto Me in heaven and in earth. Go ye therefore and make disciples of all nations, teaching them to observe all things whatsoever I commanded you; and lo, I am with you alway, even unto the end of the world."

The fact is, that their message was wholly out of touch with the spirit of the

times, and in direct contradiction to much of the prevalent belief of the religious world in Jerusalem, and the Pagan world beyond, but it was accompanied by the Spirit of God, and, therefore, effectual. Instead of yielding to "every phase of a city's pulsations," and trying to adjust themselves to their environment, these primitive preachers turned the world upside down. Their sermons were distasteful to multitudes—not what the people wanted. Probably many young men preferred to not listen to them, and to bury themselves on the Lord's day in their fathers' libraries, after the manner of Mr. Bok's friends. "Some mocked," and others said of the chief preacher of the day, "his bodily presence is weak, and his speech contemptible." He is no athlete, and his sermons are of no account! Had Mr. Bok lived in that generation he would no doubt have said what he says now, "The fact of the matter is, that go into any of our large cities, and the ministers who really interest young men, and draw them Sunday after Sunday to their churches, can be counted on the fingers of one hand." Yes, and Paul would have gone on with his work, "in nothing terrified," delivering his God-given message in Jerusalem and round about unto Illyricum, not taking special care to change the matter or the length of his sermons to suit his critics, sometimes continuing "his speech until midnight," even if a drowsy Eutychus should fall asleep. His anxiety would be not to find out what young men or old men would deem interesting and attractive, but how to be faithful to Him who sent him. And his answer to those clamoring for something "in touch with the age," would be, "I certify you, brethren, that the Gospel which was preached of me is not after man, neither was I taught it, but by the revelation of Jesus Christ." And this is the attitude which true successors to the Apostles should still assume.

Fourth—Ministers are ignorant of the

great outside world, they are feeble-minded, "goody-goody," imperfectly educated, and withal, given to delivering sermons of forty instead of fifteen or twenty minutes. These things are working ruin, emptying churches, and driving away young men.

Well, if assertions were facts, the situation would certainly be serious. Were Mr. Bok's *ipse dixit* as true as the Gospel, good people might well be alarmed. But he is manifestly ignorant as to how Presbyterian ministers, in Canada at least, are trained. We do not "educate the goody-goody boys of our families to be ministers." Our students, as a class, are young men of vigor who fight their own battle in the world. They are not nurtured like hot-house plants. They are not cooped and sheltered from the strongest currents of thought in the age. They take their place in our universities along with those aspiring to be lawyers, doctors, scientists and legislators, and carry away a full share of academic honors and medals before pursuing theological studies. Yes, and some of them gain high distinctions in running, jumping, cricketing, football, and all forms of athletics. But as to being conversant with all other avocations than their own, there must be a limit, notwithstanding the demand for their being men of the world and of broad culture. I can recall the career of a vigorous minister who was strong in business, and eventually gave up Gospel work altogether; and the career of another who studied commercial pursuits and politics, and knew far more about the culture of bees and the breeding of cattle and swine than about the prophecies of Isaiah and the epistles of Peter and Paul. He was a man of ability and a fluent speaker, but sensible congregations soon tired of his prelections, and he was finally relegated to well-merited obscurity and silence.

Young men are doubtless kept from church by the faults of ministers. It is possible, however, that there is ex-

aggeration in this respect, the number of absentees may be magnified, and it is certain that other potent causes for their absence are overlooked or ignored in the article before me. The writer takes no account of the natural aversion to the things of God, which belongs to the unrenewed heart, and the pernicious influence exerted by the flood of anti-Christian literature of our day.

It is easy to picture young men reading good books, but they make another selection as well. I have seen men and women absorbed in sensational tales and sceptical essays in the crowded street cars of New York as well as in the great thoroughfares of travel; but hardly ever have I found in their hands respectable, scientific, or ethical treatises, to say nothing of the Bible.

Young men may be deterred from church attendance by uncomfortable pews, and poisonous atmosphere through lack of ventilation. They may be driven away by the coldness and lack of kindly Christian sympathy of deacons, elders and members, and by what they deem, justly or unjustly, the inconsistency and hypocrisy of prominent persons in the church. How often do we hear of their being three or four years in a church without being spoken to by anyone. They may see so little practical difference between the church and the world as to lead them to conclude that it matters not to which they belong. Their frequent attendance upon theatres and operas and secular lectures, spiced with sceptical hints and derisive allusions to Christianity, and their membership in clubs and various societies where the same atmosphere is breathed, may impair and even destroy their relish for all religious exercises. They may feel wounded and insulted by the plain incisive truths sent home to their consciences from the pulpit. They may be under the power of the god of this world—an agent unrecognized in Mr. Bok's essay. When Christ preached, they said "He is beside Himself, He hath Beelze-

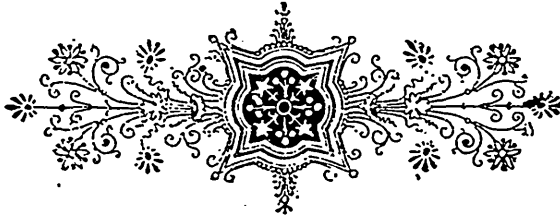
bub, and by the prince of the devils casteth He out devils." And when He proclaimed in their ears some of the deepest truths of the kingdom, "Many of His disciples went back, and walked no more with Him. Then said Jesus unto the twelve, will ye also go away?" The fault in this case was not with the preacher, but all the same many went

back, and even the twelve were in danger of apostasy.

Let preachers bear their legitimate share of responsibility, but fair-minded and enlightened persons will have due regard to all the forces concerned in bringing about the state of things we have so far considered.

D. H. MACVICAR.

Presbyterian College.



Learn, generous prince, what's little understood,  
 The god-like happiness of doing good.  
 How glorious to defend or to bestow!  
 From nobler springs, can human pleasures flow?  
 A solid good, which nothing can destroy,  
 The best prerogative the great enjoy.  
 For this, remember, monarchs first were made,  
 For this, young prince, be loved and be obeyed,  
 At once yourself and mighty nations bless,  
 And make humanity your happiness.  
 —Chiron to Achilles.

## SONNETS.

## TO A SONG-THRUSH IN NOVEMBER.

*Decline of Day.*

Lone singer midst the ruins of the year,  
 In whose sweet notes from yonder low-brow'd hill  
 The echoes of the dead spring linger still  
 In melting cadences, so mellow-clear  
 That I could fancy she herself were here,  
 And not sad-cloaked November, grey and chill,—  
 I love thy voice, and fain would keep thee still,  
 Blithe warbler, for thy gentle song, anear!

Yet go, sweet bird! The year hath lost her youth;  
 Green-kirtled May and sunny days are fled.  
 Why lingerest thou so late amid the dead  
 In this North land? Haste to the balmy South,  
 And long, warm days! This is nor time nor place  
 For thy blithe song, lone wanderer from thy race!

*Dusk.*

Sweet wandering voice, startling these silent ways  
 With sudden song, then lost within the round  
 Of empty space and this wide barren ground,—  
 Like some weird-strung Eolian harp that plays  
 Unbidden strains, when a light zephyr lays  
 Her hand upon the strings, and o'er the sound  
 Lingers with fond regret, as she had found  
 An echo of lost song from other days—

Thou wak'st the chords of half-forgotten ruth;  
 And voices that ring strangely in my ears  
 Float back to me from out the vanished years,  
 The tender, sad, lost, shining days of youth.  
 I would be calm with these dun days,—and yet  
 Thou wilt not let me, when I might, forget.

*Midnight.*

O Singer, hush! My heart is out of tune,  
 Thou pipest of the days which once have been  
 And now can be no more. The springing green  
 Of sun-ward fields; the laughing skies of June;  
 The dewy morn; the long bright afternoon;  
 The voice of birds and waters,—These are rife  
 In all thy song and have been in my life,  
 But now can be no more, or late or soon.

Therefore, O Singer, hush ! And yet again  
 I tell thee, hush ! For daggers flash between  
 The clear notes of thy song ; and keen, ah, keen  
 Thy voice cleaves to my soul in sudden pain,  
 Which will not pass until these echoes cease  
 On the far verge of days which harbor peace.

*Dawn.*

What secret spring of joy, O flute-voiced seer,—  
 What hint of coming gladness, dost thou find  
 In midst of this great silence of thy kind,  
 When all the earth mourns with the dying year,  
 That thou should'st pour thy deathless singing clear  
 And full and strong, while we of godlier mind  
 Stand dumb in presence of our grief, and blind  
 With tears grope on, all sad and half in fear ?

The spring is ever with thee, blessed bird !  
 Across these sombre fields, this spectral clime,  
 Athro' the brooding silence of the time  
 Thy heart hath caught its music and been stirred  
 Unto such faith and hope, that piercing thro',  
 Thy joyous song rings full and brave and true.

*Morning Prime.*

Sing on, brave voice, beneath these darkened skies !  
 While I, beside, do bow my head and learn  
 From thee some secret of thy power to turn  
 Their shadow into song ; and, learning, rise  
 Above the waste of chill, wide mist that lies  
 On these low lands, to those pure upper fields  
 Of light and calm air, where this sad dusk yields  
 To cloudless day and joy that never dies.

O blessed, blessed bird, untouched of death,  
 Or gloom, or grief, or aught that can distress,  
 Serene in thy unfearing joyfulness  
 And calm and wise in thy thrice-blessed faith,—  
 Sing on, until my heart grows light with thee  
 In the rich promise of the spring to be !

K. MACDOUGALL.

Cambridge.



## "THE PHILOSOPHY OF PROTESTANTISM."

## A REPLY.

In the Christmas number of "The Owl," there appeared a short article entitled, "The Philosophy of Protestantism." "The Owl," as our readers may know, is a monthly magazine published by the students of the University of Ottawa, an educational institution of the Roman Catholic Church. As the article in question is one which has to all appearances cost the writer considerable thought, and at the same time, is not marred by a spirit of extreme bias as the majority of such controversial articles are, we have deemed it worthy of a reply.

The article is written in a clear and concise manner, which renders its examination a matter of ease. The writer begins with a quotation, which, however, he does not acknowledge. We give it as it is. "There are crises in the world's history when the minds of men seem but to await the falling of a spark to break out into a fearful explosion." Following this, we have a statement of the purport of the article. We quote the writer's own words. "That such a crisis was reached at the time of the religious movement of the sixteenth century, and that the revolution which followed and spread so rapidly, was the effect of vicious principles, itself a sedition and not a legitimate reform capable of correcting existing abuses in the Church, it is the attempt of this brief summary to show." According to the writer's own words, then, his object is threefold:—First, to prove that the Reformation of the sixteenth century was a crisis in the world's history; secondly, to show that this reformation, or revolution, as he terms it, was the effect of vicious principles; and, thirdly, that it was itself a sedition and was thus incapable of cor-

recting existing abuses in the Church. In reviewing the article we shall, accordingly, bear these three points in mind.

That the Reformation of the sixteenth century was a crisis in the history of the world, is a fact conceded by every student of history. That it was a crisis of the nature indicated in the above quotation, we also admit. Like every other mighty change which has been wrought upon the established and world-wide convictions of men, the Reformation was gradually brought about. The minds and hearts of men were little by little prepared for the event. They were filled with such a sense of dissatisfaction at the existent order of things, that they needed only "a spark" to set them on fire with firm resolve and intense action.

But while admitting this, we would, at the same time, express a caution which it is very important to observe just here. In seeking to trace the causes of such an extensive movement as the one in question, we must be extremely careful in what light we place those minor events which immediately preceded the final outbreak. Such gigantic movements take decades, and sometimes even centuries to gain force and figure, one cause being added to another, each producing its own effect, until the chain of causes is complete, when one tremendous effect follows as a natural consequent.

Now, we will obviously fall into a very serious fallacy in our reasoning, if we attribute to one of these minor events all the potency of an efficient cause. At the very most it can be regarded only as a link in a chain of causes, though, in the great majority of instances, such events cannot be looked upon as causes at all, but only as the occasions of the



effects in question. With this explanation and caution then, we accept as fact that the religious movement of the sixteenth century was a crisis in the history of the world of the nature alleged. We pass on, therefore, to the second and most important point of the article.

This second point is an attempt to prove that the Reformation, with its accompanying revolution of thought and feeling, was "the effect of vicious principles." Let us examine then, the arguments which the writer advances in proof of this assertion.

To this end he gives, in a few brief sentences, the gist of four accounts of that movement. Of these the first is the one entertained by Protestants, the three remaining ones being Roman Catholic views. "By Protestants," he says, "the so-called reformation is considered the birthday of liberty of thought and conscience, the bursting of the bonds of superstition, and thralldom of the mind for untrammelled liberty of thought and independence of private judgment." Of the Roman Catholic accounts, the first gives as the cause of the movement, "the disappointment of Luther in the matter of indulgences, and his spiteful rebellion in consequence, aggravated by the refusal of the Pope to recognize Henry VIII.'s divorce," the second traces it to "a general repugnance to spiritual authority, and a spirit of independence of at least two centuries growth," while the third and last account, though admitting the efficiency of the causes mentioned in the two preceding views, adds, as a more potent cause, "the odiousness to German nations of submission to a foreign authority so Romanic as the Church then was."

Bearing in mind the point at issue, let us follow the writer then, in his criticism of each of these accounts. His object is to prove that the "so-called" Reformation was "the effect of vicious principles," and, as the Protestant affirmation is virtually the direct denial of such a charge, his first duty is to dis-

prove this account, and this he proceeds at once to do, and that in very short order. "The Protestant view we disprove," he says, "on the grounds that it was not the rise of liberty but license, a freedom resulting in slavery more abject by far than submission to the restraint of lawful authority, without which society could not exist."

That the Protestant view is here very easily disproved, or rather dismissed, every one will allow. That the Reformation was the birthday of liberty of thought and conscience is disproved by the simple *assertion* that it gave rise not to liberty but to license. We cannot understand how any writer laying claim to logical methods of thought, could have allowed himself to put such a statement on paper. In what sense the Reformation gave rise to license we do not know, and we have nothing from the writer to enlighten us. If we may be allowed to conjecture as to his meaning, it would be this, the religious movement of the sixteenth century gave rise to license in that it was a successful struggle against an established authority. But that the partial overthrow of an established authority can ever of itself be called the enthronement of license we deny. Did the effective struggle of the English people against an absolute monarchy result in the establishment of license? No. The very opposite. License does not then necessarily follow from a refusal to obey an established authority, no matter whether it be in Church or State, unless it be first proved that such an authority is a legitimate and necessary one.

Confining ourselves, however, to the exact statements of the writer, we have not a single word either of explanation or proof of "the grounds" on which he so summarily dismisses the Protestant view of the Reformation. Thus, with the exercise of a little dogmatism, the author has annihilated the heart-felt convictions of thousands of Protestants! Thus it is that the conclusions so labori-

ously wrought out by such a brilliant writer as D'Aubigne have been proved fallacious! Whatever may be affirmed in regard to "the Philosophy of Protestantism" here, at all events, we fear we have a characteristic specimen of the Logic of Romanism.

We shall say nothing more on this point. We wish, however, that we had space and time to set forth our vindication of the Protestant idea of the Reformation. Our present duty is to confine our attention to the arguments before us, and so we pass on with the author to consider the three remaining accounts of the movement in question.

The first of these need not detain us very long. That such events as Luther's disappointment or Henry's divorce can in any sense be termed causes of the vast movement which was spreading throughout Europe contemporaneously with them, only the narrowest and most superficial of thinkers would assert. These events were only the occasions of that movement, and were not its causes. What, we would ask, had Luther's indulgencies to do with the Reformation in England, or in France, or in Switzerland, and what had Henry's divorce to do with that movement in Germany? To the credit of the writer it must be said he does not assert, as so many have done, that these trivial and circumscribed events were the sole causes of such a world-wide influence. His position is that they are to be numbered *among* the causes of that event.

Even this, however, we cannot allow. The causes of a movement which spread through so many different countries and among so many nationalities, have to be sought among those influences which were common to them all. The events in question were only the occasions of those particular phases of the movement developed in the countries in which they occurred.

