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## Our Graduates' Institute.

### MODERN THEORIES OF THE HOLY SPIRIT.

By REV. PROFESSOR ROSS, M.A., B.D.

It is appropriate, in view of the earnest spirit of our time, that we should begin our studies with a tribute to the Holy Author and Fountain of all intellectual and moral life. May the Divine Spirit of wisdom and of power be our loved and trusted Teacher in our search after truth!

The whole Christian Church, with insignificant exceptions, still holds and confesses in terms of the ancient creed, "I believe in the Holy Ghost, who is the Lord and Life-Giver, who proceedeth from the Father and who with the Father and the Son together is worshipped and glorified, who spake by the prophets."

Not only does the Church of to-day believe in this article of the creed as an abstract dogma, her faith in the Holy Spirit is instinct with fruitful life. Books without number have been pouring from the press for the last thirty years discussing every phase of the teaching of the Bible on this subject, carefully weighing every text even remotely referring to the matter, gathering up the opinions of eminent Christians of all ages, and appealing to many facts in Christian experience now, to cast light on the manner of the Spirit's working and the nature of His relation to men. Those who are most in earnest for the salvation of their fellows are most anxious to know all the truth on this subject that their knowledge may be the means of fuller communion with the Holy One and a source of greater power in proclaiming and applying this message.

The very difficulties of the subject, the deep mystery in which many of its bearings must ever be involved, have stimulated investigation and lent a charm to the prospect of adding even slightly to the extent or clearness of the Church's vision of this truth which lies so near the fountain of her life.

In opening this subject for discussion, I have thought it better to pass lightly over those features of the Holy Spirit's nature and work on which all schools of Christian thought are substantially agreed, and to deal more fully with those phases of the subject on which there has been, and on which there is still, a considerable difference of opinion.

We may safely assume as settled by the unanimous voice of Christendom for fifteen hundred years that the Holy Spirit is a *person*, understanding by personality the two attributes of self-consciousness, and the power of free, rational, and moral self-determination. It is true that many Christians of the past and some of the present day have been accustomed to refer to the Third Person of the Trinity as if He were only an influence, or impersonal energy of the Father. But the many Scriptural references to the character and method of His agency in operating on nature and individual men; His association with the Father and the Son in the formula of

baptism and in the Apostolic benediction ; the many words of Christ regarding His offices towards believers ; the gifts which He confers : and the fact that He may be resisted, grieved, despised, blasphemed, have forced the conviction of His personality on the universal Church, and to-day it is almost everywhere maintained by all who believe in a personal God in any form.

These considerations might also serve to prove His *divinity*. All the attributes of deity are ascribed directly or inferentially to Him. He is the Eternal Spirit who knows absolutely the deepest things of God, from whose presence none can escape, who is a light and an influence in the mind of every human being and who will raise to life the dead bodies of all men. His divinity is an intensely practical truth. The Scriptures teach us to address Him with adoration in the most solemn acts of worship. What He does God does, where He is there is the Triune One. His indwelling in the soul makes the body a temple of Jehovah, and in some respects the Bible encircles Him with an atmosphere of deeper awe than even the Father or the Son.

In like manner we might go on to assert that there is perfect unanimity among almost all who bear the Christian name that it is the work of the Holy Spirit to apply Christ's redemption, quickening the soul to a new spiritual life, directing its vision to the Redeemer, drawing out its trust in Him, and inspiring it to the consecration of all its energies to His service, thus accomplishing the formation of a Christian character which exhibits itself in a holy and fruitful life.

But here also lies the point of divergence in Christian opinion on this subject. There is a wide and ever growing diversity of view regarding the method by which the Holy Spirit accomplishes this work, the nature and the functions of the various agencies which He employs in the process, and the extent to which He carries the work of sanctification in this life.

We are so constituted that one class of minds helps another

class to understand more fully the force of what is revealed on any given subject. Human thought and experience in feeling after the truth have often unduly emphasized certain sides and bearings of it ; but this exaggerated emphasis when marked on one side and on another serves to show where the golden mean lies and where the feet of succeeding saints may safely tread. While the practical bearings of the truth are that with which the preacher must mainly deal, the dogmatic conception of it underlies and colours all his exhortations, and is therefore very important.

I purpose to speak on MODERN CONCEPTIONS OF THE WORK OF THE HOLY SPIRIT. *Modern* in theology may cover anything in the history of doctrine between the Reformation and the present time, but I intend to confine myself to the literature of the last thirty years, which may fairly be held to be representative of the state of opinion on the subject now.

I. THE ECCLESIASTICAL THEORY. In this the Church is held to be, either the sole agency through which the Spirit acts on the individual man, or such an important factor in the process as to overshadow and dwarf into insignificance all others. This general school of thought may be divided into two divisions on this subject :—

1. THE ROMAN CATHOLIC THEORY. The Latin Church boasts that no part of her teaching is modern—that what she holds now has been held everywhere, always, and by all whom she regards as worthy to bear the Christian name. But while her main dogmatic positions have certainly remained unchanged for centuries, she is too wise to overlook entirely the spirit of the age, or the currents of intense thinking and spiritual consecration to which Protestantism has given rise ; and her preachers and theologians now state such a doctrine as that which we are considering very differently from the way in which a pre-reformation doctor would have stated it.

The Roman Catholic view of the operations of the Holy Spirit on men may be said to start from part of the Apostles' Creed, "I believe in the Holy Ghost, the Holy Catholic

Church." Roman theologians declare that these articles stand together because of the Holy Spirit's union with the Church which is Christ's mystical body. This body was completed by the Spirit on the day of Pentecost, and ever since then He dwells in the Church and is united to it by a union divinely constituted, indissoluble and eternal. By the Spirit's presence the Church is supernaturally endowed so as to be immutable in its knowledge, discernment and enunciation of the truth.

Before the Incarnation the Holy Spirit wrought in the souls of individual men, one by one, illuminating, converting, sanctifying, and perfecting the elect. The union between his presence and the soul was conditional on the correspondence and fidelity of the individual. While this is still the relation of the private Christian to the graces of the Spirit, the union of the Holy Ghost to the Church as a whole, as a body, is not conditional, but absolute, and therefore indissoluble to all eternity. Members, provinces, nations, particular churches may fall from it as some have fallen, but the body still remains, its unity undivided, its life indefectible.

The Holy Spirit speaking through the Church witnesses to the inspiration and right interpretation of the Scriptures. His presence is the unction from the Holy One which teaches the disciples of Christ all things. Through His constant operation the Church possesses the whole revelation of God. The whole truth concerning the Most High and the way of salvation is preserved by this Divine assistance in all its original purity, and it is perpetually proclaimed through the same guidance by a voice that cannot lie. Thus the Church is the instrument of the power of the Divine Spirit in diffusing the light of the Incarnation through the whole world and throughout all time. She is holy because the Spirit dwells within her. The streams of holiness flow into her from His presence, and the fruits of holiness are seen in her members. The sanctifying grace which flows to them through her seven sacraments is perpetual in its operations, initiates and envelops the whole spiritual life of man from birth to death, sanc-

tifies the soul in all its ages and relations to God and human life, organizes the Church perpetually, multiplies its members by baptism, renews the membership as it is depleted by natural death, and propagates by spiritual generation the line of its pastors.

But in addition to the indwelling of the Spirit in the church as an external body, and as a consequence of it, there is an inhabitation of every Christian soul by the Holy Ghost. This is the full and proper meaning of *grace*, it is God Himself making a temple of the soul, the Fountain of all other gifts. He perpetually pervades the intellects of His subjects with the light of faith, their hearts by the working of charity and their wills by the inspiration of His own ; and from this springs the growth and ripeness of faith, hope and charity whose germs are received in baptism.

Men are justified not by the imputation of the righteousness of Jesus Christ, but by imparting and infusion of the gift of righteousness by the operation of the Holy Spirit dwelling in the soul and restoring men to sonship and to friendship with God.

His graces are so given as to abide as habits or inherent powers, including and enabling us to believe, to hope, to love. Faith unfolds from a mere potentiality into actual belief, and the intellect and will are conformed to the intelligence and will of God. Perfection is not to be absolutely without sin, but is the state of sanctification to which we may attain in this life : it is the charity whereby a man fulfils in all his acts the obligations of a son of God. If anyone is in mortal sin the Holy Spirit no longer dwells in him. He has been driven out. But even such are still in a supernatural state; they have been regenerate, they will be the outcast sons of God to all eternity, bearing the indelible marks imprinted on them at the font and by confirmation. These will be witnesses against them forever because they grieved the Spirit until they quenched His light and died in their sins.

2. THE ANGLICAN THEORY. The High Church view of the

work of the Spirit is not materially different from that of the Roman Catholics, and the Low Church is practically the same as that of Protestant Christendom. Notwithstanding the many schools of opinion included within the Anglican Communion, the positions of that Church as a whole—of those theologians who may be considered most typical of the Anglican spirit—may be stated broadly as follows :—

Christ as the source of all spiritual power to the human family has a right to choose such channels as he pleases, through which the grace of the Holy Spirit may pass in an orderly and covenanted way for the salvation and sanctification of men. The Holy Spirit was given by Christ to the Apostles at Pentecost, and these twelve men became for the purposes of spiritual administration the living and life-giving church ; that is to say, the Spirit-bearing and the Spirit-transmitting body of Christ. They had the full gifts of the Holy Spirit for diffusion by the use of the outward means among the countless multitudes of Christian people who should come after them.

This power, originally inherent in them, has been transmitted in a perfect and unbroken succession from one line of ministers to another, so that these hold by official designation and by direct descent from the Apostles, the gift of the Holy Spirit conferred in the Apostolic laying on of hands, which gift empowers and enables them as nothing else can do, to exercise their ministerial powers for the salvation and sanctification of men. They are in the full and proper sense of the term priests, that is, they stand in God's stead to the people, and in the people's stead to God. By the Divine will they are necessary links in the chain-work of God's purposes of redemption. The priest is as ineffectual in and of himself as the word he speaks, or the inanimate creatures he may employ in his ministrations ; but he has received an attribute of grace, distinct from his fellowmen, by virtue of which, through his priestly instrumentality, they obtain the promised blessings of the covenant under which they live. His office has

a two-fold aspect, on the one hand the acts of his brethren, through him, become acceptable to God ; and through him, on the other hand, the acts of God reach unto them.

The grace of the Holy Spirit is communicated from these custodians of it mainly by means of the sacraments. " It is the Divine will that the use of elemental water with the sacred words suffice to bring into the fold and flock of God any soul of man—at least to such an extent that the germ of spiritual life, though not the fulness of Christian living, should be given thereby." " Baptism is the assured beginning of the divine life in each individual man, the seal of the covenant of grace to his soul, the assurance that he is made to be a son of the covenant love of God, and heir of the kingdom of heaven, being made a member of the body of Christ, a branch of the living vine which is Christ, a spiritual stone of the sacred temple of the Holy Ghost wherein Christ dwelleth."

These are the words of a former Bishop of Wakefield. He goes on to explain himself as follows : " The regenerating Spirit may no doubt seize, if He will, upon a hitherto unregenerate spirit and give him without human aid or intervention the sacred new birth which brings salvation, yet unless he has risen and been baptized and washed away his sins in the consecrated elemental water, he may not presume that the mysterious change has passed upon his soul, even as he must not doubt that it has done so when the outward rite has been duly received."

The fact that a soul is regenerated in baptism does not necessarily imply that it will be saved. It is put in the way of salvation by this, but whether it will be saved or not depends on its own faithfulness. In other words, the grace of baptism may be forfeited by sin, and there is needed some means to restore what is lost. This is found in absolution, which remits actual sin as baptism remits original sin in infants, and original and actual sin in adults. It is the instrument of restoration and peace as baptism is of initiatory life and union with God. Baptism is the regener-



ating elemental rite in the sacramental system, absolution is the restorative and remedial, and the eucharist is the food and sustenance of previously existing life. That the priest has this power of absolution in some sense, declarative or otherwise, is implied in the Anglican form of ordination in which the bishop says, "Receive the Holy Ghost for the office and work of a priest in the church of God now committed unto thee by the imposition of our hands. Whose sins thou dost forgive they are forgiven, and whose sins thou dost retain they are retained."

The Sacrament of the Supper is the divinely appointed means for the constant cultivation and nourishment of the life received in baptism, that is, for the continual enduement of the Spirit for the maintenance of a holy life, and strength and wisdom for the performance of all Christian duty. The proper observance of this ordinance requires two things :

There must be the consecration of the elements by the priest, the organ of the priestly church, empowered by sacred ordinance to perform that rite on whose celebration none else may intrude. This consecration does not mean merely the setting apart of the elements from a common to a sacred use. That was done in the Anglican service after they were placed upon the table. His object in the words of institution is to effect, through the power of the Holy Ghost, that descent of the spiritual presence of the Lord upon the elements, so that they become to the faithful the veils and organs of a true substantial presence of the body and blood of Christ.

The other essential part of this sacred rite is that the church in its people must be there to receive in repentance, faith and charity, what by her priest she consecrates and offers. It is of the very essence of the rite that it should be a communion.

This sacrament is the most precious and efficacious of all the means whereby the grace of the Holy Spirit is imparted to each separate soul which has been planted into the body of Christ by baptism. The partaking of it is the condition of the assurance of eternal life. The souls of men, divided in out-

ward communion, may, as an abstract possibility, be bound together in the Spirit ; but none may venture to assure himself that he is a member of the mystical body of Christ unless he derive that assurance from the use of those sacred means to which Christ has given the power of conveying it, and which he has made the pledge to our souls that it is conveyed.

That there is also a personal priesthood of individual believers is not denied by the majority of Anglican authors. By this personal priesthood he may draw near to God in prayer, repentance and confession ; by it he has a right to the Holy Scriptures and the Sacred Name which is the sum of all creeds. But the life, of which this is an expression, springs out of the sacrament of baptism in the first instance, and is constantly nourished by the Holy Communion, which is the brook in the Christian's way. The outward and personal nourishment of grace must be constantly mingled with the ecclesiastical and sacramental to produce the full stature of the perfect man.

This view that the endowment with the Spirit and all grace must be generated by the Sacramental operations of an episcopally ordained clergy, might be disputed on the ground of the absence of all proper Scriptural proof—nay, on the very opposite bearing of all the New Testament allusions and the whole spirit of the Apostolic Church as unfolded in the inspired history. It might also be disputed on the ground of ecclesiastical history and the ablest scholars of the Episcopal communion called to bear witness against it. But there is a much more practical and easily understood refutation. It consists of an appeal to the signs of the Spirit's presence and undoubted operation among those who have no such priesthood, and consequently no such sacraments, as are declared to be virtually necessary to the very existence of Christianity.

