



### OUR LATE QUEEN

"Well done, thou good and faithful servant enter thou into the joy of thy Lord."—Matt. xxv: 21.

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All business communications should be addressed to the Treasurer, H. S. LEE, B.A. and all other correspondence to the Editor-in-Chief, W. G. BROWN, B.A., 67 McTavish Street, Montreal, Que.

## THE ETHICAL DEVELOPMENT OF CHRISTIANITY

BY THE REV. PROF. SCRINGER, D.D.

### III

#### EARLY EXPERIENCES.

It is one of the established characteristics of the evolution of life that every new type should first appear in a strong and vigorous, almost an exaggerated form. Its structure is, however, always comparatively simple and the type itself somewhat unstable, liable to be much affected by its early environment and speedily becoming more complex in organization in response to the new conditions.

Something like this was the case with the new ethical type which appeared with Christianity. It was strong, vigorous and aggressive. Its moral principles were cleancut and

decided ; its adherents were enthusiastic, sure of their ground, and somewhat impatient of nice distinctions in casuistry. It pushed its propaganda with tremendous vigor, so that by the end of the first century it already had numerous adherents in almost all the great centres of the known world. So active and energetic was it that succeeding ages have been ever since disposed to regard the Apostolic period as the ideal stage of the church's existence which is to furnish the norm and standard for all others. Apostolic teaching and apostolic example are regarded as being the last court of appeal for all disputes and controversies, theological or practical.

Up to a certain point this estimate of apostolic Christianity is justified. Everything essential to the highest form of religion and morals is there. What cannot be found there, at least in germ or suggestion, can have no absolute claim on the adherents of Christianity in any subsequent age. But we must not imagine that the actual condition of the apostolic church was perfect or suppose that it could have been permanent. It at once came into contact with other forms of thought and was modified in its doctrines, or at least in the mode of stating them, sometimes for the better, often for the worse. It also had to deal in practical matters with conditions which reacted on the character of adherents and modified their interpretation of ethical principles. Every new situation they had to face made them study those principles afresh in order to see their bearings. Where erroneous, one-sided or extreme conclusions as to duty were reached as the result of this study, these were gradually in most cases corrected or modified by observation of the consequences to which they led, until a juster judgment was reached by the Church and a more comprehensive view of Christian duty came to prevail. This process of thought in the Church, slow but ceaseless, owing to the constant stimulus of actual experience, ever progressing towards greater clearness and firmness of conviction as to moral distinctions, is what constitutes the ethical development of Christianity.

Some of the earlier experiences of the church, already tolerably familiar, will serve to illustrate this process with

its results, and may at the same time be interesting studies in themselves.

We saw in a previous paper that one of the characteristic features of Christ's ethical teaching was the supremacy of love. This was so frequently impressed upon the disciples and so splendidly exemplified by His own life that they could not mistake its importance. It constantly appears in their teaching as well. It was inevitable that it should express itself in some novel experimental forms in the early history of the church. One of the best known of these was the establishment of at least a partial community of goods among the members of the Church at Jerusalem. There can be no doubt as to the spirit which originated this system, and if that spirit could have been continued free from all intermixture of human weakness and selfishness it would seem as if it ought to have been successful. The ideal is one at any rate which has never ceased to captivate the imagination of enthusiasts. If it had never been tried we should doubtless have not a few in the church to-day bewailing the want of faith and the want of love which hinder this perfection of Christian brotherhood. But the experiment there was soon discontinued and was not attempted at all elsewhere. It so speedily proved disastrous that they had to study the application of their great principle afresh, and they learned that there was no such short cut to its perfect realization in actual life. They found they had to study human nature and the conditions of human existence as well, and to fit in their doctrine so that it would harmonize all these if it was not to do even more harm than good. That the problem of wisely providing for the wants of the poor is no easy one is abundantly evidenced by the fact that it is still largely unsolved. But when there comes such a revival of spiritual life that the church will honestly take up the task of solving it there are some experiments which it will not now need to repeat, and there are some lessons which it can hardly fail to learn from the past. The centuries now gone have not been altogether devoid of practical teaching.

Another characteristic feature of Christ's teaching was the duty of self-sacrifice. Naturally, His first exposition of this duty, or rather of the necessity for it that would be forced upon them by their situation if they were to continue faithful, was exceedingly unpopular with the disciples. Their minds were filled with the political Messianic dreams of their fellow-countrymen, and they could not understand how there should be any great call for sacrifice. But they were soon undeceived, and the early Church, exposed to persecution from every quarter on account of the faith, responded heroically to the need. As the persecution became steadily fiercer, until it culminated in the martyrdom of large numbers of the faithful, so the spirit of the Church rapidly rose to the occasion. The first few examples of martyrdom for the sake of the Gospel no doubt spread consternation among the believers, as a similar experience in any part of the Church would do to-day. But presently we find a revulsion of feeling, and leading Christians, instead of shrinking from death as something to be dreaded and shunned, actually came to court the crown of martyrdom, though often obtained only after suffering almost incredible refinements of cruelty. They longed for it with an eagerness that would have been unspeakably heroic if it had not been morbid and exaggerated. Three centuries of heathen persecution, more or less acute, according to the spirit of the reigning emperor, restored the balance, and left the conviction deep and clear in the mind of the universal Church that no man need go out of his way to seek martyrdom in order that he might be faithful to the cause of Christ and witness a good confession before the world.

Curiously enough, the application of this same principle in a different direction, at a comparatively early period, was characterized by a similar exaggeration and has proved much harder to correct. The practical difficulty in the attainment of personal holiness, and the disappointment felt by earnest souls in every age as to their own progress, not unnaturally suggested the method of voluntary self-denial, self-imposed poverty and bodily discomfort, as one that was likely to secure better results. An erroneous philosophy widely current

at the time as to the inherent evil of matter, probably had not a little to do with this development. But in any case, the example of a few hermits in the Egyptian desert rapidly spread and induced many thousands to adopt the life of complete self-abnegation, almost to the limit of human endurance for the good of their souls. At a later time, these grouped themselves into religious orders under fixed rules for the better systematization of their self-denials. One must certainly respect the aims of many who gave themselves to this hermit and monastic life. One would fain hope that they found at least some part of their desires for greater holiness realized. But the whole history of the monastic movement, after allowing for all that can be said in its favor, shows that it was and is based upon a misconception. The highest type of Christian character is not to be gained that way, and the experiment has taught the Church, or at least some portion of it, the elementary truth that no one needs to impose any fictitious hardships on himself in order to live a life of self-denial. The fundamental obligations of fidelity, honesty, and love to one's kind will furnish all the occasions for self-sacrifice needful for the development of right character, and more wholesome occasions than those imposed by any rule. The crudest of all types of character is that which is built up according to arbitrary rules. Far nobler and worthier is that which constantly brings the intelligence into play to direct the application of a general principle to the varied exigencies of daily life. If it allows greater possibility of making mistakes, it at the same time affords better opportunities of correcting them and of learning useful lessons from the unfortunate experiences of the past. But it probably needed the history of monasticism to make that clear to the Church.

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Walk before God, and perfect be ;  
 Care not for human eyes,  
 Which but the outward see ;  
 To heaven's standard rise.  
 Be not afraid to let thy ways—  
 Each thought, each word, each deed—  
 Be tested by the searching rays  
 Which from His throne proceed.

## THE ELDER AND HIS WORK.

BY REV. J. M'LAREN, D.D.

Of all the well-known features of Presbyterianism, none is so characteristic as the eldership. Our Calvinistic creed, our simple form of worship and the diaconate, though from long historical association apparently inseparably bound up with our Church polity, are, after all, in no way essential to it. For are they necessarily permanent. They are the product of time and circumstance, and liable to change and pass away. Our austere puritanical worship may make room for an elaborate ritual, the diaconate may be exchanged for a board of managers, and even that which appears to many to be a fixture, the Westminster Confession of Faith, may undergo revision, and be so transformed, that our stern Calvinism will assume the aspect of bland Arminianism or sceptical Arianism. It will not do to exclaim, Never! and ostrich-like hide one's self from passing events. The truth is that Presbyterianism has taken quite a few strides in most of these directions already. Could our forefathers arise from their graves, they would be aghast to hear "the kist o' whistles" in most of the churches, the reading of "collects," and committees tinkering with our venerable Standard. But no such change can possibly take place with regard to the eldership; it is essential to Presbyterianism; it is the *sine qua non* of our denominational existence; it is the foundation on which we build our ecclesiastical superstructure. If that be impaired the edifice is endangered, and may eventually fall to pieces; on the other hand, whatever strengthens it is for the welfare of the whole Church. It is therefore of the utmost importance to us as a denomination to ascertain what defects may be found regarding the eldership as it is amongst us, and discover the necessary remedies.

Exclusive of ministers of the Gospel, there are within the Presbyterian Church in Canada in round numbers 7,000 elders; the counterpart of that 7,000 in Israel who never bowed the knee to Baal. They have been solemnly set apart for the

service of God, undertaking "to feed the Church," "to watch for their souls," "to be examples to the flock," "to labour in word and doctrine," "to rule well the house of God," "to pray over the sick," "to warn the unruly." This implies that the elder should preach the Gospel wherever and whenever required; instruct the young in the Sabbath school and at their own homes; nourish the spiritual growth of young Christians, and stablish the aged disciples; pray for those committed to his care, in the closet, the cottage and the church; lead the unconverted to Christ, and administer the ordinances of the house of God. In short, he should strengthen and support his minister in every good word and work, even as Aaron and Hur upheld the hands of Moses whilst waging war with the hosts of Amalek. Well might Sir Ralph Abercrombie say, when ordained an elder in the Church of Scotland, "I regard it as the highest honour I can receive on this side of Heaven." If all in that sacred office were imbued with the same spirit, were filled with a similar sense of honour and responsibility, thoroughly consecrated and well disciplined, what a mighty force that 7,000 would be making for righteousness! What wonderful victories could be achieved over the powers of darkness, with what rapid advance would the Kingdom of Christ move forward! We would not need to be forever on the defensive, but would be constantly aggressive, making swift inroads on the kingdom of Satan. There would be no lapsed masses to deplore, no poor in our midst destitute of the Gospel, no sincere servant of Christ left to struggle alone without kindly guidance and encouragement. The flagrant vices of our country would be overcome and crushed, for I know of no system so well able to cope with the evils of age as Presbyterianism rightly carried out. But what is the result? Undoubtedly the eldership has rendered invaluable service to our Church. But, after all, there has not been accomplished anything like what we have a right to expect. Pastoral visitation is left mainly to the ministers, the little done by the elders being perfunctory, confined almost altogether to distributing communion cards and seeing the sick. There is not much individual effort on their part to win the



careless and unconverted for Christ, and as little personal interest in the spiritual welfare of members of the church committed to their care. The young are welcomed on profession of faith in Christ, and after that left to take care of themselves. They are gladly planted in the house of God, but afterwards left to grow as best they may. The elders do not make themselves heard at the prayer meeting and in the discussions of our Church courts as much as they should. Of the 280 appointed commissioners to the General Assembly last year, 150, or more than one half, never put in an appearance, of the total, 7,000 in our Church, not much more than one-third engage in Sabbath school work. These are painful facts which can be verified at any time from the General Assembly Blue Books. What then can be at the bottom of all this? Surely it is not that in the Presbyterian Church there is less grace and ability than in other denominations. I feel sure that our elders, take them all in all, are "able men, men who fear God, hating covetousness," men of whom any Church might well feel proud. To my mind the fault does not lie so much in them as in several defects in the working out of our system, perhaps small in themselves, but which like grains of sand in a perfect machine, may greatly lessen the work done, if not completely stop it.

1. The first of these I would mention is the want of a time limit. Just as among ministers so among elders: there are a few quite unworthy of the office; men who have no higher conception of their duties than merely to pass the elements at the communion. One of the number, near Montreal, lamented there was nothing further left for him to do when managers were appointed "to take up the coppers." Another has become somewhat celebrated. When asked, as an elder, if he could pray, he said No; Preach? No; Teach? No; What then? "He could object." It is to be hoped there are not many like these unworthies. But the truth is, once in, they can scarcely be got rid of. It is an easy thing to put them into the office, but it would take an earthquake to put them out of it. The starvation process can't be applied to them, they can't be rozen out by members absenting from Church service, nor

will the few zealous ones undertake to approach them and say, "We are sorry to inform you that your usefulness is gone, and it would be better for all parties if you would step down and out." These and other dark methods, not unknown in the experience of ministers, are totally unheard of with respect to elders. Yet it is felt on every hand that these incapables should be made to withdraw. Moreover, the very best of our elders must reach the limit of usefulness. The General Assembly has fixed the age for a minister at seventy, when he is gently let down with the title of pastor emeritus—whatever that may mean—and with a place on the list of annuitants. Dr. Chalmers used to regard sixty as the time to cease work, and make the remainder of the three score and ten a Sabbath of years, whilst many of our congregations think a minister merely marks time after fifty. The time has not been so fixed for elders, but in the course of nature they must become physically unable to attend to the duties of their office, and with advancing age the mind inevitably tends to conservatism. Desirous of having all things continue as they were from the beginning, every new departure is regarded with suspicion and frowned upon. Hence the increasing desire among members of the Church for young men rather than old ones in the Session, young men full of vim and energy. But how is this evil to be remedied? Only in one way; by a time limit. Let the elders be elected for a term of years only, three or more, as the case might be, and, like the managers, so many retiring each year, of course open for re-election if deemed expedient. In this way, and in no other, would minister and congregation have the opportunity of weeding out cumberers of the ground, who are not only useless, but positively hurtful by their example to others.

II. A second defect in the work of the eldership is want of time. On an average there is one elder for every fifteen families, or twenty-eight members, and to visit, teach and attend to these, as they should be attended to, calls for a serious demand upon their time. Four rounds a year, none too often, spending a decent amount of time in religious conversation, would require not less than about a fortnight. Doubt-

less there are many in independant circumstances, who can readily afford the time, but to the great majority of our elders, earning their bread, "I haven't time," is in most cases perfectly just. How can this evil be remedied? Simply by remuneration. Some may hold up their hands in horror at such a proposal, but it is only seeking to carry out the instruction of the Apostle Paul. "The elders that rule well, let them be counted worthy of double honour, especially they who labour word and doctrine." Honour in this verse does not mean respect or praise, but hard cash, as is evident from the reasons adduced. For the Scripture saith, "Thou shalt not muzzle the ox that treadeth out the corn," and "the labourer is worthy of his hire." It is apparent the Apostle is thinking of making adequate recompense to all the elders engaged in the work of the ministry, and thus our best commentators, as Ellicott, render it, "double remuneration." All should be paid according to their time, whether given partly or wholly in the service of Jesus Christ. So far the Church recognizes the principle in saying that the travelling expenses of the elders to the Church courts should be defrayed. It only errs by defect. It ought to go further. The farmer or mechanic who cannot leave the field or bench to do the work of the Church without finding a substitute, or losing in proportion to the time, in all justice should be recompensed, and the outlay made good. Of course it may be said the Church courts would not interfere with such a transaction. True, but as long as it is not a recognized right, men of feeling will not accept any such thing, and so their service will be impaired, but so soon as the principle is adopted and acted on, the elders will go on with their duties in better heart, and the prosperity of the Church be advanced. At any rate, this reasonable excuse would be removed.

III. Another cause of deficiency in the work of the eldership is our departure from the New Testament idea of that office and from the logical basis of Presbyterianism. It would be out of place to discuss that point here, but permit me in a word to say that our theory of Church government starts with the theory of two orders, elders and deacons, for the care

of the spiritual and temporal affairs of the Church. We rightly claim the equality of the elders, the moderator simply being *primus inter pares*, holding equal office and clothed with equal authority. So much for our theory; what of our practice? It seems to me beyond all dispute that this equality is long since a thing of the past. We have come to distinguish two classes of elders, a superior and inferior, the teaching and ruling, the clerical and lay. They do not have equal ordination; one is ordained by prayer and the laying on of hands, the other simply by prayer. Equality of authority is gone; one has a prescriptive right to the highest offices in the Church, the other is as rigidly excluded. Thus we end by practically establishing three orders, or a modified episcopacy on a small scale. What solitary reason can be advanced for not permitting the so-called ruling elder to administer the Sacrament? Why should he not be eligible for the moderatorship of Presbytery, Synod, or even General Assembly? Is it for want of men of ability? Can it be supposed that the men who take a foremost place in Parliament, on the Bench, at the Bar, and in the Exchange, are incapable of conducting the business of our highest Church courts? Not to speak of illustrious elders in Britain and the United States, men who have made themselves famous in the annals of history, we have in our Dominion men perfectly able to conduct the most difficult business of our highest Church courts. When we get back to primitive Presbyterianism, there will be a higher ideal of the eldership, and increased activity.