The second of the Roman Catholic views of the subject, traces the Refor-

mation, as we have already said, "to a general repugnance to spiritual authority and a spirit of independence of at least two centuries growth." In considering this account, the point at issue should be carefully borne in mind. It is that the Reformation was based on vicious principles. Now, granting for a moment that the above account is a correct one, does that fact, we ask, prove that the religious movement of the sixteenth century was based on vicious principles? Certainly not. For as we have already pointed out, neither repugnance to authority, no matter whether it be of a spiritual or a temporal character, nor a spirit of independence can ever be justly termed a vicious principle, unless it be first proved that the authority in question is a legitimate and rightful one, and the independence sought, an injurious or dangerous one. The writer, here and elsewhere throughout his article, admits that there was an universal feeling of repugnance to spiritual authority, or--as he ought more explicitly to have said--to that particular sort of spiritual authority then in vogue, and this he terms the cause of the Reformation. Now, we maintain that this feeling or spirit alluded to, was not the cause of that movement, but that very movement itself. We maintain that it is this very feeling, this very sentiment, that has to be accounted for, since it constitutes one, though certainly not all of the principal features of the Reformation. The world had no repugnance to spiritual authority simply as such, but only to that supremacy which the Papacy appropriates to its selfish ends, under the pretext of Divine authority. This second account then, of itself, gives us no insight into the real causes of the Reformation, and, as we have shown already, even if it did, it does not, of itself, prove that that movement was founded on vicious principles. The writer evidently saw this himself, for after describing in a few brief sentences the state of "the spiritual commonwealth of nations" in En-

rope before the Reformation, he proceeds to narrate the causes which produced this spirit of independence and "general repugnance to spiritual authority," thereby endeavoring to give us an idea of what he means by "vicious principles." "In the first place," he says, "the times were immoral; licentiousness was becoming rife, and the natural repugnance to authority in a prince already powerful, would urge him to reject the only authority which stood between him and the gratification of his passions." Let us consider this statement in detail.

First, the times were immoral, licentiousness was becoming rife. What have we got here? Nothing less than an honest confession on the part of the writer himself. The times were certainly immoral, licentiousness was certainly becoming rife. But why was this? It was because the Church, to which had been committed the mission of spreading abroad the salutary effects of the Gospel of Christ, and thereby doing away with the immorality and licentiousness of heathenism, had proved herself unfaithful and utterly incompetent for the task. Instead of elevating the masses and making them more moral, she herself had become sadly tainted with their spirit. Instead of keeping herself "unspotted from the world," she had allowed herself to become contaminated by its avarice, its love of power, of wealth and pleasure. Morality had decayed simply because religion had decayed. "The people of Christendom," says D'Aubigne, "no longer expecting the gratuitous gift of eternal life from the true and living God, it was necessary in order to obtain it, to have recourse to all the methods which a superstitious, timid and frightened conscience could invent. Heaven is full of saints and mediators who can solicit the favor. Earth is full of pious works, sacrifices, observances and ceremonies, which can merit it." The Kingdom of Heaven had disappeared, and men to supply its place

opened a disgraceful traffic in the sale of relics and indulgences.

If such was the state of religion before the Reformation, what then must have been the state of morality, public and private? As D'Aubigne says, "The glad tidings of eternal life is the power of God for the regeneration of man. But take away the salvation which God gives, and you take away purity of heart and life. . . . What disorders and crimes must have prevailed when impunity could be purchased for money! What ground could there be for fear when a trifling contribution to build a church procured exemption from punishment in the world to come! . . . Both priests and people yielded to these corrupting influences. The dignitaries of the Church preferred the turmoil of camps, to chanting at the altar, and to take lance in hand to reduce those around them to obedience, was one of the first qualities of a bishop." Yes, the times were certainly immoral, licentiousness was certainly rife. Witness the debauchery and crimes of Borgia, Pope Alexander VI., or of his son Caesar Borgia, Archbishop of Valentia. "Caesar Borgia was the hero of crime. . . . The dissolute fetes which were given in the pontifical palace, by the Pope, his son Caesar, and his daughter Lucretia, cannot be described or even thought of without horror." Borgia was the man who occupied the pontifical see at the beginning of the century in which the Reformation commenced. No wonder that both princes and people were tired of such a supremacy. No wonder that there was a feeling of general repugnance to such "spiritual" authorities as these. The writer, whose article we are criticising, did not err when he ascribed the "general desire for independence," to the immortality of the age, if by that he meant a desire to be free from the terrible corruption which infested both religion and morality. Nay! and what is more, in his confession that the times were immoral, he would have, if he pro-

ceeded another step, traced the religious movement of the sixteenth century to its true cause! How then, in the name of justice, can the desire for independence of such a kind, and liberty from such a servitude, and repugnance at such authorities be termed vicious principles?

The writer, it is true, mentions one or two other facts in support of his position. But that King Henry should have been affected by the immorality of his age, can scarcely be surprising, and that submission to bishops and legates should have seemed like submission to foreign temporal powers is natural, since they abundantly proved themselves to be capable of doing all that such powers can do towards the aggrandisement of wealth and the extension of authority. We proceed, therefore, to examine the third and last account advanced to explain the religious movement that spread throughout Europe in the sixteenth century.

That account, as our readers will remember, was based on the assertion that the Reformation was due to "an odiousness to German nations of submission to a foreign authority so Romanic as the Church then was. . . . Antagonism between Rome and Germany," the writer says in another place. "is older than Christianity itself." But before we attempt a criticism of this theory, which it must be understood the writer of the article endorses, we would like to place alongside of it one or two statements which he makes, though in different connections. In speaking of the contempt for authority, which we have already considered, he says, "Moreover, the spread of pagan ideas gave birth to a desire of returning to the Roman form of government of pagan days." Again, in still another connection, he says "To the revival of pagan literature, which took place at this time, can be traced a great deal of the change of attitude. After the diffusion of Greek and Roman literature, Europe abandoned itself to a

base adulation of everything Greek and Roman." These he gives as some of the influences at work producing Protestantism. Now, it certainly does not require a very keen criticism to discover that there must be something wrong here. The German nations had such a great dislike for a species of authority barely Romanic, that a mighty revolution of thought and feeling was produced as a consequence, and yet at the same time, they had a desire to return to the Roman form of government of pagan days, and, through the diffusion of classical literature, abandoned themselves to a base adulation of everything Roman! If the theory in question owed its originality to the writer of the article, these two statements throw sufficient discredit upon it, that any further consideration of the theory would be unnecessary. But, as he distinctly tells us it is not his own, out of justice to its originator, we must give it a more lengthened consideration. Before doing so, however, let us consider whether this theory, if accepted, proves the point at issue.

Granted that there existed such an antagonism between Germanic nations and Rome, does it follow that the movement which it is alleged to have caused was based on vicious principles? Antagonism between Germany and Rome is given as the cause of the Reformation, and this antagonism is termed a vicious principle. Such a conclusion necessarily involves the assumption that the German nations, in their struggle with Rome and against Roman aggression, were violating some code of morals, some standard of right and justice. But, on the contrary, every student of history is fully aware of the fact that Rome in seeking to subdue these nations, was the unjust party, that Rome in extending her authority over them by blood and tyranny, was the one that was acting in accordance with vicious principles.

We advance now to a consideration of the theory itself. It will at once be seen that this account of the origin of

the Reformation is the only one, so far proposed, that bids in any measure to trace the movement to a cause adequate to produce it. That an antagonism between Germany and Rome did exist, to a certain extent, at the time of the Reformation, we do not deny. And, while admitting that such a theory may afford a tolerable explanation of some of the more important political incidents of the movement, we, at the same time, stoutly affirm that it fails to account for the radical change in religious thought and feeling, doctrine and discipline which was simultaneously brought about. "Political agencies were rather an efficient auxiliary than a direct and principal cause." (Fisher.) The Reformation was, above all things, a religious revolution, and this feature must always be held to be its characteristic and its essential one. For, whatever may have been its accompanying or antecedent political "antagonisms," the Reformation was yet an event within the domain of religion, and not of politics, and from this point of view it ought to be considered in any attempt to ascertain its causes. "The Reformation viewed in its most general character, was the reaction of Christianity as Gospel against Christianity as law." (Ullman.)

But why philosophize on such a question? Bring the theory to the bar of common sense, and see whether it will explain the facts of the case. Can it for a single moment be maintained that the earnestness and zeal of such a man as Luther was due to no other cause than to an inborn "odiousness" of Roman authority? Can it be maintained that the intrepid boldness and dauntless courage, which he manifested before the Diet of Worms, were nothing more than the effects of the German blood which was coursing too freely in his veins? Did such men as Zwingli and Melancthon, Knox and Calvin, spend their lives of toil and suffering, enduring so much opposition and encountering so many dangers, simply that they might have it re-

corded of them that they had taken part in that ancient contest between north and south, between Teutonic and Roman? We cannot think so. The writings of these men and their contemporaneous opponents contradict it. Such a theory as the one we are considering is altogether inadequate to explain the religious aspect of the movement in question.

We have thus, in as few words as we were able, examined the three Roman Catholic accounts of the Reformation, and with what results the reader himself can judge. One thing however is certain, namely, the charge that the religious movement of the sixteenth century was based on vicious principles, has not been proved.

It will be remembered, however, that there is still another point to be considered. The writer of the article had, for his third object, to show that the movement we are considering was not "a legitimate reform capable of correcting existing abuses in the Church." How then does he maintain this position? He draws it as a conclusion from those arguments which we have already considered. The movement was based on vicious principles, therefore it was incapable of reforming the Church. But as his premises have already been proved false, his conclusion is necessarily false also. There are, however, a few additional arguments given by him in support of it. Let us notice them:

After giving us a brief account of three incidents which occurred before the Reformation, namely the imprisonment of the Pope at Anagni, the "heresy" of Wycliffe in England (which, by the way, he dubs "pure Presbyterianism,") and the great Western Schism, all of which he terms stepping-stones to the Reformation, he goes on to say, "This 'so-called' reformation was not, as has been shown, a reformation, but a rebellion against the highest authority on earth, generated by vicious principles, and resulting in a concession to human pas-

sion. That it was a return to the primitive Church, and that the Catholic Church had departed from the path of the True Church, is illogical, since it supposes the impossible case of a time when the True Church did not exist on earth." Now, this supposed illogicalness arises altogether from a mistaken idea.—from the idea that we maintain that the Romish Church had *wholly* departed from the doctrines and discipline of the primitive church. There were doubtless within its pale some who, amid all the corrupting influences with which they were surrounded, were nevertheless worshipping and serving God "in spirit and in truth." There were amid the multitude of idolators "the seven thousand who had not bowed the knee to Baal." In addition to this, if we search the records of history, we find communities varying in size, which held the truth of the Gospel in greater purity than the Church of Rome, as for instance the Culdees in the British Isles, and the Albigenses in Southern France. These were the ones who formed the True Church of Christ in those troublous times.

But, while admitting that the Church "*ipso facto*" was in no need of reform, the writer of the article acknowledges that its individual members were in such need. "The Church," he says,—meaning its individual members—"was badly in need of reform, and nothing short of a

great suffering could purge it. Purgation came in the form of Protestantism."

According to the writer's own words then, the religious movement of the sixteenth century was not the reformation of the Church, but the purgation of it, and Protestantism was the purgative, thereby also proving itself the Church's preservative. Is it not plain then that the Church of Rome owes a lasting debt of gratitude to Protestantism for her preservation? How has she been seeking to pay that debt? What has she done for those who for her preservation were cast out of the pale of the "one true church?" Nothing, absolutely nothing! While we Protestants labor and toil for the enlightenment of those whom we believe to be in darkness and error, Roman Catholics are content with the exultation that their "glory is not dimmed" by the cession of so vast a number from that Church within whose pale alone we fear they believe salvation from sin can be obtained. This we have always considered to be perhaps as severe a charge as can be brought against any Church. It is certainly not the spirit of Him 'who came to seek and to save that which was lost,' who gave Himself up to death that He might redeem a lost and ruined world. This is certainly not the spirit of Christ and "He that hath not the spirit of Christ is none of His."

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Kindness has converted more sinners  
than either zeal or eloquence or learning.

F. W. Faber.

## THE IDYLLS OF THE KING.

The larger part of the early literature of most peoples is grouped around a national hero, real or traditional. Of all the half-deified characters who have thus made history or mythology and literature, none are more famous nor have had a more far-reaching influence than Arthur, the great Pendragon of the British tribes, who first

“Drew in the petty princedoms under  
under him,

Fought, and in twelve great battles  
overcame

The heathen hordes, and made a  
realm and reigned.”

It is from the purpose of this essay to trace in detail the growth of the Arthur story proper, and of the numerous legends which ultimately became incorporated with it. Suffice it to say that before the close of the thirteenth century—owing chiefly to the fruitful labors of Geoffrey of Monmouth and the metrical romancers—the name of Arthur had come to be synonymous with kingly wisdom, chivalric power, justice, and honor, and his virtues were sung not only on the banks of the Thames and by the shores of Brittany, but also among the vine-clad hills of Southern France, the forests of Germany, and the valleys of Spain. But as knight-errantry declined, and more modern methods of righting wrongs than the spear of joust and tourney came into vogue, the exploits of King Arthur and his Knights of the Round Table lost their power of fascination.

The interest in them was revived, however, towards the end of the fifteenth century, when there was issued from the printing house of William Caxton, a famous collection of Arthurian legends by Sir Thomas Mallory.

These were, in all probability, compiled from the later French prose romances. Several editions of the work have since been published, the last in 1866. Mallory's was the last attempt to reduce to some settled order the confused mass of tale and myth held together by the name of Arthur—a mass, the elements of which had multiplied with the years and grown with the generations. The author succeeded marvellously in his task, and his book is well worth the reading, if for nothing else than its literary merit. From this work of Mallory's, and a translation of the *Mabinogion*—a collection of Welsh stories—by Lady Charlotte Guest, published in 1849, Tennyson drew the material for his *Idylls*.

But the rough-hewn and ill-cemented stones of Mallory's mediæval structure were far from what was wanted for Tennyson's artistic palace. They had to be finely chiselled, polished, re-shaped and carefully fitted, each in its proper place, by the hand of a master workman in accordance with his own design. In two important particulars at least, has a radical change been made. In Geoffrey of Monmouth's "History of the Britons," and in many of the Welsh stories of his time, Arthur was represented with a very decided blot on his escutcheon. There Gawayne and Mordred—the latter of whom was the most active cause of his kingdom's overthrow—are declared to be the sons of the hero, and his sister Anna, the wife of Loth. But, as the spiritual element in Arthur's character grew, his human weaknesses became o'ershadowed, and began to sink from view, so in Mallory's version, the sin of incest is considerably minimized by making Loth's wife the half-sister of the King, and

himself utterly unconscious of any relationship between them. The downfall of his kingdom is, then, to be in large measure ascribed to his own unfortunate and revolting sin. Nemesis pursues him with undeviating step, using as her chief agent in defeating his plans and working his ruin, the living outcome of his own unhallowed love. What a sermon is here! One is almost tempted to wish that the ex-laureate had seen fit to work out a powerful tragedy on the lines of the old story, showing the impossibility of escaping the consequences of a sinful act; but when we reflect that his dramatic power was somewhat limited, and that he was better fitted, both by nature and habit of mind, for idyllic compositions, regret gives way to satisfaction. Tennyson, in his treatment of the subject, has removed the last taint from the character of his hero—as forsooth he must needs have done in order to the fulfilment of his large conception—and he stands forth in the idylls as the flower of humanity, a perfect man. Witness what Arthur himself says in that noble, dramatic, but almost Pharisaical address to his guilty queen as she grovelled at his feet in the convent of Almesbury:

"For I was ever virgin save for thee."

And witness also Guinevere's own estimate of her deceived master as she bitterly repented of the disaster she had wrought:

"Ah, great and noble lord,

Who wast as is the conscience of a saint,

Among his warring senses, to thy knights—

\* \* \* \* \*

I thought I could not breathe in that fine air,

That pure severity of perfect light."

Finally we have a direct declaration on the subject from Arthur himself:

"They summon me, their King, to lead mine hosts,

Far down to that great battle in the West.

Where I must strike against the man they call

My sister's son—no kin of mine."

Critics have censured Tennyson for rejecting the adulterous feature of Arthur's character and for making so much of the spiritual side of it, thus picturing a man lacking in virility and altogether too unapproachable. But he had no choice when once he had decided on his purpose in writing. Arthur was to represent the higher, undying part of man—the part susceptible of impression from above—in conflict with the passions of the flesh. This he could not do and retain the moral defect associated with his name in Mallory's story. As well might we expect a fountain to send forth water both bitter and sweet, as the soul—which is God in man—to prompt impure deeds as well as pure.

The legend of Merlin has also undergone a striking transformation in the hands of the poet.

According to Mallory's account, Merlin, the Mage of the Court, "fell in a dotage on a damsel, high Nimue, and would let her have no rest, but always he would be with her." His affection was not returned, and Nimue seized the first opportunity presented to rid herself of an all too amorous suitor. I give the denouement in the historian's own words, which, to say the least, are somewhat vague:—And so on a time it happened that Merlin shewed to her in a rock, whereas was a great wonder, and wrought by enchantment, that went under a great stone. So by her subtle working she made Merlin to go under that stone, to let her into of the marvels there, but she wrought so there for him that he came never out for all the craft that he could do. And so she departed and left Merlin." Tennyson, in his ver-



sion of the story, has made Merlin the pursued, not the pursuer, and instead of the slightly exceptional Nimue we have a powerful female creation in the determined, unscrupulous Vivien. The one is a woman pestered with the constant attentions of a lover sincere, though uncared for, who used the love he bore her as a means to secure her freedom; the other a clever, plotting, importunate mischief-maker who, under the pretence of love, and by means of the most subtle arts known to woman, out of pure malevolence, compassed the ruin of a man who despised her in his heart.