That the sacramental system has produced many eminent saints, men in whose pure and consecrated lives the Holy Spirit breathed in rich measure we thankfully admit. But that by this system alone such spirit-filled lives have been cultivated,

we must emphatically deny. We are forced by the very terms of this theory, so offensive in many of its bearings, to put in the forefront its practical results on the lives of men and compare them with the measure of holiness and consecration in other communions. Let the Sacramentalists call saint after saint in their calendar, and we do not fear to be able to set a name of equal spiritual power and usefulness to his fellow-men opposite it. Nay, more, we claim that the principal means of obtaining the Spirit lies in the knowledge of the truth, and in conforming our lives thereto by personal consecration and earnest prayer. Furthermore, experience compels us to declare that the sacramental system will nourish, in the vast majority of its ordinary adherents, an ignorant and superficial formalism, a trust in rites, ceremonies, men, and associations which the Holy Spirit will not and cannot fill with the highest gifts of His presence.

II. THE MYSTICAL THEORY. Mysticism, as commonly understood in religion, is the opinion that a knowledge of God and of divine things can be attained by direct communication with God ; it is the belief that God may be known face to face, without any intermediate means. It holds that communion with the Most High is the source of all knowledge of God which is worthy of the name ; it is also the fountain of that holiness which it is the chief end of religion to secure for the individual soul. This communion is not to be secured, as the body of Christians have always believed, by the study of the Scriptures and the use of the ordinary means of grace ; but by a supernatural and immediate communication of God to the soul, which is made when the soul, without thought or effort, yields itself up with absolute self-renunciation to the Divine power.

The mystic of the past generally distinguished three stages in the knowledge of God : (1) The state of nature in which man knows of God as he knows of other things, through the exercise of his senses taking in the Divine works and his reasoning faculties interpreting their meaning. (2) The state of

grace in which these and other means, such as the special revelation, are illuminated by the Holy Spirit, and the believer's vision of God is greatly strengthened and extended. (3) The direct shining of the Holy Ghost, in which the soul forgets itself and all other things, and God possesses it wholly. The human spirit becomes as wax in which the Divine Spirit makes his own perfect image. Through this direct communion there is acquired a knowledge of God and of divine things which can never be attained by the intellect alone, which cannot be analyzed or explained, or expressed in terms of any speech, or even of a special revelation. The very essence of this system of thought is, that God cannot reveal Himself so fully in anything else as in the essence, and through the experiences of the human soul.

In one form or another we have the Mystic in every age. When the church has too strongly emphasized the intellectual element in religion, stiffening figures of speech into dogmas, or laying exclusive stress upon ritualistic observances as the only channels of grace, the mystics have been the salt of the earth, appealing from the pomp and formalism of dead works to the inner experience of things invisible to intellectual sight.

The Mystic theory of the operation of the Holy Spirit lingers among us in the doctrine of the "Inner Light" held by the Society of Friends. This is a divine influence possessed in some degree by all men. It convicts of sin, and if attended to, gives power to the sinner to overcome and forsake it, enables the man who follows it to understand the Scriptures, gives the soul a living experience of salvation and an assurance of its everlasting welfare. A Christian ministry may be exercised only by the propulsion of the Spirit as to time, place, and substance of teaching. Consequently there must be no preparation of sermons or pre-arrangement of services, for that would be to limit the free course of the Divine Spirit. Every minister must lay himself open before the Lord and give out the message committed to him. All outward forms, such as Baptism and the Lord's Supper, have been done away in

Christ, and only a spiritual baptism and communion are required. This doctrine of the inner light is held by almost all the modern representatives of the body in such a subordination to the teaching of the word that it has practically ceased to be a heresy, and in any case, they are not now an important factor in the religious life of men.

But there is a good deal of practical mysticism abroad against some of the evil tendencies of which we need to be on our guard. The well-known doctrine of the direct and immediate witness of the Holy Spirit to the believer's sonship needs to be guarded against an abuse, not now uncommon, of men loudly claiming it and yet living in open notorious sin. Some bodies of Christians claim to meet always under the presidency of the Holy Spirit, but the influence of their belief seems to be the cultivation of a narrow, intolerent exclusiveness which is as far as possible from the Spirit of Christ.

We know how persistently the delusion clings to some men even among ourselves that they do not need to study because they are filled with the Spirit, when it is only a spirit of ignorant Pharisaic pride and self conceit.

It is sufficient to remark here : (1) The Scriptures contain no promise of the Spirit as the immediate revealer of truth to every man. (2) The experience of the vast majority of God's holiest and wisest children in the past is against it. They obtained no such guidance of the Spirit as to emancipate them from the need of using their own powers and all the ordinary means within their reach. It was through the diligent use of these that the guidance of the Holy Spirit came to them, and that His power was manifested upon them. (3) The experience of those who have claimed to be thus guided of God has not been such as to encourage others to follow them. A man here and there has evidently been called to follow special and peculiar means of working and trusting in the Lord. But these, even where they have been most fully owned and

blessed of God, have been furthest from attempting to impose their experience as a law on the whole church.

### III. THE PERFECTIONIST AND HIGHER LIFE THEORIES.

There have always been individuals in the church who believed that the Holy Spirit might so dwell and operate in Christian believers, as to deliver them completely from the guilt and power of sin, and even from its indwelling root in the old nature, so that they no longer need to confess sin, and may be spoken of as perfectly holy.

In the Methodist Church this belief has been formulated in the doctrine of Entire Sanctification. It is said to result in a state of heart called Perfect Love, and in a course of life called Christian Perfection. In this process the Indwelling Spirit, in response to faith and through its operation, goes on to complete that work in the soul which was begun in Regeneration, repressing, or, according to others, 'thoroughly eradicating the tendency to sin.

This perfection, which is always limited by the words "Christian" or "Evangelical," is the effect of Divine grace, and is estimated, not on the basis of the absolute and infinitely perfect law of God, but according to the law of Christ, a gracious interpretation of the law as fulfilled in love. It is in all respects accommodated to a probationary condition, but yet it extends to all the relations of a Christian man. It means the loving of God with all the heart, mind, soul and strength. It is carefully explained that this Christian perfection does not exclude ignorance, mistakes and involuntary transgressions, but it is declared that these are not properly sins. It is admitted, however, that these need to be confessed and forgiven through the atonement of Christ.

Now, all that the Methodists claim under this head of Christian perfection can be, and I believe has been, attained by some, and ought to be attained by every Christian; but I do not believe that it can properly bear the names which they apply to it. We have no good Scriptural ground for regarding the law as a sliding scale graduated to the moral

condition of changing creatures. It must ever remain the unchangeable reflection of God's immutable holiness.

If Christian perfection means, as I think it does substantially mean, when stripped of all technicalities, living without any known sin voluntarily planned and wilfully persisted in, and without any evil or improper attitude of soul consciously harbored and maintained, that God ought to dwell enthroned in the heart as the object of supreme love, our relation and allegiance to him determining all our conduct; then I presume we all believe that this ought to be constantly held before men as an attainable ideal, although alas! the vast majority of Christians are far enough from it.

But even should we reach such a state of constant victory over known sin, we may still be far short of perfection, as will be clearly seen if we consider the fact that what we think right to-day will seem wrong to-morrow when we rise higher and get more light. Men, whom I suppose, this theory would have regarded as entirely sanctified, were earning their bread in the middle of the last century by a business at which the universal Christian conscience of to-day stands aghast in horror.

The experience of Christians has been invoked as proving the actual attainment of this perfection. But the readiness to claim it has been in proportion to ignorance rather than in proportion to knowledge and deep experience of truth. The greatest lights of the church, the centres of spiritual illumination to others have been slow to profess it. From the Apostles down through the saints of the Latin Church and the Reformers to the present day, the sweetest and most Christ-like of earth's holy ones have, almost to a man, expressly repudiated all claim to the possession of it.

There are many other shades of the same school of thought with which we are face to face now. It is a healthy sign of the times that men are everywhere reaching out after a fuller communion with the God of all holiness. It is but natural

that here and there this should express itself in somewhat erroneous and one-sided ways.

The doctrine of the Higher Life, with which we have been familiar for some years, is said to be attained by an instantaneous change, by a renewal of the Holy Spirit distinct from regeneration, and often long subsequent to it. This is called the Second Blessing, the Second Conversion, the Fulness of Blessing, Perfect Love. It is to be attained by yielding oneself to God—the believer is instantly sanctified, just as he is justified, by faith alone. That many Christian men who were living a low and carnal life have been thus quickened by the Holy Spirit to a much higher and more fully consecrated devotion, we all know. But there is no sufficient ground in Scripture for making this change a new dispensation of the Spirit, or a Pentecostal visitation added to the state of conversion. There is no special gift of the Spirit, possible to every believer, which is distinct from the gift received in regeneration. The initial step of the life of holiness is taken in the hour of the first conversion because that is an entrance on the fullness of Christ. After this great crisis, however, the normal method of the Spirit in sanctification is first the blade, then the ear, then the full corn in the ear. As new-born babes Christians desire the sincere milk of the word that they may grow thereby.

A word may be said in reference to the office of faith in sanctification. No doubt there is an aspect of the case in which it may be said to be all of faith. The life which we now live in the flesh must be a life of constant faith on the Son of God. Out of our trust in Him and our living union to Him the motive and power of every renewed action must spring. But if it is meant that the soul is as passive in the hands of the Spirit of God in the process of sanctification as it is in the instant and article of regeneration, then the exegetical sense and the practical experience of the universal church enter a firm denial. "God makes no man perfectly holy by a miracle of grace." In sanctification the soul is not passive, but active,



a co-worker with the Most High. God works in us both to will and to do of His good pleasure, and we work out our own salvation with fear and trembling. The New Testament is full of figures expressive of the necessity of effort in the Christian life, such as *striving*, *running*, *fighting*. The sacred writers exhort us to cleanse ourselves from all filthiness of the flesh and spirit, to perfect holiness in the fear of God, to mortify our members, purify our hearts, put off the old man and put on the new.

Here again an appeal has been made, for example, by the late Dr. A. J. Gordon in "The Twofold Life," to the experience of Christians, as supporting the theory of the Second Conversion and Full Consecration. Passages are quoted to show that the life of the greatest saints was one of unclouded peace, and joy, and blessing. But the presentation is one-sided. He gives a glowing description of the lofty attainments and exalted moods of Samuel Rutherford, but he does not tell us, as Rutherford himself does, of that Sabbath morning when he was out in his garden, and heard one of his aristocratic parishioners gallop past in a huff away to hear another minister, and when Rutherford's mind was suddenly filled with a humiliating disappointment and the sharp smart of wounded pride; and it was only after a long, prayerful struggle that he was able to enter the pulpit in anything like a proper frame.

Many of the adherents of this doctrine have to all appearance avoided the Scylla of common worldiness to fall into the equally dangerous Charybdis of spiritual pride. From their fancied eminence of a special endowment of the Spirit they look down with a lofty compassionate pity on those whom they consider less highly favoured. This would be ludicrous, were it not a sad evidence of our common humanity, but it does not tend to commend the teaching.

Great care, however, needs to be exercised in our pulpit references to the holiness doctrine in all its phases. If it can be repeated from lip to lip in a community, with any show of foundation, that the Presbyterian minister has preached against

holiness the effect will be bad. Or if we turn the honest aspirations of Christian men and women after a fuller and more fruitful life, aside into an unprofitable controversy regarding words and dogmas, we shall not be wise. We ought to direct enquiring spirits by searching expositions of the requirements of the Divine law and the insidious and far-reaching nature of sin. At the same time, we need to show forth the holiness of God as the standard of attainment, and trust in a Christ of infinite power through whom that standard is to be realized in us.

In the words of an able critic of the Higher Life teaching: "The Christian community requires a doctrine of sanctification, of a more practical and common-sense order than the holiness through faith teaching is. Our experience has been that the thinking which pervades religious books of this type is frequently somewhat nebulous and pointless—hard to outline clearly to the understating and difficult to apply to practical life. There are many earnest Christians upon whose minds the perusal of such books and attendance upon conventions where the same doctrine is taught, exercises, upon the whole, not a bracing but an enervating effect. What the church and the world need is a vigorous masculine religion that will qualify its subjects for the duties of the market place and the highways of life rather than a dreamy sentimental piety which befits the cloister exclusively. A holiness is wanted which will be content to possess hands and feet rather than wings with which to be carried up into the clouds." (Jerdan, adapted.)

IV. THE CATHOLIC DOCTRINE OF THE SPIRIT. A brief outline of belief concerning the Holy Spirit as it is held in common by almost all Christian bodies, except where modified by the special points already discussed, may not be amiss as a conclusion to this paper.

The Spirit had a part in the physical creation. While the Son, the word of God, was properly the Fountain of creative power, the Spirit was the agent through whom this productive

energy of the Son flowed. Or perhaps the Scriptural expressions may be understood to imply, that, while the Son gave substance and form to creation, the Spirit permeated the whole to give life wherever life appears. Everywhere in creation the highest and most complete form of the thought of God is realized through the Spirit's operations.

The office of the Spirit as Life-Giver is seen especially in the creation of man, when the outward form, according to the narrative, was first brought into being, and then the Spirit of life was infused into him by his Maker. There was therefore in man's original constitution an element of the Divine nature; he was in the truest sense a son of God, and some outlines of the Spirit's original creation still remain in him, and some measure of the common grace of the Spirit still works in him. What is conscience, for example, but some measure of the Holy Spirit's working; as Paul says, "My conscience also bearing me witness in the Holy Spirit."

The agency of the Holy Spirit is the explanation of Providence. In many places of the word God is represented as making the events of the physical, but especially of the moral world, fulfil the original design with which he created it. He restrains evil men from sins which they would otherwise have committed. He directs their acts to ends which they did not intend, and of which they never thought. He determines the bounds to be reached by their ambitions and passions; and the measure of the effect of these so that political movements and changes in the currents of thought are made to minister to the glory of Christ and advance the interests of his kingdom.

It is also the belief of the universal church that the Holy Spirit exerted a special influence on the minds of a number of holy men of old, so that they produced certain writings, which differ from all other literary compositions, and form a reliable revelation of all truth necessary to be known about God, the way of salvation, and the duty of all classes of men.

The Third Person of the Trinity convinces certain hearers

and readers of the word that it is the very voice of the Most High, and is specially addressed to them. The Spirit by His nature has direct access to the souls of men, and can so quicken and intensify their spiritual perceptions that they can see sin and its consequences, God and his holiness, Christ and his adaptation to them, as they never saw these truths before. This influence of the Spirit may be resisted and overcome, and it often is opposed because it produces convictions concerning self which are most humbling and painful.

Some of those thus convicted are brought by the influence of the same Spirit to contrition for their sins and faith in Jesus Christ. It is by the gracious operation of the Holy Ghost that the will is renewed and the sinner persuaded and enabled to embrace the Saviour. At the instant when the Spirit has made the inner nature quick, living, sensitive, He pours in the light of truth whereby the image of Christ is formed in the soul. In order to emphasize the truth that the initial and characteristic change of heart is effected by God, it has been customary to say that the soul is passive in regeneration. But this needs to be carefully guarded : in all that leads up to regeneration, and in all that follows it, the soul is certainly active. And an instantaneous passivity is not very easily imagined. In the change of his ruling disposition he is the recipient and not the actor ; but in the very first exercise of this disposition he is active. Although the efficient power which secures this exercise of the new disposition is the power of God, yet the man is not therefore unconscious, nor is he a mere machine worked by the Divine fingers. No violence is done to the moral nature of those who are converted ; their choice is not governed by irresistible force ; they have the full exercise of all their faculties all the time ; they repent and accept Christ as their Saviour freely and willingly. The power by which a sinner is truly turned to God is not like the force of gravitation acting on matter, it is the power of truth affecting the mind, of infinite, gracious love melting the heart.