IV. Lastly, the want of training is an obstacle in the way of their usefulness. We expect them to preach and teach, visit and pray, without furnishing them with any training for the work. A severe course of study and experience in the mission field is required of one preparing for "the ministry," but nothing in the nature of preparation is required for the eldership. Hence the elders are seldom heard in prayer meeting, or in the Sabbath service. Many, in absence of the settled pastor, are helpless to conduct the worship. In this respect we might well borrow a leaf from the work of other religious denominations. An adequate training, theoretical

and practical, is demanded of all their officers and elders. Whilst not making it compulsory, why not give an opportunity for study in our colleges to such as are apt to teach, who do not desire to make a life work of the ministry? Give them a fair acquaintance with the English Bible, for which there should be a chair in every college, for after all the vernacular is the main instrument of work for minister or elder, Along with that there should be a chair of practical theology, akin to clinics in the medical course, training to visit, to deal with enquirers after the way of salvation, and to administer comfort and sympathy to the afflicted, and counsel and strength to the tempted. There should also be some suitable preparation in the best methods of conducting the prayer meeting, and for undertaking the instruction of the young in the Sabbath schools. There seems to me no reason why our colleges should not become normal schools for our eldership. What would be required of our theological halls would add little to the burdens of the professors, and a little extra in our expenditure for the education of the ministry. But that would go a long way to making our elders more efficient co-laborers in the vineyard, and then we would not have the millenium at hand, but we would see our Church advancing at such a rate of progress as is unknown at present.

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Walk before God : be often where  
 No human eye can see ;  
 And all thy heart to Him make bare ;  
 From secret sins be free.  
 Thus all thine actions and thy ways  
 Shall His approval meet ;  
 Thy life shall be a life of praise,  
 Its end a triumph sweet.

Walk before God ; be not at ease  
 Though saints may think you right ;  
 Be careful that Himself you please,  
 Be perfect in His sight.  
 The fear of man but brings a snare—  
 Care not for smile or frown ;  
 Misunderstood, still do not dare,  
 " That no one take thy crown."

## ON MINISTERIAL ASSISTANTSHIPS.

BY AN OCTOGENARIAN.

The subject of Ministerial Assistantships has of late been more or less discussed in the Canadian Presbyterian Church papers, and it seems somewhat strange that the matter has not been taken up more earnestly, and before this time put into general practice. We presume to think that the position of assistant to an experienced minister would be found very beneficial to our young licentiates, who are often hurried into the pastorate in many cases without any experimental knowledge how the business of the Session, or the Board of Managers, or other parts of Church work should be conducted. In all the other learned professions, as they are called, an apprenticeship is considered necessary, and the aspirant to office must pass some time under the direction of an experienced member of the profession he seeks to enter.

With the Church licentiate it is different, and while the professors of Pastoral Theology, Homelitics, and Church Government, may now, in these days, devote some time to the practical work of the pastorate and the Order of Procedure in Church Courts, there are parts of the work of the minister which can only be acquired by actual experience in a regularly organized congregation. It is quite true also, that our students through the knowledge gained in the mission field, have an immense advantage over those entering the ministry in the olden time, for whom no such work was available; in fact they were not permitted to open their lips in public until they had received licence to preach. But after all the advantages attainable in the Divinity Hall and Mission Field, we have met many young ministers who have told us they have never been present at a meeting of Session, had not the least idea how such should be conducted, nor the framing of the minute (which they have often to do), to record the same without even a session book, as they were the first pastors of the congregation to which they had been called.

In this paper we purpose giving our experience in the position of assistant or helper as it was called fifty years ago, and while there have been many changes since that time, both in the Divinity Halls and the Home Mission Fields, it seems to me there is the same pressing necessity for some more practical training for the efficient discharge of the pastorate to-day that was felt and partly carried out fifty years ago.

We were brought up in connection with the Established Church of Scotland, and expected some day to occupy the honoured position of a parish minister, but events were taking place during the time we were passing through the Divinity Hall, which led us to leave the Established Church and cast in our lot with the Free Church. In consequence of that step, having to make our own way, it was some six years after the Disruption before we were ready for licence. By that time matters had begun to assume a settled condition. The supply of licentiates was abundant, the spiritual revival which had preceded and followed the Disruption had provided a large number of young men for the ministry, and there was by that time no urgent need for every licentiate being settled as soon as he was licenced. Having lost her civil status by her separation from the State, her ministers could no longer expect to command the respect and exert the influence they enjoyed as ministers of the parish; the Free Church realizing that if she were to hold her position in the country as an unendowed and disestablished Church, she must, under God, be able to send forth to her ministry men fully equipped every way, by education and experience, to fill her pulpits and minister to her adherents. As a means to that end the General Assembly passed and strongly supported a recommendation that, as far as it was possible, every licentiate, before being settled over a congregation, should spend a year as assistant to some experienced minister. There was no stringent enactment, but a strong recommendation, and for a time, many of the licentiates in the Home Churches then and to-day enjoy such a period of practical training.

We received licence from a country Presbytery in 1849, while engaged as a family tutor, but before we were licenced

rangements had been made that as soon as we were released from our engagement, we should proceed to the city and enter at once on the work of an assistant to one of the city ministers, who had long presided over the congregation into whose membership we had been received by baptism, and of which we had been a communicant and Sunday School teacher during several of the years of our attendance at the Divinity Hall.

The duties we were expected to discharge were somewhat numerous and varied, being both Congregational and Home Missionary, as the Assembly provided part of the assistant's salary on condition that he should do some work outside the congregation employing him, and for the purpose of a larger number of missionaries or assistants being employed where the congregation might not be able to pay the whole of the assistant's salary.

The duties were as follows: We were expected to be prepared to take one of the public services on the Sabbath when required, and the minister at home; and during his holidays, and when otherwise absent, to conduct the whole service of the day; at times to take the weekly prayer meeting, and occasionally teach the Bible class, and class of young communicants, which were held on week-day evenings; during certain days of the week to visit a number of sick and aged people, who were unable to attend the services on the Sabbath, and on two days weekly to work as a Home Missionary in a certain district which had been assigned to the congregation, in which there were a number of what is called the "lapsed," and to endeavour to get them to attend a short service which we conducted at a school room in the vicinity, at a certain hour on the Lord's Day. To assist us in the work we had to confer with and superintend a band of young ladies, who visited from house to house in the district distributing and exchanging tracts, inviting the people to our meetings, advising with the mothers and urging them to send their children to a Sabbath School in the district, conducted and taught by members of the congregation, apart from the congregational Sunday School meeting in the Church.



In addition to these duties, we were invited and expected to attend all the meetings of the Session and Deacon's Court, to learn how the spiritual and financial affairs of the congregation were managed, and also to attend the meetings of the Presbytery, which were held every month. Mondays and Saturdays we were free, only on Monday we had to visit the minister in his study to report the work of the week, and get counsel in any difficulty we might have met, and if we had conducted public worship in his presence on the preceding Sabbath, to learn from him his opinion of our service, and to be directed in any part of our work in which he might think direction necessary. From the study we had to pass to the drawing room to meet the minister's lady, who, as they had no family of their own, took a deep interest in her husband's assistants, and who felt called upon to point out to them any mannerisms to be avoided, as well as anything in their personal appearance which tended to detract from the efficiency of their services. These criticisms and hints by the minister and his lady were of great value, and were always given in the gentlest and kindest manner possible, and were calculated to be very useful to one just commencing his public work, which, if unnoticed and uncorrected, are apt to become confirmed and to be a hindrance to the acceptability of the preacher and his message.

Such were in general the position of the Minister's Assistant, or Congregational Missionary, and the duties he was expected to discharge. It was, however, a great mistake to combine the Congregational and Home Missionary work. Either was sufficient for the labours of one man, and the result in our own experience was not satisfactory. We felt that we were unable to do justice to both, and no doubt experience has long since corrected the mistake, and the assistant of to-day has his labours confined to the congregation alone. The experience we gained during the year was most helpful to us in after years in this land, to which, after a time, we were sent by the Colonial Committee of the Free Church.

At the end of our engagement we were dismissed with appreciative extracts from the Session and Deacon's Court, and with an address and purse of gold from the congregation.

## Poetry

### TO THE QUEEN.

Revered, beloved—O you that hold  
A nobler office upon earth  
Than arms, or power of brain or birth  
Could give the warrior kings of old.

Victoria—since your Royal grace  
To one of less desert allows  
This laurel greener from the brows  
Of him that utter'd nothing base.

And should your greatness, and the care  
That yokes with empire, yield you time  
To make demand of modern rhyme,  
If aught of ancient worth be there ;

Then—while a sweeter music wakes,  
And thro' wild March the throstle calls,  
Where all about your palace-walls  
The sunlit almond-blossom shakes—

Take, Madam, this poor book of song ;  
For tho' the faults were thick as dust  
In vacant chambers, I could trust  
Your kindness. May you rule us long,

And leave rulers of your blood  
As noble till the latest day !  
May children of our children say,  
" She wrought her people lasting good.

" Her Court was pure ; her life serene ;  
God gave her peace ; her land reposed ;  
A thousand claims to reverence closed  
In her as Mother, Wife, and Queen ;

“ And statesmen at her council met  
Who knew the season, when to take  
Occasion by the hand, and make  
The bounds of freedom wider yet,  
“ By shaping some august decree,  
Which kept her throne unshaken still,  
Broad based upon her people's will,  
And compassed by the inviolate sea.”

ALFRED TENNYSON.

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#### A SONG FOR THE HEART OF MAN.

Snow for earth's slumbering,  
(Thus do the wise gods plan !)  
And rain for the flowers of spring  
Have been since the world began.  
A mate for the bird a-wing  
That his race endure a span ;  
Meat for the tigerling,  
And a song for the heart of Man !

ROBERT McDOUGALL.

Harvard University.

## THE SERMON.

REV. P. H. HUTCHISON, M.A.

It is often said in the present day that the power of the pulpit is waning. This is hardly a correct way of stating the case. It is the old time reverence for the mere official position of the preacher that is waning. Men do not regard the cloth now so much as they do the man that the cloth covers. Whether the change is altogether for the better, it is not our business at present to consider, but it is a change that is characteristic of the age in which we live, and ought to be taken note of by all preachers. But put a man with a message into the pulpit, and men will be found as willing and anxious to hear him now as ever. The pulpit can never be superseded unless through the utter incompetence of those who occupy it.

Again it is said by many that the press is taking the place of the pulpit. This is not true, and it would be a pity if it were. The press, we all gladly acknowledge, has performed, and is daily performing, splendid services for the world, but it can never take the place of the pulpit, because their functions are quite distinct. Each has its own sphere. Were there no other reason why it is impossible for the press to supersede the pulpit, there is an all-sufficient one in the fact that the printed word can never move men as the spoken word can. What a poor thing it is, for instance, to read a speech by a great orator, compared with what it is to listen as the words flow in impassioned sequence from his lips. The pen is mightier than the sword, and the human voice is mightier than the pen or the printing-press. Our Lord, so far as we know, never wrote a word; He simply spoke His message.

## I.—PLACE OF THE SERMON IN PUBLIC WORSHIP.

The sermon should always occupy the first place in public worship. This is disputed in some quarters in the present day; nevertheless we let the statement stand. It occupies the first place in the New Testament. Our Lord in His parting message to His disciples said,—“Thus it is written, that

the Christ should suffer, and rise again from the dead the third day ; and that repentance and remission of sins should be preached in His name unto all the nations, beginning from Jerusalem." We know that the disciples followed this injunction. Paul, speaking of himself, says,—“ Christ sent me not to baptize, but to preach the Gospel.” The main factor in every great religious movement, such as the Reformation and the revival under Wesley and Whitfield, has been preaching. Preaching is the great offensive and defensive weapon of Christianity. It is necessary to lay the more emphasis on this point, because of the growing tendency to underestimate the importance of preaching. The ritualists of the English church are by no means alone in magnifying the other portions of the service of the sanctuary at the expense of the sermon.

No doubt the present tendency to shortening sermons is a reaction from the extravagantly long sermons of fifty years ago. But whether the change marks, as is sometimes contended, an increase of spirituality, is open to question. Notwithstanding our fine modern church buildings and cultivated singing, it is doubtful whether an audience of fifty years ago would suffer in comparison with an audience of the present day, in the matter of spirituality.

It is a fact worthy of note that the leading preachers of the present day continue to preach what we would call long sermons. The present writer has heard some of the outstanding men of the English church preach in the Chapel of Glasgow University for nearly an hour, and no one seemed to wish that they had stopped sooner. In the same place Dr. Fairbairn, of Mansfield College, Oxford, has kept his audience listening for more than an hour without the slightest evidence of weariness. It may be said, of course, that these men are great thinkers and great preachers ; which is true, but at the same time a man of ordinary ability ought to be able to keep up the interest of his hearers for half an hour. It can hardly be maintained that ten or fifteen minutes afford adequate time for the treatment of any Bible theme.

## II.—PREPARATION FOR THE SERMON.

Even though it may appear to be going a little out of our way, it must be remarked here that the preparation for the work of thinking out and writing sermons ought to be begun in the days of youth, at school, and at college. The more thorough the early preparation is, the better as a rule will the preaching be. The study of classics and mathematics and English literature may not seem to have any direct bearing upon the work of the ministry, yet as a matter of fact they have a most important bearing in this way, that they afford the mental training without which no man is fully equipped for the work of preaching the Gospel. We hear many men in after life lament the want of this training, but we never hear any say that they had too much of it. Nobody questions the fact that many men in the present day enter the ministry to their own loss and that of other people. How these men are to be kept out is one of the problems before the church. This is not the place to attempt any complete solution of the difficulty, but we may be permitted to remark that a good deal of judicious weeding could be done by insisting that every man before being licensed to preach should take a complete course at some recognized university, and a degree at the close of it. This plan was adopted more than a quarter of a century ago by the Presbyterian church in Ireland, and has been found to work admirably. At the present day it would be difficult to find in any church a better qualified body of men than the ministers of the Presbyterian church in Ireland. The first requirement in a preacher of the Gospel is a divine call—an inward conviction that God has called one to the cure of souls—but the next, and hardly less important, is thorough preparation for the work. It is a mistake to think that the time spent in preparation is lost. It is the best spent time in a man's life. Success in the ministry, or indeed in any work, depends more on the time spent in preparation than on anything else. Any man who thinks that a short and incomplete preliminary training is enough to enable him to preach the Gospel must either have a very high opinion of himself, or a very low one of his work.

But the majority of us have passed the period of preparation, and, well-equipped or poorly equipped, there is nothing left for us but to make the most of what we are. We go on therefore to speak of the more immediate preparation for the great work of preaching the Gospel on the Lord's Day.

The first thing is to find a text, or two of them. In an address Mr. Moody once gave this advice to a preacher, "Select your subject, arrange your heads, and then look up a text to suit it." This is like building a house from the roof downwards. They follow this plan of house - building in some countries, but here in Canada we have not yet learned that it is the best. Neither have we learned that Mr. Moody's plan of sermon building is the best. Select your text the first thing. No man who is familiar with his Bible can have much difficulty in finding something to suit him, or rather to suit his people. Yet every minister feels occasionally at a loss for a subject. At such times it may be helpful to follow the order of the Christian year. One can surely do this without having any superstitious notions regarding the importance of days or dates. Another very good plan is to preach a series of sermons, as, for instance, on the Ten Commandments, or the Beatitudes, or the Lord's Prayer. Yet another plan, which the present writer has found very useful, is always to have a note-book and pencil by one's side when reading. Sometimes in most unexpected places one will come across a text of Scripture quoted to illustrate some point that the writer wishes to make, and this point may throw a flood of new light on a familiar text, and afford, when developed, ample material for a sermon. In this way a minister may have at hand quite a reserve of texts, some of which will be likely to meet his mood.

Having selected his texts for the following Sabbath, a man should devote his strength to the preparation of one of them. A distinguished preacher is credited with saying,— "It takes a man of genius to write one good sermon a week, a man of ability to write two, and a fool to write three." However this may be, one moderately fresh sermon is all the average man can turn out in a week, and it is all that should

be expected of him. Of course, in time sermons accumulate and it is possible in an emergency to fall back upon an old one; but a conscientious minister will as a rule write a new sermon rather than deliver an old one. The old custom of expository preaching, which is now showing signs of revival, often affords much needed relief. It is almost always easier, and often more profitable to one's hearers, to preach on a number of connected verses than on one.

### III.—THE MATTER OF THE SERMON.

Where are we to get the matter? The best place is out of one's own head and experience. When the sermon is finished one can say of it, "A poor thing, but mine own." Suitable helps are not to be despised by busy ministers in these days, but there is one kind of help they should avoid, if they wish to catch and keep the attention of an audience,—“Skeleton Sermons”. Skeleton sermons usually remain skeletons to the end. The present writer remembers well a piece of advice he received from the best classic teacher under whom he studied, “Above all things avoid keys.” The same advice might with advantage be given to every young preacher, “Above all things avoid pulpit helps of every kind.” No doubt it makes the work hard to the beginner, but in the end it yields abundant fruit according to a man's capacity. It affords scope for the exercise of whatever individuality a man may possess, and individuality is the very soul of preaching.

But all this relates chiefly to the negative side of the subject. Let us turn to the positive. A distinguished Canadian professor once said to his students,—“Before writing read everything you can find on your subject. Get full of it.” This was excellent advice, but a great deal depends upon the way in which it is applied. Suppose a minister selects his subjects on Monday, or even on Sabbath evening, and on Tuesday starts to read everything he can lay his hands on concerning them, when is he to get time amid his many other duties to digest all this mass of raw material? The only answer that suggests itself is, that a man should be considerably ahead of his work. In this way he will secure time for



the complete assimilation of what he has read. Another, and by no means unimportant, advantage in this method is that during the interval one may find in the course of his ordinary reading illustrations, or even new trains of thought, that will be most helpful to him when he comes to write. It is hardly needful to remark here that a minister should keep reading right along, not merely with a view to writing on particular texts and subjects, but with the wider purpose of general culture. Even for sermon making this is the reading that generally yields the best returns.