Tennyson was attracted by the Arthurian legend as early as 1832, for in that year "The Lady of Shalott" was published, that mystical foreshadowing of the story of "Elaine." Between then and the publication of the "Idylls" in their present form, there were issued at comparatively regular intervals, a number of lyrics and idylls bearing on the same subject. "St. Agnes" appeared in 1837, "Sir Galahad," "Sir Lancelot" and "Queen Guinevere," and "Morte d'Arthur," in 1842. The first volume of idylls was published in 1859. It contained four: "Enid," "Vivien," "Elaine," and "Guinevere." In 1870 four more were given to the world, followed two years later by "Gareth and Lynette," and the "Last Tournament." Except for a comparatively unimportant one, "Balin and Balan," which was printed in a volume of poems issued in 1885, these completed the series. From the history of their production and an introduction to the "Morte d'Arthur," we may not unreasonably conclude—in the absence of anything authentic to the contrary—that the poet had early formed the design of composing an Arthurian epic, and that this design had been abandoned about the year 1842. For, in the introduction referred to, we are informed that the writer had some time before composed an epic on King Ar-

thur, consisting of twelve books, which he, considering it to be "nothing worth," had committed to the flames. Of these the "Morte d'Arthur" was the eleventh. It was snatched from the hearth and preserved by a friend who had a higher opinion of the author's ability than he had himself. I hardly think that the poet intended us to take these statements without the conventional *gruam salis*.

It is not improbable that an epic had been begun, and enough progress made to enable the writer to decide on the merits of the theme for such a composition, that he became disheartened in the attempt to present universal truth through the medium of a "new-old" story, and so abandoned the venture as impracticable. Color is added to this probability by the fact of the poet's silence on the subject for the next seventeen years. But whatever resolutions he formed went down by degrees before the attraction of a first love, aided, perhaps, by a natural ambition to excel his predecessors in the field of great productions, as he had already done on other grounds. To this attraction and desire there was also added the strength of a new and more promising method of treatment. Thenceforward it became his aim and concern to elaborate and re-adjust what he had previously written and thought on the subject, in harmony with his new conception.

The title of his work is hardly appropriate. An idyll is defined to be strictly "a short pastoral poem," but in a general sense, "any narrative poem written in an elevated and highly-finished style." Each poem of the series considered by itself is rightly designated an idyll, but when we consider that its chief value lies in the relation it bears to its associated idylls, and to the chain binding the whole into one of the noblest epics in the English tongue, it must be confessed that there is much force in the adverse criticisms offered under this

head. Had the poet known to what proportions his work would grow, it is altogether probable that a title which suited better its earlier stages would have been exchanged for one more in keeping with its demands as a finished creation. But it matters little by what names we call our children—whether of the flesh or of the mind. The character of the offspring is everything. To this let me now turn my attention. In the volume containing the second set of Idylls, published in 1870, the reader was directed in a note to read the new set in connection with the old, and in a certain, prescribed order. But no reason was given for this direction, nor any clue to the allegory or purpose which was supposed to run through them, such as, for instance, appears in a preface to the "Faerie Queen." Shortly after the publication of this work, however, an article appeared on the subject from the pen of the late Dean Alford, which was presumably inspired by the poet, or, if not, was published with his full knowledge and concurrence. In the article in question the inner meaning of the poem was very elaborately set forth, and the relation of each idyll to the central truth faithfully established. The Dean's interpretation of the poem was generally accepted as correct. It could not well have been otherwise, in view of the author's silence on the matter at the time. It is more than likely that if more or less than the poet intended had been read into his work by so eminent an authority, he would have lost no time in setting himself right before the public. Nay, more, in concluding his exposition, the Dean frankly declared that it was not "a mere invention of his own," thus implying that he had but acted as the poet's mouthpiece. Finally, we have a direct statement from the poet himself, when two years later the work was completed and rounded off with an address to the Queen:

"But thou, my Queen,  
Not for itself, but thro' thy living love  
For one to whom I made it o'er his  
grave

Sacred, accept this old imperfect tale,  
New-old, and shadowing Sense at war  
with Soul

Rather than that gray king, whose  
name, a ghost,

Streams like a cloud, man-shaped, from  
mountain peak.

And cleaves to cairn and cromlech still;  
or him of Geoffrey's book, or him of  
Malleor's, one

Touched by the adulterous finger of a  
time

That hovered between war and wanton-  
ness,

And crownings and dethronements."

The general intention is here clearly announced.

Critics, almost without exception, have looked upon the "Idylls" as an allegory. But a few years ago Mr. Van Dyke pointed out—and I think with a great deal of force and reason—that the work is rather a parable. In an allegory each character represents some virtue or vice, or rather is a virtue or a vice clothed with flesh and blood. It is, therefore, more or less unreal. The actors perform their several parts because they must. They have no option. Holiness personified cannot but be holy, Faithful must always trust. The visible machine propelled by one and only one virtue can never deviate from the straight course. Herein lies its weakness. The reader finds it difficult to maintain interest in the progress of a story when the result of the various combinations can be easily foreseen. A parable, on the other hand, is a supposed history. The actors are real men and women moved by conflicting passions, in some of whom at least—whether through the habitual exercise of will, or natural inclination, or both—a particular virtue or vice has gained the mastery and become the motive force of their existence. They may,

therefore, be said to represent this particular virtue or vice. But other emotions are present, though subdued, and one or more of them, may, under a peculiar combination of circumstances, rise to the surface, and determine the individual's course of action. We cannot be absolutely certain about the issue, and this uncertainty lends a charm and an interest to the story which are largely wanting in a strictly allegorical work. In the "Idylls of the King," Arthur is not the guardian of any one virtue or set of virtues, but a man whose spiritual nature has been so highly developed that the part of flesh is the veriest dwarf by comparison. Indeed, so carefully has every virtue been cultivated, that what was of the earth earthly, is completely subdued, and he may well be taken to represent the soul.

Guinevere is not an automaton moved by the one evil influence,—conjugal unfaithfulness—but a free-will agent, possessed of many of the finer qualities of her sex, who, fired by a strong voluptuous love demanding a "warmth and color" in return, which were wanting in Arthur's lofty nature, lapsed into infidelity, and all its associated evils. Of too many alas! is she a type. She appropriately represents, perhaps, the strongest form of evil with which the soul has to contend during its sojourn here below. The union of Arthur and Guinevere is intended to represent the connection existing between the soul and its clayey tabernacle, the body. As the downfall of Arthur's order of Knighthood and Christian Kingdom was wrought chiefly through the evil example of his wife, so is the ruin of the soul occasioned—when it is ruined—by the corrupting influences of the allied flesh. But the soul which Tennyson pictures is not ruined. Its high aims for the world's improvement have been sadly defeated, it is true; but itself is not involved in the general ruin. Strong in inherent power it still retains its purity, though somewhat impaired, and passes,

in a sense triumphantly, from the scene of desolation. For, although Arthur's Christian kingdom has been overthrown, and the majority of his knights, abandoning the high purpose they swore to follow, either deserted his standard altogether, or joined hands with the traitor Modred, and died fighting against their king in that great battle of the West, and although the few who stayed to help the cause of truth were all slain, save one; yet Arthur himself lives to survey the field of slaughter and strike dead with his good sword, Excalibur, the arch-traitor, the last remaining of the rebellious host. True, he was wounded in the act, but not to death. He does not cease to live. He simply passes to the island—valley of Avilion, "Where he is to heal him of his grievous wound." And what of Guinevere, the flesh? Did she perish with the rest? No. Repentance came—too late to save the kingdom, indeed—but not to save herself. Inspired by the hope which her husband left her, the hope that they might "one day meet before high God," she labored to live down sin in her own heart, clearly succeeded, and after three brief years, passed "To where beyond these voices there is peace." Can we say, then, that Arthur's work was all in vain? Assuredly not. He left at least one of his noble knighthood to carry on the work so gloriously begun, and so soon interrupted, though "the old order had changed, yielding place to new." And he has in the end raised his sinful queen to the tranquil heights of purity and bliss. Nor is this all. He drove back the heathen, cleared the realm of robber bands, and established his throne in righteousness and the laws of an ideal Christian chivalry. True, it was swept away by the receding wave, but not before the image had been stamped on the minds of his subjects. In the days of darkness and evil which followed the overthrow, must not this image have been often recalled, and by it a longing created for the good old times,

"When every morning brought a noble chance,  
And every chance brought out a noble knight."

And who can doubt that these recollections and longings were of no avail? Tennyson's picture is, then, of a soul apparently vanquished by the powers of darkness, but really—in some measure at least—triumphant, resigned to its partial defeat in a knowledge of the fact that,

"God fulfils Himself in many ways,  
Lest one good custom should corrupt  
the world."

It is merely a depiction of what has repeatedly taken place in the lives of individuals and nations. The history of the past tells only too truly of civilizations which ran their course, then

"Reeled back into the beast and were  
no more."

But another and a more advanced succeeded in the course of time. The soul of the former did not die. It but passed, to return to the bosom of a new and larger and better order. And who or what is Sir Lancelot, the next great figure in the poem? Certainly not a creation of the imagination, nor a something governed by a single force. How many of his kind infest society to-day, leagued, though not openly, with the enemies of right? He was a man not wilfully bad, who had his moments of weakness and his times of remorseful repentance, a man shamefully dishonorable, but in one sense truly noble, and possessed of a large measure of the better nature. For with all earnestness of purpose he undertook the quest of the Holy Grail, and in the confused struggle that followed the disclosure of his guilty love,

"He spared to lift his hand against the  
King who made him knight."

With what marvellous truth and consciousness has the poet himself described him.

"His honor rooted in dishonor stood,  
And faith unfaithful kept him falsely true."

Again, if the poem be considered as an allegory, of what special virtue or vice are such persons as Sir Bors, Sir Gallahad, Etarre, or Isolt, the embodiment? Viewed as a parable these become representative men and women, who play their parts in life, the one essentially important fact in connection with whom is the attitude each assumes toward the great cause of truth and righteousness. In the picture of life which the poet has presented, his purpose is faithfully to show on what side in the conflict of light with darkness the various characters take their stand, and to mark the progress of the bitter struggle, and the final result. The poem is clearly a parable. In the shadows which the real figures show, is found its true and splendid meaning.

I do not deny that there is much allegory scattered through it. Camelot, the beautiful capital of Arthur's realm, built on the summit of a sacred mount, and enveloped in a weird splendour and a changing glory of mist and brightness, is typical of the new Jerusalem, the home of the redeemed. The Lady of the Lake, whose figure was carved on the wonderful gate of the city, is a personification of Religion.

"All her dress  
Wept from her sides as water flowing  
away ;  
But like the cross her great and goodly  
arms  
Stretch'd under all the cornice and up-  
held ;  
And drops of water fell from either  
hand ;  
And down from one a sword was hung,  
from one  
A censer, either worn with wind and  
storm ;

And o'er her breast floated the sacred  
fish ;

\* \* \* \* \*

\* \* \* \* \* and o'er all  
High on the top were those three Queens,  
the friends  
Of Arthur, who should help him at his  
need."

We are elsewhere told that she dwells  
"Down in a deep, calm, whatsoever  
storms  
May shake the world, and when the  
surface rolls,  
Hath power to walk the waters like  
our Lord."

—a beautiful representation of the peace-bringing nature of true religion. The folds of the dress hanging from her sides like flowing water are symbolical of the many and changing forms of the Church, all of which, however, are crowned by the cross, in the shape of her "goodly arms," and as the whole cornice was upheld by her arms, so is the whole fabric of society supported by the principles of religion. The drops of water falling from either hand stand for the water of baptism, the sword for warfare, and the censor for worship. Both being worn by wind and storm, is a mark of the antiquity of the Church and her many trials. It was from the Lady of the Lake, too, that Arthur received the sword, Excalibur, with which to smite his enemies. This symbolizes either the biblical Sword of the Spirit, or, what is more likely, the temporal power of the Church. For on one side were the words, "Take me," graven in the oldest tongue of all this world, and on the other, "cast me away," written in the speech of the King's own time. In the early history of Christianity—the time denoted by the words "Take me," being written in the oldest of languages,—the warfare against the heathen was one of flesh and blood, rather than spiritual. But there was to come a time—even the age of Arthur—when this method of

spreading the doctrines of religion was to cease, and the sword was to be cast away, new and better means were to be used. So in his time "The old order changed, yielding place to new." The three Queens who were pictured high on the top, and who stood by Arthur at his crowning, it is hardly necessary to say, represented the Christian graces, Faith, Hope, and Charity. They helped the King in his sorest need, when at the close of his earthly career, they received him on the deck of the dusky barge, attended to his wound, and accompanied him to his destination. Another example of allegory is found in the Idyll of "Gareth and Lynette." At the entrance to the cavern in which Gareth found much-needed food and sleep after his stubborn contests with the three Knights of Day, were placed slabs of rock, whereon had been carved by a hermit, five figures of knights, Phosphorus, Meridies, Hesperus, Nox, Mors ; all on horse and armed, in hot pursuit after a "Shape with broken wings, torn raiment and loose hair." We are explicitly told that this represents,

"The war of Time against the soul of man."

From this allegory the four besiegers of Lady Lyons drew theirs, the last of the four standing for the two figures, Night and Death. The skull with which this knight had crowned himself so as to figure forth Death most fitly, was split by Gareth at the first stroke, and

"Half fell to right, and half to left, and lay."

thus illustrating the fact that one-half of the night belongs to the day just past, and the other to the day to come. Then, when with a "stronger buffet" he cleft the helmet beneath the skull, from there-out "issued the bright face of a blooming boy," imaging in one sense the new day, and in another the new life after death. The temptations of Sir Percival

during his quest of the Holy Grail are also allegorical. He is first enticed from his search by appetite in the guise of goodly apples and a pleasant stream: then by love of home under the figure of a kind-eyed woman spinning at the door of a fair cottage; next by wealth in the shape of a golden-armored knight with a golden crown on a casque of jewels, and seated on a horse decked with equal splendour; and lastly by fame under the image of a walled city on the summit of a high hill, from the gateway of which a crowd shouted to him as he climbed, in terms of welcome. But all these allegorical patches have little or no connection with the main plot—as it were—of the story. They are but dumb shows, and side shows at that.

Whilst "Sense at war with Soul," is the fact figured forth by the poem as a whole, it is also that which forms the essence of the separate Idylls. Each of the ten poems which make up the whole narrative, marks a stage in the progress of the action, and is, therefore, a necessary link in the elaboration of the general truth. But there is in each, at the same time, a special presentation of the doctrine—an illustration by the use of a particular case. In the "Coming of Arthur," the conflict is between doubt, which judges by the senses, and faith, the eye of the soul. Arthur's parentage is the question to be decided. Was he "the child of shamefulness, or born the son of Gorlois after death, or Uther's son, and born before his time?" Leodogran seeks to be convinced of the truth or falsity of the flying rumors, ere he send an answer to the King's request for his daughter's hand. On the one side are the evil-minded lords and barons, who, seeking "to rule each for his own self," and shouting the battle cry "Who is he?" broke forth into open revolt; on the other, Bellicent, the Queen of Orkney, and such knights as Sir Bedivere and Sir Lancelot, the latter of whom fought so bravely for his lord in

the one decisive battle against the rebels, and at its close "sware on the field of death a deathless love." The evidence in favor of the King, submitted by Bellicent and Sir Bedivere, fails to convince the cautious father, nor is he satisfied until in a vision he sees, above all the confusion of a divided realm, the King standing out in heaven, crowned. The rebels have been decisively subdued. The King is wedded to Guirevere before "the stateliest of Britain's altar-shrines," in the midst of a May glory, his throne is securely established, the heathen are driven back, the soul has conquered, and all is well.

In the next Idyll, the false pride of Lynette is pitted against the noble ambition of Gareth. Lynette sees only by the eye of sense. She judges by the outward form, admires rank, considers only the most renowned of Arthur's knights worthy to try her quest, and rejects with scorn the self-offered services of the lowly kitchen-knave. Gareth is anxious to win his spurs, and to do valiantly in the cause of righteousness, and though the path to glory lies through the fumes and grime of the King's scullery, yet will he on. Unabashed by the jeers of Lynette, he follows where she leads, overcomes the giants who guarded the river-loops and the Castle Perilous, and rescues the imprisoned Lyonors. Lynette's pride yields by degrees to admiration, until finally it is completely overborne. It matters not for the purpose of the story which of the ladies the hero married. The heavenly ambition had conquered the worldly pride—this is all we are concerned to know. The court is still pure, and joy abounds.

Next in order is Geraint and Enid, picturing a struggle between jealousy which is sensual, and fidelity which is spiritual. It is the story of Othello without the tragic ending. In this Idyll appears the first sign of corruption in the court. Whispers of the Queen's faithlessness begin to circle, and Geraint, fearing lest his beautiful wife should

become contaminated as a result of their intimate association, withdrew with her to the retirement of his own land. Over-anxious to retain her love, he gave himself up entirely to "sweet observances and worship," and so grew

"Forgetful of his glory and his name,  
Forgetful of his princedom and its  
cares."