In this operation and all others which follow it the Divine

Spirit energizes the human spirit and transfuses Himself through all the natural operations of the human intellect, of the sensibilities and of the will, so delicately and evenly, that the mind is not conscious of any other efficiency than its own.

In the soul that has been regenerated the Holy Spirit continues to dwell. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you." For this reason those persons who have yielded themselves to his influence are consecrated to the Lord by His presence, and are entitled to be called *saints*. This indwelling of the Spirit is not an incarnation of the Deity. It does no violence to one's own personality, but rather stimulates the soul to rise to the level of its original dignity as a pure son of God. This removes his self-abhorrence and enables him to look forward without fear to the revelation of all the secrets of his heart.

This indwelling of the Spirit in believers means that He is constantly working in them, carrying on unto perfection the work which He began in regeneration. He continues to keep before the soul the grace and love of God displayed in the gospel, opening the mind to perceive, and disposing the heart to feel, the gracious love of Christ more and more fully, drawing out trust in Him and strengthening love to Him. Thus the power of evil habits is overcome and the seductive attractions of sin rendered null and void by the deepened current of communion with the Son of God.

The Spirit opens the understandings of His own people to perceive the mind of God in the word and produces an absolute certainty of its divine authorship and its intention and bearing in respect to themselves. He develops in them a fine sense of God's providential purposes in regard to them, so that the nearer they approach to him in character and harmony of will, the more certain they are of His leading and of the course of duty and service they ought to follow.

The Holy Spirit becomes the believer's helper in prayer. He shapes the deepest desires of the soul into harmony with the Divine will and presses the spirit to utter them in God's

ear, if not in articulate speech, yet in such longings and aspirations as He alone can translate into the Divine language so that they are heard and answered. He soothes the sorrows and mitigates the trials of His children by shedding abroad the love of God in the heart, and through it stimulating joy, and hope and deep abiding peace.

The Spirit performs certain offices to the Church as well as in the individual Christian. He draws forth that confession of Christ with the mouth which distinguishes the disciple. By this and the desire of communion with fellow disciples, He brings the people of God together into one corporate body, and stimulates their graces by the influences of social worship. He calls certain individuals to the office and work of the ministry, and provides them with the gifts and training necessary to that work, and He moves the people to recognize and call the men whom He has sent to them. He also follows the ministerial labours of these men with such a measure of acknowledged success or apparent failure as is most harmonious with His eternal purposes of love.

He endows the ordinary members of the Church with such gifts, graces and opportunities that every one of them may have some share in the edification of his brethren and in the service of Christ. He makes the sacraments of the church effectual means of grace to worthy receivers ; He preserves the unity of the church, especially an essential oneness in her doctrinal and ethical teaching and in the brotherly love which is an attribute of all her true members.

In conclusion, it is perhaps necessary to remind ourselves not to attempt too great definiteness in stating the work of the Holy Spirit. The very name "Spirit" drawn from the most mysterious part of our own being and applied by the Holy Ghost to Himself may serve to indicate that both His nature and His work must ever lie beyond the sphere of clear-cut definition and mathematical exactitude.

After we have weighed carefully every word of revelation and every sentence of the symbols of the church on the sub-

ject, how little a portion is known of Him to the mystery of whose operations our Lord Himself refers. We can see the results of His working, we can confidently affirm that they are not the product of unaided nature, much further we cannot go.

But of one thing we are sure, viz., that we are as yet only at the beginning of the dispensation of the Spirit—that before the Church of God there is a plenitude of His presence and a fulness of His power which shall produce a general consecration of heart and life but rarely seen on earth before; and a fulness of blessing and a measure of success in the evangelization of the heathen, of which even the most sanguine of Christians only vaguely dreams, a period in which the church, baptized with the Holy Ghost, shall look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.



## INDIA.

To a missionary just arrived in India, the condition of things is so different from anything in the homeland, the surroundings are so entirely foreign, that he is most likely to be confounded and confused. The sun has increased in power since reaching the Red Sea, till the glare now becomes so trying that unless very careful to keep his head covered, flushed cheeks and headache will soon add to his confusion. Everything seems to be parched and dried up. His throat, from the tobacco and pepper among the dust in most cities, has a peculiar feeling, which often causes him a distressing cough. It will be fortunate if some old missionary or friendly military man has persuaded him to buy a good sun helmet before leaving Britain. In 1893 I saw a Y.M.C.A. Secretary land in Bombay at midday wearing a soft felt black hat, and wondering why his head felt so strangely heavy and confused. A large "Topay" and white umbrella gave him more confidence next day.

What an immense crowd—people everywhere, and in such swarms that the new-comer is overwhelmed. He notices first of all, perhaps, the slow, moderate movements and deliberate bearing of the people. In general there is no rush and hurry as is met with in our homeland. A Hindu would be surprised to find himself going at a run. Perhaps the climate has something to do with it; but a missionary, fresh from home, is apt to call them lazy, and conclude that the inhabitants of India would rather walk than run, stand than walk, sit down than stand, lie and sleep than all else; and this feeling will be slow to leave him when he wants something done quickly.

He will be inclined to think that Babel tongues have been let loose, for they are a people of many words and much noise. Even to those who can understand one or two of the lan-



guages of India, it is most distressing to hear every person shouting with high-pitched voice, and talking to his neighbor as though he were deaf.

In travelling inland the writer always found it impossible to sleep on arriving at railway stations, for at midnight or noon there seems always to be a crowd, each one vieing with his fellow in loud talking. Perhaps there is no country in the world about which an absolute statement can be made with less certainty of being universally true than of India. Almost anything can be predicted of a vast multitude in India, but it ought to be qualified. So far as I know and can learn from others, the people of India are universally noisy.

To describe the different kinds of dress in India would require a volume and necessitate a panoramic scene to make it intelligent. Turbans of many kinds and colors, large and small, some looking like flower gardens spread around the head; others made by winding a colored rope-like cloth, dozens of yards long, about the head; some covering the ears, with the top of the head bare. Many wear caps so small that you would think they must be glued to the head to keep them on. Now and then a Eurasian—half native and half European—will be seen wearing an old cast-off hat once worn by an Englishman.

Coolies and poor villagers are mostly satisfied with a waist cloth tied around them, and in some parts of India very scanty indeed. Holy men go about in nature's garb, where permitted by the authorities, and resort to an indescribable patch of dirty cotton when compelled to clothe themselves. The majority seem to wear a low shoe on the bare foot. A man given to dress can be seen in any part of India with a sort of shirt-like coat coming down to the knee, a shorter one over that, perhaps three in all, and over the whole a very bright-colored, blue or scarlet short waistcoat. Special pains are taken by such gentlemen to show how many garments are worn, for a man is counted poor or rich according to the number of coats and the size of turban he can display.

But what do all those marks upon the foreheads of so many people mean? Men with white streaks and red lines. Curved lines and spots upon the foreheads and noses of most men and women are to be seen everywhere. They are not just like the face marks of our North-West Indians; they do not seem to be burned, but painted on. Every pious Hindu marks his forehead with the sacred sign of his own particular faith or religious views. These marks are called "Teelaka" or "Pundra." Hinduism may be roughly classified under two main sects, Shivites and Vishnavites (and these, of course, are subdivided). Each sect bears a different mark with different curves, according to the points at issue with the other sect. The Shivite's "Teelaka" consists of three horizontal strokes made of the white ashes of burnt substance supposed to represent the destroying forces belonging to the God Shiv. The mark of the Vishnavites is an upright one of bright red, yellow, and white coloring substances, and is supposed to represent the foot-prints of the god Vishnu. Some hold that Shiv was produced from Brahma's forehead one day when that god was roused to fierce anger, and therefore the mark upon the foreheads of his worshippers represents his incarnation. Other Pundits say that it represents the three eyes of Shiv, denoting his insight into future, past and present time. Then, again, it is held that black and white symbolize the close connection and succession of Shiv's generating and destroying principles. The marks of Vishnu seem to denote that the foot-prints of that god have great efficacy in shielding from the evil influences of sins. Some wear Vishnu's mark like the letter u (U) curved between the eyes down upon the nose—mostly white-colored—which represents both feet of the god, while the central mark, a red streak, is emblematical of "Lakshmee," the wife of Vishnu. Certain it is that those who worship Shiv's wife ("Kalee" or "Durga") wear a small red spot just between the eyes. This wild goddess is the goddess of blood, in whose name the Thugs (pronounced Tugs) used to murder. I have watched an immense throng of worship-

pers on the great festival in her honor when nine buffaloes were slain, several goats and chickens also, all sacrificed to that bloody goddess to appease her angry passions for human beings; and every officiating priest, all of those taking any part in the "entertainment," and most of those present, wore that red star between the eyes. Pundits have acknowledged to me that those who wear that red spot are devotees to the Kalee goddess.

It is not unlikely, therefore, that the missionary fresh from home, in his enthusiasm, will be inclined to say, when he comes face to face with this throng and learns that each man carries the mark of his god in his forehead, that such a religious people who are not ashamed of their religion are surely ready for the Gospel, and waiting to receive my message. "Oh, that I could but speak and understand these tongues." It would be the misfortune of his life to be able to speak to these people on landing without first having become acquainted with the people themselves, and learned how they think, and know in some measure how to speak to them.

What he would most generally say would be as foreign to them as their language and customs are to him, and he would most likely estrange them rather than draw them to him. Besides, his rash judgment of their religiousness would require defining to enable one well acquainted with the people to know what he meant. The people are not waiting on the shore with extended arms to clasp the Gospel message and welcome the messengers.

W. J. JAMIESON.

Quebec, Feb. 14th, 1898.

## Poetry.

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### BENEATH THE TUBE-TREE.

A MOHAMMEDAN LEGEND.

Unto great Allah's garden lured  
 \* By loves and longings of my prayer,  
 I found my happy soul immured  
 In walls of light, high as the noon-day fair.

A breath of Paradise had borne  
 Me o'er the shining minarets ;  
 And for the robes that I had worn,—  
 The chains of opal, gold and polished jets,

My spirit wandered in a cloud  
 Of moist musk perfumes, by a stream ;  
 My body elsewhere had its shroud,—  
 Perchance it saw me glorious in its dream.

El Tchyet's branches, like a tent,  
 Spread o'er me with delicious shade,  
 And farther than day's sunset went,  
 It shadows coolness dropped adown the glade.

Close by its leaves a river flowed ;  
 Deep pearly gates unloosed the flood ;  
 And silver moons a radiance snowed  
 On countless joys, soft-swelling in the bud.

El Tchyet's trunk is twisted gold,  
 Stouter than any Dervish spear ;  
 And on the lawn its fruit is rolled,  
 Like dates o f Hejaz, sweetest of the year ;

Or Mina's grapes of coolest wine,  
Like Zamzam's water to my taste ;—  
And oranges, golden as a mine  
Of Padishahs, drop down in luscious waste.

And opening their creamy rinds,  
Innumerable virtues are revealed ;—  
Would that I had a thousand minds,  
And could enjoy the pleasures that they yield :

Swift flight upon a bridled steed,  
Whose trappings gleam like virgin stars ;  
A myriad houri-glances freed  
From casements shut in rose-encircled bars.

From Tuba's branches sweeps a bird,—  
Selavat,—diving in the stream,  
And hardly is the water stirred  
Till every spreading spray seems in my dream,

An angel radiant by the throne,  
Pleading forgiveness with their tears,  
For greater Sins of mine to atone,  
And Shames uprising from forgotten years.

JOHN STUART THOMSON.

New York City.



## THE BIBLE AND EVOLUTION.

By REV. PROF. SCRINGER, D.D.

### IV.—ORIGIN OF CIVILIZATION.

The theory of evolution claims to explain not only the origin of man, but also the progress of human society from its earliest stage to its latest attainments. As we look backward over the written history of the world we find that there has been advance along certain lines, especially in the mechanical arts, in social organization, and in ethical ideals. That advance has not, of course, been equally characteristic of every nation. Some have remained stationary or have even gone backward to a lower state of civilization than that which they enjoyed two or three thousand years ago. But there has been advance on the whole, and certain nationalities may now fairly enough lay claim to a higher civilization than was to be found anywhere at the earlier period. It is argued, not unnaturally, that what is true of the historic period must be also true of the prehistoric, and that the civilization found existing when authentic history opens must in its turn have been an advance on that of an earlier age still. By pursuing this backward path far enough we at length reach the starting point of the race when the mechanical arts were almost unknown, when social organization was of the simplest character, and moral ideals could hardly be said to exist at all, when, in fact, man was only one degree above the anthropoid ape from which he had sprung. Archaeologists find from the remains of pre-historic peoples that certain periods and certain localities are characterized by the use of stone implements, while others are marked by bronze tools, and still others by those of iron. The evolutionist supposes these to represent three successive stages in the advance of mankind, the earliest being that in which men made rude implements out of stone, the commonest

materials at hand. A decided step forward was taken with the discovery of the easily-worked metal, copper, and a still more decided one with the discovery of the method of utilizing iron. Roughly corresponding to these stages in the degree of mechanical skill are three forms of life and society according as men's occupations were predominantly hunting, herding, or farming. All of these stages still survive in certain districts of the world, and the type of primitive man is to be found in the savage tribes that until recently roamed over the wilds of America, and that now occupy the heart of Africa or the more remote islands of the Pacific. The lower down they are in the scale of civilization the more nearly do they approach the very first stage of human development.

As thus presented, the modern evolutionary view of social advancement certainly offers some difficulties to the theologian and the Bible student. Many theologians have been disposed to regard man's original condition as his best and highest condition from which he has everywhere degenerated more or less. The Bible describes both the pastoral life and agriculture as being represented in the very first human family, while the use of both copper and iron is introduced at an early stage, and even city life appears almost from the beginning. Abel is a tiller of the ground, Cain is not a hunter, but a keeper of sheep, and builds a city important enough to have a name. The sixth in descent from him is the "instructor of every artificer in brass and iron." In other words, we have, from the outset traces of a civilization which according to the current evolutionary sociology would be reached only after millenniums of experience and effort. By many tribes it has never been reached at all, and they seem almost incapable of attaining it, frequently disappearing before they can be permeated even by a civilization from without.

The antagonism between these two views and the two schools of thought which they represent is very marked, and so far little effort has been made to reconcile them. Their representatives have usually contented themselves with abus-

ing each other. They are, however, not nearly so wide apart as they seem, and, as is not unusual in such cases, there is a good deal of exaggeration on both sides.