The question is frequently asked, What kind of books should a minister read? In these days when he has so many books to choose from, and so little time for reading, the answer is, "Only the best books, the books particularly that are rich in suggestion." The best book of all for the minister's purpose is the Bible itself. A thorough knowledge of the Word of God, and reverent, prayerful study of it, will do more to make a good preacher than all other books put together. Ministers sometimes wonder at the success of a man like Mr. Moody. He had no special training, no marked culture, no outstanding intellectual ability, yet wherever he went men gathered in thousands to hear him. We may object to some of his methods, we may read his discourses over, and ask, What after all is there in them? Yet the fact remains that he did what we would all like to do, if we could, he *saved* men. And undoubtedly the secret of his success lay in his knowledge of the Word of God, a knowledge which was not in any high degree intellectual, but which consisted in a spiritual sympathy with the contents and the aim of the Book. On the other hand, with many preachers the Bible seems to occupy a secondary place, being little more than a repository for texts.

As a rule a preacher in getting up his subject should avoid other men's sermons, especially sermons such as those of Robertson, of Brighton, which have taken a place as permanent literature. When you read a sermon of Robertson's you lay down the book with a feeling of despair. This man seems to have taken the whole heart out of every text he has

treated ; he has divided it just as you would have done, if you could ; he has said under each head just what you would have desired to say. Robertson's life, however, is a book that every preacher should keep by his side. The letters are replete with inspiration and suggestion.

Speaking of books, it may be remarked that the most suggestive ones are by no means theological. Very often one gets more practical theology out of books that are not theological than out of those that are. Amongst such books we might mention the works of John Ruskin, George MacDonald, and Victor Hugo. Hugo's "Les Miserables" is a perfect mine of practical theology. What a minister wants above all things is to be human in his preaching, and too often purely theological works are wanting in the element of human interest. Our theological books, however, are beginning to display a marked improvement in this respect. A splendid example of what a theological book should be, and what it can be made to be, is George Adam Smith's "Isaiah." The fascination of this work lies largely in the fact that its author is not only an Old Testament specialist, but a man of wide human sympathies and wide reading.

Then a minister of the Gospel in the present day should be thoroughly conversant with all social subjects, and for this purpose he must read all the latest and best books dealing with these subjects. The church has too long ignored social questions, or avoided them out of motives of policy. If she would retain her position and influence, it is no longer possible for her to do so. She must become not only through her ministers but through her members an active social force making for righteousness, recognizing no distinctions in society, and identifying herself with the interests neither of classes nor of masses, but only with the interests of man as man. The social question is undoubtedly the great question of the twentieth century, and its final and satisfactory solution lies in the Gospel ; that is to say, in the readjustment of human nature, and not in any mere readjustment of the conditions of life.

The remarks lead us naturally to the question, What is to be the main theme of our preaching? Paul answers this, "Christ and Him crucified." Preaching, however cultured and otherwise up-to-date it may be, which assigns to Christ and the Cross a secondary place, is foredoomed to failure. The aim of the Gospel is not merely to instruct, or to interest, men, but to *save* them. This, however, does not mean any limitation of our message. The Gospel of Jesus touches man's life at every point, and nothing that is of human interest is alien to it. It would be hard to mention a subject that does not fairly come within the range of the preacher. Whether a subject is sacred or secular does not depend so much upon the subject itself as upon the manner in which it is treated. Consider the varied character of the subjects dealt with in the Bible. There is religion from the first page to the last, but there is also ethics, history politics, poetry, music, law, sociology. If there is any want of variety in our preaching, the limitation is in ourselves, and not in the subjects offered for treatment in the word of God. Religion cannot be separated from any department of life without both suffering in consequence. Variety in the pulpit, as everywhere else, is essential to healthy and sustained interest. When a minister has two services on the Lord's Day variety can probably be best secured by selecting subjects as dissimilar as possible for the morning and evening discourses. In the morning when one's hearers are for the most part confined to members of the congregation, it is best to select doctrinal subjects, and subjects dealing with the everyday life of the Christian, such as his duties, temptations, sorrows, weaknesses. It is true that doctrine is not always a favourite subject in the present day, yet doctrine can surely be made to lend itself to as interesting and practical treatment as any other subject. A minister who leaves doctrine out of his preaching is leaving out the backbone of the Gospel. There is a great deal of clap-trap talked in the present day about "practical preaching." "Practical Preaching in the mouth of many people means preaching the dry bones of morality. There has been a great deal of this kind of preaching during the last quarter of a century, and one might fairly

ask what it has accomplished. Leave doctrine out of your preaching for twenty-five years, and the result will be a tribe of invertebrate Christians. It may be very fine to quote Pope :

“ For modes of faith let senseless bigots fight,  
His cant be wrong whose life is in the right ;”

but as a matter of fact it is impossible to separate doctrine and practice ; they stand to one another in the relation of cause and effect. A minister who ignores the question of our Lord's divinity, or of the bearing of the Atonement on the forgiveness of sin, or of the need of the Holy Spirit, is untrue to his mission. The pulpit is not his place.

At the evening service, when the congregation is generally of a mixed character, one may permit himself a little more latitude in the choice of a subject. If we wish to interest men we must know what they are thinking and talking about, and treat of such subjects, always of course from the distinctly Christian point of view.

This is probably the place to say a word about the use of illustrations and poetry in preaching. An appropriate illustration is, to harrow Spurgeon's phrase, to the sermon what a feather is to the borrow ; it keeps it steady, and bears it straight to the mark. But an illustration that is not appropriate is better left out. There are men who think out their sermons, and then consult a book of illustrations to find something to insert here and there. The result is nearly always unhappy. Books of illustration as a rule are of comparatively little use to the preacher. Every man should compile his own collection of illustrations. If he keeps his eyes open, he will find them everywhere, in nature, in the people he meets, in the books he reads. A sermon should never be overloaded with illustrations. They are good, if used with moderation and judgment, never otherwise. Almost the same remarks might be applied to the use of poetry. A verse or two occasionally will help the effect, but on the other hand there is no surer sign of immaturity and juvenility than the reckless use of the poets and hymn-writers.

## IV.—THE STRUCTURE OF THE SERMON.

We find very considerable divergence in this matter in the practice of the great preachers. Some, whilst they have a natural division and sequence of thought, do not use "heads," others again invariably divide their subjects into heads. No absolute and uniform rule can be laid down in regard to this, but probably for the average man and the average congregation the latter is the better plan. It may sometimes result in an apparent loss of unity, but any loss in this respect will be more than compensated by the additional ease with which the hearers will be able to carry away the substance of the sermon. The plan of dividing a subject into a number of well defined heads is certainly the safer one for a young preacher, as it prevents him from wandering from his subject so far as he otherwise might do. A preacher's main business is to make it as easy as possible for his audience to follow him, and take away what he has said.

And now just a word or two in regard to the introduction and the end of the sermon. An introduction should always be short and to the point. In these days of short sermons a minister should get right into the heart of his subject as speedily as possible. In days gone by it used to be the fashion to attach a good deal of importance to what was termed "the practical application" at the end. We have heard sermons an hour long, in which everything that was worth saying was said in the last five minutes. It is much better to distribute the application.

## V.—DELIVERY OF THE SERMON.

When Demosthenes was asked, What is the first thing in speaking? he replied: *Utokrisis*, Delivery; what is second, Delivery; what is third, Delivery. Too much importance cannot be attached to this part of our work. Many a good sermon is spoiled in the delivery, and many a poor one is made to pass off well, just because it is well delivered. The question is often asked, Whether is it better to preach with paper, or without it? Every man must answer the question for himself. If a man has a natural gift of oratory, there is

no doubt at all but that he will do better without paper, because then he will be free to preach with his whole body. But every man is not a born orator. No doubt practice will do a great deal for one, but when everything has been said it will be found that most men would be more effective with paper than without it. We have known men who make life a burden to themselves by attempting to commit to memory two sermons a week. It would take a constitution of iron, in conjunction with a good memory, to stand the strain involved in such a practice. Apart from the strain, too, the practice is a bad one both for minister and congregation, because the time devoted to committing a sermon to memory is just so much time taken from the preparation. The effect of paper on the delivery of a sermon depends chiefly on the use that is made of the paper. The foremost Academic pulpit orator of his day in the United Kingdom—the late Principal Caird, of Glasgow University—used paper with no perceptible diminution of effect. The chief thing in delivery is that a man should be in earnest, and in sympathy with his subject and his audience. If one could always *feel* what he is saying, there would never be much difficulty in finding the right way to say it. If in speaking we could become so possessed of our subject as to forget that we had paper before us, the audience would forget it too.

But whether a man takes paper into the pulpit with him or not, he should always *write*. Doubtless a few examples can be given of great preachers who did not observe this rule. But then there are few great preachers, and we are not writing for them, but for the average man. You can lay down no rules for genius. Speak extempore, if you can, but don't *think* extempore. The great danger for most men who do not use paper in the pulpit is that they may give up the practice of writing. It is so much easier not to write, but the end, unless in the case of a few very gifted, and very conscientious men, is loose thinking, loose speaking, and a painful repetition of ideas, and often of the very same phrases.

#### VI.—CONCLUSION.

Whether in thinking out, writing or delivering a sermon, the main thing in any success worth desiring is that a man

should lose himself in his message. There is many an able preacher whose message falls still-born from his lips, because it is impossible to avoid feeling that the man's personality is obtrusively present. If a preacher could only realize the tremendous issues that are at stake every time he sets foot in the pulpit, he would

“ Preach as one who no'er could preach again,  
And as a dying man to dying men.”

Another factor in truly successful preaching is that a man should know what he is aiming at; he should never be merely drawing a bow at a venture. There is a story told of an old Scottish beadle, which illustrates the effect of aimless preaching. One day in the absence of the minister a stranger occupied the pulpit of the Parish church. A woman sitting behind the beadle, after listening for a while, tapped the church official on the shoulder, and enquired, “ John, where his grund ? ” “ Wumman,” replied John, turning round, “ he has nae grund ; he's soomin' (swimming). ”

Again, a preacher should always be *simple*. No doubt some congregations require a different kind of preaching from others, but the kind is decided not so much by different intellectual needs, as by different modes of life, different habits, and consequently different temptations. All men alike need a simple and faithful presentation of the Gospel of salvation through Jesus Christ. Dr. Cuyler, of Brooklyn, when giving a brief account of his experiences at the time of his ministerial jubilee said,— “ There is no greater delusion than the idea that highly educated parishioners hanker after severely intellectual or abstruse preaching. An eminent Philadelphia lawyer once said to me, ‘ I don't come to church to have my brains taxed, I come to have my heart and life made better. The two prime essentials to me are simplicity in presenting the Gospel and downright blood-earnestness. ’ ” And these are always the two prime essentials in preaching the Gospel. Most of us remember the young Scottish preacher in “ Beside the Bonnie Briar Bush,” who, after many a pang, consigned his intellectual sermon with all the latest results of the Higher Criticism to the flames, and preached instead

to the hungry people who gathered to hear him "his mother's sermon." If we as preachers could just take to heart the lesson of that beautiful and pathetic story of "My Mother's Sermon," and always "speak a good word for Jesus Christ," it would be better here and hereafter for ourselves and our people.

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Walk before God ; obey His Word,  
And yield to His demands ;  
Beware of calling Jesus, "Lord,"  
And slighting His commands.  
Live for that moment when, unveiled,  
Each secret thing shall be,  
Which every eye but His has failed  
Within thy breast to see.



## THOUGHTS ON THE ROMAN FORUM.

MRS. D. H. MACVICAR.

When one stands on the Capitoline Hill it is difficult to realize what it must have looked like in the days of its pagan glory. One may still see the Tarpeian Rock from which the unfortunate condemned were ruthlessly hurled; but to denude the hill of its present buildings and replace them with the great Temple of Jupiter, as it stood white and glittering on the southern peak, requires a strong effort of the imagination.

Descend to the adjacent forum, and we seem to stand amid the wreckage of other days.

"Yet this is Rome,  
That sat on seven hills, and from her throne  
Of beauty, ruled the world."

This ancient Forum teems with historic memories. The same soft, blue Italian sky bends over it as in its palmy days when a youthful Cicero charmed the assemblies with his eloquence, and a wealthy Croesus spreads a feast of ten thousand tables. Through this now deserted waste once came the proud conqueror, with his humbled foe:

"To grace in captive bonds his chariot wheels;  
While the multitudes thronged round in all the gay attire  
That went to make a Roman holiday."

How silent now, this once busy mart, where warriors triumphed, and senators decreed. Desolation spreads on every side. On the Palatine and Caelian hills, shattered places decay. The sun's rays no longer glint upon the tiles of Nero's "Golden House." That gorgeous structure has been destroyed and covered over by the buildings of his successors. The famous sun-god, made in his own abhorred image, has long since been carried off by the Goths. Vespian's amphitheatre, huge and grim, has stood for centuries on the spot where Nero's artificial lake once placidly reposed.

Near at hand is the Podium and a few broken columns of the Temple of Concord, rebuilt by Tiberius. No vestige

remains of the second temple in which the senate was convened when Cicero and others passed sentence upon the Cataline conspirators.

Eight columns of the Temple of Saturn still rest upon the ground where the early Latins built their rude altar. Of the neighboring Temple of Vespasian we see nought but three pillars. The arch of Septimius Severus and the tall column of Phocas conspicuously meet the eye.

Yonder ragged mound of earth and stone indicates the spot where stood the beautiful "rostra," from which Mark Antony delivered his soul-stirring speech over Caesar's body, while the sorrowful citizens wept. Little survives of the handsome "Julian Rostra" at the eastern side of the Forum and still less of the old pontifical residence from which Caesar issued forth that fatal day in March.

Here is all that remains of the circular Temple of Vesta. No white-robed vestal virgins hover round. The sacred fires on its altars have been out for centuries. Still stand the three beautiful columns of the celebrated structure dedicated to the Great Twin Brethren, but the rest of the building is in utter ruin.

As we pass along the Sacra Via and pick our steps amidst stones and fragments of marble, we cannot but ask ourselves: why all this desolation and destruction? Why all these crumbling palaces, these ruined temples? The answer comes, not only in the painful reminder of the ravages wrought by the destroying hand of time, but in Isaiah's words: "The nation and the kingdom that will not serve thee shall perish. Yca those nations shall be utterly wasted." This was a people that served not God. These were temples in which were enshrined dumb, helpless idols.

Continuing our way past the Temple of Faustina, built by Antonious Pius to the memory of his not too worthy wife, it is with a feeling of sadness we pause before the stately Arch of Titus; for does it not commemorate the defeat of the Jews?

As one examines the decorations and sees the victorious young general in his triumphal car, his horses led by the goddess Roma and the Jewish spoils borne along by the soldiers,

the silver trumpets, the golden table for the shew-bread, and the seven-branched golden candlestick, all the terrible story of the siege of Jerusalem is brought vividly to the mind. It is not surprising that no Jew will walk under the arch of this triumphal monument.

Passing on, the beautiful Arch of Constantine is soon reached. There is a peculiar pleasure in finding this monument of the first Christian Emperor in such a good state of preservation. Whatever may be said of his personal Christianity it is well known that in his day Christ's followers were exempt from the suffering they had so long endured under his predecessors. The cruel persecuting hand was stayed.

"Then had the churches rest."

Looking through the central arch, it occurs to us that it was in this direction that the Apostle Paul came when he entered Rome, accompanied by Julius, the centurion. Lingered for a few moments, we try to picture to ourselves the scene. We then take a prolonged survey of the great Colosseum. Thus ends our first glimpse of the Forum and entering a carriage we roll away to visit the church of San Giovanni Lateran and the Holy Stair, ascending which upon his knees Luther received the light from heaven in the words of the Apostle: "The just shall live by faith."

This was the Reformation dawn.

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#### PRAYER FOR OUR KING.

O Lord, on this eventful day,  
Hear, while before thy throne we pray;  
Bid war and tumult now to cease,  
And give our King a reign of peace.  
O God of Peace, our Sovereign bless,  
Long may he reign in righteousness.

R. L. WERRY.

## College Note Book.

### STUDENT LIFE.

Even now you can observe the studied look on many a face. The weeks are being counted and work laid off accordingly. Noise, which during the earlier portion of the term was rather continuous, is now merely spasmodic and of short duration. The analytic part of this year's work has about ended and the synthetic and assimilative fully begun. The man who does not work now, either has nothing to do or is determined to do nothing. Free us from both such for the next five weeks.

The local editor regrets that the last journal went to press without his having an opportunity to look over the proof sheet for the local column hence the mistake. Will make a strenuous effort to avoid a similar occurrence in the future.

La Grippe called here too, and many a restless night was spent by one and another, but we are thankful to say that all are getting nicely over it. Mr. G. W. Thom and Mr. Fraser are both able to be out again after their long stay in the R. V. Hospital. We are pleased to have them with us. Even our beloved Principal did not escape the hand of grip and we were deprived of several lectures. It is a very unusual thing for the Principal to be unable to lecture.