And "this forgetfulness was hateful to Enid," for she loved her consort far too well to have him waste in needless tokens of affection the time which his promise to the King and his own reputation claimed for the cause of right. But she delayed to speak her mind for fear of offending. Her husband's remissness of duty, her own want of will to tell him of it, and the people's scoffs, all combined to make her grieve. Geraint, mistaking the cause of her sadness, and misconstruing an overheard expression into a confession of infidelity, became imbued with the belief that "her nature had a taint."

"Oh purblind race of miserable men,  
How many among us at this very hour  
Do forge a life-long trouble for our-  
selves,  
By taking true for false, or false for  
true ;  
Here, thro' the feeble twilight of this  
world  
Groping, how many, until we pass and  
reach  
That other, where we see as we are  
seen !"

Through the cruel and humiliating tests of her faith which followed, Enid shines out like a brilliant star, and in the end convinces her mistrusting lord of her unwavering loyalty and devotion. Here again is victory on the side of the soul.

The contest in "Merlin and Vivien" is between intellect and cunning, and the victory for the first time is on the side of sense. Merlin, almost as mighty in strength of mind as Arthur was in spiri-

tuality, falls a prey to the wiles of an intelligence not half so high, but far more subtle. It is the old story of Samson and Delilah, told with much more beauty and vigor. Considered in relation to the main action, it shows the gradual poisoning of the court through the base example of Lancelot and the Queen, and through the foul whisperings of the snake-like Vivien. For "as Arthur in the highest leavened the world, so Vivien in the lowest leavened his hall." She even attempted the blameless King himself. It was only after failing in this that she fastened her fangs on the next most unlikely, Merlin. It was a hard struggle and a long one, but she conquered, and Merlin lay in the hollow oak "as dead, and lost to life and use and name and fame." The first of Arthur's mighty supporters disposed of, and the court so much the weaker.

In the next Idyll we have the pure, innocent love of Elaine set over against the sinful passion of the Queen, and again the victory is on the side of sense. This is the sweetest and most pathetic of all the Idylls. The lily maid of Astolat becomes enamored of the greatest of Arthur's knights at their first meeting, on his way to tilt for the last diamond in the diamond jousts. Wounded there by his own kith and kin—for he fought disguised—he retired to a cave hard by the field in company with Lavaine, the brother of Elaine. There she found him, and nursed and tended him till "her fine care saved his life."

To the open avowal of her love, and the expression of her desire to be with him, Lancelot gave a response which sounded the knell of her young life. After his departure she pined and wasted, and soon died—a tender victim of unrequited love. And why was her love not returned in the measure called for? Because he was bound by the shackles of an older passion. The jealous, enchanting Guinevere held him by a chain too strong to be broken, even by such a fine worshipful love as that

of Elaine's—a chain whose links were forged of stolen hours of unholy sweetness, and sips of forbidden pleasure. So the guilty passion conquers, the pure love perishes, and the realm hastens to its ruin.

It is somewhat difficult to determine what special picture of "sense at war with soul" is presented in the "Holy Grail," the whole Idyll is so highly colored, so richly wrought, and so confusingly wrapped in a mystic haze. It seems to be, however, a representation of the relative powers of Superstition and true faith, the one sensual, the other spiritual. Of the knights who entered on the search for the sacred cup, some were prompted chiefly by curiosity—a burning desire to see the mysterious sight which others had seen. Doubtless they expected, too, that they would derive some hidden virtue from the mere seeing of it, as does the ignorant, superstitious devotee whose thoughts rise no higher than the spurious relic before which he kneels. Actuated by wrong motives, "the quest was not for them." But those who looked upon the appearance only as a symbol of purity, who had that faith which sees in the type the thing typified, who in all earnestness strove after purity in heart and life—for them it was. Even the guilty Lancelot attained unto the vision, for his motives were right and honest. Here faith succeeds and superstition fails. But the victory was to little purpose. It would rather appear that more was lost than gained, in so far at least as concerned the best interests of the realm. Whatever may have been gained by the individual, the loss to the cause of truth was great. For a twelvemonth and a day the great majority quested, "following wandering fires," leaving wrongs at home to fight themselves as best they might. Of those who left "there scarce returned a tithe." Sir Galahad was not, and Sir Percivale chose to pass into "the silent life" of the cloister. The noble order of the Table Round was sadly re-

duced, and the might of the Christian kingdom proportionately weakened. The King, who combined faith with works, and stayed at home to carry on his allotted task, is plainly the exemplar of the idyll.

Next comes Pelleas and Ettarre, Pelleas, the twin-brother of Elaine, with a love large and trustful, and Ettarre, deceitful, loveless, scornful. The contrast is here between the love "that thinketh no evil," as shown in Pelleas, and that devoid of honor as seen in Gawain. Pelleas has the fullest faith in woman, and cannot think of mistrusting a brother knight. He loves Ettarre with a love which sees no obstacle, and thinks that her disdainful looks and actions are but tests of its fulness, and he easily trusts Gawain "to tame the jailing princess to his hand." But when at last his eyes were opened to the perfidy of his advocate, and the incontinence of his idol, trust gave way to doubt—a doubt which well-nigh drove him mad. Stung by his thoughts, he rushed into the dark—a soul crushed in the ruin of its own bright hopes and faiths. Sense has again conquered. The sin of Lancelot is becoming widely blazoned, and the kingdom totters to its fall.

"And Modred thought the time is hard at hand."

In the Last Tournament, Dagonet, the fool, represents the side of Soul, Tristram the side of Sense. Dagonet sees the growing corruption of the Court. He knows that the crash must soon come, but he still holds to the King who had raised him—half-witted though he was—to a place of close and frequent contact with himself. He had grovelled in the dirt of the world's evil, but he had been renewed in mind and soul through the influence of his lord, and will follow him to the death.

"The dirty nurse, experience, in her kind Hath foul'd me—an' I wallow'd, then I washed—"



I have had my day and my philosophies—  
And thank the Lord I am King Arthur's fool."

Tristram is sense and little else—lecherous, faithless, discourteous, shameless. He is victor while he lives. He wins the ruby necklace in the Tournament of the Dead Innocence, having just returned from over-seas where he had won another prize, the pure hand of Isolt the White. The carcanet won, he hastens to bestow it on her for whom he won it, another Isolt, wife of Mark. Careless of the fate of his late-made bride, he yields himself to sweet dalliance with her unfaithful namesake, and meets death at the hand of her despised and hated lord. In the meantime Arthur had marched with his new-made knights to do battle with the heathen. They had recovered from the blow dealt them in the twelve great battles, and had of late been gathering strength for a mighty onslaught. In his absence, Mordred, who had long lain, cat-like, waiting for the chance to spring, revolted. Through his scheming, Lancelot and the Queen are at length trapped, and their guilt exposed. The former flees to his own castle, and the latter to a convent. Arthur returned victorious o'er his outside foes, to witness the havoc wrought by those of his own household. The crash had come, and with perfect truth could his loyal jester say,

"I shall never make thee smile again."

The last two Idylls may be considered together, as they are concerned only with the main action. In neither of them is there a special presentation of good in conflict with evil. For style, rich coloring, and dramatic power, Guinevere is easily first among the Idylls. Few word pictures have ever been more strongly drawn than that which tells the pathos and tragic sublimity of the last interview between the King and his now repentant Queen.

From this interview he goes to join battle with his traitorous knights, and in that battle met his doom. Out of the confused struggle Sir Bedivere and the King only emerge, the latter sorely wounded. And now the sword Excalibur, having done its work, is to be cast away, a task which Bedivere very reluctantly performs. Borne to the barge, Arthur passes out to the great deep, and on to rest. All seems lost, but through the mist and darkness and desolation, there comes a note of spiritual triumph, sweet and assuring :

"Then from the dawn it seem'd there came, but faint

As from beyond the limit of the world,  
Like the last echo born of a great cry,  
Sounds, as if some fair city were one voice

Around a king returning from his wars."

J. A. NICHOLSON.

Cote St. Antoine.



To rule oneself is in reality the  
greatest triumph.

Sir John Lubbock.

## Missions.

### HONAN.

We take the following interesting extracts from a letter received lately by the members of the McGill Volunteer Band for Foreign Missions. The writer is the Rev. K. MacLennan, B.D.—Editor.

1. Why ask about the needs of an Empire of over three hundred millions of people living without God and without hope! One would need to write volumes to depict adequately the poverty and squalor, the suffering and sorrow, the sin and shame abounding and thriving in this land of Confucius. I have seen things which sickened me, and though things are not so bad in the country, still we see and hear enough that is sad, appalling and disgusting. Within a few days, a woman was beaten to death by her husband and mother-in-law, at a village close to us, and all the redress made and demanded was an expensive coffin. Family life in China is, on the whole, very wretched. Conjugal affection is not easily found where a man would not believe you if you were to tell him that you were not in the habit of beating your wife. Filial piety, much lauded by globe-trotters, and at the World's Fair, is largely a fraud, and does not come up to the filial piety of Christian lands by any means. As for the piety of the Chinese, it is conspicuous by its absence. The instinct of worship is somewhat dormant in them. "Worship the gods as if the gods were there, but if you don't, it's all the same," and such expressions, show the skeptical spirit among the Chinese. This year there has been a destructive flood, for sending which many an ugly mad god has been powdered. One man got sarcastic in his abuse of the gods the other day,

and thus addressed the "Old Man of heaven,"—"You are a fine old fellow! This is not a rain you are sending us, it is a flood. Don't you know enough to stop before our houses fall and our grain is ruined?" The "Old heavenly boy," is their nearest approach to our conception of God, and thus they revile him.

2. To say that the Chinese, as a whole feel their need, and want the Gospel, and that this Empire is open for the Gospel, is to speak what is largely false. China does not want the Gospel and is not open to it, except by compulsion, and in every possible way seeks to hinder and harm the cause of Christ.

3. I look upon Medical Missions with hope, knowing that the physician not only does so much for the dreadful physical suffering of the Chinese, but that his power to heal takes the place of miracles in commending the Gospel. It is therefore desirable that every mission station should have its hospital and dispensary. Do not listen to any disparagement of medical missionaries. What has been done in China is small in comparison with what remains to be done, but, to my thinking, quite satisfactory for the time, and full of encouragement for the future.

4. I verily believe in the unfolding of God's gracious loving purpose in this land, even though it may appear slow. We should be content to work for ages yet unborn, and our faith should be too intelligent and solid to faint and falter when we do not see immediate results. The fact is that the gourd-growth of a day is as disappointing here as when a brand-new evangelist comes into a parish, converts by the score, and leaves the pastor to mourn over wholesale

backsliding for the rest of the year. It would be very easy with a few paltry dollars to make many nominal Christians among a poor venal people like the Chinese, and hence the missionaries are, as a rule, very careful,—except, perhaps, some who are sent word that they “must show results.” I am not aware that any missionary has given in to this unhallowed command. Men like Dr. Pierson are of opinion that China could be evangelized in this century. I do not believe it can, or in the next, but I do believe that God is at work in China. I see it every day, and am confident that His set time is also the best. Any one coming to China with sentimental and romantic notions of converting the Chinese in a hurry is doomed to a crushing disappointment. This people does nothing in a hurry.—it would not be etiquette to get converted in a trice.

5. I would advise you to base your convictions as a missionary on the most solid words of Scripture, and the less maudlin the better.

6. Why ask about difficulties? They are too many and too incomprehensible for you in Canada. The chief difficulty is the same as in Canada,—“the carnal mind is enmity against God!” There would be millions of converts in China to-day, had the people but listened to those who have been sent them; and far worse, is the utter neglect of the message delivered here now than the lack of missionaries. The Chinese are really rejecting the Gospel as a whole, though there is a remnant according to the election of grace—(now don't take that word out of this letter, for the more I see of this people, the firmer my faith in it.) The opposition of officers, the poverty of the people, the great heat, slow, weary travel, and a peculiarly difficult language, form a somewhat serious group of obstacles to the progress of the Gospel,—but they need not, ought not for a moment to delay any one whom God has called to this work.

The call of God, clear and ringing, is all in all. He who recognizes that may safely cross the Rubicon without waiting for minute explanations, and God will abundantly sustain him. I never felt my unfitness for this work more than to-day; but leave it, except for the gravest reason, I would not, and here would like to stand for God and the Chinese. I like the Chinese. There is much that is amiable about them. On the whole, the prospects in China, immediate and distant, are good. China shall remember, and turn unto the Lord. All the missions are adding yearly to their numbers of such as shall be saved. In our own missions of Honan a number have recently been baptized, and that is only the earnest of greater numbers in succeeding years. Honan is one of the provinces specially opposed to the Gospel and foreigners. The China Inland Mission have a few stations there, but all the work in the province is of recent years. There are some cities, notably Kai Fung Fu, where foreigners are received with sullen silence, but the preparations for their departure are enthusiastic enough. At this village of Ping Chuang, in the Province of Shantung, the work is interesting and promising. To-morrow there will be quite a number baptized. Dr. Porter and I were out in the country last Sabbath to a preaching station, and though we saw much that was painfully sad, we were also gladdened by the earnest attention of the people to all that was said to them.

7. As to the lines of study to be pursued, nothing categorical need be said. You cannot know too much about anything, and you will be asked about everything. . . . As to recommending books, it is useless to do so. All the books that would be of use to you in China, can be read as subsidiary studies while at the language. I do not know of any books to recommend. There are so many, and some pre-eminently useless, while some are doubtless

helpful. The books that are read here I never saw on sale at Montreal. On the whole, the biographies of missionaries will be found most useful. . . There is only one book which can help a missionary much, and that is the Bible, which is ever associated with the power of an endless life. That is the word by which alone we can live and conquer, and you will find that more and more true after you come to this unhappy country. It touches our life at every point, and covers every phase of our experience. Cling to it, there is none like it.

S. Now it is quite clear that the men whom Christ wants as His servants, are men full of faith and the Holy Ghost. If they are not such, they are useless at home and abroad. In the absence of this supreme qualification, all else is of course beside the mark,—if this be present, nothing else ought to be taken too seriously. I take it as the most fitting qualification for a missionary that he really loves Christ,—that will make up for a multitude of faults, and will effectually help

a man both mentally and physically. I am afraid of saying more lest such an one should be discouraged. Physical strength is a good thing, though it does not follow that those who are robust will stand the climate of China. People of a cool temperament ought to be more suitable in a country so irritating and taxing upon the nerves and patience as this is. Possibly we make too much of these minor difficulties, and at any rate they can only be known by experience. The most important mental qualification for a man coming to China is a good memory, for the Chinese language is a great drain on the memory; but one should not draw back through fear of the language; though there are not many great Chinese scholars, almost all acquire enough for practical purposes,—certainly all who apply themselves to it. Friends, there is nothing that need hinder you if your hearts are set on serving God and His Eternal Son among the Chinese, and you will find that there are no insurmountable difficulties in the way of any who obey the heavenly calling.

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## INDORE.

### *1. Short Account of the Rev. J. Fraser Campbell's Address to the Students.*

On Friday evening, Jan. 11th, the Rev J. Fraser Campbell, of Mhow, Central India, addressed a meeting of the students in the Convocation Hall of this college. There was a good attendance. Dr. MacVicar presided and introduced the speaker.

Mr. Campbell spoke of the pleasure it gave him to address a student audience. He had been profoundly impressed by the obedience and discipline of the Jesuits, yet it was obedience only to a man. Loyalty to the Master demanded a willingness to go where the need was greatest. The question which young ministers should ask themselves in rela-

tion to the foreign field ought to be, "Why should I not go since the call is to all?" Men should be as ready to go to India in the cause of Christ as to fill positions in the government's employ. The work, while affording scope for the well-educated, called for men who were humble and consecrated, rather than those of gifted genius.

The population of Central India is about 10,000,000. They are of all classes and grades of education, from the Bheels or savages who go around with their bows and feather-tipped arrows, to the highest class of skilled native metaphysicians. Pantheism underlies all the systems of philosophy which the speaker had met in India. The

power of caste to resist the Gospel was popularly over-estimated. A want of the sense of sin was the greatest hindrance there as elsewhere, and next to it the pantheistic belief that placed the responsibility on the Great Spirit, which was believed to speak through the individual. They had a large class of educated natives who were familiar with the English language and literature, to deal with. The Prime Minister at Mhow had been educated in Oxford, and was assistant professor of Sanscrit there under Sir Monier Williams. Such men, while personally friendly to the missionary, were really agnostics. The speaker related how that in the second year of his work a Mahometan controversialist had publicly challenged him to a discussion which, notwithstanding his imperfect knowledge of the language, he had been obliged to sustain for ten nights before crowded audiences in the fever season. Thus the missionary's work needed all the brains and education one might have, but the God who helped David never disappointed those who depended on Him.

Politically, while a part of the Queen's domains, yet Central India was not under British control so directly as Bengal. It was a collection of native states under native rulers, dependent in various degrees on British authority, and controlled by an agent of the Viceroy of India, resident at Indore. The country is a tableland considerably elevated, Mhow being 2,000 feet, and Neemuch 1,400 feet above the level of the sea. The land is fertile, and sometimes has been called the poppy garden of India, because of its great production of opium. Malaria was a frequent disease.