In the first place, I cannot help feeling that there is a good deal of exaggeration in the view as to primitive culture which is given by such writers as Taylor, Lubbock and others of that school, who insist on making the lowest form of civilization the earliest. That the different stages have existed and still exist we cannot of course doubt, but it is by no means certain that they have followed each other in the order indicated, from the lowest up to the highest, either generally or in any particular instance aside from external influences. That in some sense there has been progress and advancement from the beginning, of course nobody denies. And it makes a very neat and pretty theory captivating to the scientific imagination to suppose that this progress has proceeded regularly from the lowest point to the highest. The discipline of evolution is particularly apt to be carried away with the idea that a law which is found throughout all the history of physical life should apply here also. But the evidence in its favour is by no means satisfactory. It is certain, for instance, that in not a few instances the different types of tools have been in actual use in the community at the same time. And we can easily understand why it should be so. It is largely a matter of cost. The wealthy members in a community will always use the best implements available, because they can afford to procure them; and in the long run they more than pay for themselves. Their poorer neighbors are often compelled to get along as best they can with implements which are inferior and appliances that are every way ruder, though the conditions otherwise are the same. But even when there is evidence that these mark different periods we do not always find the rudest at the bottom of the list. Dr. Schliemann, in his excavations on the site of ancient Troy, as is well known, came to a stratum of debris that contained only stone implements. Had he stopped there his discovery would have been regarded as sus-



taining the current theory. But resolving to go deeper, he found in a still lower stratum well-wrought implements and weapons of bronze, also pottery of fine quality and execution, all indicating a high degree of civilization anterior to the rude stone age. It may be possible to explain such a strange fact by the supposition that the two stages represent different populations altogether, and that the earliest, more advanced, had become extinct before the site of their city was occupied by some wandering horde of barbarians. But it is equally open to us to suppose that owing to changed circumstances leading to the impoverishment of the people the earlier skill had been lost, or at any rate disused. A subsequent revival of prosperity restoring the old conditions, would enable them to regain their lost arts or replace them by others of a more desirable character. Indeed, the condition of material prosperity or otherwise has a great deal more to do with the permanent products of civilization than the inquirers into this subject have generally been willing to allow. In the great early centres of population, where the climate was propitious and the soil fertile, so ensuring prosperity, such as Egypt and Babylonia, all the investigations hitherto conducted show that there was a considerable amount of skill and culture back as far as anything can be traced at all. Those who for any reason were driven out from these fertile regions to less favoured situations could not always take skilled artisans with them or were cut off from the sources whence the necessary raw materials were drawn. Thus they lost the arts they once had practised and dropped to a lower grade of civilization. As each successive wave of overflowing population from the great centres drove these farther and farther afield, they continued to degenerate until at length they reached the savage state in which modern travellers find them.

This tendency to degeneration under unfavourable conditions is something the advocates of an evolutionary sociology have been very unwilling to allow. They assume that every change must be a change for the better. And yet the very

theory which makes their scheme seem so attractive to the mind warns them to expect degeneracy as well as progress in human culture. Evolution involves change, but the movement is by no means always upward. Alongside of every advance which has been made in the history of animal life there has been almost an equal amount of retrogression and movement towards extinction. The survival of the fittest necessarily means the displacement and ultimate disappearance of the unfit after a downward series of experiences. The movement is forward and upward on the whole ; but not necessarily in all the parts. To use an illustration often employed for the purpose by evolutionists : The tree as a whole is ever growing upward, but as its main branches rise others are forced downward in order to find space and light nowhere else available. If degeneration is a constant factor in the evolution of species, it should not be surprising to find something of the same kind in the evolution of human civilization. If so, we have no right to assume that man started on his earthly career at the lowest stage now found among barbarous savages. He may well have started at a point much higher up from which there has been subsequently movement both upward and downward, both forward and backward, according to circumstances. Even if the evolutionary theory as to man's origin requires the supposition that he came into being without any hereditary capacity for shaping and using tools, and that therefore at the beginning he laid hold upon the materials lying nearest at hand, there is no necessity for supposing that he continued for any length of time in that most primitive condition. Everything indicates that he had at least as much native intelligence as we have ; and we are all familiar with the fact that new devices may be hit upon at almost any time, and that once discovered they may very rapidly come into general use. It is just as easy to suppose that copper may have been found and used in the first generation as in the fiftieth, and even the more difficult iron may have followed at no long time after.

Thus qualified and brought more into harmony with the facts as they are known to us, the evolutionary hypothesis is not far removed from the Bible picture when fairly stated. For here, too, there has been a good deal of exaggeration of the simple statements of Genesis in the interest of a certain dogmatic theory. It is true that man is represented as starting out on his career at a comparatively high point, following from the beginning both a pastoral and an agricultural life. But, on the other hand, the narrative makes it clear that this must have been in a simple and unconventional way, far removed from what either of these phrases afterwards came to mean. The earliest man, according to the Bible, neither reads nor writes, builds no house, wears no clothing save a girdle of leaves or skins. The only tools or weapons he has at the outset are either of wood or stone. Brass and iron early appear, but at least six generations and perhaps more must have had to do without them as best they could. If they were not savages, they were after all not so far removed from that condition as to make it worth while to quarrel about the description. It is not stated in so many words that the antediluvians practised cannibalism, but the strong injunctions given to Noah, as to the sacredness of human life, coupled with the permission to use animal food, suggest that they were called forth by cannibal practices which aforesaid filled the world with violence and made the very deluge a blessing in disguise. Abel's unavenged murder and Lamech's swaggering boast in the Song of the Sword shows there was no effective machinery for the punishment of crime. The same song addressed by Lamech to his two wives shows that the ideal of the marriage institution was far from being observed by all the people. In fact, the more we study the picture given the less reason do we find for setting it in any kind of antagonism over against that presented by even the most extreme of the evolutionary sociological school. There is every reason to believe that when the last word is said the two may be found to be entirely in agreement with each other.

## TENNYSON'S VIEWS OF RELIGION.

By PRINCIPAL J. A. NICHOLSON, M.A., Westmount Academy.

The conservatism and evenness of Tennyson's mind preserved him from extremes and made him what might with a certain degree of propriety be called "an all-round poet."

We are wont to classify these writers, according to the peculiar bias of their minds, as poets of nature, philosophy, society, etc; but Tennyson has looked upon the world of matter, and the world of mind, and life in all its relations with such an impartial eye, that each receives, generally speaking, a fair proportion of attention. And yet in his nature, as in every man's, there was one overtopping quality which, though it did not warp his judgment, and weaken the force of his teaching, was still sufficiently strong to colour, but not obscure, the landscape of his mind. With him it was the virtue of religion. It is this spirit that clasps the hands of Grief and Love in "In Memoriam," and walks towering from section to section determining its tone and insuring its immortality. It is the central thought of "The Idylls of the King," and it breathes out the breath of a sweet incense from almost every page of his works. This tendency of the poet was doubtless hereditary. It was the rich gift of a pious father and a godly mother—a gift which, like every other talent, increased in value with the using. But notwithstanding this, his religion was not of that kind which accepts without hesitation every dogma and theological conclusion. It could not be possible that one with so strong an intellect would be content to wrap around him the mantle of a simple unquestioning faith until he had "fought his doubts" and "faced the spectres of the mind" with every other weapon at his command. The momentous problems of life, both here and hereafter, which press for solution on the attention of every thoughtful mind, were brought to his notice with terrible reality, through the agency of grief in the years of his early manhood. They were not to be

pushed aside. And though "perplexed in faith," he grappled with them, emerging at length from the bitter struggle with a stronger faith and a firmer mind. "In Memoriam" is the story of the conflict, and from it we learn that the first question which demanded solution was the immortality of the soul. "Is there no hope in dust?" The answer is given by Love, and is unimistakeable.

" If death were seen  
At first as Death, Love had not been,  
Or been in narrowest working shut,  
  
Mere fellowship of sluggish moods,  
Or in his coarsest Satyr-shape,  
Had bruised the herb and crushed the grape,  
And bask'd and batten'd in the woods."

Spiritual love, such as that which bound him to his friend, could have no existence, if Death were the end of all; and the strongest proof that it has an existence is that he felt it himself and feels it yet though that friend no longer lives on earth. Besides, "His own dim life" teaches him "that life shall live for evermore," for in this revealed truth of immortality he finds his only comfort. His triumphant answer to the Voice that advises him to give up the bootless struggle of life and cease to be is one that is based on the experience of every human being, and is, therefore, valid and incontestable :

" Whatever crazy Sorrow saith,  
No life that breathes with human breath  
Has ever truly longed for death.  
  
'Tis life whereof our nerves are scant,  
Oh life, not death, for which we pant,  
More life, and fuller, that I want."

This question settled, there pass in review a host of others, all intimately connected with it. Is there progress in the world of spirits? If so, it must be greater than it is here, the soul being freed from the encumbering flesh, and when we join the loved ones who have gone before we shall not be

able to claim fellowship with them, because they are, and ever will be, a life before. This spectral doubt, however, is easily solved from the history of companionship with his friend here. For Hallam was not his mate, in the sense of equality, on earth.

" He still outstript me in the race ;  
It was but unity of place  
That made me dream I rank'd with him."

And yet the love that existed between them was productive of the purest and truest happiness. A still greater difference in attainments will not, therefore, prevent genuine comradeship in the world of spirits.

" And so may Place retain us still  
And he, the much-beloved again,  
A lord of large experience train  
To riper growth the mind and will."

But if there is no progress, then is death only a sleep where the soul " slumbers on in some long trance " until awakened " at the spiritual prime." If this be so—and the thought is not displeasing—friends will meet at the great resurrection to resume the relations they held towards each other when Death broke the cord.

And yet the sleep may not be free from earthly touches. As it is possible that the memory of the infant may give him " little flashes and mystic hints " of a pre-existent state of glory, for

" Not in entire forgetfulness,  
And not in utter nakedness,  
But trailing clouds of glory do we come  
From God who is our home,"

So the memory of the soul slumbering " thro' the long harmonious years " between this life and the next may occasionally recall with like distinctness the pleasant incidents of life on earth. In this thought, too, there is no discomfort.

But there is at least another possibility. May not death mean the extinction of personality, our souls at this great

change being absorbed into the general soul from which it came? If so, there can be no recognition of friends on the other shore. This doctrine is dismissed as being directly at variance with the teachings of Love. It

"Is faith as vague as all unsweet :  
Eternal form shall still divide  
The eternal soul from all beside ;  
And I shall know him when we meet."

Then his thoughts take a broader range to discuss the question of universal salvation. Within the breast of each of us, and implanted there by a God of Love, there lives

"The wish that of the living whole  
No life may fail beyond the grave."

But how bitterly is it mocked by the facts of Nature! "Out of fifty seeds she often brings but one to bear," and not only single lives but whole orders have become extinct, as is proved from the fossils of "scarp'd cliff and quarried stone. And shall man, too, "her last work, who seemed so fair, be blown about the desert dust or sealed within the iron hills?" It would almost appear so; but still the wish that is prompted by love cannot give way even to the force of facts so plain. This is the culmination of the struggle, and in the darkness and agitation of his soul, he is obliged to lay its burden "on the great world's altar stairs that slope thro' darkness up to God," and taking refuge in faith is satisfied that all will be found well when the veil is lifted and the shadows flee away.

Having reached the mountain top of faith he descends no more into the valley of doubt, content to live in that delightful calm above the clouds. As a result of his temperament and this intellectual conflict with the powers of suggestion, strong trust in God was, perhaps, the mightiest inspiration by which Tennyson was possessed. Somebody has said that "poetry is faith." If so, it follows that the poet who exercises the greatest faith will be able to proclaim to the world a message

as imperishable as it is universal. And such may Tennyson's prove! How sweet sounds this note amid the harsh, discordant music of the world, and how sustaining is his teaching in this age of materialistic bent!

"If e'er when faith had fallen asleep,  
I heard a voice, 'Believe no more,'  
And heard an ever-breaking shore  
That tumbled in the Godless deep;  
A warmth within the breast would melt  
The freezing reason's colder part,  
And like a man in wrath the heart  
Stood up and answered, 'I have felt'"

This was his creed, and his justification for it, and in the spirit of it he lived and moved and had his being. He advises us to exercise at all times the upholding faith of Enoch Arden:—

"Cast all your cares on God. That anchor holds.  
Is He not yonder in those uttermost  
Parts of the morning? If I flee to these  
Can I go from Him? And the sea is His,  
The sea is His. He made it."

And what of that faith which has never known the "storm and toil?" Is it to be despised? It may not be as strong, but it is certainly as pure and as productive of good as its satisfied brother. Do not disturb it by any suggestion of doubt.

"Leave thou thy sister when she prays,  
Her early Heaven, her happy views,  
Nor thou with shadow'd hint confuse  
A life that lives laborious days.  
Her faith thro' form is pure as thine,  
Her hands are quicker unto good:  
Oh! sacred be the flesh and blood  
To which she links a truth divine.  
See thou that countest reason ripe  
In holding by the law within,  
Thou fail not in a world of sin,  
And even for want of such a type."



In his estimate of prayer, too, Tennyson is thoroughly in accord with the teachings of orthodoxy. To those who argue that because we cannot change the will or purpose of God concerning any part of his creation, prayer is of no avail, he holds up the story of Enoch Arden. What was the effect of his praying? We are not told what he prayed for, but we are told what he received, and he received just what God is willing to give and does give to every soul that seeks him through this medium in sincerity and truth; and that is, strength and peace of mind. In, his almost absolute loneliness, with memory haunted by scenes and incidents of the dear home he almost despaired of ever seeing again,

“Had not his poor heart  
Spoken with that which, being everywhere,  
Lets none who speaks with Him seem all alone,  
Surely the man had died of solitude.”

And when, after many days, he returned to find his place filled by another, it was by prayer that he was enabled to keep his secret.

“O God Almighty, biessed Saviour, Thou  
That didst uphold me on my lonely isle,  
Uphold me, Father, in my loneliness  
A little longer! aid me, give me strength  
Not to tell her, never to let her know.”

And who that has read it can ever forget that beautiful reference to prayer in Arthur's farewell speech to the last of his knights, Sir Bedivere?

“More things are wrought by prayer  
Than this world dreams of. . . .  
\* \* \* \* \*  
For what are men better than sheep or goats  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands of prayer  
Both for themselves and those who call them friend?  
For so the whole round earth is every way  
Bound by gold chains about the feet of God.”

And if further proof be needed to substantiate the state-

ment, what stronger can be adduced than is to be found in the preface to the poem which contains the truest record of his religious views ?

“ Strong Son of God, Immortal Love ”

This is his own prayer. It could only have been written by one who believed in and had had experience of its helpful efficacy.