A general feeling of sadness fell upon the college when the death of our Queen was announced. A meeting of the whole student body was called by the ringing of the bell. All the students and professors assembled in class-room No. 1. After prayer by the Rev. Prof. Campbell, the Principal gave a short address on the solemnity of the occasion and the merits of the departed Queen. Lectures were declared suspended for the day. The Rev. Prof. Ross closed the meeting with prayer. No one wished to talk, and our halls became so quiet one would think that the residents had departed.

It has been the custom for several years to 'write up' the members of the graduating class and this year, it seems, is no exception. But you must bear in mind that this is no joke. To impress the fact, let one or two instances be given. Men who have been 'written up' brought all their journals and laid them at the door of the Local Editor (meaning nothing personal I presume) and vowed never to read its pages again. They have kept their word. Several times the person of the Local Editor has been in danger and that is no small matter. Only last year his writings went before the Faculty because one man thought his future career in jeopardy and sought retribution. The above will give you an interest in the following subjects who, perhaps, are not wiser than former generations, but since they have tramped college halls and taken notes for six or seven years are not going to be trampled upon. "Hear!" "Hear!!"

Mr. George Yule (now Geordie prepare) was born in Tayport, Fifeshire, Scotland, and received his elementary and high school education in Dundee. He entered the University of St. Andrews and attended the Arts classes for the term of four years. At the end of this period, in search for a more congenial climate, he found his way to Canada and took up mission work in the North West. For fifteen years he continued in this work, being stationed in the Gainsboro, Whitewater and Estevan fields respectively. After this break, which proved to be agreeable and beneficial, he resumed his studies. Two years ago he attended the summer session in Manitoba College, where he completed his first year in theology. He then came to Montreal and took up second year work. Last year he was appointed as assistant, for the summer, in the Presbyterian Church at Lachute, and now he is greatly in demand to fill the suburban and sub-suburban pulpits where only the best talent is called for. (Now that's true on high authority. He says so himself.) George is a pleasing speaker, with good voice and appearance. He smacks of the old sod, in tongue and language, but declares this to be his best lever. He is affable and a good companion (after you agree with him that he is all

right). He has not given to the college societies as much attention as those bodies require, but that was partly due to a super-abundance of outside work. Geordie's great trouble now is how he may get settled so as to secure a vacation long enough to visit old friends in Scotland, a rest which he well deserves. George is particularly struck on a certain kind of collar. Ask him, he'll tell you. There is only one danger to which he may be subject and it is debatable whether or not he is under its influence, that is "swelling." Now swelling and growth are so much alike in their incipient stages that one would not like to pronounce *ex cathedra* judgment at present. Envious people say it is not growth, but, being biased, their word goes for little.

Mr. Samuel Lundie, B.A., comes of good Presbyterian stock and was born in Connalley, Monaghan, Ireland, where his parents still reside. Here he received his early education. Later he studied under his brother in Cavan, till opportunity offered to compete for free tuition in Glasnevin, Dublin. Sam was one of the few successful. After this period we find him acting the "dominie" in Co. Cavan till the year '89, when he left his country for the "land of the setting sun," where mercantile pursuits engaged his energies for four years in the City of Toronto.

His next move was to Winnipeg, where he studied in winter and played the role of missionary in summer till he graduated in '98. Before entering Theology in Manitoba Presbyterian College, he spent a year in North Bend, B. C., doing mission work among the miners and railway men. He afterwards spent two sessions in Manitoba and came here to graduate. It is probable that Mr. Lundie will return to the West, where some of the old congregations to whom he ministered will receive him gladly.

Now you can easily see from the above that Lundie is a comparatively new man to us. Moreover he is a non-resident and hence we have not had a proper opportunity to work any psychological experiments to find out how he is tempered, yet we are not without some indication. This popped out when

the uniform for a graduating picture was discussed. Sam was determined not to wear one of those collars that go all around the neck and fasten at the back (we have a private name for it, which we would not like to give away). All were in favor but Sam. The matter hung fire for a week or more. Finally Lundie gave way and decided to wear one long enough (time) to get his picture taken, even if it pained him. So you see that while determined he is not incorrigible. A good quality, Sam, if carefully handled. We all wish him success.

William Oliver Rothney was born in Leeds Village, Megantic Co., Que. You will be surprised to note all the different institutions of learning he has attended, but if you knew him for a short while you would readily understand how easy it is for him to get about.

He attended (1) the District School, (2) Leeds Model School, (3) Kinnear's Model School, (4) Danville Academy, (5) Inverness Academy. After finishing his course in the last and securing the model school diploma he taught in Kinnear's Model, where he occupied the principal's chair and was quite successful. Next he accepted the principalship of Leeds Model School, where he had first attended, which speaks well for him. Now he makes a leap into the dark by going to (6) Morin College in the autumn of '96. Nothing serious happened there but his determination to get married during his first year. That, however, was wisely set aside. He took two years in Arts and one in Theology. Stakes are again pulled up and we find our friend in Edmonton, N. W. T., in the spring of '99, where he spent six months at Beaverlake and the same length of time at Belmont and Homewood. Needless to say he was a successful missionary. Next move was to (7) Manitoba Presbyterian College, where took second year theology, and from there came to (8) Montreal to complete his course.

Rothney is as many sided as his training and shows by his treatment of others that he has seen a good deal of human nature. He is naturally wide awake and possesses a keen

sense of the ridiculous. He can supply sport for the student body at brief notice. He thinks rapidly and speaks ditto. His most characteristic features are his height and his love for the fair sex, which has possessed him from his earliest boyhood.

The next man we note is Frederick James Anderson, who was born at Point St. Charles. His education was begun at Riverside School, where he continued until he gained such manly proportions as to be able to enter business life, where he spent some stirring hours. He was for some time a member of the St. Matthew's Cadets.

Finally his love for his ancient lore got the upper hand of him and we find Fred in Huntington Academy, so well known to us by the quality of its products. From that seat of learning he came to the Presbyterian College, in which he has spent six studious years. He is a faithful worker and has reaped the results. At present he is superintendent of the Chinese Sunday School in St. Matthew's Church. He now talks of taking a medical course with a view to missionary work, either home or foreign. For two years he has worked on mission fields and elsewhere—one year at Trout River and the other at Vankleek Hill and vicinity.

Dame Rumour has it that Fred has already made agreement with one of the fair sex for a life's partnership. No dissenting voices have been heard.

Fred's home being in the city has deprived us of a clear knowledge of his peculiarities. So far as we know he is not peculiar in any respect, except that he is very reserved.

'Tis said that to be a good listener is an excellent quality, but like every other half truth it is useless without its complement. Students need to have their views aired and threshed till we are sure there is nothing left but will bear the flail of criticism without diminution. This is no small part of our education. To miss it is to go into the world half armed. Slip on to your next duty, Fred. We wish you success.

Mr. H. J. Keith, M. A., called to see us on his return to Princeton.



J. D. M.—“Say, Jack, how much did you get for your work during Christmas holidays?”

J. G. G.—“Two dollars and a half per day and five dollars as a Christmas present.”

J. D. M. (boasting).—“That’s nothing; I received one dollar a day and gave the boss a Christmas present.”

C. A. H.—“I wish you a Happy New Year.”

Du-id—“Oh, don’t bother.”

Student (to lagrippped man)—“Say, W.O., are you convalescent yet?”

Sick Man (dolefully)—“What kind of disease is that?”

C. A. H.

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### REPORTER’S FOLIO.

On the evening of Friday, January 11th, the Philosophical and Literary Society held its first regular meeting after the vacation in Classroom No. 1. Mr. E. L. Pidgeon, President, in the chair. There was a full attendance of members. After the transaction of some business, the programme for the evening was proceeded with. Mr. A. G. Cameron sang a solo in his usual pleasing manner, making everybody feel happier, and then the President rose to deliver his inaugural address.

Taking as his subject “The Connection between Literature and History,” Mr. Pidgeon went on to point out the unity of human thought and action, and the necessity of every student being acquainted with that unity. He showed that Literature cannot be understood apart from History. “Literature is the expression of a nation’s thoughts, while History is a record of its actions, and, as action is a product of thought, the connection is natural and intimate.” The address, as a whole, was an admirable one, full of interest, and based, one could quickly decide, on a thorough study of the subject.

Mr. Pidgeon is to be congratulated on such an “inaugural.”

The regular monthly meeting of the “Students’ Missionary Society” was held on January the 8th, in Classroom No. 1. The meeting was called for the purpose of hearing the report

of Mr. Howard, the delegate sent to the "Students' Volunteer Convention" at Alleghany. Mr. Howard gave his impressions of the Convention in a clear and interesting way, and, at the close he received a hearty vote of thanks.

## HOCKEY CLUB.

We are pleased to be able to report that the Hockey Club is doing well. Already two matches have been played, and at both our team played with tenacity and pluck. The first match was played in the McGill rink between Arts and Theology, and resulted in favor of Theology. The "personnel" of the teams was as follows :-

Arts.			Theology.	
McCutcheon.	Goal.		Mathieson	
Gray	Point		Laverie	
Morrow	Cover		D. Stewart	
Robertson	Forwards	}	{	
Tucker				Turner
J. U. Stuart				N. V. Macleod
Touchette				Lee

The match was fast and furious, and threatened at times to degenerate into a fencing bout, but, fortunately, no one was hurt. Lack of combination was a serious defect on both sides, and there was also a little loafing off side. One gentleman had an unusual practice of standing on his head, while another more than once sat down smiling on the puck.

The second match took place at Montreal West. Our team went out for a friendly match on Saturday, the 26th. To the uninitiated the game would appear anything but friendly, for there was a good deal of close checking.

Our team was as follows :-

Goal,	Mathieson ;
Point,	Laverie ;
Cover,	D. Stewart ;
Forwards	{
	Turner,
	Robertson, (Capt)
	J. U. Stuart,
	Charron.

The teams were well matched and the game ended, with 1 to 0 in favor of Montreal West.

D. Stewart, our valiant cover-point, was laid out once, but soon came back with as much courage as ever to the play, although the ice left some signs of his close intimacy with it. We are looking forward with keen interest to the return match to be played shortly on the McGill rink.

The annual meeting of the W. P. D. C. Amateur Athletic Association was held on Wednesday, the 30th, in this College. The business was the election of officers for the ensuing year. The following were elected: Hon. Pres., Rev. Principal Maggs; Pres., Mr. C. E. Jeakins; 1st Vice-Pres., Mr. Anthony; 2nd Vice-Pres., Mr. Laverie; Sec'y., Mr. Lee; Treas., Mr. Dalgleish.

#### COMMITTEE.

Presbyterian College,	Mr. Hardy;
Wes. "	" Stillman;
Cong. "	" Charis;
Dioc. "	" C. Ireland.

G. C. M.

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#### OUR GRADUATES.

We learn that the Rev. D. D. Millar has accepted a unanimous call to Hawkesbury, Ont.

Rev. A. MacWilliams, B.A., of Hamilton, Ont., was presented with a golfing equipment by the young people of his congregation.

Rev. N. A. MacLeod, B.A., B.D., of New Edinburgh, Ont., who lately refused a call to a church in New York, was presented by his congregation with a purse of \$210 as a mark of their esteem.

Rev. M. H. Scott, B.A., of Hull, Que., was waited upon by the members of his congregation a short time ago, and presented with an address, accompanied by a valuable gold chain.

Avonmore Congregation, Ont., over which the Rev. G. Weir, B.A., presides, presented Mr. Weir with a handsome fur coat and Mrs. Weir with a purse of money as a mark of their appreciation of their services to them.

Rev. V. D. Genova, a graduate of our college and at present engaged in missionary work among the Italians of Montreal, held a very successful Christmas tree for the Italian children in the French Presbyterian Church.

The Rev. G. A. Woodside, of Carleton Place, preached for the Rev. T. S. MacWilliams, D.D., in the American Presbyterian Church, Montreal, on Sabbath, the 20th January. The Rev. Mr. MacWilliams preached the Anniversary services for Mr. Woodside on the same Sabbath.

The new Presbyterian Church at St. Louis de Gonzague was formally opened on the last Sunday of the year. Rev. S. F. MacCusker, B.A., is to be congratulated upon the excellent church which after great efforts on his part has been built. The church is practically paid for, so that this congregation starts the new century well.

The Rev. A. S. Grant, B.A., B.D., formerly minister at Almonte, but who went out to Klondike when the great rush for that region started, has been offered the pastorship of Dawson City Presbyterian Church, Yukon, at a salary of \$3,600. We all know Mr. Grant's good work in that region when conditions were less favourable. We trust he may feel able to accept the call.

The Rev. Hugh Ferguson, a graduate of last session and at present paster over the congregation of Fitzroy Harbour and Torbolton, Ont., was lately presented with a beautiful fur robe for his cutter, a handsome pair of fur gauntlets and a purse of money by his people at Torbolton. Mr. Ferguson is well known to all the students and they are pleased to hear that his work for the Master is so well appreciated. Since his settlement there nine months ago, twenty-three new members have been added on profession of faith.

Another new church over which one of our graduates is paster has been dedicated a short time ago. Rev. K. MacLennan's charge at Tiverton, Ont., has started the new century under very favourable auspices. Principal Grant, of Kingston, preached the dedication services. He preached also in the evening and the church could not hold the people who came. An overflow meeting was held in the basement at which the Rev. Mr. Murison, of Toronto, preached. A literary and social entertainment was held Monday evening, the church being crowded. The collections amounted to \$530.

The Rev. L. Beaton was inducted into the pastoral charge of Roxborough and Moose Creek, on Dec. 27th. With a new church at Moose Creek and a strong congregation Mr. Beaton enters his new sphere of labour under very favourable conditions. The satisfactory settlement of a pastor to this congregation is due to the energy and tact of the Rev. H. D. Leitch of St. Elmo. That the people of Roxborough and Moose Creek appreciated his work is seen in the presentation to him of an address and a purse of \$125.

The Rev. E. A. MacKenzie's first year in St. Matthew's Church, Pt. St. Charles, has certainly been a very successful one. His Sunday school is well organized and is one of the largest in number of scholars in the Dominion. His congregation has wonderfully increased, no less than 120 new members having been added to the church, most of them on profession of faith. Mr. MacKenzie has put his whole heart and soul into his work. He has been endeavouring to educate his people by preaching along practical lines, such as social and moral sins.

We regret to report that the Rev. Mr. Frew, of Nelson, B.C., has been in very poor health lately. He gave in his resignation to his congregation on that account; but they rather than accept it gave Mr. Frew a year's leave of absence. Mr. Frew's good work at Nelson has thus not been unappreciated and we trust that his health may be speedily restored. During Mr. Frew's absence Rev. Dr Wright, formerly of Portage la Prairie will take charge of his congregation for

one year. Dr Wright will continue canvassing for the "Century Fund" in the principal towns in that part of the country.

Very few fully appreciate the great work which our French graduates are doing in Montreal and surrounding towns. The evening service of the first Sabbath of the century, in St. John's French Presbyterian Church, would have been a revelation to many. Three of the French Presbyterian Churches united for a communion service there, and about 150 communicants sat down at the Lord's table. When we consider that the greater number of these were once Roman Catholics surely there is much to encourage our French ministers, and enough success to warrant our interest and help. The Rev. Dr. Amaron, the Rev. J. P. Bruneau and the Rev. R. P. Duclos conducted the service and the church was crowded to the doors.

The annual congregational meeting of the Presbyterian Church at Farnham Centre, Que., was held last month. The Rev. D. N. Coburn, B.A., pastor of that church, may well feel gratified with the reports from the different societies of his church. With the many demands upon his congregation during the past year, the church is in a better position financially than it has been for ten or twelve years. The Ladies' Aid Society has spent a good sum on repairs to the church building and have a balance on the right side. Mr. Coburn started a S. S. library which has been much appreciated. Nineteen new members were added to the communion roll; two adult and five infant baptisms. Mr. Coburn has paid attention to the memorizing of Scripture; two scholars have repeated 200 verses and five smaller ones the 25 verses prescribed by the Sunday School committee.