The Canadian missionaries had begun work at Indore eighteen years ago, Mr. Douglas being the pioneer. Later, the speaker had begun at Mhow where there was a large military cantonment and European population. Besides its main centres there are five sub-stations, but no new ones had been opened

in the last eight years because of scarcity of men and means. The total number of church members was about 200, so the number of native workers was necessarily limited. The natives of India made fine soldiers or workers, according as they had white officers or missionaries to lead them, but did poorly when alone. Canadian ministers were needed to lead in the work. The missionaries were pressing the work along educational and medical lines as well as by the press, but preaching was their chief agency.

To those who could not go out, the speaker appealed to show an example by giving a tenth of their incomes, and to lead the congregations over which they might be settled, in the grace of liberality. Covetousness was one of the greater sins, yet one that the pulpit cared least to expose. God meant for all His church, rich and poor, to have a part in the world's evangelization, and therefore did not call exclusively for the gifts of a few of the rich millionaires.

In closing the meeting, Dr. MacVicar dwelt on the conclusions arrived at by the World's Mission Council in London, e.g.: That in answer to the churches' prayers, God had opened all the world to the Gospel. Also in answer to prayer the needed workers were forthcoming, and that now the Church should pray for an outpouring of the Spirit, that Christians might give of their means with sufficient liberality to enable the Church to improve her opportunities.

On motion of Mr. A. MacVicar, seconded by Mr. Millar, the thanks of the students were tendered to Mr. Campbell for his interesting address. After the singing of the doxology, Mr. Campbell pronounced the benediction and the meeting closed.

2. *Short Account of the Rev. W. J. Jamieson's Address to the Students.*

On Friday afternoon, Jan. 18th, the Rev. Mr. Jamieson, returned missionary

from Neemuch, India, addressed a large body of our students on the work in that field. Rev. Principal MacVicar occupied the chair, and after the singing of a hymn, and prayer led by Prof. Scrimger, he introduced the speaker in a short speech. Mr. Jamieson is one of the alumni of this college. He went to Central India three and a-half years ago, but owing to ill-health he has been obliged to give up the work for a time.

In opening his address, he referred to the difficulty in attempting to say in an hour, what it would take several days to relate fully, that is to give any adequate idea of the work in any one foreign mission field. He paid a high tribute to the British army in India. Some of the British officers in India are noble men and earnest Christians; their influence for good is great. He referred to a captain who even took the place of a missionary who had fallen ill, and preached the Gospel to the natives. But, sad to relate, all the officers are not of that type.

The British Government, although it has given India excellent rule, and has helped her school system, yet has utterly failed in the most important part of the work which a Christian nation should do. She has failed to civilize the Hindoos. No political power can do that of itself. It requires the Gospel of Christ. He then referred to three phases of the condition of the Hindoos, viz.:—Their physical, intellectual and spiritual condition.

(1.) The physical condition of the Hindoos well-nigh baffles description. Physically they are honeycombed. The race has become weakened by their habits and heathen customs. The children inherit diseases. Added to this is the deplorable sanitary condition of their dwelling places, they are not fit for horses to live in, much less human beings. Yet in these huts the wives of the Hindoos are religiously imprisoned. This condition of affairs is readily traceable to the religious systems in vogue.

The laboring classes are very poorly paid, the wages of a coolie being about two dollars per month. This latter fact proves a great barrier to the missionary's work, as many of this class would gladly embrace Christianity, but they are afraid to lose their means of livelihood.

(2.) Intellectually, the speaker went on to say, the Hindoos are very subtle; in argument very cunning, difficult to corner, and do not hesitate to shift the battle ground, if they perceive the weight of argument proving unfavorable to their position. They are in many cases very hypocritical, living double lives. Outwardly they are orthodox, but inwardly they may be anything else.

(3.) Spiritually, the picture is even darker, if that be possible. The teaching of their religious works is too immoral to be tolerated by the Government. The Hindoo who taught the speaker, although himself not a Christian, blankly refused to translate parts of their books to him, saying it was too vile; yet this is the style of matter with which the minds of the young Hindoo boys are being saturated by the professors of their schools.

Mr. Jamieson wound up his address by an earnest appeal to the students for their help in the needy field. He had pictured the discouraging side of the work, but it had also a hopeful phase. The good old Gospel has not lost its power, but is still able to make men and faithful men, out of this so sadly weakened race. When once the Hindoo comes under its influence, he becomes a changed man. Our duty first is to God and then to our fellow-men. "If you cannot go to India, you can aid the work by your influence at home and your prayers."

The address was full of interest and instruction. After the speaker had been given a hearty vote of thanks, the Rev. Mr. Scott pronounced the benediction.

## Partie Française.

### L'AVENIR DES CANADIENS-FRANÇAIS AUX ETATS-UNIS.

Chers lecteurs Canadiens, je suis assez patriote pour oser essayer de vous tracer un panorama glorieux de l'avenir des Canadiens-Français aux Etats-Unis. Je ne puis pourtant pas oublier les vers sublimes de Victor Hugo.

“ Non, l'avenir n'est à personne !  
 “ Sire ! l'avenir est à Dieu.  
 “ A chaque fois que l'heure sonne,  
 “ Tout, ici-bas nous dit adieu.  
 “ L'Avenir ! l'avenir ! mystère ! ”

Toutefois il me semble que nous pouvons passer quelques moments profitables à l'étude de ce grand problème social.

Permettez-moi donc d'exprimer, non l'idée du “ Père Hammond,” qui prêche sur tous les tons, que la race française doit triompher sur ce continent, mais plutôt de vous faire connaître mon opinion personnelle.

Le type canadien-français nous distingue de toute autre nationalité.

Le Canadien possède de grandes qualités naturelles. Il est franc et honnête. Il a un amour profond pour le bien, un cœur naturellement hospitalier. Un esprit pétillant de finesse et d'une perspicacité rare.

Le Canadien est logique et peut philosopher avec qui que ce soit.

Il est doux, charitable, plein de bonne volonté et d'une gaieté toujours nouvelle.

Nous ne craignons pas de dire que de toutes les races différentes qui sont ve-

nues chercher le bonheur sur les plaines fécondes de la belle Amérique et agrandir ses villes pittoresques, pas une de ces races d'hommes ne peut se glorifier de posséder à la fois tant de qualités naturelles. De ce côté-là, nous nous croyons supérieurs à tout ce qui existe dans le monde des humains ! Nous avons raison de nous en glorifier.

Il nous semble qu'en face d'une nature si parfaite, nous pouvons espérer de grandes choses pour l'avenir, et que notre triomphe sur le continent américain, n'est qu'une question de temps. Surtout si nous considérons que nous sommes un peuple très prolifique. Les familles de douze ne sont pas rares au Canada. Ici, je connais une certaine famille qui se compose de vingt-deux enfants. Le Canadien-Français est un être actif et laborieux. La paresse n'est pas connue chez lui.

Il n'y a pas chez nous cette extravagance que nous remarquons chez nos voisins et concitoyens.

Le Canadien est naturellement religieux, sincère et plein d'une dévotion admirable, quoique aveugle.

Il est estimé comme travailleur et recherché comme être sociable.

Pourquoi donc porterions-nous sur le front et dans notre vie active le stigmate de l'impuissance et de la misère ??

Pourquoi serions-nous en arrière de nos pères, nous qui vivons dans un siècle de lumière, de liberté et de progrès, nous

qui jouissons de tant de privilèges et qui sommes doués de tant de beaux traits caractéristiques.

Aujourd'hui nous comptons 25,000 Canadiens-Français votants dans l'Etat du Massachusetts, qui sont républicains ; ce qui veut dire liberté et progrès. Partout on forme des sociétés politiques et sociales, afin de perpétuer la langue française et agrandir l'intérêt des Canadiens dans les sphères d'activité commerciale et politique de notre belle République. Nous sommes plus de 500,000, parlant la langue française, bientôt nous serons un million. De ce nombre à peu près 25,000 sont protestants évangéliques.

Les Canadiens sont venus pour y rester, quoi qu'en disent les prêtres.

A mesure que les années s'écoulent, leurs intérêts augmentent et leur amour pour la liberté se fait sentir de plus en plus.

Ceux qui s'intéressent à l'économie politique et sociale dans ce grand pays, savent fort bien qu'il vaut la peine de prendre en considération le développement rapide de la race franco-canadienne et française sur le sol libre de la belle Amérique.

Nous avons nos Fréchette, nos Lemay, nos Crémazie, nos Garneau, nos Laurier, nos Doutre, nos Albani ! Nos médecins ne sont pas inférieurs dans la pratique de leur profession. Nos avocats sont brillants. Nos orateurs sont nombreux. N'était-ce pas le descendant d'un Français, le général Frémont, qui fut le premier candidat du parti républicain, nommé pour la présidence en 1856, lors de la formation de ce parti ?

Notre race contient en elle le germe de la vie nationale. Ce qu'il lui faut le plus c'est la lumière de celui qui dit, "suivez-moi !" Voilà ce qui doit déterminer

l'avenir de la race franco-canadienne aux Etats-Unis !

Notre avenir, à nous, Canadiens-Français protestants dépend de l'attitude que le peuple canadien va prendre en face des grandes questions religieuses. Si nous réussissons à faire accepter à notre peuple la parole qui éclaire et rend libre, alors nous pouvons espérer de figurer avec honneur comme race. Sinon, pauvres Canadiens-Français, nous pleurons votre sort, car vos maîtres seront les Irlandais, de triste mémoire ! Ils continueront à vous opprimer.

Il n'y a qu'un seul moyen pour devenir influents. C'est de posséder un caractère irréprochable et une volonté indépendante et ferme.

Qu'a fait la religion romaine pour notre population française ? N'y a-t-il pas plus de deux siècles et demi que le clergé ultramontain la gouverne et l'instruit ? Qu'en a-t-il fait ?

N'était-ce pas l'Hon. Monsieur Pelletier qui disait, il n'y a que quelques mois, dans un discours remarquable, qu'il fit devant la chambre locale, sur notre système d'éducation : " Il y a, Messieurs, au milieu de nous, des commissaires d'écoles qui ne savent ni lire ni écrire." Sous le régime actuel notre pauvre peuple est abruti, il est par conséquent impotent et indifférent à son sort. Le clergé a étouffé tous les germes de vie intellectuelle et religieuse. Il a fait des individus, des machines qui agissent d'après la volonté de Monsieur le Curé. L'individualité ne peut pas exister chez lui tant qu'il sera sous le prêtre. La haine implacable du clergé pour tout ce qui éclaire l'intelligence, son attitude belliqueuse envers toutes les institutions libérales et progressives, son ambition infernale de dominer forment la pierre



d'achoppement contre laquelle tant de belles âmes viennent se heurter, se briser, puis sombrer dans l'indifférence que produit nécessairement un esclavage prolongé.

Jetiez un coup d'œil sur l'état commercial de notre province malheureuse. Qui sont nos banquiers? Qui est-ce qui gouverne le monde commercial canadien-français? Qui est-ce qui a le monopole du commerce? Qui sont ceux qui forment ces grandes et riches compagnies? Quelle est la foi et la nationalité de nos manufacturiers?

Voyons: Canadiens-Français catholiques, apostoliques et romains, répondez!

Où sont les rongeurs de la balustrade romaine?

Pourquoi dans leur patrie même les Canadiens-Français rampent-ils et se traitent-ils avec difficulté? Répondez prêtres!

Cette triste histoire se répète aux Etats-Unis, parce que les prêtres suivent le peuple partout et l'écrasent par leurs exactions infâmes. De plus les villes manufacturières ont aussi une influence néfaste sur leurs populations. La jeunesse canadienne s'y rend en grand nombre et là, sans restreindre ses vices elle boit à longs traits dans la coupe des plaisirs mondains.

La luxure, l'extravagance, l'immoralité, l'orgueil, l'intempérance, la légèreté et l'indifférence religieuse, détruisent l'espérance que nous avons d'abord, de voir grandir notre population française au milieu d'une conglomération de différentes nationalités.

La vie morale doit nécessairement changer chez notre peuple canadien qui vit aux Etats-Unis. Les grands centres, comme Holyoke, Fall-River, Lowell, Boston et Lynn où les Canadiens se comptent par milliers, montrent une dégénérescence affreuse parmi la jeunesse,

et une immoralité qui doit nécessairement ruiner les éléments essentiels à la formation d'une nation canadienne-française sur le sol américain.

La vieille ornière doit être oubliée.

Les habitudes doivent changer, nous devons entrer dans la vie active avec la détermination de devenir quelque chose. Ne l'oublions pas, la grandeur d'âme, l'honnêteté du cœur et la pureté des mœurs, voilà ce qui donnera au Canadien-Français du prestige. S'il recherche l'éducation libérale et s'applique au bien, il rencontrera le succès, pas avant!

Vous savez que les vers et la prose du catholicisme ecclésiastique chantent depuis longtemps le triomphe de la race Canadienne sur ce continent. Ceux qui ont le jugement, un tant soit peu assaini de quelques grains de bons sens, savent mieux. Arrêtez Messieurs les Curés ne soyez pas trop optimistes! Ne soyez pas trop sentimentals! dans votre enthousiasme patriotique et papiste ne lâchez pas bride à votre raison en lui permettant de déraisonner, ce qui arrive souvent dans le domaine du patriotisme et de la philosophie spéculative. Aucun peuple dans ce siècle de progrès, ne peut prospérer à moins d'être libre. Canadiens! vous ne serez jamais que de pauvres mercenaires, si vous ne secouez le joug clérical qui vous affaisse et vous tient esclaves.

Où est donc notre espérance comme peuple, me demandez-vous? Je vous réponds, que par l'Evangile seul, nous espérons. Je crois qu'avant 25 ans il y aura une transformation religieuse au sein de notre peuple canadien-français. A cette seule condition nous pouvons espérer de figurer dans l'histoire de ce grand peuple polyglotte.

Je crois qu'avant 25 ans les Canadiens-

Français seront protestants dans le vrai sens du mot. Protestant comme tous les chrétiens évangéliques ; contre toutes les superstitions du calendrier, contre tous les abus, l'ignorance, la tyrannie, les courbettes idolâtres, le ravallement et le despotisme d'un clergé vénal et avarié.

Le Canadien est trop français pour endurer "ad infinitum" et tolérer "in æternum" les abus et la fraude religieuse qui le ruinent et l'abaissent aux yeux des peuples éclairés.

Déjà la guerre a éclaté dans le camp religieux, Irlandais et Polonais. L'archevêque Irlandais et Corrigan de New York se font la grimace. Satolli, le vice-pape, est insulté dans le New-Jersey, et partout il y a un mécontentement général. Les Italiens ne peuvent pas supporter les Irlandais. Les Canadiens non plus. Les Polonais veulent former une église indépendante. Et le pays est plein de prêtres sans cures.

Le peuple américain se réveille, aux machinations de la papauté et menace d'exclure des positions officielles tous les adeptes du pape. Nous avons quatre millions "d'A. P. A." votants, qui combattent l'esprit ultramontain. Une analyse sérieuse de la grande question religieuse aux Etats-Unis montre ce que produira l'influence du clergé. Le peuple canadien deviendra libre. Les mouvements sociaux le forceront d'entrer dans la voie du progrès.

Je voudrais vous conduire par la pensée sur la hauteur des gloires nationales, des temps anciens, du moyen âge, et des temps modernes et de là, vous dire : "Canadiens-Français, la France, notre mère patrie a conquis le monde. La France fut le berceau et le foyer de la civilisation européenne. Elle a été la

dépositaire du progrès scientifique, de l'art et des belles-lettres.

Nous nous glorifions donc avec raison d'être les descendants de si nobles aïeux.

L'Américain se souvient que les participations de la France à la fondation des Etats-Unis furent sincères et très intimes. Nous sommes les enfants de la France et nos cœurs ne seront pas moins chaleureux pour la propagation et la défense des grandes libertés modernes, qui forment la constitution de notre patrie adoptive. Combien de nobles descendants des Huguenots honorent par leur intelligence et leur activité honnête, la société américaine, à New York, à Boston, à Philadelphie, à Washington et ailleurs ? L'Américain intelligent aime le Canadien-Français développé et le respecte.

Monsieur Wolcott, lieutenant gouverneur du Massachusetts, il n'y a que quelques semaines, s'exprimait dans les termes suivants :

"Les noms des fils de France sont écrits partout sur notre vaste territoire.

"Tant que le Mississipi roulera ses ondes jusqu'au golfe du Mexique, on se souviendra du nom de La Salle.

"Tant que les eaux du beau Saint-Laurent couleront, le nom de Frontenac vivra. Quand nous venons à une période plus récente, le nom d'Estaing fixe notre attention, puis ceux de Rochambeau et du Marquis de La Fayette."