Leaving the realm of speculative theology and faith, let us next inquire as to the poet's teaching on the subject of lived-out religion. What is his ideal of life ? In his works, as, in the Book of Books itself, we have no one-sided picture. The wrong course and the right one are both set before us, by example, and we are taught, either directly or indirectly, to avoid the one and to follow the other. There are some who think that man's highest and truest life here consists in complete retirement, where by frequent prayer and fasting and scourging, the flesh may be mortified and the soul developed. This view of life the poet clearly shows is false, and at variance with duty. He does not positively say so, but no one can read “ St. Simeon Stylites ” without feeling that although it is only an historical portrait, it is drawn to repel rather than to attract. Never was the harsher side of monastic life painted in stronger colours. We turn from the picture in disgust as we gaze at the figure on the pillar, “ half deaf, almost blind, and with both thighs rotted with the dew,” and when we study the inner man, as we can through his words, we are not less strongly repelled. Why all this suffering ? What is the main motive behind it all ? “ To be registered and calendared as a saint.” One thought sustains him and enables him to endure—that a time may come

“ When you may worship me without reproach ;  
 For I will leave my relics in your land,  
 And you may carve a shrine about my dust,  
 And burn a fragrant lamp before my bones,  
 When I am gathered to the glorious saints.”

He appears humble, but his humility is his pride, and his whole attitude reveals a degrading form of self-consciousness which passes into sublimated selfishness. In *St. Agnes' Eve* we are shown the most beautiful side of the mystic life. It is the picture of a thoroughly devout soul longing for the hour when it shall be wedded to the Heavenly Bridegroom, and shall enter on "the one deep Sabbath of Eternity." *Sir Gallahad* is another of the same kind—a youthful virgin soul going forth in quest of the Holy Grail, with the purest of motives. But although both pictures contain not one repulsive feature there is an evident lack of completeness.

One is tempted to exclaim, as he studies them, "How beautiful, but oh, how selfish!" And when Tennyson again touched and amplified this subject of *Sir Gallahad* and the Holy Grail in "*The Idylls of the King*," he leaves no room for doubt as to the lesson he means to teach. How did the quest end? Was it gain or loss? Loss assuredly, for some only thought they saw the mystic fire, others, of whom *Sir Gallahad* was one, had the vision, but it was afar off, and he, as a result of the spirit of "other-worldliness," chose to "pass into the silent life of the cloister, leaving human wrongs to right themselves." Mysticism, then, is but a delusive fire, and he who follows it is ecclesiastically mad. It is a failure, a perverted and wholly mistaken idea of life. *Sir Gallahad* may be "crowned elsewhere," but he has failed of his duty here. Those who should have remained with the king in faithful performance of labour, impelled by this spirit, set out in chase of wandering fires, and left the realm to crumble into ruin. Plainly the example we are taught to follow is that of the king who looked upon himself as "a hind to whom a space of land is given to plow, who may not wander from the allotted field before his work be done."

But if the excess of spirituality that leads to abandonment of the world is wrong, the other extreme, materialism, is worse. The latter is vividly portrayed in "*The Vision of Sin*." It tells the fate of a man who has spent his life in licen-

tious, carnal pleasures. The flesh has had full gratification, and as a consequence the spirit can scarcely be said to exist at all, so dwarfed and starved has it become. To his foul imagination nothing is clean. There is no purity, no honesty, no virtue, in the world.

“ Friendship—to be two in one—  
 Let the canting liar pack :  
 Well I know when I am gone  
 How she mouths behind my back.

Virtue—to be good and just—  
 Every heart when sifted well  
 As a clot of warmer dust  
 Mixed with cunning sparks of hell.”

Every sense has been steeped in animalism, a stream of reckless impurity runs through his every thought, and he stands out as a terrible example of “ a crime of sense avenged by sense that wore with time.” There may be some hope yet for his personal salvation :

“ He had not wholly quenched his power,  
 A little grain of conscience made him sour,”

but, in so far as this world is concerned, his life has been lived in vain. As between Sir Gallahad and this carnal type of mankind the advantage is greatly in the former's favour. He may be crowned “ elsewhere,” but it is certain that the latter is avenged even here.

But there are some who have set up and tried to reach an ideal far different from either of these. They are too aesthetic to seek for pleasure in the depths of materialism, and too intellectual to look for it on the heights of mysticism. So they shut themselves from the world in a Palace of Art half-way up the slope, meaning to revel in that pleasure which gracefully carved statue, suggestive painting, woven tapestry, and melodious sounds afford. They become worshippers of Art, deeming that by such a course they are serving the high-

est ends of life. But the soul soon feels the unsatisfactory nature of such an existence, and

“ God before whom lie bare  
The abysmal deeps of Personality  
Plagued her with sore despair.”

Ere long she began to loathe her solitude, and scorn herself ; and so, to drive away her pain, comes down to the cottage in the vale among the homes of men. There lies her duty, and there in the loveliness of good deeds will her true happiness be found. What the soul wants is not inaction. “ Give her the glory of going on, and still to be.” “ The wages of sin is death,” but what, virtue asks, is “ the wages of going on, and not to die.”



## College Note-Book.

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### STUDENT LIFE.

Our dignity (editorial) was sorely tried the other day when a Third Year man remarked in our hearing that the trouble with this department of the "Journal" was that it seemed quite impossible to tell what was meant to be taken in a jocular way and what in sober earnest. If the man who made the remark had been a Scotchman, we should have been able to account for the deliverance, but, unfortunately for our peace of mind, he is not Scotch. In school-days a favourite mode of amusement consisted in adorning one's slate with all sorts of pictures, and, lest an unimaginative public should misinterpret the artistic effort, it was customary to subscribe such expressions as "This is a man" and "This is an ass" to particular designs. Is it possible that the old device will have to be resorted to again and the work of the pen, like that of the pencil, saved from misapprehension by such addenda as "This is a joke" and "This is a fact?"

We now proceed, with some misgivings, to "do up" the remaining seven of the graduating class.

Menançon, J. E.—Un de nos compatriotes Canadiens-Français et un homme de "good parts." Paderewski and Menançon would run close for first place in the esteem of the hairdresser. A graceful and forcible public speaker. Always took much interest in college societies to his own advantage as well as to that of the societies.

Nairn, Rev. James.—Mr. Nairn is a "father," i.e., ordained, so we must be careful what we say about him. An old country Scot built on an elephantine plan. Adorns his room with group photographs, of which he himself is the central figure.

Had the good fortune to take 1st year theology at New College, Edinburgh, and 2nd year at Manitoba College. Did excellent work at Kaslo, etc., in the west. A good man for the Klondyke were it not for a recent diagnosis made at a Montreal private hospital—a case of “heart-disease.”

Scott, D. J.—The present Corresponding Editor of the “Journal.” Although the best of good fellows, with a heart as tender as a girl’s, is somewhat “touchy” on the matter of being “written up” here. It would never do to say in this place that he is—to—and that, etc., etc., but it is true enough all the same. Mr. Scott is a thoroughly conscientious man, and will do good work wherever he settles down.

Shaw, E. J.—A man with a reputation, in the country, for oratorical gifts far above the average. Has great business qualities. Any one who has a moustache that won’t curl will do well to consult Shaw. Reads the Scriptures in the original. The missionary projects of the students have frequently been helped materially by the liberality of Mr. Shaw.

Wallace, J. M.—Science Scholar and Honours Graduate (Philosophy) of the University and a man who has taken a high stand in Theology all through his course. Wallace sings—we were going to say “execrably,” but the adjective is not half strong enough. The greatest “kicker” in the history of the college, is everlastingly “putting his foot down” on something or other. Takes a very deep interest in all departments of foreign mission work. We had hoped to report his engagement here, but—

Young, H.—

. . . . did good by stealth  
And blushed to find it fame.”

An Exhibitioner and Honours (Philosophy) man of McGill and Scholar in Theology. His friends think much more of him than he does of himself. No one knows who Henry’s —

is. As President of the Dining Hall he holds the reins with a gentle yet firm hand.

Young, S.—Brother of the aforesaid Henry, and like him in some respects. Stephen has an infectious laugh, and his imitation of a certain member of the feathery tribe is said to be about perfect. Is a B.A. of McGill and has done much to foster college "esprit de corps." An athlete of respectable attainments, also violinist, bicyclist, basket-ball player and many other things besides. He will be missed as much as anybody next session.

Floreat '98!

The shadow of the approaching examinations is over everybody. Faces which are usually wreathed in smiles are assuming a sad, heart-breaking, expression. The jolly air of "Merrily, my lads, yoho!" is giving way to "Home, sweet Home," "Where is now the merry party," or some other equally lugubrious melody. One grumbles on the slightest pretext—the butter is rank, the temperature of the room is unbearable, the weather is wretched, the men on the same flat with us are little better than heathens, everything is at sixes and sevens. The phantoms of wasted hours and misused opportunities harass by day, and night brings dreams in which the exquisite torture of merited failure is borne in upon the soul. Alack-a-day, what a weary world it is!

Geography class:—

Headmaster.—"Now, boys, what is the capital of the world?"

English Boy.—"London, sir."

H.M.—"Wrong; next."

Montreal Boy.—"Toronto, sir."

H.M.—"Right; go up top."

"Such a metaphysic of morality, which must be entirely free from all admixture of empirical psychology, theology, physics and hyperphysics, and above all from all occult or, as



we may call them, hypophysical qualities, is not only indispensable as a foundation for a sound theory of duties, but it is also of the highest importance in the practical realization of moral precepts." "The opposition of subject and object disappears, and leaves us with the idea of pure potentiality, and pure potentiality is no reality, being in fact indistinguishable from nothing." Therefore, something=nothing. Q.E.D. That is the kind of thing an M.A. candidate wades through when his subject is "The Philosophy of the Unconscious."

We wish to express our thanks to the sessions of Calvin and Crescent Churches and to the Young People's Society of Stanley Church for pleasant social evenings. These little kindnesses serve to "smooth the rugged path of life" and are not lightly forgotten.

We congratulate Mr. W. Brown, of the Third Year in Arts, upon his success in the recent competition in public speaking held by the McGill Undergraduates' Society. Mr. Brown's speech was, according to the adjudication of the Lecturer in Rhetoric, the best of several good speeches.

Nomination Night :—

1st Student.—"I propose Mr. McL."

The President.—"Mr. McL. is nominated."

Mr. McL.—"I wish my name withdrawn." (Murmurs of dissent.)

2nd Student.—"Mr. President, I object to this sort of thing very strongly." (Loud applause.)

1st Student.—"I don't think Mr. McL. should be allowed to withdraw." (Hear ! hear !)

Omnes.—"Go on with the nominations."

The President.—"Do you still insist on your name being withdrawn, Mr. McL. ?"

Mr. McL.—"Exactly so." (General collapse.)

The election of officers for the "Journal" staff and Literary Society for next session promises to be very interesting. For

one office there are three up-to-date candidates—a "Farmer's friend" (Patron), a Reform candidate and a third who may be designated the Conservative candidate. Some of the claimants for official honours have already published their addresses and the work of the cartoonist is in evidence on notice-boards and elsewhere. We hope the friends of good government will see to it that corrupt practices are strenuously put down.

Four candidates for the degree of Master of Arts at one time is not so bad a showing for the Presbyterian College. We hope every man will "get there."

H.H.T.—"The gloves are gone."

J.N.B. (soon after).—"Who stole my clothes?"

Calvin—Lochhead—Cake.

Sayings of great men :—

Rondeau.—"I belong to the Presbyterian College, that'll be all right."

Simon.—"I've got the voice, any way."

Johnston.—"There's Stewart with my girl again."

Keith.—"Like a hen drawing rails."

Campbell.—"Boys, I did not like to take the inside track."

Crozier.—"If you couldn't take four steps I suppose you'd take three."

J. G. S.

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### REPORTER'S FOLIO.

On Jan. 28th the Philosophical and Literary Society held its regular weekly meeting. Animated and earnest discussions formed the main feature of the programme—not because there was no other feature, however. After the opening exercises and the usual business preliminaries had been disposed of, the President called upon Mr. W. D. Turner for a reading. It was entitled "The Welsh Preacher." We were thereby taught that a minister can "get a place" without knowing Greek and Latin or Hebrew—that is, if he knows any other tongue (Welsh, for instance) that his people do not know.

The next item was the Discussion, which was taken up with considerable zest by a large number of those present, because the subject concerned everyone personally. It was: "Resolved, that College manners are improving," and was opened by Mr. R. J. Douglas, who was followed by eight others. The champions of the affirmative opinion were, besides the opener, Messrs. Coburn, Menançon, Swinton, H. Young, and Scringier. Their opponents, three in number, were: Messrs. McKay, S. McLean and J. C. Robertson.

At the close Mr. W. T. B. Crombie was called on for his critique, which was well spiced with humor.

The next meeting was held on Feb. 4th. The President was in the chair. The matter of choosing judges for competition for the Society's prizes was left in the hands of the Executive.

A new feature of that evening's programme was a few selections on the gramophone by kindness of Mr. Ag. H. Tanner, the cornet solo, "Nearer, my God, to Thee," being especially inspiring. After an appreciated reading from Mr. J. B. McLeod, the chairman asked Mr. Jamieson to introduce the discussion. The subject was the scripturalness of the tithing system. The speaker dwelt much upon the fact that we are God's creatures, dependent upon Him. He has no need of our benefices, but He lends to us as to stewards who must give an account to their Lord. There is no such thing as personal ownership in this world—our lives even are not our own; yet He asked for only one-seventh of our time and one-tenth of our income.

He pointed out that it was a general principle in the religions of the world to give tithes; it was even considered robbery to retain them. It was so under the Mosaic dispensation, and the duty was not annulled by Christ nor the Apostles. Moreover, he said, not only did God's law require it, but the practice of it by Christians had proven it to be a means to moral and spiritual improvement, inasmuch as it taught the grace of self-denial, and roused interest one for

another. This would be attested by the testimony of two millions of honest souls. And, moreover, the tithe giver was assured of large returns from the Lord—since giving was rather lending to Him—He would repay back a hundredfold.

Mr. H. Young was the next speaker. He thought the motive for giving suggested by the previous speaker was not high enough—mere prosperity is not a high motive for giving. He asked what was intended by a tenth. His interpretation was that our bodies, being God's temples, required a certain amount to keep them in good repair, and all the rest should be given freely to Him whose we are.

Mr. D. J. Scott followed. He held forth (perhaps unconsciously) as inducement to give the tenth the sure promise of abundant returns. The Lord always pays back—often sooner than we expect. Following this speaker was Mr. Wallace, who considered the law no longer binding when the reason for it was gone. It was to teach the people to whom it was given higher and better things, far above matters of temporal possessions. He was sure the system was not practicable in every case, for example, that of the man who is obliged to keep himself and large family on six or eight dollars a week.

This discussion was brought to a close by a few remarks from the President. He said that all ministers, being spiritual priests, should observe the spirit of the law, in order that they might be consistent in urging the performance of it upon their people. He could testify to the moral and spiritual benefit, as well as temporal, that he himself derived from the practice of giving the tenth.

Mr. J. T. Scrimger was now called on for his critique. He commended the promptness of the President in opening the meeting on the minute, and also the good attendance. He gave considerable prominence to the gramophone, observing that it might be a good thing for the graduating year, as they might (some of them) be in need of an instrument to help the music in the sanctuary. He was pleased with the vigor of

the debaters, and considered the discussions very comprehensive and concise.