J. H. L.

## TALKS ABOUT BOOKS.

Among the volumes contributed this month by Mr. Drysdale, there are none of outstanding merit, viewed from a theological point of observation. The most prominent is Dr. Newell Dwight Hillis's "Influence of Christ in Modern Life," a 416 page 12mo. in cloth gilt, with gilt top, published by the Macmillans, with the Fleming H. Revell imprint, and sold by Mr. Drysdale for a dollar and a half. Dr. Hillis frankly states that the fifteen discourses which make up the volume are not intended for the scholar or the philosopher, but for intelligent young men; and he adds that they are the outcome of personal dealings with such persons, in whose souls there had been waged the contest between doubt and faith. Dr. Hillis writes pleasingly and embellishes his didactic with many literary illustrations; but, unlike Shakespeare, he repeats himself often, as most serial writers do. Without acknowledging Trench, he derives "trivial" from the *tres viae*, or cross-roads, where small talk was indulged in, with or without a tavern; and he is occasionally trivial himself. An example of this occurs on page 91, where he says, "But, now and then, the baptismal name prophesies character and career. Witness Lincoln, called at the font Abraham, that means the liberator." This is more than trifling; it is untrue. The father of a multitude, and a liberator, are not necessarily, or in any other way, synonymous, and Dr. Hillis had no right thus to abuse the minds of his young men. Once an auditor, be he student or ordinary sermon hearer, catches his instructor putting him off with an untruth or a careless exaggeration, then that instructor's power for usefulness is gone. Truthfulness is the cardinal virtue in confidential human intercourse. Dr. Hillis has a great admiration for truth, but he dearly loves to score a point and make his talks and pages interesting. There is no harm in this, but the reverse; one would like to hear more sermons and read more books that are thus lit up by more than the fire of their author's own genius. What could better hit off the morbid critical fastidiousness of Matthew

Arnold than this? "When at length Arnold died, the novelist Stevenson exclaimed: 'Poor Matt! He is in heaven, but he won't like God.'" A sarcasm biting indeed, and fitted to consume away all our supercilious doubts." The fool who says there is no God is thus met: "Emerson tells of an Abolition meeting in Boston, when a politician railed at Sojourner Truth. When the man sat down the tall black woman arose, and, tapping her head very significantly, said to him, 'Honey, I would tell you something, but I see you ain't got nothin' to carry it home in.'" There can be no music for him whose hearing vanishes in deafness, and the universe holds no God for him whose wisdom has vanished away in folly." A comparison of James and John suggests the following: "Reading the vision of John, and thinking of the widow and orphan, he seems to anticipate General Booth's words, 'One pot of hot gruel, two petticoats and a wool blanket, are worth a lake full of tears.'" Yet no thoughtful man will be disturbed by these dissimilarities." Referring to the Reformation theologians, Dr. Hillis says, "In those days the sympathetic element had not been developed. There was no sense of brotherhood in suffering. Theology had no sensitiveness. John Calvin was scarcely more than an animated syllogism. If the theologian's heart had been as keen as his mind, he would have lost his reason and earth became one vast madhouse."

"The Influence of Christ in Modern Life" is an optimistic book, not only showing that the Christ ideal has come safely over the period of destructive criticism, but that it exists with a truthfulness and energy never felt before. Its author traces the influence of Christ in civilization and in the realms of intellect and ideal character, and sets forth His relation to the poet, the philosopher, the scientist and the seer. He has chapters on the new problems of the pulpit and its place in American Life and Thought; on the simplicity and breadth of Christ as a religious teacher; on God's silence and His voices; on the higher nature of man as a revelation of God; and on the Church. Two other subjects engage his attention: one being what Drummond called The New Evangelism, the other Evolution and Christianity. These, however, he hardly



keeps distinct, inasmuch as he regards the new conception of God, which underlies the former, as a result of the application of evolutionary methods to Scripture interpretation. Dr. Hillis shows, what every thinking man and woman is well aware of, that our present day theology runs in many ways, far from all, on different lines from that of Calvin, the Westminster divines, and Jonathan Edwards, so that, for instance, Divine Sovereignty in Reprobation is no part of the Church's working creed, while love, which is the fulfilling of the whole law, has superseded fear and slavish obedience to legal enactment, as the religious rule of life. But, according to the Gospel, for there has been no recent revelation to add to it, this change of theological attitude should have taken place nigh on to nineteen centuries ago. If Dr. Hillis likes to use that term it was *evolved* then. It was evolved in but one God-man, however, and the rest of the world has been going back to the weak and beggarly elements of former imperfect dispensations ever since. Christ came in the fulness of time, we are told, but it looks as if, in many respects at least, He was eighteen centuries and more before His time. Whether it was originally done to propitiate Hebrew converts, or, with the Alexandrians to conform to Greek philosophy, or with Augustine and the Western Fathers, to conform to Roman law, the New Testament was not only reduced to the level of the Old, but was actually made of little effect when it differed from the same. If it is theories of evolution that have at last led Christian men to see that Christ is greater than all holy prophets and scribes, God be thanked for evolution. Some men knew this fact, however, before these theories were in vogue, and suffered as heretics; others see it now who take little stock in current Darwinianism.

As to the higher criticism which the author touches on in his tenth chapter, he is delightfully vague, and hurts nobody. Of prophecy and miracle he steers very clear. By the bye, he does make the Book of Jonah a parable, and compares it with that of the prodigal son, following Dr. Lyman Abbott's lead. Dr. Hillis's evolution is that of Dr. Abbott. Evil in the world is the brute, and heavenward progress is man's

evolution out of it. "Consider," he says, "what light Evolution throws upon the problem of sinfulness and the conflict in the soul. Primarily, it exhibits man as a double creature. The spirit man rides upon a man of flesh and is often thrown thereby, and trampled under foot. Because the physical man includes all the instruments of the animal realm, there are times when the soul seems to manifest the cunning of the fox, the cruelty of the lion, the traits of the wolf—yea, the sting of the serpent itself. But if there is a lower man having the appetite and passion that sustain the body, there is also a higher spiritual man with reason, affection and moral sentiments. And this union of the two means strife and conflict. It is the doing by the physical man what the spiritual man would not do, that leads the soul to cry out, 'Oh, wretched man that I am! Who will deliver me from this body of death.' \* \* \* \* \*

"Now this scientific view of sin is slowly but surely destroying the mediæval conception. The scholastics long have represented God as creating inexperience and innocence, then permitting it to be debauched, and afterward transmitting the awful results to the entire human race, dooming the vast majority to endless torment. Many, for want of any other view, have accepted what they have been taught, not realizing the real extent of the teaching. If a physician should place his child in a plague hospital, and expose him to contagion, knowing that he would transmit the awful disease to innumerable generations, an after decision to introduce remedial proceedings for a very few of the plague-stricken ones would in no wise clear the father's garments of responsibility. Multitudes have welcomed the new statement of the doctrine of sin—not simply because it sweeps away the dreadful nightmare of scholastic teachings, and rids the mind of a horror of thick darkness, but also because this view lends itself readily, first to the facts of experience and the facts of heredity, and chiefly because it interprets that conception of human sinfulness as taught by Jesus Christ."

This is Lyman Abbott over again and Drummond's Ascent of Man. Do I believe it? Certainly not. Eliminate Dr.

Hillis's nightmare of the small number of the elect, borrowed from Massillon and Jonathan Edwards, which has nothing to do with the question. What remains? First, a denial of the Fall, which not only renders false the simple historical record of Genesis, but innumerable New as well as Old Testament statements founded upon it. Next, it makes sin reside in the flesh, which is neither scripturally nor psychologically true. We may yield our members as instruments of unrighteousness unto sin, as Paul says, but it is the free spirit that does the yielding and does the sinning. Many a cowardly wretch who does not dare make his fist or his tongue an instrument to sin with by injuring another, yet sins in spirit by diabolical hate. Paul only became conscious of sin when the law said, "Thou shalt not covet"; and coveting is not sensual, though devilish. The modern biologist who takes upon himself to instruct theologians knows nothing of philosophy or he would have been aware that the Gnostic and Manichaean identification of matter with evil has been disproved over and over again. Allow that the present natural tendency of the brute is evil; it is not his necessary condition. Here are simple working men in possession of dogs, cows, horses, elephants, dancing bears, hunting cheetahs that are harmless, docile, affectionate even. Is man greater than the Evolver that he should be able thus to correct His work? It is no solution of the problem of the origin of evil to shift it from the shoulders of man on to those of the brute, and make it a necessity of evolution. There are contraventions of God's law with which the brute, including man, has nothing to do. The lightning bolt which carries death, the cyclone that sweeps the land, the storm that engulfs the ships at sea, the pestilence that rises from no one knows where; these and many more un-bestial, but real and terrible, evils defy God's holy law: "Thou shalt not kill." The poor beast is not responsible for evil and attendant sin. They belong to a region spiritually higher but morally lower than it, even to principalities and powers and the rulers of the darkness of this world, which Dr. Hillis and the biologists who think with him ignore. How any man can profess to teach Christianity or the life of Christ, while shutting

ting out from his view the continual objects of Christ's spiritual warfare from the beginning to the end of His ministry is a mystery. It is like writing the history of the South African campaign without a word about the Boers. Does man allow himself to be overcome by the brute in him when he blasphemes the name of God? Is it not rather a revolting angel who hisses the curse into his ear and heart? The Bible, Christ's teaching included, gives no uncertain sound as to this truth. Man does not fall through the brute, but the brute falls through man, and when man is redeemed the brute shall be redeemed with him. The physician did not place his innocent child in a far off plague hospital to catch infection, but he came to this earth, a scene of pre-Adamite rebellion, with his children to watch over, and train them to be warriors against the spiritual powers of evil, that so, through them, led by the great Captain of Salvation, this world, and it may be all worlds, shall be won to His lasting service. Dr. Hillis's whole book is interesting and there is much in it that is valuable and suggestive; but in some respects its gospel is not the whole gospel of Christ, and it minimizes the forces that war against the human soul, which is poor generalship. Satan and his hosts, that we sing about in our pious hymns, must chuckle over the possible fate of the evolutionary Christian soldiers, who, carefully avoiding the wild animals of the veldt, march in blissful ignorance straight into the rifle pits, masked batteries, and death traps of these destroyers of souls. "I will forewarn you whom ye shall fear," said Christ; but evolutionists and spiritualists and Christian scientists, have adopted the attitude of Betsy Prig towards the mythical Mrs. Harris of her friend Sairey Gamp, when she said: "I don't believe there ain't no sich person." Is the ordinary pulpit innocent of this fatal ignorance? No preacher who has truly found God in Christ to declare to his flock, can fail to have come in his search face to face with many devils, whether they have found a temporary home in maniacs and swine as at Gadara, or, disembodied, they flit restlessly on the wings of the wind in search of their prey. "Deliver us from the Evil One!" is the petition that should shake the world and rend the heavens, in its fulfilment of complete deliverance, for it means "Thy Kingdom Come!"

A curious book is "The Little Bible," being the story of God's chosen people before the coming of our Lord Jesus Christ upon earth, written anew for children by J. W. Mackail, sometime Fellow of Balliol College, Oxford, 288 pages, 12 mo. cloth, Langton and Hall, Toronto, sold by Mr. Drysdale for a dollar. It is curious, because its first chapter is on the fall of the Morning Star from the company, not only of the orthodox Michael and Gabriel, but also of Raphael, Uriel, Israfiel, and Azrael. This Miltonic sermonette is based on Isaiah xiv., 12, "How art thou fallen from heaven, O Lucifer, son of the morning!" Lucifer, son of the morning, is in the original "Helel ben Shahar." This Helel was no fallen angel, but Ilus, son of Dardanus, who left his memorial in the Nahaliel torrent east of the Dead Sea, at the mouth of which stood Zareth Shahar. From the Zarthan form of the ancestral Zareth's name came the Greek or rather the Trojan Dardanus. The Paschal Chronicle states that the Dardani were descended from Heth, the ancestor of the Hittites, as I informed Professor Sayce many years ago. The Bible calls them Cherethites. The prophet Isaiah quoted a fragment of an ancient Palestinian poem, referring to the expulsion of this race, not from heaven but, from Egypt, which was regarded in that time as an earthly Paradise. This is a poor beginning for the children. Next come six literal days of creation, without note or comment, after which the uncritical history proceeds in the order of the Bible books down to chapter 182. Here, without any warning, the unhappy child is introduced to Holofernes, and in the three following, to Judith. This being not enough Apocrypha for a healthy child, 182 to 190 furnish him with the veracious story of Tobit. Job comes in, historically all out of place, in 191 to 195; after which the Maccabees tell their story. Bel and the Dragon, and some other choice apocryphal literature, is left out. Mr. Mackail tells his stories in simple yet dignified language, and, on the whole, follows Scripture very faithfully: but he is what the Germans would call "ein höchst unkritischer Kopf."

A handsome gift book for a girl or a young woman is Mrs. Margaret E. Sangster's "Winsome Womanhood, familiar talks

on Life and Conduct." It is a 260 page 12mo, in illuminated cloth, with gilt top, published by the Fleming H. Revell Company, and sold by Mr. Drysdale for a dollar and a quarter. Its lined headings and bordered initial letters add to the book's daintiness, but its one or two full page portraits of supposed beautiful women, one of whom, with her mouth wide open, is not a Saint Cecilia, are not an addition to its attractiveness. There are 32 chapters in the volume, beginning with, *The Girl of Fifteen*, and ending with, *Waiting for the Angels*. The talks are written in a bright, entertaining style, both as to matter and manner. They are thoroughly Christian in tone, but by no means strait-laced or puritanical. Mrs. Sangster enters completely into all feminine hopes and joys, friendships and social pleasures, and has kind words of counsel for women of all ages in regard to reading, occupations, companionships, and the home sphere, with warnings in view of possible dangers, and comfort for the hour of trial. The books she recommends for a young girl's reading are such as betray a cultured mind and a liberal spirit. Her advice to women to take their place in Society, and exert their Christian influence in that function, rather than shun it because it is not all composed of the saints, is wise and good. And the cultivation of resources, which she recommends, under the head of *New Studies*, is one of the essential ingredients in a happy, because well-filled, life. The Canadian girl, generally speaking, is a fine type of young womanhood, but, like all girls, she has many things to learn. Mrs. Sangster's book is well-fitted to teach these, and her lessons, if taken to heart, will do much to form the character of a gentlewoman and a Christian of culture.

The Countess von Arnim is supposed to be the author of "*Elizabeth and her German Garden*." That is not the book which calls for notice, however, but one by the same writer, entitled "*The Solitary Summer*." It is a large 12mo. of 190 pages of heavy paper, bound in plain cloth, published by the Macmillan Company, and sold by Mr. Drysdale for a dollar and a half. The author, with her three children, and her husband, whom she calls "*the Man of Wrath*," which he

seems very unlike, retire to a Schloss, that has a large flower garden, and an attached farm, which lie in the midst of heath and wood, with only a little village near, the notable occupants of which are the pastor and the school-master. There are five chapters in the volume, each embracing a month, from May to September inclusive. They are filled with descriptions of the garden, its flowers, gardeners and surroundings, with simple, good-natured conversations, revealing the strange thoughts and speech of little children, the affection of the Man of Wrath, and the peculiar ways, often not to edification, of the German villagers. The Talker lived once in just such a region, only the village was in a valley, on either side of a brook, with the Schloss on the lower slope of a hill above it, surrounded by a garden continued by a farm, which sloped away to heath and woodland that climbed up mountain sides. In the village lived the Herr-Pfarrer, and the Schulmeister, and the next great man, who was the Wirth of the Gasthaus. The author of *The Solitary Summer* has a perfect command of the English language, and displays acquaintance with such writers as Thoreau, Walt Whitman, Boswell, Spenser, Keats, Carlyle, Jane Austen, Miss Mitford, and almost every author of note, English or American. She is also familiar with English scenery. This is a charming summer book, and to read just now, while the wind is blowing cold, and snow is all around us, at a warm fireside, will almost render one temporarily oblivious of winter, in anticipation of coming garden joys. The galloper through the exciting novel will not care for it, nor will the cracker of hard nuts, philosophical or theological; but the quiet spirit and kindly heart that loves nature and natural things will find in it at least a fleeting treasure of restfulness.

The Rev. Ira M. Condit, D.D., has written a book in vindication of the Heathen Chinee; it is called, "The Chinaman as we See Him, and Fifty Years of Work for Him," and is a 233-page crown 8vo, in illuminated yellow cloth, with about eighty illustrations, published by the Revell Company, and sold by Mr. Drysdale for a dollar and a half. Dr. Condit has a good deal to say concerning missions in China, and especially of those

portions of the Canton Province which have been evangelized, and whence almost all of our Chinese immigrants come. But the chief business of his book is to make readers acquainted with the Chinaman in San Francisco and other colonies in the United States. The author, with Mrs. Condit, and other devoted workers whose experience he records, have had ample and special opportunities of acquaintance with the life of the Chinese in America, in all the varied aspects in which that life presents itself. He tells us that the first Chinese immigrants—two men and a woman—came to San Francisco in 1848. They must have found their way east rapidly, for when the Talker arrived in New York about 1856, he found Chinamen presiding over open-air cigar stalls, and being at that time bitten with the coin-collecting mania, purchased from them many “cash” of different reigns. Dr. Condit writes with all the conviction of a *cognoscente* upon the Chinese in America in all their commercial occupations, in service, in vicious habit, in secret society tyranny, and in adaptability to receive the truth, and lead a consistent Christian life. Like many others who know both people, he places the Chinese on a higher moral plane than the Japanese, regarding them, from a mere worldly standpoint, as the more honorable race in matter of word and business transaction. He remarks: “Some one says, and my experience corroborates it, that it is a remarkable and interesting fact in their favour, that the more one knows of this people, the higher is his opinion of them.” The Talker regrets that the author’s estimate of the Hatchet Men, Triads, or, as the people of the United States call them, “Highbinders,” is very unfavourable. He allows that they were originally a patriotic organization, leagued to overthrow the Mantchu dynasty and to establish native Chinese rule, but maintains that in America, at least, they constitute a travesty of the *Vehmgericht* of the 14th and 15th centuries, inasmuch as they carry out for hire, revenge, and similar vile motives, the unlawful judgments that the European tribunal professed to execute in accordance with law and justice. There are no Boxers or adherents of the Mantchu line in America. Dr. Condit’s view of missions among the



Chinese in California and elsewhere in the States, is very complete, and, what is more, very encouraging. He cites many cases of genuine Chinese Christianity, and is hopeful that the return of sincere converts to their native land will yet lead to an abundant Christian harvest. As everyone just now is interested in the Chinese problem, the appearance of this book is very opportune. It is well worth careful perusal, and its story is so pleasingly told, that such perusal will prove no burden but an intellectual treat.