"Rochambeau et La Fayette," dit l'Hon. Sénateur Hoar, "qui vinrent combattre à nos côtés dans notre grand conflit avec l'Angleterre pour acquérir notre indépendance nationale ; dans toute notre histoire, il n'y a qu'un nom qui partage avec Washington, l'amour des citoyens américains libres ; et ce nom est celui de La Fayette."

Sortons de dessous la soutane, soyons des hommes libres, aimons la liberté, recherchons l'éducation, et notre mérite sera reconnu. Etudiez l'histoire des protestants de France. Vous apprécierez alors à sa juste valeur le vrai patriotisme.

Vous remarquerez dans le caractère de ces hommes de l'Évangile, une virilité sans égale, un dévouement infatigable et une noblesse qui attire l'admiration universelle.

L'histoire du protestantisme est partout la même. C'est l'histoire de l'âme humaine soupirant après la perfection. C'est l'effort que fait l'esprit, pour sortir de sa coquille et s'élever dans le monde de la pensée. C'est l'histoire de la liberté aux prises avec le despotisme, l'esclavage et la misère. Protestant ! mot qui est synonyme de vérité, d'égalité, de justice et de loyauté ! Être un vrai protestant c'est être un vrai chrétien ! Voilà les principes qui ont fait les Huguenots de France, des citoyens supérieurs.

Quand, par la révocation de l'Édit de Nantes, Louis XIV. le 18 octobre 1685, chassait de son empire 400,000 de ses citoyens les plus honnêtes et les plus prospères, il enleva à la France la plus excellente partie de sa population. Marchands, manufacturiers, artisans distingués, écrivains célèbres, hommes d'État irréprochables, officiers de l'armée et de la marine, qui tous, faisaient la gloire et la prospérité de la France.

L'Angleterre, la Suisse, la Prusse, la Hollande et l'Amérique, furent enrichies par cette émigration de familles choisies.

Ce que l'Évangile a fait pour les pionniers de notre pays, ce qu'il a fait des Huguenots de France, il peut le faire pour nos Canadiens-Français !

Au Canada comme aux États-Unis, les prêtres s'égosillent sur tous les tons et en toute occasion, pour dire à notre peuple : "qu'il ne faut pas changer de religion."

Partout le faux patriotisme des prêtres est inscrit sur tous les drapeaux, à toutes les fêtes. "Nos lois, notre langue, et notre religion."

Qu'est-ce que cette religion a fait pour nous, Canadiens ?

Que vaut cette inscription dans un pays, où la constitution ne donne des droits spéciaux à personne. Le prêtre feint d'être patriote, pour mieux exploiter ce peuple crédule.

Notre avenir sera ce que nous le ferons. Si nous refusons de nous soumettre aux lois d'un pays qui nous donne la vie et qui veut notre bonheur, si nous cherchons à élever une petite France sur les côtes de la Nouvelle Angleterre, notre sort est scellé ! Nous resterons à "*quattes pattes*."

Si au contraire les Canadiens-Français acceptent les vérités de l'Évangile et se posent comme défenseurs des droits et des libertés américaines, alors nous pourrions vivre d'espérance. Alors nous pourrions espérer avec raison de figurer comme facteurs puissants à la formation d'une grande et puissante nation, la plus belle, la plus riche et la plus prospère du monde... Nous ne dominerons jamais ! Notre langue ne sera jamais la langue du pays ! Nous pourrions la conserver et nos traditions aussi, mais nous finirons par être américanisés, quelques années et quelques générations suffiront pour faire de nous un peuple américain, mais avec des traits caractéristiques et des qualités qui seront admirées, recherchées et appréciées.

Voilà mon espérance ! Voilà ce que nous serons si le peuple canadien accepte

l'Évangile de Jésus-Christ, comme son unique règle de foi.

- “ Je n'ai qu'un vœu, qu'un but, prêtres, croyez-le bien,  
 “ C'est d'arracher mon peuple à votre idolâtrie,  
 “ D'en affranchir le monde et d'abord ma patrie,  
 “ L'Évangile de Christ ; l'Éternelle croyance,  
 “ En son règne futur, en sa toute-puissance ;  
 “ C'est ma religion, ma doctrine à moi,  
 “ Pour atteindre le but que vous montre ma foi,  
 “ Que toute main se joigne et que tout cœur s'unisse,  
 “ Car c'est la liberté, l'amour et la justice.”

S. P. RONDEAU.

Marlboro, Mass.

### UNE JOURNÉE À TANGER LA BLANCHE (Suite.)

Au bord de la route, nous remarquons un groupe d'enfants à demi vêtus, dont deux sont aveugles et demandent la charité d'une voix dolente. Près d'eux un agneau tout blanc broute l'herbe rare ; il porte attachée sur le dos une gerbe de verdure fraîche qui lui servira de souper. Supplice de Tantale d'un nouveau genre ! Nous rentrons dans la ville par la vieille porte mauresque, devant la maison d'un riche sur les degrés étroits qui longent les maisons en façon de trottoirs, nous remarquons un joli petit âne, un aristocrate d'âne ou un âne aristocrate, comme vous voudrez, bien brossé, bien pomponné, qui attend patiemment, collé à la muraille, le moment où sa jeune maîtresse aura besoin de lui. Vous n'avez pas d'idée comme ces ânes vous deviennent sympathiques ; bonnes petites bêtes si patientes, qui vous frôlent sans cesse, qui s'écartent si docilement, qui portent de si énormes paniers et qui coûtent à peine quelques piastres ! Nous visitons un

bazar, où l'un de nos compagnons de voyage, méthodiste ou Swedenborgien, portant le nom mélodieux de Shoemaker, se laisse gravement entortiller la tête d'un turban blanc et rouge et après s'être dûment contemplé, empoche son emplette pour faire à sa femme une grande surprise. Puis nous nous glissons à travers un de ces couloirs étroits où le soleil pénètre à peine, un vraie dédale de ruelles tortueuses et nous voilà dans un café mauresque.

Plusieurs groupes de fumeurs attirent notre attention ; ils sont très beaux vraiment, étendus nonchalamment sur des nattes, la tasse de café à portée de la main sur la dalle en mosaïque, ils jouent aux dés. A la meilleure place, un marabout, un saint, autrement dit un vieil idiot, fume son opium depuis des années, toujours accroupi au même endroit et regardant d'un œil vitreux dans le vide. Quelle existence ces gens-là peuvent-ils donc mener ? Quelles sortes de pensées peut-il bien y avoir sous ces crânes polis ou ces chevelures d'un noir de jais ? Nous reprenons notre route à travers la rue principale ; les mendiants nous assiègent ; j'arrête un gamin qui revient de l'école à en juger par le sac qu'il porte en bandoulière, il me laisse prendre son cahier où s'alignent des caractères arabes qui ont très bonne mine, puis d'un air espiègle et intimidé à la fois, il se sauve à toutes jambes avec ses camarades. Ici, c'est un tout petit bout d'homme enveloppé d'une espèce de sac blanc qui essaye ses dents sur une croûte quelconque ramassée dans la rue ; là, les boutiques sombres, basses où les marchandises s'empilent, tandis que le marchand assis dans la devanture guette la pratique de ses yeux perçants. Puis les dévots mahométans

faisant leurs ablutions dans la rigole avant d'entrer à la mosquée, la foule se pressant autour des rares fontaines. Et le marché; comment décrire ces étaux de boucher ces viandes couvertes d'essaims de mouches bourdonnantes, ces hommes à moitié nus dépeçant séance tenante avec leurs couteaux courts de petits chevreaux noirs, tout ce monde criant à tue-tête, faisant de grands gestes, offrant sa marchandise, montrant ses dents blanches et roulant de grands yeux étincelants. Et toujours l'odeur de Tang-er, cette odeur indéfinissable de l'Afrique qui nous suivra au moins pour quelques jours. Le long des rues on se heurte à chaque instant à quelque mendiant ou flâneur accroupi qui reste là des heures entières laissant passer le flot des piétons d'un air indifférent; les femmes de la campagne portent d'énormes chapeaux, quelques-unes sont voilées.—Rentrés dans la rue principale, nous nous arrêtons un instant pour voir la demeure d'un riche marchand juif, fort simple à l'extérieur, mais dont la cour intérieure ou "patio" est charmante. Une fontaine jaillissante au milieu répand une fraîcheur délicieuse, des plantes vertes, des divans, l'ornementation mauresque, tout en fait un lieu de repos très attrayant. Mais nous ne sommes pas venus ici pour nous reposer et d'ailleurs notre visite tire à sa fin. Nous retournons à l'Hôtel Continental, où nous attend notre capitaine qui donne le signal du départ, mais avant, vite un croquis d'une partie de la rue tandis qu'un gamin bronzé me tient l'ombrelle sur la tête et que les passants en burnous bleu, rouge ou blanc selon

l'état de leurs finances, s'arrêtent pour critiquer mon chef-d'œuvre et nous offrent toute sorte d'objets inutiles.

Retour à Gibraltar après une traversée de trois heures et demie. C'est étrange! La ville que nous parcourons avant le dîner et qui hier nous paraissait si exotique, nous la trouvons bien moderne et bien civilisée après cette visite en pleine Afrique, ce recul soudain dans les époques antérieures! Le soir, tandis que nous essayons de nous endormir, nous nous demandons si cette foule est toujours là, si ce défilé continue dans cette ville étrange, nous essayons en vain de nous représenter ces ruelles étroites envahies des ombres profondes de la nuit, ces femmes enveloppées de burnous blanchâtres glissant dans l'obscurité, les groupes somnolents des chameaux, les quelques lumières brillantes aux devantures et faisant flamboyer l'or des broderies et des armes, nous entendons comme l'écho de ces voix discordantes, tout se brouille, tout s'efface bientôt dans notre cerveau fatigué d'impressions et encombré d'images et les rêves viennent remplacer une réalité plus étrange que les songes les plus extravagants.

SOPHIE CORNU.

Montréal.

Nous regrettons beaucoup que le dernier numéro de notre journal ait été publié lorsque nous étions en vacances. Etant absents nous n'avons pu surveiller les fautes et l'insertion des articles. Nous osons assurer à nos lecteurs qu'il n'en sera pas ainsi à l'avenir et nous leur demandons de bien vouloir nous excuser.

LA RÉDACTION.



## College Note-Book.

### STUDENT LIFE.

The brief Christmas holidays are past. They come at a season when wearied nature calls for a respite, and afford a pleasant relaxation after the labor of exams, which seem to accompany them as necessary evils. Many of our number took advantage of the opportunity, and journeyed to various places seeking rest. Whether they found it or not is doubtful. To some, the society of their friends appealed with peculiar force, others paraded their treasured theological productions to admiring audiences in the mission stations to which they were sent. A few who were more courageous, braved the loneliness and remained in residence. All are now returned to college. Experiences of various kinds are in order, but the troublesome cold is the most common experience of all.

We miss the presence of Mr. J. S. Thomson who has been obliged to drop his theological studies, at least for a time. The best wishes of his fellow-students go with Mr. Thomson, and in whatever department of life his lot may be cast, we wish him happiness and success.

During vacation, our fellow-student, Mr. Wm. Patterson, was called upon to mourn the death of his mother. Our season of natural joy was to him a time of deep sorrow. We take this occasion of assuring Mr. Patterson of the sympathy which our community feels for him in his bereavement. In that bond of friendship which a college life cements, we have learned to esteem our companion's genial qualities, and we look, in something approaching a personal way, upon the sorrows which

darken the pathway of any member of our band.

Among our recent visitors we have had two Western men, the Rev. Prof. Baird, of Manitoba College, Winnipeg, and the Rev. C. W. Gordon of the same city. Both gentlemen have rendered great service in the Western mission field of our Church. Their presence seemed to bring us more in touch with the interests of Presbyterianism in the newer regions of the West.

We were also favored by a call from Mr. A. C. Bryan, of Kingston. Mr. Bryan is a graduate of the Arts Faculty of McGill, and is now pursuing his theological studies in Queen's College.

"Let me compose the songs of a country, and I'll not be particular who makes the laws." This is a loose rendering of an old saying. Judged in this way, the Cambrian bard of the Old Building should exert a deep influence on his neighbors. Much interest is attached to the new hymnal that is making its appearance under his editorship. Some of the selections are said to have special merit, and a hitherto unknown musician who hails from Ontario, is rendering assistance by setting some of the pieces to Canadian tunes of his own composition.

Trading on another's reputation is not always profitable. And G—— says he was rather embarrassed when recently attending a prayer meeting in a city church, one of the elders consoled him by the assurance, "We did not expect much from you," but as the conversation proceeded, he found that his comforter had been assuming that he was talking with Mr. B——.

One of our seniors has been sick lately. So sick that he felt that remedies of more than ordinary power were needed to drive away his cold. Seeing his friend about to go down town for a walk, he requested him to go to a drug store and get a couple of two-ounce quinine pills. His friend, supposing it to be an extreme case, presented himself before the counter of the store, and startled the clerks with his large-sized request. Whether the order was filled has not been stated.

Another old document has come to light. This time the antiquaries of the Morrice Hall have the honor of unearthing it. It tells of a recreation which barbarians practised often in the dark ages, and bears title, "A trick of the playful student whereby he beguileth the innocent." We submit an extract. "He is wearied and pusheth aside his book. He stoppeth not to arrange his toilet, but goeth forth boldly to visit his neighbor, hoping that peradventure his friend may have eatables in his closet and will bring forth his supplies according to the laws which govern boon companionship. Instead, he findeth the aforesaid neighbor entertaining a fair cousin, and straightway retreateth from his domains. Because he hath not been formally introduced he saith in his heart, 'I shall be avenged.' He goeth forth to ensnare the innocent and soon findeth one. He saith unto him, 'Thy neighbor is desirous to see thee,' which desire is far from the heart of his neighbor at that particular season, though the innocent understandeth not, but walketh in boldly and retireth with expedition and confusion of face, forgetting to apologize. Thereupon the innocent findeth another of his kind, and the act is repeated. After the manner of the newspaper story, this is continued in the next and the next after, while interest grows with each instalment. The fair one congratulates her friend on the number and appearance of his friends as she riseth to depart. The host gal-

lantly escorts her to the door, while his callers assemble in the corridor and discuss similar situations."

The attendance on some of the college societies has not been what it should be of late. The weekly Thursday evening prayer-meeting and the Literary Society have both suffered in this respect. The pressure of work in connection with examinations so often pleaded toward the close of a term is scarcely in place just now. The work of these societies should interest everyone, and all should be present when possible.

Dr. MacVicar has introduced a new and interesting feature in the class of systematic theology. Practical subjects are assigned to men of the third year for brief discussion and exposition. Several have been heard from in this way, and the discussions have been found very profitable by those who listen. The criticisms elicited, have served to emphasize many theological truths.

Class room No. 1 has been the scene of a good many attempts at pulpit oratory. This winter is witnessing a repetition of the bygone days. Since Xmas, classes have been resumed, and sermons and homilies are being worked off with all possible expedition. The audiences are not always the most inspiring, but there is enough of variety to sustain interest. We are not sure whether the audience or the speaker is most deserving of sympathy. The former are kept very watchful, for they know not what a day or a class exercise may bring forth.

The age of chivalry is past, but the period of warfare is not yet over. It is natural that the inventive genius of some should be turned to the improvement of weapons of attack and defence. The instruments of warfare will hereinafter be constructed on a new and more effective plan. Range and accuracy of aim are among the improved features of the new arms. To mention the names of the inventors would be to betray the confidence of the war office, and these

things are necessarily secrets. It may be of interest to know that so far they have been considered satisfactory after thorough testing.

The Sabbath morning service of Jan. 20th was conducted by Prof. Ross. The speaker based his remarks on the words. "Except a man take up his cross and follow Me, he is not worthy of Me." From this the lesson was drawn that self-sacrifice in the cause of duty should be willingly made by those intending for the Gospel ministry.

#### *Sayings and Doings about College:—*

"I wish to remark emphatically that he should be told with an emphasis that the students mean to emphasize the fact that they have rights to be respected."

Extract from an after-dinner speech:—"I felt I had to go," and he went with

a majority of the students to the Laurier meeting in Windsor Hall.

Just returned from his vacation, "I saw her, and she was true as steel."

Wm. was out and George treated the flat.

The honor declined:—"Won't take it for I can't raise the tin to carry me there."

Enquiring friend—"Are you busy tonight?"

Diligent Student—"Rather, I'm digging for Hebrew roots."

"Behold the bearded monster!"

"Line up Boys!" And the cold stream came straightway and cooled the polemic ardor of the disputants, who stood not on the order of their going, but got at once to the shelter of their rooms.

H. T. MURRAY.

Presbyterian College.

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### REPORTER'S FOLIO.