Two weeks later, Feb. 18th, the next meeting took place, the President in the chair. The business of the evening attended to, he called upon Mr. S. Fraser for a selection on the violin. This was encored, and Mr. Fraser graciously responded. Then Mr. J. G. Greig gave a reading entitled "The Elegy on the Mad Dog."

The next item was a song by Mr. Donald Stewart.

Mr. Wallace then came forward to open the discussion of a very popular subject: "Resolved, that the reading of fiction is necessary to the ministerial training."

The speaker took the resolution to refer to training when actively engaged in the work of the ministry. He believed the reading of fiction was necessary to the largest measure of success. It is a good form of recreation, just as music is—why not allow a minister not gifted with a musical talent, the pastime of story reading. Moreover, it is a means to enrich his vocabulary with popular words, which is a great need of the pulpit to-day.

Fiction would furnish the minister, too, with illustrations from life, which would make even the heaviest doctrinal sermon not only momentarily impressive, but lastingly so. It trains the imagination and keeps the reader's mind under the influence of current thought.

Further, he will be able to point out to his people and rectify any real error in doctrine that may be held forth in the book they have read, and it enables him to direct them in the choice of reading matter. Again, it is an education of his moral will—he may develop the will by determining to stop reading when he chooses, no matter how fascinating the story may be, and to abandon it if he found it to be hurtful to himself.

He was followed by Mr. Nairn, who said that a minister who read only the Bible was necessarily narrow in the scope of his thought, and very limited in his knowledge of men and

things—of events. He believed "Ivanhoe" to be the best novel written; among others he would class high, Dickens' Pictures of London life and Ian Maclaren's matchless "Beside the Bonnie Briar Bush," in which the characteristic Scottish habits were portrayed so pathetically and so vividly to the reader. Such fiction had certainly a strong influence for good on the intelligent reader.

Mr. Stephens next came forward to champion the cause of the novelists—and of the minister who read them. He thought we ought to thank God for pure novelists—just as we do for martyrs. The speaker showed his wide experience in fiction-reading, and deigned to give the rest of us a few useful hints. He said one should not annotate a novel, as he would a text-book, but get so engrossed in it that he will even forget to eat. He believed it would help some men greatly to read a novel through the night before an examination—the change would rest the mind. A novel should not be read so much for actual improvement as for relaxation.

Mr. Stephens did not agree with the previous speaker's list of readable authors—he advocated very strongly the reading of foreign ones, for in this way the reader's ideas would be enlarged and diversified.

Mr. J. C. Robertson was the first to take up the negative side of the question. His arguments were based on the limitations of the word "necessary" in the resolution, contending that a minister may be—and multitudes are—eminently successful in the ministry without having read a single word of fiction. "If you exclude those who never read fiction, you might do likewise with those lacking a knowledge of natural science—or the talent for music."

It was not necessary for the pastor to have waded through filth or braved moral danger, simply that he might give his people the benefit of his sad experience.

The next speaker was Mr. D. N. Coburn, who also supported the negative. He asked: What is the object of the minister? Is it not to preach the Gospel, to teach men of

Christ? Would a knowledge of fiction make him any more competent to fulfil his object? No. Time is too short to be using it for the purpose of reading fiction. As for its being a recreation, we had our gymnastic exercises or other outdoor pastimes, but our moments indoors should be spent in reading solid truth—let it be Natural Science or History, but not even the purest fiction. The Bible contains the best reading matter.

Following this speaker was Mr. H. McKay. He declared unhesitatingly that he did not consider fiction at all necessary. As for fiction training the mind to think, he said that great minds evolved great thoughts within themselves, and not from matter gathered from story books; and as a very potent example of that he would quote Jonathan Edwards, who never read novels, but who was fired with the living truth and arose at the critical moment from his comparative seclusion—and mightily moved the world—and his work still endures.

Mr. S. McLean was the last speaker. He considered, also, that life was too short to spend it in unnecessary reading, as he deemed the reading of novels. The Jews had no fiction; John the Baptist never read a novel; he got his inspiration from God's words. The speaker believed history just as good, if not a better source of rich language, and besides historical characters are real, and so more helpful than fictitious ones to the reader. Or, if the minister did not like history, he could give his attention to evolution. "That is certainly no fiction," said Mr. McLean. And then, there was Natural Science—a much better field for illustrations than fiction.

The critic, Mr. M. J. Leith, was now called upon for his remarks, to compose our minds, as the President intimated, after such vigorous battling.

The singing of the Long Metre Doxology brought the proceedings to a close.

G. W. T.

## OUR GRADUATES.

It will be with no little gratitude that the Graduates and friends of Rev. J. S. Gordon, B.A., will hear that his health is much improved.

With pleasure and hopefulness we anticipate that ere long such a useful and talented life may be restored to the preaching of the Gospel, the work to which Mr. Gordon consecrated himself.

Rev. D. Guthrie, B.A.—Class '94—has been under the necessity of going south on account of his wife's ill-health. His fame as a popular preacher is not confined to his own country. While in Louisville, Kentucky, he preached with great acceptance to large audiences.

At a recent meeting of the Maisonneuve Mission, the reports showed good work done during the past year. A desire was expressed that Rev. W. M. MacKeracher, B.A., might be continued with them. An effort is being put forth to increase his salary by one hundred dollars.

Since our last issue of the "Journal," one of our Graduates has been called from this city and another called to the city. Streetsville, in the Toronto Presbytery, sent a hearty call, signed by two hundred and twenty-three members and fifty-eight adherents to Rev. G. C. Pidgeon, B.D., of Montreal West.

Taylor Church, in this city, has signified its choice of a man to succeed Rev. Thomas Bennett, by signing a call to the extent of two hundred and thirty-one members and fifty-eight adherents in favour of Rev. G. H. Smith, B.D., of Thamesford, Ont.

A pleasant evening was spent in the "Ross Church," Forster's Falls, Ont., a short time ago. The social was gotten up by the young people who have undertaken to provide an organ for use in the Sabbath School and Christian Endeavor.



Rev. Mr. Blakely, B.A., is Pastor, and has been ever since he graduated in 1880.

The reports from their annual meetings this year show that the work in each part of the field is in a prosperous condition. This is as it should be, for Mr. Blakely is a hard worker, and in all these eighteen years has never spared himself in the interests of his people.

Rev. Robert MacNabb—class '84—of Beachburg, who is Mr. Blakely's first neighbor, was present and gave an address at the social.

D. J. S.



## TALKS ABOUT BOOKS.

The College "Journal" Staff, or the Library, or whoever else profits by books sent for review from the publishers, has not struck a Klondyke this month. Yet the nameless "it" has found a nugget in the T. & T. Clark, of Edinburgh lode, worked by the Fleming H. Revell Company, the market value of which is, by some strange omission, not signified. The full name of this nugget is "Homiletic : Lectures on Preaching," by Theodor Christlieb, D.D., formerly Professor of Theology and University Preacher at Bonn, edited by Th. Haarbeck, and translated by the Rev. C. H. Irwin, M.A. It is a demy octavo of 390 pages, got up in Messrs. Clark's well-known chaste clerical style. For a posthumous work, it is very orderly and complete, thus indicating that Dr. Christlieb must have been more methodical and a better writer than are most university and college professors, whose lectures, after many years, become written and spoken patchwork, akin to Clement of Alexandria's "Stromata" and Carlyle's "Sartor Resartus." "Homiletic" is not deficient of patches, but they are not like the new cloth, on the old garment, which taketh away from the old so that the rent is made worse. They are, rather, braid and frogs and similar ornaments that embellish the original well-cut coat of the preacher. This clerical garb has prolegomena, which define homiletic, exhibit its relation to rhetoric, and trace its history. Thereafter follow four chapters, dealing with The Meaning and Nature, Scope and Aim of Preaching, Personal Requisites for Preaching, Material and Contents of the Sermon, and The Rhetorical Form and Delivery of the Sermon. Many preachers go to their work like pugnacious small boys and the kind of women who fight; they go in blind. The object of this book is to make them open their eyes and do effective work. Professor Ross can

tell how this is to be done better than the Talker, but I hardly think he will disdain Christlieb's help.

The author gives very good advice as to the selection of texts. He deplors the exclusion of the Old Testament in the preaching of Germany, although, if the theologically warlike Kaiser has his way, that will soon be remedied; but he wisely sets limits to the pulpit use of ancient themes. Here is his chief lesson in this connection: "Even of the Old Testament the general rule holds good, that no book found in the Canon is a priori to be excluded from the selection of texts; but the selection is here limited more than in the New Testament, by the rule that at the very outset the difference in the times and in the divine economies of redemption must be carefully observed, and the permanent is to be distinguished from the temporal. Thus there are events which lie close to the most external boundary of the sacred history, e.g., passages in the Book of Judges, the history of Samson and what is connected with it, in the Book of Esther, also in Ezra and Nehemiah, and further, peculiarities which are only of importance for the Mosaic legislation, or which cannot be at all homiletically treated without arbitrary allegorizing (e.g., the register of the camps in the wilderness, several genealogies, etc.), or even narratives of offences against morality, the public treatment of which is forbidden both by moral good sense and regard to human weakness. These are not suitable for texts, whilst for the didactic and prophetic books the limitation holds good (as for the Revelation of John), that passages on the actual meaning and interpretation of which there is absolutely no unanimity as yet in the Church (e.g., the Song of Solomon, and many prophetic sections, especially in Ezekiel and Daniel) cannot be applied as texts for preaching without a certain amount of error, and that, generally, all passages should be considered from this point of view, whether they breathe a truly biblical spirit, helpful to the progress of revelation, and relating to the coming salvation, or, on the other hand, remain hard bound in the particularistic limits of Old

Testament conceptions (e.g., the imprecatory Psalms xxxv., lii., lviii., lxix., cix., cxxxvii., and similar passages)."

As specimens of composition, these long sentences of Christlieb are abominable, and well fitted to lull to sleep or rouse to wrath, according to their natures, the most devout hearers. Nobody but a savage would dream of putting a whole slice of toast in his soup. "Break it up, man! break it up! But the lesson they teach, like the weighty words of many an uncouth pulpit figure, is worth the learning: and fortunately, many will attend to it because Christlieb is the teacher, since his words have received the evangelical imprimatur. Now, listen to your recognized master, ye rejectors of your homebred men of Nazareth, ye Boanerges replete with righteous indignation and fiery wrath, when he tells you that the imprecatory Psalms do not breathe a biblical spirit, and that they are hard bound in the particularistic limits of Old Testament conceptions: therefore, ye shall not preach in their way to God's people. Will the clerical Xanthippes listen to Christlieb speaking from the grave, or will they scoff and say, "Lo, from the tombs a doleful sound?" Perhaps they will exhume him, as Charles II. did the bodies of the regicides, and, regarding his remains as pertaining to unprophetic Galilee, cast them out of the synagogue. Yet Christlieb means the love of Christ in English, and that love the man shewed both in English and in German in the hearing and sight of many. It is all a matter of comparison, however, and a man who taught in Bonn must expect even after death to face his Bonner, to say nothing of the Boanerges.

A piece of personal property that calls for passing notice is Mr. David Boyle's excellent "Annual Archaeological Report of the Museum of the Ontario Department of Education," and of the explorations that have enriched it. To those who take an interest in the history of our Canadian aborigines and in their rude implements and fabrics, this report will prove full of entertaining matter. It is a large octavo of 87 pages, with many illustrations, and gives the record of successful research

in many part of Ontario and other regions. Mr. Boyle deserves great credit for virtually inaugurating the Archaeological Museum which has greatly flourished under his curatorship. Two relics of more than usual historic interest are No. 16,451, "Medicine mask used by the late Chief Skanawati, an Onondaga Fire-keeper, and one of the leading Iroquois Medicine-men on the Grand River Reserve, Ontario;" and No. 16,452, "Skanawati's turtle-shell rattle used in certain portions of the medicine-making ceremony." These were presented by Miss E. Pauline Johnson, the poetess of Brantford. Now, in the late Horatio Hale's Iroquois Book of Rites, Scanawati or Scandawati appears as "one of the fifty titular names which have descended from the time of Hiawatha;" and Parkman, in his Jesuits in North America, relates how Scandawati, an Onondaga chief, committed suicide in 1649 rather than live with dishonour. In far distant India, according to Ferguson's Essay on Indian Chronology, there reigned, at Magadha in the Andhra dynasty, two monarchs named Skandaswati and Skandhaswati. This might be a mere coincidence were it not that three Satakarnis and a Swatikarna appear in the same dynasty to parallel the Seneca Shadekaronyes who was one of the original founders of the League of the Iroquois. Then, the ancestors of the Iroquois, our Iroquois, once dwelt in Hindostan? Undoubtedly! They not only dwelt there, but also reigned as kings of no little power and reputation. Strange to say, Satakarni or Shadekaronyes is the same name as Cati-gern, applied in British history to a son of Vortigern, and as Kentigern, given to Glasgow's Saint Mungo. So extremes meet.

Mr. Chapman and Messrs. Drysdale & Co. both send Justin McCarthy's "Life of Gladstone," a handsome octavo volume of 390 pages with 45 illustrations, published by A. & C. Black, of London, and the Copp, Clark Co. of Toronto. Messrs. Drysdale's price is two dollars and a-quarter; Mr. Chapman's, two dollars and a-half, which is a discrepancy. Justin McCarthy knows how to write idiomatic English, he

knows British politics, and he knows Mr. Gladstone and admires him. Hence he has made a book well worth reading, and that will be likely to throw other lives of the veteran statesman into the shade. In spite of his love for the Liberal leader, Mr. McCarthy can criticize the subject of his memoir. His comparison of him with his great opponent Disraeli is a just one. "Gladstone and Disraeli seemed formed by nature to be antagonists. In character, in temper, in tastes, and in style of speaking the men were utterly unlike each other. One of Gladstone's defects was his tendency to take everything too seriously. One of Disraeli's defects was his tendency to take nothing too seriously. Disraeli was strongest in reply when the reply had to consist only of sarcasm. He had a marvellous gift of phrase-making. He could impale a whole policy with an epithet. He could dazzle the House of Commons with a paradox. He could throw ridicule on a political party by two or three happy and reckless adjectives. He described one of Cobden's free-trade meetings in some country place as an assembly made up of "a grotesque and Hudibrastic crew." It is not likely that one of Cobden's meetings was more grotesque or Hudibrastic than any other public meeting anywhere. But that did not concern the House of Commons; the description was humorous and effective; it made people laugh, and the adjectives stuck. Disraeli was never happy in statement. When he had to explain a policy, financial or other, he might really be regarded as a very dull speaker. Gladstone was especially brilliant in statement. He could give to an exposition of figures the fascination of a romance or a poem. Gladstone never could, under any possible conditions, be a dull speaker. He was no equal of Disraeli in the gift of sarcasm, and what Disraeli himself called 'flouts and jeers.' But in a reply he swept his antagonist before him with his marvellous eloquence, compounded of reason and passion. Justin McCarthy does not say that Gladstone's defect of taking all things too seriously arose from his taking himself too seriously as the chief product of the sixth creative day; but this

reason for eloquence, passion, and amusing dignity pokes up its nose through much of the biography. Yet Gladstone could condescend. "Gladstone was always kind to Tupper, invited him to his house, always read and answered his letters (which must have been terribly boring work), and proved that he had never forgotten his old associates at the University." This Tupper was not our Canadian Sir Charles, but Martin Farquhar, the poet of Proverbial Philosophy, whose gentle, lisping accents have been heard in our halls, or, to speak more humbly, in Lecture Room No. I. We also were kind to Tupper, and he did not bore us much.