A large Svo. volume of 476 pages and over 300 illustrations, bound in cloth gilt, is "Progress of Invention in the Nineteenth Century," by Edward W. Byrn, A.M., published by Munn and Co., of New York, and sold by Mr. Drysdale for three dollars. This goodly volume, worthy of a place in any library, is historical in character, thoroughly scientific, yet written in such a way that the merest tyro in mechanics can understand and appreciate it, amply illustrated, and withal the work of a Christian man, who is not ashamed to avow, without obtrusion, his religious sentiments in a purely technical study. Any one who wishes to know how invention has progressed with giant strides during the past century in all civilized lands, yet with special reference, doubtless, to the United States, will find his desire fully gratified in Mr. Byrn's admirable book. It begins with Volta's Chemical Battery for producing Electricity in 1800, and ends with The Grande Lunette Telescope of the Paris Exposition in 1900. Electricity first claims attention, in the forms of the telegraph, the cable, the dynamo, the motor, the electric light, the telephone, and miscellaneous applications. Then follows Steam, in the engine, and the locomotive on land and water. Chapters are devoted to Printing, the Type-writer, the Sewing Machine, the Reaper, and Vulcanized Rubber. Chemistry has a chapter to itself, as have Food and Drink, and Medicine, Surgery and Sanitation. The headings of the remaining chapters are The Bicycle and Automobile, The Phonograph, Optics, Photography, The X Rays, Gas-Lighting, Civil Engineering, Woodworking, Metalworking, Fire Arms and Explosives, Textiles, Ice-Machines, Liquid-Air, and Minor Inventions. The whole triumphal

progress ends with these words: "With such a retrospect, the sage of the Nineteenth Century may lie down to quiet rest, with an assuring faith that what God hath wrought is good, and what is not may yet be." Mr. Byrn's work is a beautiful blending of science, simplicity, and spirituality.

A cognate volume in some respects is "Flame, Electricity, and the Camera," man's progress from the first kindling of fire to the wireless telegraph; and the photography of color, by George Iles, This is a large 8vo. of 398 pages, 22 full page engravings, and 93 figures, bound in illuminated cloth, with gilt top, published in Canada by the Publishers' Syndicate, Toronto, and sold by Mr. Drysdale for two dollars. This handsome book vies with the one last noticed in the simplicity of its style and in its fulness of scientific detail. Mr. Iles is an evolutionist, although in regard to Darwinian theories he thus expresses himself: "That there is a great deal more assent than conviction in the world is a chiding which may come as justly from the teacher's table as from the preacher's pulpit." Nevertheless, he professes to have arrived at conviction through the facts of prehistoric archaeology, a subject into which he partly enters. Now, when one discovers an object of prehistoric archaeology, such as the carvings of deer in the Dordogne valley, or that of the mammoth in the cave of La Madelaine, or flint implements in Egypt, what do these relics conclusively prove as to the antiquity of their age and as to its general culture? Very little. As to the mammoth, our living Iroquois have a tradition of one that escaped beyond the great lakes, and is supposed to be alive in the north even now. There is an elephant mound in Wisconsin, and elephant pipes were found in another in Iowa. The ancestors of the Mound-Builders came from Siberia, as the common character of their writing and other remains attest; and there, on the banks of the river Lena, as recently as the beginning of last century, the body of a mammoth was found intact, embedded in ice, its flesh perfectly preserved so that dogs devoured it greedily. It does not follow, therefore, that the portrayal of a mammoth or a mastodon was the contemporary of the living animal. The relative antiquity of stone,

bronze, and iron ages is moonshine. Schliemann had to dig through at least one stratum of the stone age, before he discovered the so-called treasury of Priam at Hissarlik. It is strange how men will be convinced by things they know little about, and how the strength of conviction stands related to the extent of ignorance. However, this is hardly fair to Mr. Iles, who has written a very good book on the different forms and uses of fire, from primitive fire-raising on to the mastery of metals, and the production and various energies of electricity. Then he turns to the combination of light and chemistry in photography, including stellar photography, and visible speech. His concluding chapters on language and the ancestry of man are irrelevant to his theme, and possess no special merit. Mr. Iles should remember the advice of Apelles, "Ne sutor ultra crepidam"; and the expostulation of Molière's character, "que, diable, allait-il faire dans cette galère?" It is only a reviewer who has the right to follow Chremes senex, and say, "humani nihil a me alienum puto." Nevertheless, Mr. Iles has written a very valuable work of genuine yet popular science, and his publishers have given it a beautiful dress.

A wholesome boy's book with an interest for Canadians is, "Under the Great Bear," by Kirk Munroe, 311 pages, 12mo., bound in blue cloth with silver illumination, published in Canada by Langton and Hall, Toronto, and sold by Mr. Drysdale for a dollar and a quarter. It has twelve not very ambitious illustrations by Howard Giles. The hero is Cabot Grant, twenty years of age, the graduate of a technical institute, and, as an orphan, the ward of Mr. Hepburn, president of a New York corporation. Immediately after he had completed his studies, a fellow graduate named Thorpe Walling, asked him to join in a trip round the world, and Grant's backing out of this made Walling his enemy. Mr. Hepburn employed his ward to visit Bell Island, and other points on or near Newfoundland and the coast of Labrador, in search of minerals. After leaving Halifax, the ship he was in was wrecked by an iceberg, but he escaped alone on a raft, from which he was picked up by a small sailing craft engaged in the lobster canning

industry, carried on surreptitiously on the so-called French coast of Newfoundland. Being carried thither, he has an opportunity of descanting on the grievances of the British inhabitants. He also prosecutes his inquiries after mines and minerals. Meanwhile French and English cruisers are after young White, the owner of the cannery and the vessel, who has a mother and an attractive sister. Evading the cruisers they exchange the whole stock in hand with a Yankee skipper for provisions of various kinds, with the cargo of which the two young men sail for Labrador. There they are overtaken by the ice, and afterwards surprised by Indians, by whom they would have been killed but for the sudden appearance of a man-wolf, who turns out to be a scientific man, Watson Balfour, who had turned hermit and made himself a cave, which he lit up with electricity. Mr. Balfour dies of a wound from some unknown enemy; the Moravian mission gladly purchases all the lads' cargo; Grant goes to New York with his specimens, and meets with a poor reception, because Walling had sent false reports in his name; but he finally sets things right, and prepares to return to Newfoundland and Labrador with White and other chums under him, to work the mines he had discovered. The prospect of large wealth being before him, it is likely that White's fair sister will share it.

Mr. Chapman sends Dr. Hillis's "Influence of Christ in Modern Life," and Mr. J. Stuart Thomson's "A Day's Song," both already extensively noticed in the Journal. "Eleanor," by Mrs. Humphrey Ward, is a 627 page duodecimo, in illuminated cloth, with gilt top, published by Mr. Briggs, Toronto, and sold by Mr. Chapman for a dollar and a half. It has a frontispiece representing Eleanor. She is a widow of thirty named Mrs. Burgoyne, with a melancholy past, her husband having, a few years before, in a fit of temporary insanity, thrown himself and their only child from a hotel window to certain destruction, while she was ill in a distant part of the building. She lives in a country retreat fifteen miles from Rome with an amiable elderly spinster, Miss Manisty, whom she calls Aunt Patty, as does the other occupant of the villa, Edward Manisty, an English politician, who has broken with

his party and is engaged in writing a book to justify his defection. Eleanor, or Mrs. Burgoyne, and he are cousins in a way, and she, who acts as his literary adviser and, at times, amanuensis, would fain be something more. Manisty's fad is, that a liberated Italy has destroyed all the romance of the country, and, though a Protestant and a lover of freedom in general, he is theoretically anxious to go back to the old conservatism, though it restore Papal rule, the Jesuits, and the Inquisition. It is this ridiculous whim which made him break with his party, which favoured freedom and United Italy. There suddenly breaks in upon this peculiar trio, a young girl from a New England country town; a good-looking girl and not uneducated, but shy, unsophisticated, and destitute of all taste in dress and manner. This Lucy Foster, brought up a Methodist, and adopted by a certain Uncle Ben, who is able to give her advantages, had come over to Europe with some Boston relations who had shewn the Manistys many attentions on the occasion of their visit to America; and now, sickness having overtaken their party, they had written to ask Miss Manisty to find the New England girl a *pension*. Thereupon, Edward Manisty, grateful for past hospitality, bade his aunt invite her to the villa.

There are many minor characters in the story, but only two of any importance. One is Edward Manisty's sister, Alice, who comes to plead with her brother, one of the trustees of her fortune, to give her half its capital, to bestow upon an impecunious French artist with whom she is in love, but whom she will not marry because she is conscious that her reason is beyond control. The other is a Roman Catholic professor, Father Benecke, who has written a book which the Propaganda placed on the Index, and who is thus compelled in the end to join the Old Catholics. In addition to the actors, there is much description of Roman festivals, Italian scenery, and the picturesque in humble life, for those who have the time and the taste to linger over word pictures. Now, for the characters. Manisty is a gentleman, of course; but his only beauty is his head, including necessarily the face. He can be charming to the priestly Italians, who admire his fad, otherwise

he is self-contained, abstracted and silent, abrupt, and, at times, almost rude. Mrs. Burgoyne is a striking woman, and but for her failing health, of which she is well aware, would be beautiful. She is a woman of a strong mind, cultivated, of admirable taste, of a naturally affectionate disposition, and devoted heart and soul to Manisty. She takes Lucy Foster in charge, shows her how to dress her hair, and to exchange her hideous country-made frocks for tasteful attire, enlarges her sphere of vision without destroying the best in her Puritan training, and draws out her hidden accomplishments until they fit in with the culture of a gentlewoman. Lucy owes much to Eleanor, and is in deep distress when she discovers, through her benefactress, that she has ungratefully rewarded her by taking from her the love of the only man. How she comes to win Manisty's love is one of the mysteries of the story, and what the love of such a wrong-headed, and in many respects, selfish man is worth, it is hard to say. Its declaration is precipitated by the advent of the insane Alice, and her attempt to take the American girl's life. With the help of the kindly excommunicated priest, Eleanor and Lucy withdraw for some time from Manisty's society, and, in the end, an altruistic contest arises between them as to who shall sacrifice herself and marry the other to the disgruntled politician. He finds his way to them, and cuts the Gordian knot by declaring that his esteem for his cousin is only cousinly, by engaging himself to Lucy at Eleanor's express desire, and by leaving the widowed heroine in Scotland to suffer a speedy and inevitable death. Mrs. Humphrey Ward writes good English, and is painstaking and conscientious in all the accessories of her story. One can depend on the fidelity to nature, art and human nature of her scenes and characters. But with all her endeavour to depict intensity, as in the peculiar experiences or sufferings of Eleanor, Manisty, and Father Benecke, there is a lack of something, a jarring of the mechanical it almost seems, which hindered the heart of the Talker at least, however others may have been affected, from being once uplifted and carried away by the narrative. Many people live conventional lives, whether in Italy, in Britain, or in America, and when they

write about things unconventional, do even that with a conventional air. One good thing about the book "Eleanor," is that its author appears in its pages to be travelling nearer to Christ.

A story of the American Revolution is "Alice of Old Vincennes," by Maurice Thompson, 419 pages 12 mo, with illustrations by F. C. Young, published by William Briggs, Toronto, and sold by Mr. Chapman for a dollar and a quarter. In 1778, Vincennes on the Wabash, in what is now the State of Indiana, was a French village, the chief man in which was Gaspard Roussillon, who had made money by trading with the Indians. He had a shrewish but not bad-hearted wife, and they adopted two children, Alice, an English and Protestant girl, and a hunchback boy, Jean, whose parents had been killed by savages. Alice was now grown up to womanhood, a capable, healthy and bewitching damsel. Other natives of Old Vincennes were Father Beret, the good old priest, who had evidently once been a fighter; young René de Rouville, in love with Alice; and Oncle Jazon, a humorous little trapper and hunter of Indians, who had survived scalping. When news of the revolution came to the village, Alice made an American flag for the fort, which plays an unnecessarily important part in the narrative. Then arrived Captain Helm and Lieutenant Beverley, to take command in name of Congress. Hardly had they made themselves at home, when a British force under Colonel Hamilton came down upon the post, and compelled them to surrender. It is necessary in an American story of the time, that British officers should be sottish and brutal, while the Americans are either brave and good-natured, though rough, or the pink of chivalry. Helm was the first and Beverley the second. All suffered more or less from British tyranny and brutality, but chiefly Beverley and Alice, who had fallen in love with each other. However, Father Beret and others hindered matters going to extremes. Irritated beyond endurance, Beverley renounced his parole, and took to the woods in defiance of all military etiquette. There he meets with other refugees; has strange and exciting adventures with Indians; and finally, when almost dead, falls

in with Colonel Clark, coming with a small force to the relief of Vincennes. The British tyrant governor, and his equally objectionable subordinates, are compelled to surrender, and Alice's flag is once more hoisted, this time by the hunchback Jean; and when the heroine marries Beverley, they go to a fine home in Virginia. This book has some of the virtues and most of the faults of American revolutionary stories, some of which have been already indicated. The large French element in it is a new feature, and it is well handled. Mr. Thompson meant to make Alice a very graceful and beautiful character, but only succeeds in portraying a somewhat interesting hoyden. The story is founded on fact, which may have had the effect of fettering the writer, who occasionally reveals a cramped hand. Yet, on the whole, it makes a fairly interesting novel.

Archibald Lampman died in February of 1899, just two years ago, having entered on his thirty-eighth year. His widow has issued his collected poems, in a somewhat awkward looking thick 8vo. of XXV, and 473 pages of thick paper, gilt topped, and bound in illuminated cloth, published by George N. Morang & Co., of Toronto, and sold by Mr. Chapman for two dollars. Prefixed to the poems is an appreciative memoir by a brother poet, Duncan Campbell Scott. The late Archibald Lampman was one of the most prolific, artistic, and pleasing of Canadian poets. His father was a poet before him, and he was trained to scientific exactness; besides, he had a good classical training, which, though it does not make a bard, gives character to his diction and forbids extravagance. Though a lover of nature, his sympathies were wider than scenery, and his sonnets, on which he prided himself most, embrace all sort of themes, including much of a religious character. This volume embraces "Among the Millet," "Lyrics of Earth," "Alcyone," "Sonnets," and "Poems and Ballads." Among his more ambitious pieces are *The Story of an Affinity*, *David and Abigail*, *Ingvi and Alf*, *Vivia Perpetua*, and *An Athenian Reverie*. The aspirations of the poet are as noble as his versification is chaste, and no unworthy imagination mars the beauty of his execution. The Talker regrets



that lack of space hinders him giving extracts from the richly stored volume before him, but trust that those who love poetry and Canada will find such for themselves.

Last of all Mr. Chapman sends a winter number of the "Book-Lover," a magazine of book-lore, published in San Francisco, a 100 page quarto in illuminated paper cover, price twenty-five cents. Its topics, too numerous to mention, begin with Edward Fitzgerald and ends with Fienkiewicz's Admirers, and are, many of them, by well known literary men and women. But the very first item astonishes me. Here it is: "Author Wanted. Who is the author of these lines that I cannot place, though they were like very old friends wher I met them recently in Kate Field's Memories?"

"Sleep after toil, port after stormy seas,

Ease after war, death after life, doth greatly please."

An answer will be gratefully received, if addressed to J. D. Clark, 1220 Sutter St., San Francisco, Cal."

Surely the "Book-Lover" should answer this, or perish.

"Is not short payne well borne that brings long ease,

And layes the soule to sleep in quiet grave?

Sleep after toyle, port after stormie seas,

Ease after warre, death after life, does greatly please."

Edmond Spenser, The Fairie Queene. Canto IX, stanza 40.

(Held over from last month.)

A most interesting book is Mr. James Croil's "Historical Report of the Administration of the Temporalities Fund of the Presbyterian Church of Canada in connection with the Church of Scotland, 1856-1900." It is large 8vo. pamphlet of 43 pages. This most useful document, the work of an elder of the Church, still vigorous in mind and body in spite of his eighty years, who has probably done more than any other in that Church's service, not only fulfils the purpose of its title, but adds biographical sketches of many ministers and elders, a brief history of union movements, a religious census of the Dominion, and other matters of importance. It also is illustrated with no fewer than 26 portraits, the first being a full page one of the late Dr. Cook of Quebec. Facing page 10 are those of Drs. Mathieson, Machar,

Urquhart, and Barclay. Sir Hugh Allan, and Messrs. Andrew Allan and James Michie follow; and opposite page 30 appear the features of Drs. Snodgrass, Jenkins and R. Campbell and Professor MacKerras. Mr. Croil's own picture is the centre of the final group, around it being placed those of Messrs. J. W. Cook, W. R. Croil, P. S. Ross, and James Tasker. There still remain the effigies of Messrs. Thomas Paton, John Green-shields, William Darling and A. Macpherson, with those of the Hon. Alexander Morris, Judge Dennistoun, and Messrs. John L. Morris, Q. C., James Mitchell, and Alexander Mitchell. This is a historical record well worthy of preservation, and I have no doubt that Mr. Croil would be glad to place copies in the hands of those who seek to possess the interesting information and memorials it contains. May its worthy author long continue to serve the Church with his extensive knowledge, his wise counsels, and his facile pen!