#### *Philosophical and Literary Society:—*

The first regular meeting of this society since the holidays, was held on Friday evening, the 18th of Jan., the President in the chair. After the opening exercises and reading of minutes of previous meeting, the business was disposed of. It was resolved to remind the students of their duty in respect to the matter of the payment of fees. It was moved by Mr. J. S. Gordon, seconded by Mr. T. A. Sadler, that the competition for prizes in speaking and reading be held, if convenient for the judges, on Friday evening the 15th of February. The resolution was unanimously carried. It was further recommended that the President remind the students that speakers in the coming contest, will be limited to fifteen minutes each. Mr. Sadler gave notice of motion that, at the next regular meeting of the society, he would bring in a motion regarding a

change in the constitution, touching section five, clause four.

The literary part of the programme was then proceeded with. The society was treated to a selection by the Glee Club, which was well rendered. Mr. Curdy next entertained the society with a reading, which he gave in good Parisian French. Messrs. McLaren and McCallum then gave a violin duet, which was highly appreciated by those present.

Owing to the absence of a number of the debaters, the subject announced was not discussed. Instead of the regular debate, a number of members were asked to speak on some practical subjects. The first speaker called on was Mr. G. D. Ireland. His subject was:—"The Benefits of our Society to Students and their Obligations to it." He spoke for some time in a rather fluent manner, presenting many good ideas and throw-



ing out some helpful hints for the improvement of the society. His speech throughout was good, and should have the effect of stirring many of the indifferent members to greater interest in this work.

Mr. J. P. McInnis next discussed the question, "Should clericals be worn;" as might be expected of one who in the course of a few months expects to enjoy that privilege, he strongly advocated the propriety of such a practice. Mr. Sadler spoke for some time on. "Which is the most important subject in our Theological Course." He pointed out the fact that opinions of different denominations differ on this point, but passing from the speculative to the practical phase of the question, he strongly argued in favor of the importance of systematic theology. Then followed an eloquent address by Mr. Geo. Gilmore, on that important point, "How are we to determine the field in which we should labor?" First, he said by the call of the Spirit. Next, the needs of a field should be a helpful means of enabling us to determine this question. We should not shrink from the task of doing work in a difficult field, provided we have the ability. Again, the student should not allow any selfish motives to weigh with him in choosing a field of labor. At the same time he urged that a student's capacity for work should be carefully considered, his physical constitution should be regarded in selecting

a field. His speech was extremely practical. Mr. J. S. Gordon finished this part of the programme by an exhaustive discussion on the question "How are we called to the ministry?" He pointed out several ways by which we may know this. It may be, he said, the influence of a godly home; the contrast between the circumstance there and those about the home, suggest the needs of the Master's work for laborers. Then too, there are considerations to be taken into account in accepting that call, the mental calibre of a student should not be ignored. He told an amusing but pointed story of a candidate for the ministry, who, on presenting himself to the committee, urged that he evidently was called to the ministry because he had failed at everything else. "Do not go into the ministry if you can help it," he said, was the wise counsel of the Rev. Mr. Fraser Campbell, the suggestion is full of wisdom.

Mr. Stephen Young acted as critic and gave a neat summary of the whole programme. The meeting then adjourned.

#### *Missionary Society:—*

This society has held two meetings since the holidays, both of which were addressed by returned missionaries, the Revs. J. Fraser Campbell and W. J. Jamieson. A short account of their addresses appears in the missionary department.

GEO. WEIR.

Presbyterian College.

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## OUR GRADUATES.

The Rev. W. J. Jamieson, of Neemuch, India, spoke on the afternoon of the 18th of January, of his work, to a large gathering of the students in No. 1 class room. His address was very instructive and contained a great deal that was new to all of us. Our hearts went out

to those benighted people, and we realized more than ever before perhaps, the words of Paul in Rom. viii., 22 and 23. This may be said in a very true sense of the people of India, who are groaning under their sin and superstition. We who have often thought of India and its

needs, had our sympathies increased to a greater extent on hearing of its condition. Mr. Jamieson is getting quite strong again, he has been doing good work since his return: until the present he has been working in the Québec Presbytery, but recently he has addressed some of the congregations in the city. On Sabbath, Jan. 20th, he is to preach to the Rev. Dr. Paterson's congregation, St. Andrews, Quc., and other churches in that neighborhood. We trust that he will be used to stir up all those who love the Lord Jesus, to a greater interest in the work at home and abroad. Our Lord, when on earth, was filled with compassion when he looked on the multitudes scattered as sheep having no shepherd, and since He has gone to the Father's right hand, how often has He yearned over the lost! This is the spirit of Christ, and if any man have not the spirit of Christ he is none of His.

There is a very energetic branch of the W. F. M. S. in the Presbyterian Church, Carman, Man. The pastor, Mr. H. C. Sutherland, B.A., must feel very much encouraged by the interest taken in foreign work by the ladies of his congregation.

The Rev. W. L. Clay recently preached a sermon on the death of statesmen, from Isaiah iii., 1-2. His sermon was practical throughout and designed to benefit his congregation. The death of Sir John Thompson occasioned the discourse, from which we quote the following lessons, viz.:—The vanity of human dependence, the pettiness of party strife when death waves his skeleton arm over the arena, the uncertainty of human affairs and the nearness of eternity; that death is certain for all, and the need that all should ever be prepared for it.

The Rev. D. Mackay, of Addison, N.Y., has recently entered his new church, which is a brick structure and built on the site of the old one which was destroyed by fire. A new manse also was built by his people, who put forth every

effort to make it all that could be desired. Mr. Mackay, who graduated about ten years ago from our college, was settled at Fort Covington for about seven years; at the end of that time he removed to Addison, where he has made many friends, not only among those under his special care, but also those of other denominations hold him in high esteem.

The Rev. L. R. Bouchard is paying a visit to his Alma Mater. He has been engaged in mission work at Miscou Bay, N.B., for some time, but has recently received a call to Joliette, which he has accepted.

The Rev. W. T. D. Moss, B.A., is temporary successor to the Rev. A. W. Mahon, who last autumn resigned the pastoral charge of St. Columba's Church, St. Peter's Road, P.E.I. The church is about six miles from Charlottetown, in one of the most beautiful parts of that beautiful island. The people are cultured and prosperous, and as we should expect, men not slow to appreciate Mr. Moss as a man and as a preacher.

The Rev. R. Ballantyne has been laboring at Tamworth, Ont., and in connection with it, two other stations. He has been very successful in his work; through his effort the mission has been organized into a congregation. We are very pleased to hear of his success. Mr. Ballantyne visited his home at Montreal West during the holidays. We also heard that his people are busily engaged in building the manse. I am afraid we are not yet through telling the work of that "Sly, winsome little scamp, Cupid" among the graduates of last year's class.

The Rev. J. McC. Kellock was recently inducted to the charge of Morewood, where he is succeeding splendidly. The congregation, as a manifestation of their esteem, presented him with a costly fur coat. That these desirable relations may continue between pastor and people, is the wish of his fellow-students.

Sudbury is a flourishing little town

situated on the C.P.R., about one hundred miles west of North Bay, and in the best nickel district in Canada. In this town the Rev. S. Rondeau has been laboring with success. He took charge of the work when it was a mission, which now has the status of an augmented congregation. A new manse was erected recently.

The Rev. E. D. Pelletier, who removed

from Webbwood to Chelmsford, Ont., is earnestly laboring for the salvation of his French fellow-countrymen. These men who are striving to bring the light of the Gospel of Jesus Christ to their brethren, need our sympathy and support in the great work in which they are engaged.

A. MACGREGOR.

Presbyterian College.



*Ethics of Theological Seminaries.—*

What the students are there, the ministers of the country will be by-and-by. And, while the discipline of the authorities, and the exhortations and examples of professors may do something, the tone of the college is determined by the students themselves. The state of feeling in a theological seminary ought to be such that any man living a life inconsistent with his future profession, should feel thoroughly uncomfortable, and have the conviction driven home upon his conscience every day, that the ministry is no place for him.—“The Preacher and his Models,”—Stalker.

## OUR EXCHANGES.

A change is visible in the appearance of several of our exchanges for last month. Tasty covers, improved printing, superior paper, and in some, special literary features all go to remind us that they are Xmas numbers. The "Presbyterian College Journal," that observes neither times nor seasons, but esteems every day alike, fully appreciates those contemporaries that put on a special garb at this season. But much as we may admire covers, we realize that this department has chiefly to do with that which lies between them.

We have before us the "King's College Record," published at Windsor, N.S. Its special Xmas number has portraits of three well-known Canadian writers, Prof. Roberts, Bliss Carman and A. Lampman. We do not know that stories of any kind are exactly in the province of a college paper, but it is only fair to say that those of our exchange have genuine worth. The musings of the mysterious "Commoner" are always interesting.

The Xmas number of "Varsity" is very readable. Among other contributions, Prof. Alexander writes on "Some Advantages of a Classical Education." And Dr. Bourinot has an interesting historical sketch of "Louisbourg from 1720-1894." The general appearance of this paper is very neat and attractive.

"The Magazine of Travel," is a new visitor at our sanctum, yet one of a kind long hoped for. It presents attractive pen and pencil pictures of ramblings in many lands. The reader gets a free trip to Mexico and Southern California, and spends a summer in Alaskan waters, and enjoys other privileges without the small inconvenience of dis-

turbing an hour's pleasant reading. The illustrations are especially good.

"The MacMaster University Monthly" is to hand. The January issue contains an interesting article on "Francis Beacon," that displays considerable research. But "A Forecast Retrospect" might be expected to naturally bewilder a reader, and my power of criticism cannot do justice to "Life in the North-West," by five girls from Manitoba, so it was referred to the editor of another column, who is reputed to be an authority on that subject.

Presbyterianism in the Maritime Provinces is fortunate in having such a paper as "The Presbyterian Witness," of Halifax. It keeps us familiar with the Church news of its constituency, and deserves a high place as a family paper, while editorially it manfully contends for the faith which it believes to have been once committed to the saints.

The December number of the "Sackville Argosy," is largely filled with local matter. It is embellished by two portraits, and accompanying biographical sketches, but is marred by poor printing. It is a little wearisome to have to endure that old claim of being first in co-education of the sexes, and in abolition of hazing practices among American colleges. The claim has never been satisfactorily established though often repeated. We regret that the college world has never acknowledged what it owes to Mount Allison's example. It is to be feared that it never knew. Of a truth,

"Many a flower is born to blush unseen."

H. T. MURRAY.

Presbyterian College.

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How hard to say "Not my will but Thine be done."—Selected.

## Editorials.

### *Tariff Mending vs. Prohibition:—*

One of the most important events in the city of Montreal during the month of January was the large meeting of the Liberals in Windsor Hall, addressed by the Hon. Wilfred Laurier, Sir Oliver Mowat and Mr. Wm. Paterson, M.P. These gentlemen presented the platform of their party, and the last plank in it in the order of enumeration was Temperance, upon which we wish to say something.

Mr. Laurier read to the meeting the public questions upon which the Liberal party has a policy, and the manner in which he passed over Temperance, would lead us to believe that he thought it of little importance, or, at the best, did not want to give it public prominence. His voice did not dwell in strength and conviction upon it, like it did upon the words "Revenue Tariff," and consequently we think he did not begin to have the same regard for our subject as he had for the success of his reforming tariff; that he did not care so much for the overthrow of the liquor traffic, as for that of Protection.

With all due respect to Mr. Laurier and his colleagues, and thanking them for the promise of a Dominion plebiscite, we believe that their judgment here is not the best. We do not say that Protection should not be overthrown,—we are not here giving our opinion upon that,—but we say that the liquor traffic is such a financial loss to our country that it should be overthrown, and we believe that a much greater need of the times is the total suppression of that business than the reform of tariffs. Oppression from tariffs is an infinitesimally small evil compared with the damnable ravages of the traffic in strong drink. And we believe that the highest and best statesmanship calls for the abolition of this

business, and the setting-up of the era of total Prohibition. We laugh in derision at the herculeanean efforts that men are making to reform tariffs, to make themselves freer and richer, and yet they keep in their midst that which takes away tenfold more liberty and wealth than any tariff. The Hon. Mr. Paterson called and shouted that evening for freedom, ay, yes, freedom, and yet, have we anything in Canada, except perhaps the love of luxury, that shackles us more than the trade in intoxicating liquors? If the politicians of both sides want to make Canada better, if their hearts would beat and bleed with the truest patriotism, let them give their attention to wiping out the liquor business, and after that, the tariff problems will soon be righted. Our opinion is that the use of liquor so deadens the moral sense of a nation that it cannot help legislating selfishly and doing wrong. If liquor be wiped out, men will recognize the right more distinctly, and be less selfish.

While politicians and statesmen give their attention to the mending of tariffs instead of to the liquor business, they are penny wise and pound foolish. We hear great complaints from Manitoba and the North-West, about hard times and financial stringency; there the Patrons of Industry have passed motions asking for the lowering of the tariff on certain articles of common use, the tariff oppresses them they cry. Poor fellows! Viewed from only the financial standpoint, and to state it mildly, there is five, yes, ten times the oppression upon them from the presence of the liquor traffic that there is from high custom duties. But the North-West is not alone here. Eastern Canada is fearfully cursed, wasting large sums of money. Take any of our towns, and in them we find that there

is as much, if not more, money spent for liquors than for all food. We students who have worked in communities where liquor is sold, know that there are many families that are ill-fed, ill-clad, aye, starving and naked, because of the liquor traffic, because of the awful temptations it puts in the way of men to cause them to fall.

The liquor traffic is a fearful incubus on ordinary trade. How many bad debts it makes! How many failures are due to the abuse of liquor! The most advantageous, and, may we say? most level-headed, movement that all true lovers of our country can make, is to abolish the liquor business. There are millions in it, a veritable gold mine. If politicians want to make the best stroke to benefit the trade of Canada, let them abolish the liquor traffic. There is much more profit in that, to the country as a whole, than in the best advantages of Protection to a Conservative, or Free Trade to a Liberal. May the Almighty open our eyes!

#### *Sifting:—*

Seldom, if ever, in the history of Canada, have more determined efforts been made to detect and repress corruption and fraud than during the year that has just closed.

The press has well nigh surfeited its readers with word pictures, cuts and cartoons of cities, towns and rural municipalities, sifting their councils, boards and other institutions, to save the public funds and make room for honorable men. The investigations made have not been fruitless. The public mind has been awakened from its lethargy, and most painful disclosures have been made.

The excessive putridity of our representative bodies and other public institutions, have heaped disgrace upon us, and tarnished the good name of our fair country. Well may we ask, whither are we drifting, to whom does the responsibility attach, and what can

be done to prevent the recurrence of corrupt practices, not the least of which is the appropriation of public funds for the attainment of personal and selfish ends.

That such disclosures manifest a deplorable state of affairs, if not a low degree of social morality, we must all admit. That they exhibit the abuse of the franchise and treason against God and good government, we cannot very well deny. Doubtless, much blame attaches to those who have been sifted out, but, since they have received their reward, let us who are honest Christians and citizens of unquestioned integrity of purpose, carry the inquiry further, and, throwing ourselves into the great hopper of truth and good citizenship, submit to a sifting process, and so determine the weight of condemnation which rests upon our own shoulders.

It is, perhaps, not too much to say, that one-half of Christian people, and certainly a much less proportion of others, never consider the spiritual qualifications of an aspirant to a position of public responsibility. They may fervently pray for good government, and such legislation as will best promote the interests of Christ's kingdom. They may entreat the Giver of all good for a pure judiciary, God-fearing rulers and other servants of state, but, alas, how often they forget that God has conceded this responsibility to themselves, and expects, ay, even demands, that they be not recreant to duty, but perform the functions of their position faithfully and honorably "as unto the Lord, and not unto men." Enter our legislative halls, our council chambers, or our educational boards; learn the life and character of the members of our judiciary even, and you will find men, appointed forsooth by Christian electors and Christian representative bodies, who would be considered a disgrace to the ancient Roman Senate, even from a moral standpoint, and yet, they are there by our vote.

It is the height of folly to look for righteousness and purity from those who fear not God, nor make Christ their standard of morality. It is equally preposterous to elect unbelievers to seats in the House of Commons, the City Hall, or other council chambers, and expect them to be true to their trust, politically pure and wholly devoted to the public good.

If, then, we would save ourselves from the opprobrium which has attached to public offices throughout the length and breadth of our land, the remedy is not far to seek. It lies with ourselves, can be immediately applied, and consists in making Christian character the prime qualification for public office.

History, both sacred and profane, speaks loudly on this point. It reveals the inseparable connection between unbelief and corruption, national calamities due to wicked rulers and officials, and a degree of widespread vice extending its contaminating influence, not only without, but within the pale of the Christian Church, owing to the shelter afforded it in official circles.

This is a matter on which we must take a decided stand. It concerns our own welfare, the welfare of society and the prestige of our country. It goes even further, and concerns our relation to God, who demands Christlike action at the polls as well as in the sanctuary.

The Church has not lost sight of the terrible responsibility incurred through the abuse of the franchise, and has been making spasmodic efforts to right herself on this question. Her faithful pastors have spoken in tones that cannot be misunderstood, and yet, there is most urgent need for thorough sifting, that every individual member will have a keen sense of his responsibility to God and his obligations to man every time he casts his vote.

"Let your truth stand sure,  
And the world is true;  
Let your heart keep pure  
And the world will too."