Another life from Mr. Chapman is the three dollar one of "Napoleon III.," by Archibald Forbes, LL.D., the former war correspondent. It is an octavo of 350 pages and 37 illustrations, and is published by Chatto & Windus of London. The story of Louis Napoleon is a stirring one, though ending with a fall, full of picturesque incidents and teaching important lessons. Few are better fitted to tell it than Dr. Forbes, well acquainted with contemporary history, with scenes of war and with the political life of Europe; and he has told it well as a raconteur, for he is neither an historian nor a moralist. His list of authorities is ample, and he has no doubt had much personal knowledge of the subject of his memoir. Louis Napoleon and my father were enrolled as special constables during the troublous time of 1848, when the Chartists threatened to sack the Bank of England and other public buildings. I have a remembrance of the awe with which my father's baton used to impress my youthful imagination, but I was not aware that his fellow special was to become the Emperor of the French. The empire came to him in 1852, and, two years later, I saw him and the Empress Eugenie drive through Paris, and heard the Strasbourgeois shout "Fifet l'emperare!" These were the stirring days of the Crimean War, when England and France for once were allies. If Dr. Archibald Forbes had conserved his parents' Christianity, and had cultivated poetic diction, he might have written a book more pleasing

to read and more fitted to instruct than this ; but he has his facts well in hand, and one who desires to know these cannot go to a fairer source.

Once more Mr. Chapman ministers to our love of the historical in two warlike volumes clothed in scarlet, and selling for two dollars and a-quarter each. They are handsome octavos, the first being full of maps, plans and other illustrations, and are published in the Colonial Library of Methuen & Co., of London. One is the "Story of the British Army," by Lieut.-Colonel C. Cooper King, F.G.S, and contains 426 pages. Herein one may read all that army's chief exploits from the Battle of Hastings down to 1896, and see pictures of what the original Tommy Atkins looked like, and of his various and interesting transmogrifications. The first Thomas, taken from the Bayeux tapestry, has a sort of disconsolate Harlequin look about him, such as his successors of to-day could not fail to be converted by into a doctrine of very advanced evolution. A boy with a martial turn of mind would revel in this book, which gives particulars regarding all the regiments of the British service. At my last English school we had a manuscript magazine called "The Crutch," because it was intended to help lame composers to travel in the paths of literary execution. A fellow schoolboy, much older than the Talker, who once, however, had the honour of being caned in his company for mathematical deficiencies that were mutual, wrote for "The Crutch" a series of papers, neatly illustrated in water colour, on all the regiments of the British Army. Poor fellow ! he got his cornetcy in time to fall at Balaclava.

The companion volume is "A Short History of the Royal Navy, 1217 to 1688," by David Hannay. It has 474 pages and no illustrations ; hence its interest in the eyes of youth will fall much below that of its predecessor. Mr. Hannay has done his work conscientiously as a serious historical task. There is not much of what might be called light reading in his book, although it deals with many stirring times and incidents. He is a chronicler, and condescends to the small-beer



of the service, such as the pay of captains and A.B.'s. Yet his is a good historical style, such as the reader of a solid, substantial book will be pleased with. He does not refuse to blame where blame is necessary, nor fail to brand some of the greatest of England's ancient captains as mercenary adventurers bent more on plunder than on glory. The Navy is so much before the world's, public just now, that intelligent people should learn the story of its evolution since first it was decided "to show the flag" abroad, and teach the nations that Britain was mistress of the seas. Many will take pleasure in Mr. Hannay's volume, and look eagerly for the forthcoming one which is to complete the history.

A book of Mr. Chapman's that has met with deserved favour is "In the Days of the Canada Company," by Robina and Kathleen H. Lizars, with an Introduction by Principal Grant. It is an octavo of 494 pages and 42 illustrations, and is well got up by the publisher, William Briggs, of Toronto. The Canada Company, founded by John Galt, was once well known in the Province of Ontario, the scene of its operations. The Misses Lizars, descendants of one of the pioneers of the Huron Tract, from various private and published sources, have furnished a most readable story of its settlement, and a view of the social life of the period, namely, from 1825 to 1850. That period was one of marked individuality, everything that its heroes said or did, even to their merrymakings and carousals, being said and done with a will. The active men and women of the time made public opinion, and they made the country. Sketches of famous characters, such as Galt and Dunlop, stories of early settlers, political events, social life, and even literature, are all woven into the narrative, affording in combination such a picture of pioneer life as has hardly been attempted before. To a resident in the old district the work must be deeply interesting, but every Canadian who would remind himself of the way in which our prosperous country has been made must feel patriotic pride in it. To the general reader, "In the Days of the Canada Com-

pany" affords a succession of pleasing and oft amusing scenes set forth by the fair authors in a felicitous manner. It is a prince, or rather princess, among Canadiana, and is excellent value for its price, two dollars.

Mr. Chapman's final book is "The Final War," by Louis Tracy. It is a small octavo of 372 pages and sixteen illustrations, is published by George Bell & Sons, of London and Bombay, and sells for seventy-five cents in paper cover. This is a prophetic book dating from May, 1898, though published in 1897. It begins interestingly, but the interest flags before the finale is reached. France and Germany, having come to the conclusion that Great Britain is grasping too much of the world, send a fleet with a large army in transports to invade the nearer island. The army effects a landing at Worthing, where it is pluckily met by the local volunteers, and immediately after repelled by the advancing British forces. Then the Channel Fleet appears, and by sacrificing itself, annihilates the armament of the Continental Powers. Britain now undertakes the offensive, and lands two armies, one in Germany and the other in France. Russia helps the allies, and the United States join Britain and her Colonies. The enemy is beaten on all sides, and, at last, with the fall of Paris, Europe is disarmed, and the Anglo-Saxon race rules the world. If people will go in for prophetic military romancing, there is nothing to hinder them. Whether they take a pessimistic Battle of Dorking view or an optimistic Bietigheim, they equally stir up a jingo spirit, and foster pseudo-patriotism on the ruins of regard for human brotherhood. I suppose every manly boy has had his day-dreams of warfare, and winning' distinction at the cannon's mouth; but when he becomes a man he puts these away with other childish things, and cultivates the things that make for peace.

Messrs. Drysdale's & Co. send three books to the "Journal," but one of these is Justin McCarthy's Gladstone, already noticed. T. Fisher Unwin, of London, publishes a series of books entitled "Builders of Greater Britain," including bio-

graphics of statesmen, some of whom are comparatively little known, who in their day extended the bounds of the Empire. Of these Messrs. Drysdale lay before us the volume that treats of "Sir Thomas Maitland," written by Walter Frewen Lord. It has 300 8vo. pages and three illustrations, and its price is a dollar and a-half. Sir Thomas was a cadet of the House of Lauderdale, which was not fragrant in Scotland in the days of the Covenant. His period extended from 1759 to 1824, and his public life may be said to have begun in 1790, when he left the army and entered parliament. At first he figured as an obstructionist and Little Englander, but was soon converted into a most zealous and determined upholder of His Majesty's interests the world over. Mr. Lord traces his career, in a plain style, historical rather than biographical, and thus destitute of the incidents, the lights and the shadows, which please the eye in a picture, from San Domingo to Ceylon, thence to Malta, and finally to the Ionian Islands, whence he returned to Malta to die. Though almost destitute of education in the higher sense, and no great soldier, Maitland had great administrative powers, and by his clear head and strong will evolved law and order out of many a chaos. It was meet that his career should be recorded in order that the Briton of to-day should appreciate the debt his country owes to the strong-hearted heroes of past years, by whom, piece by piece, the heritage of the present was upbuilt.

Dr. Lyman Abbott's "Theology of an Evolutionist." is a neat 191-page 16mo. published by Houghton, Mifflin & Co., of Boston and New York. Its twelve chapters deal with Definitions, Creation by Evolution, The Genesis of Sin, the Evolution of Revelation, the Place of Christ in Evolution, Redemption by Evolution, Evolution and Sacrifice, Evolution and Propitiation, Evolution and Miracles, and Evolution and Immortality. Everything Dr. Abbott writes is well written, and from his standpoint carefully thought out. There is a great difference between the crudity of some of his reported sayings in the newspapers and what he gives out in book

form. Especially is this true concerning the book under consideration, which is moderate, Christian, reverent, and need not repel no devout reader. Taking Professor Le Conte's definition of Evolution as "a continuous progressive change, according to certain laws, and by means of resident forces," Dr. Abbott applies this to Theology, repudiating alike the materialistic evolution of Haeckel and Darwin's Struggle for Existence. He says a great many things on all the themes indicated that are true, thoughtful, inspiring, sublime. He believes in the immanence of God in all phenomena, and regards evolution as God's way of working. This is very good. Dr. Abbott is an evolutionist because all biologists are such, and he, being no proficient in biology, modestly accepts their dictum. It is true that a great many biologists, even Christian biologists, are evolutionists, but there are notable exceptions. Old Hosius of Cordova signed an Arian creed in his eightieth year, because all the world was Arian; but Athanasius only cried out the more, "I, Athanasius, against the world!" After a trying time, the world sided with the solitary man. I have, of course, studied biology, yet probably do not know much more about it than Dr. Abbott in view of recent great advances; nevertheless, I am not an evolutionist, because in all the fields of research into which I have strayed I find that evolution is, to say the least, not proven. It is still a working hypothesis and nothing more.

The first Pharaoh whose contemporary record has been found is Snefru. Writing about the tomb of one of his officers, Lenormant says, "It shows us Egyptian civilization as completely organized as it was at the time of the Persian or Macedonian conquest, with all the marks of individuality and of long previous existence." This Snefru, the first to open the mines of the Sinaitic Peninsula, and the husband of Hathor, the tutelary goddess of that Mafkat or Copper Land, is proved by many records to have been the same person as Shemeber, king of Zeboim, one of the Cities of the Plain, and thus to have lived, not, as Brugsch says, 3766 years B.C., but

about B.C. 1920. This, according to the Hebrew chronology, was only 430 years after the Deluge. Some ancient notices of this Snefru, or as they call him, Andubarius, connect him with the Tower of Babel. Where now are the descendants of these ancient Egyptians? Comparative Philology answers the question: they are found among the inhabitants of the Malay Archipelago and Polynesia. The very name of Snefru of Shemeber survives to-day not only in that of the Timboras of Sumbawa, but also in that of the savage Timbiras of Brazil. This is but one example among many of the fall from a great elevation, the visible steps towards which are wanting. The race to which Snefru belonged carried civilization into Egypt, and has no connection with the palæolithic finds of that country. What is true of culture is still more true regarding religion. Polytheism, fetichism, animism are no upward stages by which man energized towards spiritual worship, but stages of degradation by which he fell away from the monotheism of Abraham and Melchizedek.

Dr. Abbott believes in a Fall, but not in that of Genesis. He believes that when man, who is an animal plus a soul, yields to the animal in him, he falls, and that for him is the origin of evil. But we know that bad as sins of the flesh may be, they are not all sin, nor even the worst sins. A spirit may sin entirely independent of the flesh, and such spirits brought sin into the world, according to the Bible story. Dr. Abbott, with all his reverence, is not fair to the Bible. He virtually says, Part of this book is in doubt, but there is no doubt about evolution; therefore, all in the book that is logically inconsistent with evolution must be regarded as a fable. Creation is inconsistent, the Fall is inconsistent, devils are inconsistent, certain miracles are inconsistent: therefore, they must be rejected. This is an enormous concession for a very small return, since biology never yet moved the world and never will, while the Bible has moved it to its foundations. It has been supposed that Moses was ignorant of evolutionary theories, but this is not the case. The cosmology of Egypt

was that of Phoenicia, and that Sanchoniatho sets forth as materialistic evolution. Moses was learned in all the wisdom of the Egyptians, yet he put a new doctrine of Creation in place of the well-known old one of Evolution. There is some truth in evolutionary theories, else would they not have gained such sway in the world of science. There is a gradual development in geological periods, in which life rises, not successively as an inclined plane, but step by step. Such a development, chequered by many a lapse, is found in human culture. It appears in revelation or the capacity for receiving inspiration, which also progressed per saltum. When Professor Le Conte says that evolution proceeds by means of resident forces and applies the statement to biology, he does not necessarily forget what Drummond so much insisted on that Christ is the Life and that God alone has life in Himself, but he leaves the impression that delegated life is self-evolving. In historic time animal and plant evolution has proceeded but a little way, and that almost entirely under the superintendence of man, as in the case of domesticated flowers, animals and birds. Take away that superintendence and they revert to their original strains.

The evolutionist and the student of natural law generally proceed upon a false assumption, namely, that this earth of ours is in a normal condition, however short its stage may be of what it may yet attain to. The Scriptures assert the opposite. They emphasize the curse, not God's curse, for that is foreign to His holy nature, but a real blight that has fallen more or less on all existing creatures and objects. Rivers have been turned into a wilderness, and the watersprings into dry ground, a fruitful land into barrenness for the wickedness of them that dwell therein. The great nations of antiquity are in their descendants' outcasts in the far corners of the earth. There is not a living thing, plant, animal, or man, that has not its deadly enemy in nature. The evolutionist does not say in so many words that this curse or kingdom of wrath is part of God's working, but what else can he make of it?

He will not allow the existence of an enemy in the world to sow tares in its fields, an oppressor bringing sickness to men, an accuser of the brethren, a thief coming daily to steal, kill, and destroy. One would think that Milton was the author of diabolism, and that it has no part in the New Testament which overflows with it. No one who ignores the existence in the world of spirits of wickedness in constant fiendish activity can understand aright the power, the holiness, the glory and the goodness of God. Here I must leave Dr. Abbott's little book. He has said all that can be said for the theology of an evolutionist, and has said it well. With much that he has stated I can agree, but his doctrine that sin is of the flesh is an exploded gnostic error, which Paul's figurative use of the body of sin and death does not justify. Paul had not known sin but by the commandment, Thou shalt not covet : for, envy the rulers of the Jews slew Jesus : and these were sins of the spirit. The theophanies of Old Testament times attest a visible self-manifesting God, an enlightener, instructor, deliverer, law-giver and healer, and these theophanies must be given up in order to the reconciliation of evolution and the Bible. But there are a hundred things besides that call upon the evolutionist for more evidence, in all departments of scientific research, as well as the Beginning of the Creation of God. He must never forget that his evidence, however large, is circumstantial and nothing more. The testimony of Him who laid the foundations of the earth, when the morning stars sang together, will outweigh in any respectable court of justice evidence that is indirect or circumstantial, the relevancy of which may be simply a concatenation of the imagination. Besides, cause and effect are without significance in a materialistic system. As for the great first cause, He is not arbitrary, but He is free.