Mr. Drysdale's second volume is "A Canadian History for Boys and Girls," by Emily P. Weaver, illustrated by A. T. Weaver, 312 pages 12mo., in plain cloth, the Copp-Clark Company, Toronto, price fifty cents. This seems to be a very complete and reasonable summary of the history of the Dominion, and is written in simple language such as young people may readily understand. It is well printed, and contains a number of cuts, some of which are quaint enough. The writer has striven to be impartial, and steers a safe course through the many opposing reefs of national, political and religious prejudice.

"Stringtown on the Pike" is the next Drysdale book. It is a 416 page 12mo., with eight illustrations, handsomely bound in illuminated cloth, published by W. J. Gage and Co., Toronto, and sold for a dollar and a half. Its author is John Uri Lloyd. The tale is of Northernmost Kentucky, and it is fairly well told, although the amount of negro dialect it contains is almost wearisome. The supposed narrator and hero, Samuel Drew, gives an account of his life since childhood, beginning with a vision he had in a haunted spot where were Indian graves. Then he introduces a central figure in the superstitious negro, Old Cupe, who, with his wife Dinah, care for the wants of the dissipated Corn Bug, the last of the

once prominent and wealthy Hardman race. When the Corn Bug is on his death-bed, Old Cupe reveals to him the fact that he had in his keeping a chest of treasure, of which the latter had known nothing. He wills two thousand dollars of this to Sammy Drew, and the rest to his adopted daughter, Susie, who turns out much later to be the child of a certain Squire Manley. To the school at Stringtown comes "Red Head," the last of his East Kentucky Nordman clan, who had lost all his family in a feud with the Holcombs, of whom only one, an old man, remained. At the school, Sammy Drew and he quarrel over their love for Susie. Sammy goes in time to a university, becomes a proficient in chemistry, and finally accepts the chair in that department of study. Susie also receives an education, and becomes a beautiful and refined young lady. Red Head stays in Stringtown with a Nordman uncle, biding his time to carry on the feud. Professor Drew visits his native place, and again quarrels with Red Head, who is too strong for him, and humiliates him physically before Susie. Then he vows to himself that, if he cannot beat his antagonist with muscle, he will do so with brains. His opportunity comes. Mr. Nordman dies suddenly, and Red Head is accused of poisoning him. Professor Drew is engaged to make an analysis of the dead man's stomach, and, though dissuaded by Susie and others, triumphantly convicts his old enemy of killing his uncle by means of strychnine. Red Head is condemned to die, but his old foe Holcomb, for whom he has sent, mercifully carries out the vendetta in the courthouse, but falls at the same moment by a shot from the prisoner, who had snatched a pistol from the sheriff's belt. Susie Manley is almost inconsolable over this tragedy, but, for a purpose, goes to the university, and makes special studies in Chemistry, which she completes in Europe. On her return, she visits the Professor, who again makes love to her; but she holds him off, and tells her story. Being sure of Red Head's innocence, she had studied hard to prove it, and now declares that a vegetable ingredient, used in the bitters taken regularly by the supposed poisoned Nordman, would give all the symptoms or traces of strychnine. This ingredient, golden seal,

whatever that may be, she now produces, and virtually charges Samuel Drew with murder. Disregarding all his protestations, she leaves him, and enters a nunnery. The Professor finds a slow poison that is sure, and finishes his narrative under its gradually weakening influence. Then J. U. L. tells of the visit of Old Cupe and Dinah to the nunnery, where Susie mourns the suicidal chemist and the murdered Red Head. American writers revel in this sort of morbid story, and have done so ever since Edgar Allan Poe wrote his horrors. There is no Christianity in the thing, which glorifies the vendetta and makes a religious man of old Holcomb. The book has interest no doubt, and its working out of Old Cupe's superstitious prophecies is well performed, but, while one moral is clear and good, many are alien to truth and right, and the whole story leaves a nasty taste in your mouth.

Oliver Onions appears as the name of the author of "The Compleat Bachelor," a 196 page 12mo., beautifully printed, and bound in half-flexible illuminated cloth, published by John Murray of London, and sold by Mr. Chapman for a dollar. This is a "Dolly Dialogues" book, a volume of polite persiflage, repartee, or banter, between a middle-aged bachelor named Rollo Butterfield, his devoted younger sister Caroline, and a number of other society people, feminine and masculine. Miss Butterfield, becoming engaged, is anxious to have her elderly brother settled in life, and, after undergoing all sorts of persecution with a very calm and philosophical spirit, he, at the close of the volume, succumbs to the charms of an old flame, who has been some years on the shelf. It is a good natured, kindly, and eminently polite book, void alike of vulgarity and of snobbery of another kind, and its tendency is to humanize. "Mooswa, and Others of the Boundaries" is a Canadian book by W. A. Fraser, 260 pages 12mo., bound in illuminated cloth gilt, with gilt top. It is published by William Briggs, Toronto, and is sold by Mr. Chapman, for a dollar and a half. It contains twelve full page illustrations from drawings by Arthur Heming. The book is one of animal talk and adventure after the fashion of Kipling's Jungle Books, founded on real stories of animals, picked up

by the writer on the banks of the Athabasca and the Saskatchewan. The whole *dramatis personae* are given at the beginning of the volume in Cree and in English. Personally, the Talker lost all taste for fables of animal talk since his early days of Æsop, Phædrus, and La Fontaine. The best feature in a fable, too, was its moral ; but the modern talking animals have no morals in particular. Nevertheless, Mr. Fraser displays great acquaintance with the "beasteses," as Uncle Remus calls them, his narratives are lively, and his style good. Most, probably all, of them, appeared in the Canadian Magazine, and there was a boy, who dotes on animals, that would not willingly miss any number of that monthly, largely on Mr. Fraser's account. This volume would make a good Christmas present for boys of the same disposition.

A handwritten signature in cursive script, reading "J. M. Campbell". The signature is written in dark ink and is centered below the main text block.

## Editorials.

### OUR LATE QUEEN.

During the past year many of Britain's bravest sons have fallen upon the field of battle, and the world has moved steadily onward as if nothing had happened. Suddenly a few days ago, pale death with his impartial foot knocked at the palace of the monarch, and our noble Queen, full of years and honours, was summoned before the tribunal of the King of Kings, and to-day the nation, the empire and the world sit in mourning because of their bereavement.

The golden age of the British Empire has been disturbed by the removal of its most striking personality. No one will question God's right to take her, as she had not only reached the appointed age of man, but by reason of her strength had passed the four score years, and how deeply did she realize the labor and sorrow of advancing age. Her family circle was broken by the removal of a kind and loving husband, of children and of grandchildren, yet she was left to rule for two generations the people whom she loved. Surely God has answered her own prayers and the prayers of her people that she might be given a wise and understanding heart to fulfil the duties of her exalted position. The pages of history have recorded no more brilliant reign than that of Queen Victoria. The world has never seen a more solemn sight than when it looks upon itself in mourning, and feels the want of a queenly mother's love. What a grand proof that the golden thread of Christian love and admiration for Christian character is the strongest tie that binds the heart of man to man. Surely the world is not getting worse when the death of a Christian woman will move society all the world over. As a wife, as a mother and as a Queen, her life was one of constant devotion in the path of duty. Her industry will continue to inspire rich and poor alike, her honesty and her love for it in others, has exalted this and kindred virtues to their proper places in Christian character, while

her insight, into the affairs of the world was most admired by those hard-headed British statesmen, who realized her prophetic vision and who listened to her words of wisdom and counsel.

She not only looked well to the ways of her own household, but her strong Christian character kept her court pure and made it the admiration of all the monarchs of her day. Her simple and child-like statement at the beginning of her reign, "I will be good," was then a most hopeful sign, and after her long reign, even the critical world are agreed that she has been good. It is often said that "Trifles make perfection but perfection is no trifle," so her little deeds of kindness to the poor and to the unfortunate have so endeared her to her people that they indeed are weeping genuine tears of sorrow. She has so exalted the office of ruler of the great British Empire that she has made it difficult for her successor; but let us hope and believe that the prayers that have been heard and answered for the mother will also be answered for the son. In the midst of darkness there comes a light, let us hope and pray that King Edward may long be spared to rule with a firm hand and a Christian heart and to fulfil as becomes the head of a Christian nation, the exalted office of "King of Great Britain and Ireland and Emperor of India." God save the King!

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### THE TRAINING WE NEED.

It may seem presumption for one who is only a student to attempt to express his opinion upon such a subject as this. Inasmuch, however, as one constantly hears the statement made that the five, six or seven years spent in college is a longer time than is necessary to prepare one for the ministry, we may be pardoned for attempting to answer the question, What training does the minister need?

After a life of study and observation, Canon Farrar's conclusion was that, "Bigotry is founded on ignorance and fear," and any one who has ever had the experience of meeting or

talking with a bigoted man will in all probability agree with this statement. What more pitiable sight than to see a minister who believes, and acts up to his belief, that no creed and no church except his own can be of any use in the advancement of the kingdom of God. The secret of such a man's bigotry will be found to lie in his ignorance of the great principles taught in the word of God. If then we believe that the character of God and the great principles of His government are taught in the Bible, and if we further believe that it is only when the principles become part of the fibre of a man's nature, are we not naturally led to consider that most important question, How shall we discover them? The miner, in his search for gold, requires not only a knowledge of how he shall get at the crude material, but when he has found that, he feels his need of the knowledge of a refining process which will enable him to secure the precious metal in its purity. In like manner, the theologian, in his search for underlying principles, finds himself, like the miner, in need of a key, which in his case is nothing less than a thorough knowledge of the Hebrew and Greek languages.

This conclusion is not wholly on *a priori* grounds, but we are further impressed of the truth of it by the fact that different ministers and different professors give different interpretations of the various relations described in the Bible. This, so far from being detrimental to us as students, we believe to be to our advantage; it shows the honesty and individuality of the various interpreters. The only danger is lest we should lack the required training or the power of discrimination to such a degree that we would not be able to study the Scriptures in the original and to settle for ourselves their teaching on the important doctrines, on which every minister and every man should be able to give a reason for the hope that is in him. It is true that the whole Bible presents a field so large as almost to cause one to despair, but earnestness, honesty and diligence may secure for us that strong conviction of the truth that will enable us to go forth and preach it with power. Let the men, who realize the importance of this question, remember that the movement of the



General Assembly in favor of shortening the theological course, so far from meeting with the approval, receives the most pronounced disapproval of the student body.

In view of the constant tendency to raise the intellectual standard of other learned professions, it would be most unfortunate if there should be any retrograde movement in theology. The cry for more Biblical theology is a most hopeful sign of the times, and the Honor Courses of our colleges might be improved by requiring a thorough historical and exegetical knowledge of larger portions of the Bible than are now found in the curriculums of many theological colleges.

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### THE JOURNAL.

Since the publication of the January number of the JOURNAL a few mistakes have appeared which require explanation. In the account of the installation of Mr. Brandt the name of the Rev. R. P. Duclos was placed in the list of those who were present instead of among those who took part in the programme.

We have learned too, almost by accident, that some old subscribers have not been receiving the JOURNAL regularly. This is most unfortunate. Perhaps the business board was never more careful in making arrangements for what they hoped would prove the satisfactory delivery of the JOURNAL, and yet in spite of their care some have been disappointed. It is hardly fair, however, to blame the business board, as they must believe that all are receiving the paper who do not send in any complaint. Should there be any others who have not received any of the back numbers of this Session, if they will report the fact to the Treasurer, they will be supplied as far as possible with the missing numbers.

The time for sending out the bills for the JOURNAL has again come round, and we hope that all will be met in a prompt and practical way so that the Treasurer may be able to report a satisfactory state of finances and the JOURNAL will go on its way rejoicing.

## Partie Française.

### PREMIER DIMANCHE DU SIECLE.

PAR R. P. DUCLOS, PASTEUR.

Jusqu'à ce qu'il vienne, I., Cor., XI. 26.

Voilà 1900 ans que l'Eglise Chrétienne commémore ainsi la mort de son Sauveur. Elle doit le faire jusqu'au rétablissement de toutes choses—jusqu'à ce qu'il vienne,— ce petit mot "*jusqu'à*" présente à la pensée deux dates, le point de départ et le point d'arrivée : Jésus venu et Jésus à venir.

Ce Jésus venu avait été longtemps attendu. Dès les premiers jours, Dieu avait fait comprendre à Adam qu'il n'y avait pas de réhabilitation possible sans l'effusion du sang. Il offre et promet son Fils.—L'offre est accepté.—La promesse crue.—Et Adam, Abel et Seth répandent le sang symbolique dans un sentiment de repentance— jusqu'à l'accomplissement de la promesse ; Abraham et Moïse égorgent des victimes qu'ils offrent en holocauste, voient l'avènement du Messie et s'en réjouissent.—Et le culte judaïque institué, le grand sacrificateur entre dans le lieu très saint et répand sur le propitiatoire le sang de la victime, jusqu'à l'arrivée du Messie qui devait obéir à la loi et l'accomplir.—Il en brûla la chair jusqu'à ce que Jésus vint s'offrir lui-même en oblation.—Le peuple mange l'agneau pascal jusqu'à ce que Christ le mange pour la dernière fois avec ses disciples.

Ainsi cette promesse est répétée de génération en génération,—proclamée de siècle en siècle, non par des sociétés de bienfaisance, mais par Dieu lui-même, par la vie et la conduite de ses serviteurs, par Noé qui, prédicateur de la justice, pendant 120 ans, au milieu des rires et des sarcasmes de ses contemporains, bâtit un navire loin de la mer sur les eaux de laquelle, il devait pourtant flotter—par l'institution du culte—des sacrifices, du temple,—des prophètes et des écoles de prophètes qui sous toutes les formes possibles ravivaient les promesses d'un Sauveur,—annonçant sa naissance en en désignant

le lieu et les conditions, ainsi que la nature de son œuvre— au point qu'en lisant leurs livres on croirait lire de l'histoire.

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Il y a deux manières d'écrire l'histoire.—L'historien peut s'asseoir, consulter, coordonner ses souvenirs, les faits dans leur ordre chronologique ; en saisir les causes, en déduire les conséquences et puis écrire—c'est la méthode humaine.—Il y en a une autre—celle de prévoir les événements—celle de braquer son camera prophétique sur l'avenir, de faire une photographie historique,—un tableau fidèle,—mais les distances relatives entre les montagnes imposantes, les vallées verdoyantes et les divers objets qui s'offrent aux regards, restent vagues.—Il n'y a que l'artiste qui se rend compte des lieux et des distances ; c'est la méthode adoptée par Dieu avec les prophètes, dont les tableaux ne donnent pas une idée exacte des distances et des dates.—Ils voient dans l'avenir un enfant naître comme un rejeton—un homme de douleurs navré, frappé pour les iniquités de son peuple— puis sans égard à la distance, ils le montrent triomphant de ses ennemis—jouissant de son travail—règnant sur les fidèles—avec puissance et avec gloire—présentant presque simultanément la première venue dans la souffrance avec la seconde dans la gloire, ce qui explique la fausse conception que les Juifs s'étaient faite du Messie.

La perspective a souvent trompé le spectateur qui a placé des événements trop tôt—aussi Israël a-t-il quelquefois pris des imposteurs pour le vrai Messie. Mais quand il arriva, les fidèles qui avaient compris le sens spirituel des prophètes, le reconnurent—Siméon le reconnut — Anne la prophétesse le reconnut.— Sa sympathie pour les souffrances—son attrait magnétique le trahirent—l'Esprit le désigna à tout auditeur attentif dont il ouvre le cœur pour lui faire comprendre les Ecritures.—On comprit qu'il était venu accomplir la prophétie aussi bien que la loi—que “ les temps de rafraîchissement n'étaient pas encore venus.”—\*\*\* Mais plus tard, dans un jardin, sur la pente du Mont des Olivers, au milieu d'un groupe de pécheurs inquiets, attendant inconsciemment quelque chose

de grand, Jésus est là debout.—Il a tout prévu— il a rassuré ses disciples—leur a donné ses dernières instructions—ils ne seront pas orphelins—quelqu'un viendra le remplacer auprès d'eux—continuer son œuvre — que dis-je ? faire de plus grandes choses. Le regard en haut, il s'est détaché de la terre.— Déjà, il plane au-dessus des campagnes de Bethléem—où les anges ont célébré sa naissance—il voit à ses pieds, ce petit hameau, cette étable où il est né—plus au nord, caché dans la verdure, Bethani où il est venu si souvent se reposer.—Il monte toujours, l'horizon s'étend.—Il revoit Emmaüs où deux disciples émus l'ont reconnu— Jéricho où le naïf Zachée l'avait si honnêtement confessé.—La Samarie dont les habitants l'avaient si cordialement accueilli et plus loin encore, Nazareth—Cana—Capernaum, théâtres de tant de scènes émouvantes, si humaines et si divines.—Et au centre de tous ces sites si pleins de souvenirs divers, ce jardin de Gethsémané, où momentanément il avait reculé devant l'amertume de la coupe à boire ; ce prétoire où s'instruisit le plus odieux des procès.—Enfin Golgotha, et tout près le sépulcre ouvert : l'ignominie et la gloire.— Mais il monte toujours.—Il a franchi la nue ; il s'est soustrait aux regards des disciples, qui le suivent, remplis d'étonnement et d'admiration, quand les anges qui l'avaient accueilli à son berceau, reparaissent, s'approchent du groupe et leur disent : " Hommes galliléens pourquoi vous arrêtez-vous à regarder Jésus ? Il en redescendra de la même manière que vous l'avez contemplé montant aux cieux." Et les disciples recueillent pieusement cette dernière parole et cette dernière promesse ; la conservent pieusement dans leurs cœurs, elle fera leur consolation, leur joie et leur force ; c'est la pensée dominante, absorbante de leur vie et de leur ministère. Elle remplit leur prédication.