### *Graduates and the Mission Fields:*

We publish the following extract from a recent issue of the "Canada Presbyterian," and would say that, excepting for a few special cases that could arise, we think this is perfectly right:—

"The Home Mission Committee (Western Section) have asked the General Assembly to enact that all graduating students and ministers received from other churches be required to give one year's service in the mission field before being eligible for a call. Opposition to this proposal will come mainly from students and from vacant congregations. At bottom, the question is whether students and vacant congregations rule the Church. The question is an old one, and, during all the time it has been discussed, we have never heard half-a-dozen fairly good judges say the arrangement would not be highly beneficial to the Church as a whole. It should be remembered, too, that the best students always carry out loyally and enthusiastically any reasonable regulations the Church may make. It would be easy to name ministers now occupying influential positions in the Church, who voluntarily gave more than a year after graduation to Home Mission work. Let the regulation be made, and students who do not like it can apply any remedy they deem proper. The best students will always be willing to do what the Church needs to have done. As regards ministers from other churches, if they do not like our regulations they can remain away. There is no special need for them, and there is special need for good men on the Home Mission field. The opposition that comes from vacancies—some of them may have evicted their old pastors—should not be considered very formidable. The Church should not be ruled by its vacancies; and, anyway, a graduate with a year's experience in the mission field is likely to make the best pastor.

## TALKS ON BOOKS.

Messrs. W. Drysdale & Company, our College booksellers, have kindly come to the Talker's relief. One Saturday morning the package of literature arrived; but the work of proof correcting for other organs of public opinion, withheld his eyes from the contents of the volumes, and stayed the hand of the scribe. In the afternoon, a brother professor came to lure the hermit from his den, and his visit was the occasion of a long walk in western country roads, during which we conversed, more or less intelligently, "de omnibus rebus." In the evening, having neither lecture nor sermon to deliver on the morrow, I settled down to "Trilby," and finished it long before bed-time. It is written and illustrated by George Du Maurier, the well-known artist of "Punch." Harper's edition consists of 464 well printed octavo pages, and 120 excellent illustrations, making externally a very nice book.

"Trilby" is a bohemian story, without the capital B; and Trilby O'Farrell drawn as one of the loveliest and brightest of unsophisticated and innocent creatures, is bohemian too. Conventional people, and there is a great deal that is necessary and right in conventionalism when not pushed too far, will be shocked by pictures of bohemian life. Paris and London are the chief scenes in the drama, for "Trilby" is a tragedy. In the former city, besides Trilby, a beautiful waif of an artist's model, the relic of a drunken father, once a fellow T.C.D., the chief characters are three young English artists, nicknamed Taffy, the Laird, and Little Billee, and an enthusiastic musician, Svengali. All four are in love with the model, and Billee is only prevented from marrying her by the interposition of his mother and her spiritual adviser.

Trilby is lost for a time, but reappears under the care of Svengali, bearing his name, and achieving unheard of success as a vocalist, in many capitals. Entirely deficient of natural ear for music, the enthusiast has so succeeded in hypnotizing her, that his own musical soul has taken possession of her voice, endowed with marvellous compass. He dies of apoplexy, at the sight of her three artist admirers met to hear her sing in London; and at once her powers desert her. Her musical career becomes a blank in her mind, and she is a child again with the three young men. But she fades rapidly to the grave, and Little Billee follows her.

The best features in the book are the transparent honesty and unconscious purity of Trilby, and the ardent friendship of the three artists, traits always worthy of admiration. I did not detect anything even wickedly suggestive in its morality, but it is decidedly unchristian. Mr. Du Maurier did not need to go out of his way to make Little Billee talk to his dog and to a certain vicar, what most Christian people would call blasphemies; and it was far from being a clever thing to make the irreligious lad the perverter of the said vicar's faith by means of a mere travesty of Bible doctrine. An author does not necessarily homologate all the opinions of the characters he draws, any more than the Scriptures endorse Satan; but, as the author of "Trilby" furnishes no kind of antidote to Little Billee's rant, it is hardly unfair to set him and his book down as agnostic. We have to meet infidels, agnostics and atheists in the world, and to be civil to them, even praising in their work what we see to be good; but we cannot commend a life that fails to recognize God and revelation, even if that life lie only in a book.



There is much in narrow creeds, in conventional religious life, and in certain phases of ministerial and church-membership character, worthy of ridicule and condemnation; yet the salt that has lost its savor is no valid ground for rejecting the real article which saves the world from corruption. I should very much pity the so-called Christianity of anyone, young or old, that the book called "Tribby" could shake by a hair's breadth.

Dr. A. J. Gordon's "Ecce Venit," "Behold He Cometh," is a good-looking book of 300 pages, divided into three parts, in which the Second Advent is Foretold, Forfeited and Fulfilled. Dr. Gordon of Boston lets you know that he is a Baptist, and that no one who looks for the second coming of Christ ought to be anything else. He is a pre-millenarian, and argues for a literal interpretation of Scripture. He is an Historical Pre-millenarian, believing that Anti-Christ has come, and not a Futurist. Anti-christ is the Papacy, which forfeits the Second Advent, and those of us who cannot quite see Rome in that light, are aiders and abettors of the great apostacy. Israel is coming back to dwell in the literal Palestine; and this earth, purified by fire, is to be the saints' heaven. The benefits of redemption are to extend to all living creatures, not willingly subject to bondage, and to all worlds. The book is able and even learned, and well worth perusal, whatever may be the reader's own views. An occasional Greek word, not necessarily pedantic, may interfere with the comfort of the plain English scholar, but, on the whole, it is eminently readable. Dr. Gordon will have the leaven in the kingdom of heaven parable to be a pernicious influence, giving the usual pessimist view of the Church, which pre-millenarians take.

Pre-millenarians are not the only people who look for Christ's second appearance without sin unto salvation. All Christians look for it, and, in accord-

ance with their hope, pray daily, "Thy kingdom come." They do more: they work for it, which many pre-millenarians do not. To make arithmetical calculations from the prophecies, narrow up the little exclusive circle of the elect, and sit with folded hands waiting for the day to come when our fellow-creatures who do not quite see eye to eye with us will be destroyed, is a queer way of "hasting unto the coming of the day of God." Still, there have been and doubtless are yet, some very fine characters in the pre-millenarian ranks, poetical souls like the Bonars, and even a few scholars. When Dr. Gordon, however, annexes Luther and Cranmer, Ridley and Knox, he might as well go farther and annex us all, for the advent they held we believe in also.

A very amusing theological book is "The Origin of Sin, and Dotted Words in the Hebrew Bible," by Emily Oliver Gibbes, of somewhere in the United States. It is published by Dillingham & Co., of New York. The Garden of Eden is Heaven, whence Satan fell to our earth, being broken to pieces in the process. The pieces of the arch adversary, by gradual evolution, produced mankind. Hence the author holds the old Gnostic and Manichæan principle, that matter is essentially evil, and is the cause of all evil to spirit, which is diametrically opposed to the teaching of Christ. But this is only a trifle in the strange omnium gatherum of a reading woman's fantastic thinking. She is deeply in earnest, and publishes her book, knowing that she will be called "a weak, ignorant woman." Would that her execution had been equal to her intention! In finding parallel New Testament passages to the dotted ones of the Old, her labor has been largely in vain. There are some good old thoughts in the book on Jesus Christ, and in that on Bible Women; but the author should have left the Religions of the East, Science, and kindred themes, to writers who know something about them. Her

most original thought, and the most comical, were it not on such a serious subject, is that protoplasm is broken up Satan. Miss Gibbes belongs to the Episcopal Church, and argues as warmly as the Episcopal Methodist Samantha, for Church recognition of women. She is hardly orthodox enough for the average pulpit, but, so far as she understands her Saviour, she is His devout worshipper: and in this fact I find a large saving clause of charitable judgment.

A large octavo volume of 540 pages is Professor Orr's "Christian View of God and the World as Centring in the Incarnation," being the Kerr Lectures for 1890-91. Dr. Orr is Professor of Church History in the United Presbyterian College, Edinburgh, and his book establishes him as a man of large scholarship. If anyone doubts that Theology is a science, let him look into his pages. He will find a discussion of the views of all the metaphysicians, physicists, Biblical critics, agnostics, and such supposed divergents from orthodoxy as Boehme, Erskine of Linlathen; Campbell, of Row; Ritschl, Bushnell, White and Kaftan. It is hard to place Dr. Orr's book, which combines apology with history of doctrine, dogmatics with polemics, and lays all fields of literature under tribute. There is an evident fairness in his dealing with the opinions of those from whom he differs, which is pleasing. His matter is in good order, and his arguments are well marshalled. While very far from being doctrinally narrow, he may be called fairly conservative, so that no one need fear to be startled by the Christian view. On all cardinal doctrines his views are those of moderate orthodoxy, and his general expression may be characterized as cautious.

Professor A. B. Bruce's "St. Paul's Conception of Christianity," is not so large a book as Professor Orr's, and its references are comparatively few. It analyzes the four generally received epistles, shows the relation of Paul's

history to his doctrine, and then proceeds to deal with the principal subjects of the apostle's teaching. Such are the doctrines of Sin, of Divine Righteousness, of the Death of Christ, Adoption, Faith, the Holy Spirit, Flesh and Spirit, The Law, Christian Life, The Church, Last Things. In treating of the election of Israel, he says:—"These chapters of the Epistle to the Romans have been, by scholastic theology, put to uses for which they were never intended. They are not a contribution to the doctrine of the eternal predestination of individuals to everlasting life or death. Their theme is not the election of individuals, but of a people." Like Professor Orr, Dr. Bruce does not commit himself on the theme of Eschatology or The Last Things. His analysis of the epistles and presentation of their doctrines are carefully and exhaustively done, with a not infelicitous style now well known. Here and there one meets with a fresh thought, but there is the absence of any daring opinion or exaggerated statement. True, the Calvinism or Augustinianism of St. Paul, to use an anachronism, is minimized, and the door opened for a reconciliation of the divergent theological schools. Students and preachers will no doubt find "St. Paul's Conception of Christianity" useful to them, and those church members who can enjoy solid religious reading may find a niche for it on their book shelves. Thus far, Messrs. Drysdale & Company.

I am indebted to an old friend, Mr. J. C. Hamilton, LL.B., for a monograph on "John Brown in Canada," originally published in the "Canadian Magazine." Mr. Hamilton's researches into the history of the Negro Race in Canada, have brought him large information on many related topics. As John Brown, whose "soul is marching on," was an active operator in the underground railway, the author found many traces of his presence on Canadian soil, and these, together with a brief history of the martyr philanthropist and his chief aids,

and a eulogistic sketch of his remarkable character, he has pleasingly given in his twenty-page brochure. All who are interested in the history of negro emancipation, and who is not? will read Mr. Hamilton's brief record with much satisfaction. The same writer kindly sends me "Two Algonquin Legends," contributed by him to the "Journal of American Folk-lore." These were told by the Crees of St. Peter's Reserve, on the Red River of the North. One accounts for the back-set legs of the Loon, and the other tells how the raven and the owl became jealous of the fish-hawk Ka-Kake, and his beautiful bride. It is strange to find these Aesopian fables among a barbarous people.

In last November's "Proceedings of the Society of Biblical Archaeology," there is begun an article by Dr. M. Gaster, of great interest to students of Biblical Criticism. It is entitled "The Unknown Aramaic Original of Theodotion's Additions to the Book of Daniel." Students of Biblical Introduction are aware that the version of Theodotion, made in the second century, is a correction of the Septuagint by the aid of the Hebrew and other texts. Dr. Gaster has discovered the Aramaic original of the additions he makes to the Book of Daniel, in a tenth century rabbinical document called "The Chronicle of Jerahmeel." In it, Theodotion is named Todos, and, under the same designation, Dr. Gaster finds him in the Talmuds, as a resident of Rome, a proselyte, and a magnificent supporter of the Jewish rabbins, who flourished in the time of Commodus, the unworthy son of Marcus Aurelius, but, at the same time, a much kinder man so far as the Christians were concerned. The conclusion of Dr. Gaster's work will be looked for, with eager expectation, inasmuch as Daniel has been, since the time of Porphyry, a noted battle ground for Old Testament critics.

A thoughtful member of one of my classes has handed me for notice, a book

entitled "Clews to Holy Writ." Its author is Miss M. L. G. Petrie, B.A., now Mrs. Carus-Wilson, of Montreal, and it is an excellent popular text book for the systematic study of the Bible. While it necessarily passes by a good deal of critical matter peculiar to present day studies, the "Clews to Holy Writ," is far from being unscientific. There is no raising up or pulling down of inspiration to one dead level, such as ignorant Bible enthusiasts love to rave about, but a recognition of progress in man's capacity to receive divine truth. Historical references are well up to date, and many works of merit have been consulted in the compilation. Occasional marks of literary raggedness appear, indicating a "pro re nata" origin of portions of the work, but as a whole, it displays learning, method, and intelligent piety, which are three excellent things. Hodder & Stoughton, of London, are the publishers of this 338-paged book, and, no doubt, Drysdale, Renouf, Chapman, and the Bible House will be able to furnish Bible students with it.

A former lady pupil, in a letter from England, says, "In your list of novels I don't see Ian Maclaren, but in domestic sketches he surely equals Barrie, and surpasses Crockett." How these lady students show up our ignorance! Yet I have seen many notices of the series of sketches entitled "Beside the Bonnie Briar Bush;" and one of my colleagues who has read them, declares that they are unexcelled in the twin regions of humor and pathos. Ian Maclaren, who is a minister in the English Presbyterian Church, is an author whose literary acquaintance I shall look forward to, when my heavy reading of the winter months is over.

"Jacob's Heiress," by Annette L. Noble, and "Ragweed," by Julia McNair Wright, are two excellent Sunday-school library books, published by the Presbyterian Board of Publication, in Philadelphia. They are very well got

up octavos of over 300 pages. The first is a story of the Dutch Reformation, the siege of Antwerp being a prominent incident in the narrative, but it connects with Reformation times in France and in England. "Ragweed" is a Western American story, the scene of which is on the Missouri river, and tells how unlovely creatures, speaking uncouth English, were brought, by dint of divine grace worked out in human kindness, to become respectable members of society. Little touches of that practical theology, which is leavening all thoughtful minds, more or less, at the present day, appear, especially in the latter book, the burden of which is to shift from God all responsibility for the evil that is in the world. The two books are sensible, interesting, and calculated to do good.

Dr. George Adam Smith's "Historical Geography of the Holy Land," is a fine looking octavo, of near 700 pages, and six pretty fair maps. It is a dryish readable compilation from the authorities in "Ritter's Comparative Geography of Palestine," and such more recent writers as Conder, Sayce, Dawson, Ramsay, and the Palestine Exploration people. There is no original research in the book, and no finality. A little poetry and history, description of scenery, apologetic, and fencing with higher critics, varies the story of this new Palestine guide-book; but definite information is hard to find. The author thinks the Philistines were Semitic, but is not sure; thinks it safe to identify Caphtor with the island of Crete; and thinks the Hittites came from Taurus, in Asia Minor; all of which are ridiculous thoughts for any man who has studied the Bible and the monuments of the East to hold. One looks in the book for the great historical names of Bible antiquity that are linked with geographical sites, such as those of Auer, Eshcol and Mamre, the Amorites; Ephron, the Hittite; the Anakim of Kirjath Arba; Chushan Rishathaim; and finds them

not. Dr. Smith should have waited until he had gained some actual facts to add to the world's stock of knowledge, before presenting his work to a credulous public. The later history is better.

A friend has sent me Conan Doyle's "Round the Red Lamp," a series of tales chiefly of a medical character. The friend drew my special attention to the one called "A Straggler of '15," which is very pathetic, but not so much so as "A Physiologist's Wife." The whole series illustrates both the bright and the dark sides of a medical man's experience in a very felicitous manner, much in the style of "The Adventures of Sherlock Holmes." All Conan Doyle's stories are pure and honorable in tendency, as are those of the lamented Robert Louis Stevenson, and of such other living writers as Crockett, Weyman, Barrie, and Ian Maclaren. It is a pleasure to know that our present day youth are surrounded by literary influences of so healthful a nature, and one so consistent with manly Christianity. Some theological teaching is not so helpful as is that which good story-tellers convey in pleasing form.

Although the Talker has almost exceeded his limits, he cannot refrain from directing attention to a handsomely printed tractate of sixteen pages, entitled, "The Office and Work of Elders," a discourse delivered in Crescent Street Church, on the occasion of an ordination of elders, Dec. 2nd, 1894, and published by request. Its author is the Rev. Principal MacVicar, D.D., LL.D., and it is an admirable setting forth of Scripture teaching as to the call, ordination, office, and character of the elder. It is marked by the Principal's usual clearness of thought, simplicity of expression, and orderly method. As an elder's manual, in brief, it would be a good thing to place in the hands of all the members of our kirk-sessions, and it would also prove instructive to private church members. Messrs. Morton, Phillips & Co. are the publishers.

*John Campbell*