## Editorials.

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### COLLEGE SENTIMENT.

At the meeting of the Alumni there was, among the older graduates particularly, a feeling that such meetings satisfy a need in their natures as well as a corresponding need of the College. Even hard students and busy pastors find that sentiment fills a large and important part of life, and that this sentiment must be fed in order to reach the high-water marks of life. Few things enter more strongly into a man's life than the associations of his college days, when he listened with open and active mind to able professors and mingled with kindred spirits in Lecture Halls and dining-room. To go back to the scenes of these experiences is like visiting the haunts of his childhood. It does him good to tell his comrades and old teachers the road he has been travelling, the obstacles he has met with, and the solutions he may have found for the mysterious problems of existence. The College Halls furnish for him an escape for the suppressed thoughts that have been accumulating. Even if the expression of these thoughts should startle his Alma Mater, he knows he can reckon upon her generous indulgence.

But if he is willing to give the product of his life and experience, he also gets inspiration and courage from young, hopeful men who live in the atmosphere of thought and life. He comes into contact with students who are grappling with the great problems of their time and discovering new ways of applying the eternal principles of Christianity to the changing conditions of life. He rejoices to find that men of clear heads and warm hearts are guiding their classes with untrammelled thought into the deep things of God and man as they have been revealed and as they are understood by them-



selves and by the men of their generation. He has always felt that the institution to which he is proud to belong stands for something, for some great aspect of truth which is necessary for the life of the world, and that that truth finds embodiment in professors and students, and that it constitutes the living bond which makes all the factors of the institution a living, growing organism. In such an institution a graduate never loses interest; he will have his enthusiasm fired whenever he thinks of her, and will always be ready to work for and make sacrifices to promote her prosperity, and will seek to insure that in her halls from year to year will be men of pure life, of fearless thinking and courageous conduct.

A college having this spirit, having graduates with such sentiments, will never be considered superfluous. It will stand for something which will enter into and be indispensable to the life of church and state; it will cherish a generous and appreciative spirit towards all other colleges, and will not forget that in our growing country there will be a place for each college, and that each one will stand for some great characteristic such as will broaden and vitalize the church for her great mission upon the earth.

The strength of a college does not depend so much upon fine buildings, large endowments, or even scholarly professors, as upon a sentiment of loyalty and love on the part of all identified with it, an enthusiasm begotten of the idea that their college represents what is best in life and that a vital, sympathetic relationship exists between professors, students and alumni. While all that pertains to the method of the self-seeking demagogue and unscrupulous politician must be put aside with contempt, yet it is not surely too much for the child to expect different consideration at the hands of its parent from that which he receives from strangers. It is not incompatible with a man's duties to others to realize that his own children have claims upon him which, if not met, will disqualify him for the proper discharge of his duties towards everybody else. The college that has in it the elements of duration and

power is that one which cultivates the sentiment of loyalty and devotion to all that it is supposed to stand for, through the life and work of its members.

It was a happy coincidence that the first Alumni conference of this college was held in Jubilee Year, which is thought to have inaugurated a new era in our national life. Is it too much to expect that the conference of last fall will mark the beginning of a new departure in the history of the college by which its influence will be widened, through professors, students and Alumni being drawn closer together and uniting their strength in making the institution an instrument of God through the appropriation of the life of the Master and the manifestation of His Spirit ?

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#### BUSINESS.

It has recently come to our notice that occasional numbers of the "Journal" do not reach their proper destination, and also that a few incomplete copies were accidentally sent out from the Printing office. We would, therefore, request that notice of any such irregularity be at once sent to the Treasurer, so that, as far as the limited number at our disposal may permit, the missing numbers may be forwarded before the close of the Session.

We may also be permitted to take this opportunity of informing our subscribers that the continued existence of the "Journal" depends on a prompt and general recognition of its financial claims as placed before them by the Treasurer.



## Partie française.

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### PHÉDON, OU DE L'ÂME.

Par M. LE PROFESSEUR COUSSIRAT, Officier d'Académie.

C'est un assez petit livre que le Phédon. Il contient tout juste 139 pages in-octavo, en gros caractères, dans l'admirable traduction de Victor Cousin. Mais on n'en doit pas mesurer l'importance à l'étendue. Les âmes les plus fières et les plus hautes de l'antiquité l'ont étudié avec ferveur. Et lorsque Caton d'Utique, vaincu par Jules César à Pharsale et à Thapsus (46 ans av. J.-C.), résolut de se donner la mort pour ne pas survivre à la liberté de sa patrie, il consacra ses dernières heures à le méditer. Les philosophes spiritualistes y trouvent encore des armes pour combattre leurs éternels ennemis, les chevaliers de la fange.

J'ai cru qu'il n'est pas impossible d'intéresser un moment à l'auteur, au héros, et surtout au sujet de cet ouvrage, ceux que préoccupent les grands problèmes du genre humain.

#### I.

L'auteur est illustre entre tous ; il s'appelle Platon, le divin, l'immortel Platon. Les dieux, suivant la légende, le comblèrent de tous les biens qu'envient les mortels. Les abeilles de l'Hymette déposèrent leur miel sur ses lèvres à peine ouvertes, et il en jaillit une éloquence qui charma ses contemporains et ravit encore la postérité. Jamais la belle prose grecque ne s'éleva plus haut que dans ses dialogues. De naissance royale par son père, qui descendait de Codrus, il eut pour ancêtre maternel le législateur Solon. Outre le génie et la fortune, il reçut en partage la beauté, dont les Grecs

avaient fait un culte. Sans se dérober aux devoirs du patriotisme, il ne connut d'autre ambition que d'acquérir la sagesse. Le plus beau des titres à ses yeux était celui de philosophe. Pour s'instruire, il entreprit de longs voyages en Égypte, en Sicile, en d'autres pays renommés ; il alla, dit-on, jusqu'aux frontières de l'Inde.

Philosophe, il l'est jusqu'à la moelle, mais sans pédantisme. La poésie déborde de son oeuvre. Une fantaisie ailée se joue dans ses spéculations les plus abstruses. Platon est un poète pensant. Sous le beau ciel de l'Attique, dans les jardins d'Académus et sur l'Agora, à l'ombre du Parthénon ou des Propylées, en face des flots bleus du golfe d'Égine, entouré de nombreux disciples, il répandait, comme son maître Socrate, ses idées en images brillantes, ou gracieuses, ou sublimes. Il se mirait dans l'infini, et il en était lui-même l'éblouissant reflet. On croit le voir, avec son fin sourire, prêtant à Socrate plus qu'il n'en avait reçu et que celui-ci n'eût sans doute accepté, éloignant ainsi de lui la coupe de ciguë que le plus sage des Grecs avait dû boire pour apaiser d'implacables inimitiés. Et on aime à se le représenter écrivant encore jusqu'à moment où la mort arrêta sa main, à l'âge de 82 ou 83 ans (de 429 ou 430 à 347).

Mon admiration toutefois a des bornes, comme l'océan. 'Amicus Plato, sed magis amica veritas.' j'aime Platon, mais j'aime mieux la vérité. Je ne m'aveugle point sur les lacunes, les défaillances, les égarements de son système. Il était païen, et il n'avait pu répudier de tout point l'héritage de ses pères. Sa République est loin de réaliser l'idéal que nous rêvons. Ni la liberté, ni l'égalité, ni la fraternité universelle n'y trouvaient place. Le citoyen y était sacrifié à l'Etat, la famille s'y absorbait dans la communauté et peut-être dans la promiscuité. Je n'aurais pas voulu y vivre. Malgré cela, affranchi de la plupart des préjugés de son temps, il s'est élevé très haut dans les régions de la pensée pure, si bien que d'illustres pères de l'Église lui ont attribué une sorte d'inspiration divine et l'ont salué comme un précurseur du Christ.

## II.

S'il faut l'en croire, c'est à Socrate qu'il doit le meilleur de son enseignement. Et Socrate est le héros du Phédon. On y voit comment sut mourir le sage Athénien. J. J. Rousseau, Lamartine et d'autres ont écrit sur ce sujet des pages éloquentes, mais elles ne valent pas le simple récit de Platon, d'où se dégage, par l'accumulation de détails un peu familiers, une indéfinissable impression de grandeur. Je le transcrirais tout entier s'il était plus court.

Accusé par Mélitus et Anytus, à l'âge de 70 ans, de ne pas croire à la religion de l'Etat et de corrompre la jeunesse, Socrate répond dans son Apologie qu'il n'est pas athée et qu'il a toujours enseigné une morale pure. Faible et trop hautaine défense auprès des juges prévenus de l'Aréopage. Aussi est-il condamné, quoique à une faible majorité de voix. L'exécution aurait dû suivre aussitôt le jugement. Mais le vaisseau conduisant la Théorie qu'Athènes envoyait chaque année à Délos étant sur le point de partir, l'usage voulait qu'on en attendît le retour avant de mettre à mort les criminels. Aidé par ses amis, Socrate aurait pu fuir, mais il s'y refusa pour obéir aux lois qu'il évoque dans une prosopopée sublime (voir le Criton). Le vaisseau est enfin signalé. Dès l'aube du jour fatal, Phédon, Criton, Simmias, Cébès, Apollodore et d'autres disciples se réunissent sur la place publique, qui était tout près de la prison. Introduits auprès de Socrate, ils ne savent d'abord que gémir sur le sort de leur maître. Celui-ci les reprend avec douceur, et leur expose longuement les raisons qu'il a d'espérer en une félicité parfaite après cette vie.

Comme le soleil baissait, raconte Platon, il se leva et passa dans une chambre voisine pour prendre le bain. . . . Puis on lui apporta ses enfants, car il en avait trois, deux en bas-âge, et un qui était déjà assez grand ; et on fit entrer les femmes de sa famille. Il leur parla quelque temps en présence de Criton, et leur donna ses ordres ; ensuite il fit retirer les femmes et les enfants, et revint nous trouver. . . . En rentrant,

il s'assit sur son lit, et n'eut pas le temps de nous dire grand chose, car le serviteur des Onze entra presque en même temps pour lui annoncer que le moment était venu de boire le poison. . . Socrate prit la coupe avec la plus parfaite sécurité, sans aucune émotion, sans changer de couleur ni de visage ; mais regardant cet homme d'un oeil ferme et assuré : "Dis-moi, est-il permis de répandre un peu de ce breuvage pour en faire une libation ?" Socrate, lui répondit cet homme, nous n'en broyons que ce qu'il est nécessaire d'en boire. " J'entends," dit Socrate, " mais au moins il est permis et il est juste de faire ses prières aux dieux afin qu'ils bénissent notre voyage et le rendent heureux ; c'est ce que je leur demande. Puissent-ils exaucer nos vœux !" Après avoir dit cela, il porta la coupe à ses lèvres, et la but avec une tranquillité et une douceur merveilleuse.

Ses disciples alors éclatent en sanglots ou pleurent en silence. " Que faites-vous," dit-il, " ô mes bons amis ! N'était-ce pas pour cela que j'avais renvoyé les femmes, pour éviter des scènes aussi peu convenables ? car j'ai toujours ouï dire qu'il faut mourir avec de bonnes paroles. Tenez-vous donc en repos, et montrez plus de fermeté" . . .

Pendant Socrate qui se promenait dit qu'il sentait ses jambes s'appesantir, et il se coucha sur le dos comme l'homme l'avait ordonné. En même temps le même homme qui lui avait donné le poison, s'approcha, et après avoir examiné quelque temps ses pieds et ses jambes, il lui serra le pied fortement, et lui demanda s'il le sentait ; il dit que non. Il lui serra ensuite les jambes, et, portant ses mains plus haut, il nous fit voir que le corps se glaçait et se raidissait ; et, le touchant lui-même, il nous dit que, dès que le froid gagnerait le coeur, alors Socrate nous quitterait. Déjà tout le bas-ventre était glacé. Alors, se découvrant, car il était couvert : " Criton," dit-il, et ce furent ses dernières paroles, " nous devons un coq à Esculape ; n'oublie pas d'acquitter cette dette."

“Cela sera fait,” répondit Criton ; mais vois si tu as encore quelque chose à nous dire.”

Il ne répondit rien, et un peu de temps après il fit un mouvement convulsif ; alors l'homme le découvrit tout-à-fait : ses regards étaient fixes. Criton, s'en étant aperçu, lui ferma la bouche et les yeux.

Voilà quelle fut la fin de notre ami, de l'homme, nous pouvons le dire, le meilleur des hommes de ce temps que nous avons connu, le plus sage et le plus juste de tous les hommes.

Qu'on me permette de citer ici quelques beaux vers de Lamartine, *La mort de Socrate*, p. 353 :

Comme un lis sur les eaux et que la rame incline,  
Sa tête mollement penchait sur sa poitrine;  
Ses longs cils, que la mort n'a fermés qu'à demi,  
Retombant en repos sur son oeil endormi,  
Semblaient comme autrefois, sous leur ombre abaissée,  
Recueillir le silence, ou voiler la pensée !.....  
Sa main, qui conservait son geste habituel,  
De son doigt étendu montrait encore le ciel;  
Et quand le doux regard de la naissante aurore,  
Dissipant par degrés les ombres qu'il colore,  
Comme un phare allumé sur un sommet lointain,  
Vint dorer son front mort des ombres du matin,  
On eût dit que Vénus, d'un deuil divin suivie,  
Venait pleurer encore sur son amant sans vie;  
Que la triste Phébé de son pâle rayon  
Caressait dans la nuit, le sein d'Endymion;  
Ou que du haut du ciel l'âme heureuse du sage  
Revenait contempler le terrestre rivage,  
Et, visitant de loin le corps qu'elle a quitté,  
Réfléchissait sur lui l'éclat de sa beauté,  
Comme un astre bercé dans un ciel sans nuage  
Aime à voir dans les flots briller sa chaste image.

Il n'y a pas lieu de supposer que l'imagination du poète philosophe ait embelli les derniers moments de Socrate. L'espoir d'une vie future suffit à expliquer une si noble fin. “J'espère,” disait-il, “dans une destinée réservée aux hommes

après leur mort et qui, selon la foi antique du genre humain, doit être meilleure pour les bons que pour les méchants.”—Et plus loin : “ Je ne m'afflige pas de vous quitter, vous et les maîtres de ce monde, dans l'espérance que dans l'autre aussi je trouverai de bons amis et de bons maîtres.”

Et c'est précisément à exposer “ les raisons qui le portent à croire qu'un homme qui s'est livré sérieusement à l'étude de la philosophie doit voir arriver la mort avec tranquillité et dans la ferme espérance qu'en sortant de cette vie il trouvera des biens unis,” c'est à cela qu'il consacre son suprême entretien.

*(A suivre.)*