Jésus y avait souvent fait allusion, promettant de venir les chercher et de les prendre avec Lui. Les disciples qui avaient entendu ces paroles, n'en avaient pas compris toute la portée. Mais maintenant ils comprennent ; ce qui n'avait été qu'un soupçon devint conviction—on crut, de cette foi qui fait des martyrs. Pierre en parle ouvertement, (Acts 3-20),

Paul, tout en rectifiant leurs notions, encourage les Thessalociens par cette assurance. Il somme son disciple Timothée d'être fidèle, de combattre le combat de la foi, de remporter la victoire jusqu'à l'avènement de Christ—Et pour prévenir toute confusion entre la première et la seconde venue de Christ, il écrit aux Hébreux que Christ, ayant été offert une fois pour ôter les péchés de plusieurs paraîtra une seconde fois sans péché à ceux qui l'attendent pour obtenir le salut.—Pierre rappelle ce que Christ avait dit sous forme parabolique, que ce jour viendra comme un larron—engage les fidèles à se préparer pour sa venue. Il parle même de ceux qui doivent passer avec le bruit d'une épouvantable tempête, d'éléments embrasés et dissouts, de nouveaux cieux et d'une nouvelle terre où la justice habitera. En attendant il nous engage à faire tous nos efforts pour être trouvés sans tache, et sans reproche en paix à ne point abuser de la patience de Dieu.

Ainsi sans oublier la croix, ils tournent leurs regards, non vers le rétablissement d'une monarchie juive mais vers le règne millénaire, spirituel ou personnel de Christ : Alors que tous les bouts de la terre se tourneront vers l'Eternel (Ps. 22-27); que toutes les nations le serviront ; que nulle part on fera dommage à autrui, parce que la terre sera remplie de la connaissance de l'Eternel (Es. 11-9); que les sourds entendront les paroles du Livre ; que les aveugles verront ; que les sceptiques seront convaincus; (Es. 29-18-24) que personne n'enseignera son prochain, disant : connais le Seigneur, car tous le connaîtront depuis le plus petit jusqu'au plus grand (Jer. 3-34), alors que, par contraste avec nos jours, " le loup habitera avec l'agneau ; le léopard gîtera avec le chevreau, le veau et le lionceau paîtront ensemble et un enfant les conduira. (Es. 1-6).

Car a dit l'Eterne. je ferai sortir des fleuves des montagnes, des fontaines du milieu des vallées, je changerai le désert en étangs d'eaux et la terre desséchée en sources d'eaux. Je couvrirai la terre d'une luxuriante végétation afin que l'on voit, sache, considère et comprenne que c'est la main de l'Eternel qui a fait cela, (Es. 41-18.—20). En ces jours de rétablissement, au lieu du misérable buisson croîtra le fier sapin.

Voilà le tableau qui relève leur courage, ravive leur espérance. Ils n'entrevoient plus, ils voient tant leur foi est vive.

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Voilà dix-neuf siècles qu'on attend le Messie et ces jours glorieux ne sont pas encore là, sans doute parce que les temps ne sont pas encore venus, que les peuples ne sont pas encore prêts ; que l'Éternel exerce encore sa patience.

N'oublions pas qu'il a fallu quatre mille ans pour préparer l'ancien monde à la première venue de Christ.

Nous sommes dans cette parenthèse ouverte à la rejection de Christ par son peuple,—“ il est venu chez les siens mais ils ne l'ont point reçu ” et qui doit se prolonger jusqu'à ce qu'il vienne. Combien de temps doit-elle se prolonger encore ? Quelle place devons-nous assigner au dix-neuvième siècle dans cette parenthèse ? Voilà des questions fort intéressantes sur lesquelles une étude approfondie de l'histoire peut jeter de la lumière. Il y a des rapprochements fort intéressants à faire entre l'avènement et la chute des Empires et les visions prophétiques de Daniel et de l'Apocalypse. On sent en lisant ces livres que l'homme écrit l'histoire mais que Dieu la fait.

Qu'y a-t-il de plus singulier que cette vision de Daniel dans laquelle il voit une petite pierre se détacher, sans main, de la montagne, venir se heurter aux puissances et aux têtes couronnées, grossir et devenir une grosse montagne solide et inébranlable ? Qu'y a-t-il de plus émouvant que ce tableau (du 12<sup>e</sup> chapitre de l'Apocalypse) de l'Église représentée par une femme vêtue de la lumière du soleil, foulant à ses pieds l'astre de la nuit, portant sur sa tête une couronne à douze étoiles, souffrant du travail de l'enfantement et poursuivie par le dragon qui inspire, dirige les Empereurs romains, représentés par une bête à 7 têtes et 10 cornes couronnées, auxquelles il donne une bouche qui blasphème et prête son pouvoir pour faire la guerre aux saints et les vaincre.

Quel tableau significatif que cette autre bête qui exerce toute puissance sur la première ayant deux cornes, symbole de deux puissances jumelles, civiles et religieuses, ressemblant à l'agneau, mais parlant comme le dragon. Elle aussi a le pouvoir de persécuter les saints durant 1260 jours prophétiques

St. Paul désigne cette puissance sous les noms d'hommes de péché, de fils de perdition, de mystère d'iniquité. Jésus commente dans le même sens les paroles de Daniel (Matth. 25-15. Matth. 13-14).

Peut-on décrire plus clairement par des figures, la beauté de l'Eglise apostolique des premiers jours—ses premières douleurs alors que persécutée elle s'enfuit et travaille à répandre la vérité et à gagner les âmes.

Peut-on n'y pas voir les persécutions, dans leur succession, de Rome païenne et de Rome papale, suivies dans les derniers chapitres de la chute de Babylone, et après les dernières tourmentes, du triomphe de l'Eglise qui s'écrie : Seigneur Jésus, viens, oui viens bientôt.

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Tout cela est voilé—mystérieux, mais dit l'Esprit que celui qui a des oreilles écoute. Quand le navigateur, sa lunette braquée sur l'horizon, aperçoit des brisants et la vague se heurter sur les rochers, il se dit ; nous approchons des côtes. Ne sentons-nous pas M. F. que nous approchons de rivages inconnus ; que le siècle que nous saluons aujourd'hui va nous apporter de grandes choses, nous dévoiler bien des mystères—que les événements se précipitent—que depuis les guerres qui ont ensanglanté l'Europe, au commencement du siècle dernier, l'épée n'a plus rentré dans son fourreau ; outre les principes révolutionnaires et les germes féconds de transformations sociales, ce n'a été qu'une succession de guerres : guerre des alliés au pied de Sébastopol, guerre des Sipoys, guerre d'Allemagne, guerre d'Italie en 1848, guerre d'Italie en 1860, guerre du Mexique, guerre aux Etats-Unis, guerre franco-prussienne, guerre d'Autriche, guerre dans les Antilles, guerre dans les Philippines, guerre au nord de l'Afrique, guerre au sud de l'Afrique, guerre en Chine qui a presque l'air d'une guerre universelle, tout cela sans parler des massacres Arméniens de l'Asie occidentale et des convulsions dont le centre de l'Europe est sans cesse menacé.

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Et malgré ces milliers de vies perdues, ces milliards dépensés en poudre et en fumée. Malgré ces guerres et ces bruits

de guerre, quels progrès ! que de découvertes utiles, merveilleuses qui ont transformé notre Etat social ! que de lumières nouvelles répandues ! quel développement dans la charité chrétienne, dans les œuvres de bienveillances et d'éducation ! M. F., où sommes-nous dans l'histoire ? dans la prophétie, dans l'économie chrétienne dans la grande parenthèse ouverte à nous gentils ? Nous pouvons presque mettre le doigt sur la place, sur la date, cependant ce n'est pas à nous de connaître les temps. Restons dans le vague ; mais que de belles et saintes réalités dans ce vague ! Et ce sont ces sublimes réalités que Jésus a voulu nous peindre dans son incomparable parabole des dix vierges qui peint si bien nos temps.

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Permettez que j'en fasse ressortir les principaux traits et j'ai fini.

Le nombre dix et les proportions par moitié n'ont peut-être aucune signification précise. La parabole nous enseigne un mouvement parmi les héritiers du royaume attendant le retour de l'Époux—mouvement auquel prennent part deux classes de vierges, les sages et les folles.

Le mot vierge signifie pure—de sorte que les sages et les folles représentées dans la parabole font partie de la chrétienté, tant il est vrai que nous ne pouvons attendre l'époux, vivre et jouir dans le péché.

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Or, je vois des signes de ce mouvement d'abord, dans la Réforme, puis dans ce réveil de la conscience et de la foi qui en Suisse et en France a rapproché les chrétiens, fondé ou ravivé les écoles de théologie et réveillé le zèle pour les missions, en Ecosse et dans le Royaume-Uni. Dans les Pays-Bas, produit ces sublimes mouvements religieux qui ont donné naissance aux missions continentales et étrangères. Mais surtout peut-être dans des temps encore plus rapprochés, nous avons tout frais à la mémoire ce que nous pourrions appeler les sublimes campagnes de nos frères et compagnons d'œuvre : MM. Moody, Sankey, Drummond, et tant d'autres dont les noms nous échappent et dont le travail a produit



une prodigieuse recrudescence de zèle pour les missions étrangères, comme si l'Eglise des Gentils, inquiète, craignant de voir se fermer la parenthèse, voulait se hâter d'entraîner avec elle dans l'armée du Christ—tout le monde païen—versant généreusement son or et son argent pour envoyer et supporter à l'étranger ses milliers de missionnaires.

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Les vierges de la parabole ont toutes leurs *lampes prêtes* et éclairant. Leurs lampes c'est la Parole (ta parole est une lampe à mes pieds, disait David). Jamais on a tant étudié la Bible que de nos jours, dans les écoles du dimanche, dans les classes bibliques, de catéchumènes, dans les sociétés de jeunes gens. L'huile représente l'*Esprit* divin, l'Esprit de vérité. Il est apparent qu'il y avait de l'huile dans les Lampes, (la parole), mais que tous n'en avaient pas *en eux-mêmes*—dans leurs vaisseaux.

Comme l'Époux tardait, elles sommeillèrent et s'endormirent et peut-être que dans leur sommeil, elles songèrent, firent d'étranges rêves et conçurent des vues extraordinaire s'imaginèrent être parfaitement éclairées—infaillibles peut-être. Et sur le minuit à l'heure le moins probable on entendit un cri : Voici l'Époux qui vient. Oh, douloureux réveil—pénible découverte que celle-ci, qu'il faut plus qu'une Lampe, mais qu'il faut en sus de l'huile en réserve, être rempli de l'Esprit et qu'à ces conditions là, seules, le pécheur peut attendre en paix le retour de Christ ou l'appel du maître. Frères, réunis autour de cette table, nous jetterons sur le passé, sur la croix, le regard de la reconnaissance et sur l'avenir, celui de la foi et de l'espérance, contemplant de cette heure et de ce lieu, le Christ souffrant et le Christ triomphant.

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### CE N'EST PAS LÀ MOURIR !

Oh ! quelle différence, écrivait l'Empereur, prisonnier à Sainte-Hélène, entre la destinée prochaine du grand Napoléon et celle de Jésus-Christ ! Avant même que je sois mort, mon œuvre est détruite. Bientôt il ne restera plus de moi qu'un nom historique. La mort, le temps effaceront tout.

Tandis que le Christ, mort depuis dix-huit siècles, est aussi vivant qu'au commencement de son ministère. *Loïn d'avoir eu à craindre de la mort, il a compté sur la sienne.* C'est le seul, l'unique homme au monde qui ait fait fonds sur sa mort et qui ne soit pas trompé. C'est le seul, oui, le seul qui ait été *plus vivant après sa mort que de son vivant.*

Et quant au temps, ce grand rongeur des grandes choses, il a non seulement respecté l'œuvre du Christ, il l'a grandie. Christ a réellement attiré tous les hommes à Lui . . . Ils l'attendent en le servant. Leur amour est tel qu'il n'hésiteraient pas à mourir pour Lui, si les circonstances l'exigeaient.

Ce n'est pas là mourir ! C'est vivre au contraire ; et voilà pourquoi je suis convaincu que Jésus-Christ est Dieu !

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### LE PROGRES.

Nous avons beau mêler tous les arts aux sciences,  
 Nous n'atteignons jamais à tes magnificences,  
 O nature, si grande et si simple à la fois !  
 Nous demeurons vaincus par tes divins modèles,  
 Nos temples, nos palais, nos œuvres immortelles,  
 Ne valent pas le dôme immense de tes bois.

Les plus belles couleurs par l'homme préparées,  
 Pâlissent à côté des profondeurs nacrées  
 De quelques gouttes d'eau reflétant le ciel pur ;  
 La moire qui chatoie et les fines dentelles,  
 La gaze, le satin, n'égalent pas les ailes  
 D'un papillon brillant qui se perd sous l'azur.

La vapeur que l'on voit dans une course ardente  
 S'élançer en jetant dans l'air sa voix stridente,  
 Coursier nourri de flamme et d'un geste dompté,  
 Ne peut suivre l'oiseau dont le vol se balance  
 Et qui sans déchirer l'harmonieux silence,  
 Traverse en un instant la bleue immensité.

Les milliers de flambeaux à la clarté sereine,  
 Que l'électricité, cette nouvelle reine,  
 Prête au génie humain pour combattre la nuit,  
 Valent-ils un rayon de soleil qui s'épanche ?  
 Sur un ruisseau qu'il adore à travers une branche ?  
 La lune des beaux soirs et l'étoile qui luit ?

Tous les dogmes hardis, des ténébreux systèmes  
 Inventés à plaisir par les hommes eux-mêmes,  
 Et qu'on voit ici-bas dominer tour à tour,  
 Peuvent-ils égaler cette croyance auguste  
 D'un Dieu qui doit punir, car il est saint et juste,  
 Mais qui sait pardonner, parce qu'Il est amour !

ALICE DE CHAMBRIER.

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### NOS GRADUÉS.

Au commencement de janvier, de passage à Montréal, M. Curdy est venu passer quelques instants au collège. Quoique courte, sa visite nous fut très agréable ; la visite d'un ami fait toujours plaisir. M. Curdy, pasteur à Cornwall, parut content et très encouragé dans son œuvre.

Le dimanche, 13 janvier, M. le pasteur J. Rey a prêché à l'Eglise Lacroix. Nous regrettons de n'avoir pu l'entendre mais nous comprenons difficilement qu'il ait passé à la porte de son ancien hôte sans entrer s'informer de ses frères cadets.

M. L. Abram, un des gradués du printemps dernier, a été consacré au saint ministère le 22 de ce mois dans l'Eglise presbytérienne française de Québec. Le F. vd. P. Boudreau pasteur de cette église, a adressé la parole au candidat. Nos félicitations et nos meilleurs souhaits à notre frère aîné.

## WISE WORDS.

"If I lose mine honour I lose myself."—Shakespeare.

"Love is not bought by money but by love."—F. W. Robertson.

"History has been called one of God's poems."

"If we can't get what we like, let us like what we can get."—Spanish Proverb.

"Simplicity and purity are the two wings that lift the soul up to heaven."

"Great God, who feel'st for my distress,  
My thoughts are all that I possess,  
Oh keep them innocent."—Wordsworth.

"Man who would be man must rule the empire of himself and in it be supreme."

"Heathenism was the seeking religion, Judaism the hoping religion. Christianity is the reality of what Heathenism sought and Judaism hoped for."—Ludhart.

"Censure and criticism never hurt anybody. If false they cannot hurt you unless you are wanting in manly character, and if true, they show a man his weak points and forewarn him against failure and trouble."—Gladstone.

"Nothing ever happens but once in this world. What I do now I do once and for ever. It is over—it is gone, with all its eternity of solemn meaning."—Carlyle.

"Real goodness does not attach itself merely to this life—it points to another world. Political or professional reputation cannot last for ever, but a conscience void of offence before God and man is an inheritance for eternity."—Dan. Webster.

"The greatest thing a human soul ever does in the world is to see something and tell what it saw in a plain way. Hundreds of people can talk for one who can think, but thousands can think for one who can see. To see clearly is poetry, prophecy and religion, all in one."—Ruskin.